

No. 1—Vol.—LI

FRIDAY,
2ND JANUARY, 1953

Printed at the C.P.S. 24, Kew Road

Price 6d.

SOUTH AFRICAN PERIODICAL LIBRARY
17 JAN 1953

INDIAN OPINION

Founded by Mahatma Gandhi in 1903



*This is rightly called
wasted time which is spent
neither in the service of
God, nor for the good of
our neighbour.*

—Antonio Guevara.



*This world is made bet-
ter by every man improving
his own conduct;*

*And no reform is accom-
plished wholesale.*

—William Allen White.



Mr. Patrick Duncan's Statement

THE following is the text of the statement made by Mr. Patrick Duncan before joining the Defiance Campaign: "We are approaching the greatest crisis in our history. It is no longer in the power of White South Africa to impose on non-White South Africa discriminations based purely on colour, not even by a drastic policy of internments, and within the lifetime of many of us our non-White fellow citizens will be emancipated.

"All that is in the power of White South Africa is to choose whether the change will come with or without violence. Anyone who wishes to know the horrors of race-violence should read the history of St. Domingo. On that island 150 years ago race-war transformed what had been the world's richest colony into a starving, superstition-ridden wilderness. If White South Africa turns to-day to naked force to preserve the present caste-system it will be held responsible by history for the race-war that will probably destroy our country.

"The African and Indian political movements are to-day pledged to the methods of non-violence. That is to say they are putting Christianity into practice. They are bravely refusing to consent to oppression; but they in their turn are refusing to injure their opponents. Such methods point to a future South Africa which will award equal value to persons of all colours, while at the same time allowing freedom to groups that wish to remain racially or culturally separate. It will be possible, for example, for the Afrikaner people to maintain their group purity and culture, while behaving justly to all other South Africans of other colours.

"No other movement promises a future like this, and it is reasonable that all who love our country should support the two congresses. The only way that I can show my solidarity with them is by participating in the Defiance Campaign.

"I believe that the congresses are in no way responsible for the recent sad riots. Since I believe in non-violence I support the Government in all legitimate action taken to suppress riots and to preserve life and property.

"Our country has two great needs: firstly stability which will favour investment and development; and secondly the liberation of our non-Whites from the industrial, land, political, and other restrictions that at present prevent them from playing their rightful part in our great country's great future. The two are inter-dependent, since there will never again be stability in South Africa until there has been this liberation. To realise these two needs is the most worthwhile task that calls our generation."

INDIAN OPINION

FRIDAY, 2ND JANUARY, 1953

Durban Indian Child Welfare Society

THE Durban Indian Child Welfare Society celebrated its Silver Jubilee in the second week of December 1952. A busy week in connection with Child Welfare work commenced with the official opening of the celebrations by the Administrator, Mr. D. G. Shepherson, and concluded with a conference of the Natal Indian Council for the Child Welfare opened by Dr. A. W. Hoernle. It was an important and an interesting occasion in the history of Indians in South Africa. It has demonstrated the advancement made by the Indian community, hedged as it is by all kinds of unjust and humiliating restrictions, by individual effort. Notwithstanding the fact that the Government of this country has not a single good word to say about the Indian community the latter has reason to be proud of its achievements in the field of labour, commerce, education and social work almost unaided or grudgingly aided by the local or central Government. Whether Natal wishes to acknowledge it or not its history proves that the Province owes its present prosperous condition to a large degree to the sweat and blood of the forefathers of the present Indians. In commerce it was the hard-working, diligent and thrifty Indian who went into the wilderness and developed trade and supplied the people with the necessities of life. Many a housewife blesses the Indian hawker for the supply of fruits and vegetables which she gets in all climates every morning at her very door. In the field of agriculture the Indian market gardener has quite often been referred to as an asset to this country. In the field of education the authorities could not but pay a compliment to the Indians for the remarkable spirit of self-help they have shown in the midst of all the impediments placed in their way by restrictive laws. The Sastri College, the Sukun Technical College and all the aided

school buildings, many of them magnificent structures, stand as living monuments of Indian self-help. In the field of social work we have as living monuments the Indian Child Welfare Society and the various Indian Benevolent Homes all initiated and founded individually or collectively by Indians themselves. In the field of sports too the Indians have made their mark. There is not an organization which is conducted so efficiently and in a disciplined manner as the South African Indian Sports Association.

The subject matter of the present article is the Indian Child Welfare Society which has just celebrated its twenty-fifth birthday. It must be acknowledged with a sense of gratitude that the laurels for the existence of that Society go to Mrs. A. Christopher ably assisted by her husband Advocate A. Christopher. They are the soul of Indian Child Welfare work particularly in Durban and generally throughout the Province. Dr. Hoernle's opening speech at the conference of the Natal Indian Council for Child Welfare, which appears elsewhere in this issue, has brought to light the difficult conditions in which the Child Welfare work is being carried on. It is pleasing to note that the Indian teachers throughout the Province are taking a keener interest in the work and are ministering to the needs not only of Indian but the helpless African mother and their children, a fact which was brought out in the Presidential address delivered by Mrs. A. Christopher.

God helps those who help themselves and the assistance and support the Child Welfare Society is to-day getting from the National Council for Child Welfare and from the authorities is proof of that and the Indian community owes a deep debt of gratitude to that institution and to the authorities for what they have been doing. The president very rightly remarked that the

root cause of the trouble in regard to child welfare is the lack of housing. We would go one step further and emphasise the fact that the root cause of all the trouble is the lack of proper housing and education, both of which are criminally neglected by the Government particularly in respect of the non-European people. When one sees vast sums of money squandered on luxuries such as improvements on the beach front and other holiday resorts one cannot but wonder at the utter stupidity of the present system which allows such things

at the expense of the poor and the starving humanity. The future of the world depends on how the child has been brought up. That is the foundation. If the foundation is faulty the whole structure is bound to collapse sooner or later. Those engaged in this foundation work therefore deserve all the encouragement, help and support that can be given. We very heartily congratulate the Durban Indian Child Welfare Society on its twenty-fifth birthday and wish it a bright and prosperous future.

NOTES

Springs Mayor On Apartheid In Churches

"YOU cannot placard Christianity 'for Europeans only,'" said the Mayor of Springs, Mr. C. M. Maltman in reply to an attack by the Mayor of Pretoria North, Mr. D. H. P. du Toit, on the presence of non-Europeans at a mayoral service in Springs. Mr. du Toit is reported to have told the Press that if he had known non-Europeans would be present at the service, his council would not have been represented. "The fact that members of the Advisory Board and principals of non-European school were being invited to the service was given publicity," said Mr. Maltman. "It appears that it is something dreadful for Europeans and non-Europeans to be present at a church service where people responsible for the Administration of the town ask for God's blessing on the administration. I wonder if the people who have attacked me ever ask themselves if it is not wrong to expect only one section of God's people to attend his church. What about the wonderful work being done by the Dutch Reformed Church missionaries in Central Africa, and what about the recent conference in Bloemfontein attended by representatives of the Dutch Reformed Churches and Basuto Churches, who joined in prayer at the start and end of the conference?" Mr. Maltman said Roman Catholics recognised no colour bar in their religion, and non-Europeans were always welcome at their services. "I can see no reason why Christian people should adopt any other attitude when it comes to a civic service."

South African National Tuberculosis Association

In a Press statement Santa writes: The Johannesburg City Council has donated 5 acres of

land for the first part of Johannesburg's TB scheme. With monies from the National Appeal, Santa will erect a block for non-European child TB sufferers. It is hoped that accommodation for 100 cases of orthopaedic TB, and 100 cases of primary pulmonary TB, will be provided. This site is adjacent to Baragwanath Hospital. The patients will be under the medical supervision of the Baragwanath staff. "This generous donation is yet another example of co-operation in the TB field between Government, Province, Municipality and voluntary organizations—in this case Cripple Care and Santa," said Mr. Paul C. Sykes, Settlements Adviser to Santa. His worship the Mayor of Johannesburg, Councillor H. Miller, who is Chairman of Santa Johannesburg has made the following statement: "It is a wonderful gift as it enables us to get to practical grips with the problem as early as possible. The Johannesburg branch of Santa will devote a great deal of its efforts to the more practical and positive aspects of the problem. It is my earnest hope that we will be able to commence building operations in the early part of the New Year. It will make room for many badly pressing cases, which the hospitals cannot accommodate."

Santa Appeal Figure Rising Steadily

The Santa National Appeal figure has now reached £431,000. The steady flow of cheques and donations that is coming in shows the goodwill with which the public is participating in Santa's Appeal. Among the various fund raising schemes is the Junior Crusader Scheme. 25,000 children—European and non-European—have been enrolled, bringing their contributions to over £2,240. Money received has been put to immediate use. £29,500 has been paid out for the erection and extension of accommodation at TB Settlements.

NEWS OF THE DEFIANCE CAMPAIGN

First Woman Served
With Resign Order

MISS BETTY DU TOIT, national secretary of the National Union of Laundering, Cleaning and Dyeing Workers and branch secretary of the Johannesburg branch of the union, and secretary of the Cleaning and Allied Workers' Union, has received a notice from the Minister of Justice, Mr. Swart, ordering her to resign from these positions within 30 days. She is the first woman to receive the order. Miss du Toit who is one of those arrested together with Mr. Patrick Duncan, informed the Press that she had also received a second notice from the Minister for-

the corner of Fox Street and McLaren Street, a block from Marshall Square Police Station. At this post office there is a wooden partition which separates the European from non-European section of the counter. Mr. Selby entered the non-European section and joined the queue. When he reached the counter and tried to hand in a telegram addressed to the Minister of Justice, Mr. Swart, calling for the abolition of colour discriminations, the post office official refused to accept the telegram. Mr. Selby continued to stand at the counter. Meanwhile the non-European women and the African joined a European queue on the other side of the partition



Mr. Patrick Duncan being arrested at the African location at Germiston.

bidding her attending any meetings or gatherings other than those of a bona fide religious, recreational or social nature for a period of two years. Both notices had been issued in terms of the Suppression of Communism Act. Miss du Toit said that before taking any action or making any decision on her next step she would have to discuss the matter with her committee and union branches. She also intended bringing the matter up with the South African Trades and Labour Council.

European And Others
Arrested

A European, Mr. Arnold Selby (34), secretary of the African Textile Workers' Union, two non-European women, Miss Dulcie van Buuren and Miss Margaret Johnson, and a Native, Zacharia Mondlazi, organizer of the African Textile Workers' Union, were arrested in Johannesburg for defying the apartheid laws in a post office at

and tried to send off similar telegrams. A post office official refused to accept these and told the non-Europeans to go around to the non-European section. This they refused to do. The police were then sent for and all four defiers were arrested and taken to Marshall Square. This case was remanded to January 5. This were released on their own recognizances.

Tried To Defy P.O.
- Apartheid in Durban

Miss Sita Gandhi, 24 years old daughter of Mr. and Mrs. Mahila Gandhi and grand daughter of Mahatma Gandhi accompanied by two resisters entered the European section of the Broad street Post Office on Monday December 29. They handed in telegrams addressed to the Prime Minister, Dr. D. F. Malan, demanding entry of the U.N.O. Commission into South Africa.

The resisters refused to use the non-European section of the Post Office when asked to do so



Mr. Patrick Duncan with Mr. Manilal Gandhi on his right and other resisters walking through the street in the Germiston location.

by an attendant and waited until the telegrams were accepted by a male attendant, who also took their names and addresses.

The resisters were accompanied by Mr. R. L. Astenstein and Miss Butcher who had attempted to do a similar thing in Capetown but on being brought before the Court was found not guilty and discharged.

Ban On Another A.N.C.
Leader

Mr. Walter Sisulu secretary-general of the African National Congress and joint secretary of National Action Committee of the defiance movement has been served with a notice in English,

signed by Mr. C. R. Swart, Minister of Justice, stating that "there is reason to believe that the achievement of Communism would be furthered if you were to attend any gathering in the magisterial district of Johannesburg."

Another notice in Afrikaans also signed by Mr. Swart, was served on Mr. Sisulu under an Act of 1914, ordering him to remain within the magisterial district of Johannesburg for six months.

"Neither the defiance movement nor any of my activities has anything whatever to do with Communism," Mr. Sisulu is reported to have commented.

એણે જાણે છે કે કેનેડાની વિશ્વ વિપ્રલય સંપત્તિ
સન લાઈફ એન્ડ લાઈફ

જાણે છે કે કેનેડાની વિશ્વ વિપ્રલય સંપત્તિ

ઉપરાંત

દક્ષિણ આફ્રિકાની વહિવટ અધિકારીને કેપ ટાઉન શહેરમાં પ્રેમી-સંપત્તિ સંપત્તિ
ના સંપત્તિ સંપત્તિ નીચેના અંગ્રેજી, હાથે પ્રેમી-સંપત્તિ સંપત્તિ
તેમજ અંગ્રેજી સંપત્તિ સંપત્તિ સંપત્તિ સંપત્તિ સંપત્તિ સંપત્તિ સંપત્તિ સંપત્તિ
તેમજ અંગ્રેજી સંપત્તિ સંપત્તિ સંપત્તિ સંપત્તિ સંપત્તિ સંપત્તિ સંપત્તિ સંપત્તિ

1. Wherever there is a particular Life Assurance Problem a Sun Life of Canada Plan can solve it.
2. Prompt settlement of claims is a maxim of the Company's Management.
3. During 1951 the Company paid over £51,000,000 to annuitants, policy holders and their families.

The Sun Life of Canada is a Leader in World Wide Assurance.

Consult us first.

C. C. PALSANIA

GENERAL AGENT

Business, Estate, Financial, Insurance and Immigration Consultant.
Sworn Translator.

100 Sir Lowry Road,
P.O. Box 4624.

— CAPETOWN
Phone 32398

HANNON'S DETECTIVE AGENCY (PTY.) LTD.

Managing Director: O. HANNON, seventeen years Royal Irish Constabulary and Criminal Investigation Department, S.A. Police.

Manager: MENDEN PLUMLEY, ex-Scotland Police College and Criminal Investigation Department, New Scotland Yard, London.

Criminal, Commercial and Matrimonial Investigations Carried Out in Strictest Confidence.

11/12 Paterson Chambers, Jeppe Street; P.O. Box 5199 Johannesburg
Telephone—Office: 22-7771. After hours: 24-2542.

The **New India Assurance** *Company Limited*

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	
Marine Premium	56,04,844	exceeds	54,34,00,000
Miscellaneous Premium	35,04,968	Assets exceed	15,36,00,000
Life Premium	2,88,79,302	Total claims paid over	17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The

New India Assurance Company Limited

Cable & Telegraphic

Address:

"RUSTOMJEE" or
"NIASSURANCE"

RUSTOMJEE (PTY.) LTD.

Directors: Sarabjee Rustomjee

Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
FACTORY**

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery
Enamelware, Stationery, Drapery,
Crockery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

**We specialise in
Manufacturing
OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

WESTERN CIVILISATION

IV—SPIRITUALITY OR DOGMA?

(C. W. M. GELL)

THE point of the last article was not to suggest that Europeans and Americans should become Hindus or Buddhists, or that they should slavishly follow yoga disciplines which the East has found effective in its own context. There is an old Chinese proverb that, if the wrong man uses the right means, the right means will work in the wrong way. Jung renders this in the modern idiom, "Denial of our own historical premises would be sheer folly . . . Only by standing firmly on our own soil can we assimilate the spirit of the East." Any drastic severance from our own tradition violates and outrages our inner convictions which have centuries of accumulated history behind them. It is impossible for anyone to achieve spirituality in a tradition almost wholly alien to him. As Radhakrishnan says: "As a means of creative religion, the native cult has an absolute advantage over any imported religion." We cannot, therefore, merely translate the Eastern truths of the inner life into a Western idiom and thereby acquire them for our own use. We have to learn from the East to give a new prominence in our lives to meditation and contemplation and, by thus developing our insight, to found our active life upon inwardness—to create what Schweitzer calls "inward men with an active ethic."

This is an ideal midway between the thoughtless, active self-devotion of the West and the passive self-perfecting to which Indian practice has rather too often lapsed. It was first expressed by Dr. Harry Emerson Forster in a sermon in New York on 15th November, 1915:

"There are two aspects to every strong life—receptivity and activity, relaxation and tension, resting back and working hard. A man who cannot do the former, can never do the latter well—never."

Schweitzer, after condemning the Western world's "intoxication of activity," makes the same point:

"We do not have enough inwardness, we are not sufficiently pre-occupied with our own spiritual life, we lack quietness, and this is not only because in our exciting, busy existence it is difficult to obtain, but because, ignoring its importance, we do not take pains to secure it, being too easily contented with living our lives as uncollected men who merely aim at being good."

Prayer should not be a demand for the gratification of our desires; but a resting back, listening in the silence of our hearts for that still, small voice. It is what Heraclitus meant by "listening to the essence of things;" the Psalmist, when he said: "Be still and know that I am God;" and St. Thomas a Kempis when he wrote: "Blessed are the ears which vibrate to the pulses of the Divine Whisper." Prayer is the practice of the Presence of God.

Indeed, we have no need to appropriate doctrines and disciplines from the East. For, if we would learn to approach religion with greater concern for inner spirituality than outward observance, we can find all that we require to re-civilise our culture in our own Christian tradition, both in its Palestinian and Greek origins and in the heritage of the European mystics. The world knows no finer example of the spiritual life, based upon a world-denoing or world-transcending religious inspiration but worked out in this actual (if contingent) world, than the life and teaching of Jesus Christ; and what a wealth of spiritual experience is available to us in the visions of those who wrote the Fourth Gospel and the Apocalypse, of Clement and Origen and the Cappadocian Fathers, of St. Augustine, Dionysius the Areopagite, Erigena, Abelard, Aquinas, of Master Eckhart, Tauler, Ruysbroeck, Jacob Boehme, of St. Theresa of Avila, St. John of the Cross. These are only some of the names in a great army of spiritual warriors drawn from all the centuries and running through Bunyan, Pascal, Blake to Evelyn Underhill and Simone Weil in our own time.

But unfortunately, owing to the historical circumstances of its early life and its imperial connection, Christianity soon abandoned the simple Apostolic faith—"Jesus is Lord"—and not only conferred upon him a divinity and divine insensibility to which he made no claim, but hedged this about with a complicated series of dogmas to which the Christian must either subscribe in toto or remain outside the Church. So that dogmas became formulas of exclusion from the family of God; instead of notes of teaching, imperfect human expressions of the inexpressible eternal truth, supports and symbols for our guidance towards inner realisation of that truth. These dogmas, many of them dating from the 4th and 5th centuries, have become more

or less repugnant to intelligent opinion; and this, combined with higher criticism, historical research and archaeological discovery (all of which challenge some of the historical foundations of traditional Christianity), has led to the discrediting of the established Churches, which are commonly identified with Christianity itself.

Yet so far are some Christians from seeing that, if spiritual truth be bound to particular historical interpretations and time-conditioned dogmatic formulas, it must eventually lose its universal and timeless validity; that they not merely take their stand upon an indefensible doctrinal rigidity, but (some of them) go over to the dogmatic offensive. The recent enunciation of the Dogma of the Assumption of the Blessed Virgin—the actual ascent into Heaven of the earthly body of the mother of Jesus—has no basis in scriptural authority or rational experience. The Barthian approach is no less uncompromising. The re-spiritualization of Christianity surely does not lie in this direction where faith and reason must conflict.

A necessary concomitant of this conservative attitude of the Churches to dogma is their claim to identify themselves with the Ideal, Universal Church of the Kingdom of God, with power to "bind and loose" on earth and with authority to decide absolutely on the validity of personal religious experience or belief. Since the test is one of conformity with the dogmas of the Church, this claim is altogether distinct from the Indian appeal to reason or from the criterion of Jesus—"by their fruits ye shall know them." Nor by "fruits" did Jesus mean a rigid code of external conduct such as the Pharisees then prescribed and as some preachers of South Africa's largest Church sometimes still seem to be requiring.

It would be less than fair not to admit that these Churches which provide a completely logical and fully explanatory system of intellectual and spiritual security (that is, granting their initial dogmatic assumptions and the exclusion of private judgment) do meet a widespread, contemporary craving for authority, which may seem as much in the Communist purging of "deviationists" as in the Catholic anathematizing of modernists. Very many people long for certainty in their beliefs and are glad to have their moral decisions taken for them. Jung has spoken of this craving as "a humiliating sign of the spiritual immaturity of European man, but a fact with which we have to reckon."

Nevertheless, if Christianity is to meet the whole challenge of the

modern world, there must be a relaxation of inflexible dogmatism (whether Catholic or Protestant) towards a more liberal spirituality, even if this involves some loss of coherence in theology—a coherence which has already become questionable for thinking men because of the dubious nature of its basic premises. Side by side with those who cling to the security of traditional doctrine and its authoritative interpretation, there must be latitude of the mind for those who wish to follow the spiritual life of Jesus without accepting every particular belief of the Church. These latter, more critical of intellect and stronger in heart than their brethren, have the courage to face the great mystery of life, knowing that there can be no certain or final knowledge. As Jung says: "The step to higher consciousness leads away from all shelter and safety. The person must give himself to the new way completely, for only by means of his spiritual integrity can he go further." All spiritual progress on which civilisation ultimately depends, finds its inspiration in the vision of those who claim this spiritual freedom. Buddha and Jesus, Socrates and Paul, Muhammad, St. Francis, Luther and George Fox were all non-conformists in revolt against the religious theory or practice of their day. Ritual and dogma conserve truths already won by individual intuition and spirituality which are the creative forces of religion. As Dr. Schweitzer has admirably put it:

"We know how much that is precious exists within the ecclesiastical Christianity which has been handed down in Greek dogmas and kept alive by the piety of so many centuries, and we hold fast to the Church with love, and reverence and thankfulness. But we belong to her as men who appeal to the saying of St. Paul: 'Where the Spirit of the Lord is, there is liberty,' and who believe that they serve Christianity better by the strength of their devotion to Jesus' religion of love than by acquiescence in all the articles of belief. If the Church has the spirit of Jesus, there is room in her for every form of Christian piety, even for that which claims unrestricted liberty."

Religious truth, on which we base the hopes of civilisation, is independent of time and place and particular intellectual formulations. For the Christian the essence of religion is in being possessed by the living critical God, as incarnate in Jesus Christ as Will of Love.

"It is not Jesus as historically known, but Jesus as spiritually

arisen within men, who is significant for our time and can save it. Not the historical Jesus, but the spirit which goes forth from Him and in the spirits of men strives for new influence and rule, is that which overcomes the world. . . . The abiding and eternal in Jesus is absolutely independent of historical knowledge and can only be understood by contact with His spirit which is still at work in the world."

There is nothing, therefore, contrary to the essential spirit of Christianity in amending dogmatic creeds where they now conflict with historical facts and scientific conclusions; or in liberal-

ising the conception of Christendom to all who profess and call themselves Christian and who lead a Christian life. Indeed, this reform is absolutely necessary to the recovery of Christianity's spiritual and intellectual integrity and to the reintegration of religion, thought and ethics, upon which the immediate future of our Western Civilisation and the survival of man depends. As Radhakrishnan says: "The spirit of truth never clings to its forms but ever renews them. . . . Truth may be immutable, but the form in which it is embodied consists of elements which admit of change."

(To be Continued)

AFRICAN VIEWPOINT

CHANGE IN CONGRESS LEADERSHIP

By JORDAN K. NGUBANE

TRADITION has fixed the festive season as the time when political organisations in the African and White communities take stock of themselves. This is somewhat unfortunate because it tends to rob events happening at this time of the gravitas of their real significance. A case in point was the election of Mr. Albert John Luthuli to the presidency-general of the African National Congress at Johannesburg last month.

His choice at this particular time is an important expression of African opinion. And with the general elections in the white community not very far off, it is desirable that the significance of this should be given wider publicity.

Mr. Luthuli took over from Dr. Moroka when the political policies pursued by the latter were gaining universal acceptance among large sections of the African people. It was generally felt by these not in close touch with African politics that if Dr. Moroka did not decline to stand for election, he would be returned to the leadership of Congress again. This line of approach was reinforced by the argument that in any case it would not be wise to change horses in mid-stream.

In Africa, however, two events had occurred in recent months which had made it imperative that the community should make its feelings known in no uncertain manner. The first was the court case in which Dr. Moroka and some of his adherents in the national executive committee of the African National Congress were charged under the Suppression of Communism Act. During the trial Dr. Moroka is reported to have made a plea in mitigation in which he seemed to lay stress on the fact that his associates had helped the Voortrekkers when the fortunes of the latter were

low. I read the evidence as reported in the Press and the impression I got personally was not that Dr. Moroka had tried to show how his ancestors had helped the Voortrekkers to destroy, among others, the Basuto, but that he had sought to show how the policy of co-operation between white and black is traditional in his family and how he had tried to pursue it in the African National Congress.

Unfortunately inasmuch as the Government has worked up an anti-African hysteria in sections of the Afrikaans community, there is a growing anti Voortrekker hysteria in sections of the African people as well. I must explain here that this is not directed against the Afrikaans speaking people. It is an unmistakable reaction to Malanisms. The Malanists regard themselves as the only guardians of Afrikaans culture and the only upholders of Voortrekker ideals. Because apartheid is anathema to the African, anything racist with which this Government is associated is also anathema. The Voortrekkers fall in this category because of the Government's claims.

For Dr. Moroka publicly to claim association with the Voortrekkers was received in the African community as a demonstration in sympathy with apartheid, however indirect. The delegates went up to the Johannesburg conference determined to express firm disapproval of anything which might in any way be construed as hobnobbing with apartheid in any shape or form. Although the resistance movement—whilst Dr. Moroka had led—had scored outstanding victories, only 47 delegates to the conference remembered this as against 160 who strongly disapproved of his behavior in court.

Secondly, in weighing Dr. Moroka against Mr. Luthuli, the delegates also found themselves in

the position to express another opinion on apartheid. A few weeks before the Johannesburg conference Mr. Luthuli had been dismissed from the post he had held as Chief of the Amakoswa Tribe because he had refused to resign from the African National Congress or the resistance movement.

His firm stand against Dr. Moroka received universal approval in the African community. Most delegates went up to Johannesburg determined to express clear and unambiguous aversion to Mr. Luthuli. The election of the President-General gave them the best opportunity to do this in a way which nobody could mistake.

In this light, Mr. Luthuli's victory is a noteworthy defeat for apartheid. The African people have made it as clear as democracy allows, that they will not tolerate anything suggesting a coming to terms with apartheid. Although Mr. Luthuli was only a provincial leader, his heroic stand immediately made him the symbol of African resistance to apartheid tyranny.

If the Government claims that apartheid is being supported by the African people, Mr. Luthuli's election is a shattering reply.

Incidentally, the election should also give heart to quite a good many Indians and Europeans who were worried over the activities of Mr. S. S. Bhanga. The choice of Mr. Luthuli—by 150 votes to 17—should make it clear to all which way the African is going. After this we should not hear much about Mr. Bhanga again.

Apart from being a vote of confidence in Mr. Luthuli for his stand against apartheid, his election marks a turning point in Congress policy—a shift towards constructive. The resistance movement has been at least 85 per cent. successful and the leaders of the African National Congress are satisfied that the first phase of the movement has shown that they have the African community solidly behind them.

Their satisfaction has been increased by the effects of the campaign on the European public. It has set in motion a movement which might one day turn this country into a land fit for free men to live in. I have in mind the decision by white supporters and sympathisers to participate actively in the resistance campaign. By courting imprisonment side by side with the African and the Indian they have given substance and reality to that concept of South African nationhood which regards the various racial groups in this country as equal citizens and co-builders of a new and greater South African nation which shall accept merit and not colour as the criterion by which to assess the value of a man.

Mr. Luthuli, in his acceptance speech, made it plain that the

policy of the African National Congress, the policy which he himself will carry out energetically, is to make the European and the African and the Indian rediscover one another in sharing a common nationhood and in striving hand together by ideals held in common.

This calls for emphasis on a growing scale on the constructive aspects of the resistance movement. Very many top notch men in the African National Congress have the feeling that the success of the campaign now calls for this. It is a trying phase which calls for rare qualities of leadership. When the delegates met in Johannesburg, they decided that Mr. Luthuli is the best man to carry nine million Africans on to the next phase of their struggle in alliance with the Indians and the Whites.

UNIVERSITY OF NATAL

Non-European Section DURBAN

Courses For Non-Europeans leading to Degrees of B.A., B.COM., B.ED., B.SOC. SC.

These courses will be held at Sutor College and will begin on Saturday, 21st February, 1953.

Details and forms of application will be supplied on request. Completed application forms for honours must be received before 31st January, 1953. In the office of the Non-European Section, P.O. Box 1525 DURBAN.

Enrolment will take place at the University Buildings, (situated at the rear of Sutor College,) Westmore Walk, on the following days:—

B.A. Students: Friday, 6th February, 9 a.m. to 12 noon, and Saturday, 7th February, 3 p.m. to 5.30 p.m.
B.SOC. SC. Students: Saturday, 7th February, 9 a.m. to 12 noon, and 3 p.m. to 5.30 p.m.

B.ED. Students: Saturday, 7th February, 10 a.m. to noon.
B.COM. Students: Saturday, 7th February, 3 p.m. to 5.30 p.m.

N.B. All students who enrol after the 7th February, 1953, will be liable for a late fee. A fixed timetable will be posted on the notice board of the University of Natal Offices, Non-European Section, and students should acquaint themselves with this before enrolling.

Students unable to attend at the times given above should enter a special appointment.

Opening Of Residences: From 20th February, 1953. Students coming from a long distance may go to the hostel in the first place, provided they satisfy the Hostel Warden, but it may not be possible to admit them to permanent residence as the accommodation at Westmore is reserved in the first instance for medical students.

Further particulars and all necessary forms will be provided on application to the Organiser, Non-European Section, University of Natal, P.O. Box 1525, Durban. (Phone 2433.)

Free Hold Business Properties
For Sale Pamba, Mambuka.

Apply: R. Comans
P.O. Box 20
Pamba N. Rhodesia.



B. I. S. N. Co. Ltd.

S.S. Karanja arriving December. 29. Sailing January 5 for Bombay via Karachi and Perambur

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES : DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-12-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)	without food		21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6
Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letter.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.
Tel. Add.: "KARAMAT."

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST."

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either in India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Theft, Storm, Accident, Plate Glass, etc.

Consult Us Free of Charge for Your Income Tax, Personal Tax, Writing Of Your Books, Trade Licences, Revenue Clearance Certificate, Passport And Immigration Matters.

Representative: National Mutual Life Assn Of Australasia,
Yorkshire Insurance Co. Ltd.

Telephones: 33-5333. 29c Commissioner Street,
JOHANNESBURG.

The World's Best

OLIVETTI

Typewriters (Portable & Standard)

Adding Machines (Hand Operated & Electric) Calculators

Portablot with Hindi Keyboard from £29.

The OLIVETTI Factory is now established in South Africa, therefore Stocks and Parts always available.

Contact Sole Distributors—

PINCHEN & YOUNG (PTY) LIMITED

(Incorporated in South Africa)

212/220, Mercury Lane Buildings, DURBAN.

Phones:

20292, 23280, 28464.

Telegrams:

PINYON.

For ALL your Stationery, Requirements contact
Our Wholesale & Retail Stationery Dept.

RUBBER STAMPS

(8 HOURS SERVICE)

PRINTING

(DONE AT SHORTEST NOTICE)

Standard Printing Press

GENERAL PRINTERS and RUBBER STAMP MAKERS.

73 BEATRICE STREET,

DURBAN

ESTABLISHED 1927.

PHONE 61006.

P.O. BOX 2782.

TELEGRAPHIC ADDRESS:

"QUICKPRINT"

AUSTRALIA
BURMA
CEYLON
HONG KONG
INDIA
JAPAN
NEW ZEALAND
PAKISTAN



Every Friday from NAIROBI

VIA **AIR-INDIA**

INTERNATIONAL LTD.

P.O. Box 3008, NAIROBI

Full details from Agents and Airlines.

Will all our friends kindly note that our offices at present situated in Shell House, will be shifted to Air-India, Stewart Street from 1st October 1952 until further Notice. Our telephone Nos. will be 3013 or 3310 Ext 9, but our P.O. Box No 3006 remains unchanged. Our agent friends and passengers can now contact us direct for their reservations.



CONVOY

Wholesale Clothing Manufacturers
**MANUFACTURERS
OF
MENS' TROUSERS,
SPORTS COATS
AND
SUITS.**

Trade Enquiries to:

P.O. Box 541 — BULAWAYO
P.O. Box 150 — KILWE, N.R.
P.O. Box 7452 — JOHANNESBURG.
P.O. Box 541 — CAPE TOWN.
P.O. Box 4 — PORT ELIZABETH.
P.O. Box 739 — EAST LONDON.

CONVOY TRADE MARK

Convoys Garments Manufactured by:

**Maxwell Clothing
Co. Ltd.**

P.O. Box. 541, Phone 3786.

BULAWAYO.

Tel. Add. "CONVOY."

Phone
Day 24169

Phone
Night 833549

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 29388

**P. HARGOVAN & CO.
(PTY.) LTD.**

**WHOLESALE MERCHANTS
AND IMPORTERS.**

P. O. BOX 1250.

155/7 Warwick Avenue

DURBAN.

SWEETMEATS

PURE

WHOLESOME

HEALTHY

★ APPETISING—

★ DISTINCTIVENESS of Flavour.

★ Combined with **INGREDIENTS** of the
PUREST QUALITY go into the making
of our **SWEETMEATS**.

★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental **DELICACIES**.

★ Assure **YOU** of the most **PALATABLE**
SWEETMEATS money can buy any
where in **SOUTH AFRICA**.

અમી દરેક ભારતીય મીઠાઈઓ બનાવવામાં આવે છે.
ભારત માંથી મોકલવામાં આવેલા મીઠાઈઓ પણ આપવામાં આવે છે.

★ Great care is exercised in the **PACKING** and
DISPATCHING of country and foreign orders.

★ WE assure you of **PROMPT, HYGENIC**
SERVICE with the **GUARANTEE** of
SATISFACTION.

THE HOUSE OF



HOME-MADE SWEETMEATS

We specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Neen etc.

Victory V Lounge

(Cnr: Grey & Victoria Streets.)

Phone 24965 — **DURBAN.**

NATAL INDIAN COUNCIL FOR CHILD WELFARE

THE conference of the Natal Indian Council for Child Welfare was held at the Bolton Hall on December 20 and 21. The conference was opened by Dr. A. W. Herrold, chairman of the South African National Council for Child Welfare, who had specially come from Johannesburg for the occasion.

In her speech Dr. Herrold said, for six years she had been chairman of the non-European Standing Committee of the National Council for Child Welfare, and it had been necessary for her to keep steadily in mind both the consensus of opinion of the Council and the growing thought of the non-European Child Welfare Societies affiliated to that National Council through the non-European Standing Committee.

"I myself am a staunch believer in voluntary action," she said. "By the give and take of thought and exchange of opinion social institutions grow. By respect for opinions differing from our own, by the attempt to understand the reasons for them, and the determination if one does not agree with them, gradually to change them by reason and understanding, we gain in depth and human sympathy."

"In the work of the Standing Committee," she continued, "we accept the Natal Indian Council for Child Welfare one of our strongest supports. It is you who have taught me at any rate, the value of Provincial bodies. During the war your Council was not very active, but since the war your organisation has developed under trained guidance and I can speak with conviction of the growing value of the work you are doing."

"The Children's Charter tells us," said the speaker, "that mankind owes to the child the best that it has to give. It tells us that the child has the right to be born in beautiful surroundings, to get the nourishment that it needs to develop its mind and body, the shelter and the loving care that it needs to unfold its personality. Training to fit for its niche in the working community; especially to express the natural emotions and opportunities to share in the spiritual values of human life, and also to carry the responsibilities of citizenship. There are the values we have to use to guide us."

"In 1944-45 three medical investigations of the highest distinction in England made a survey of health conditions in England. They wrote these words: 'The evacuation of our cities during the war and the

findings of our Medical Researching Boards have laid bare such a mass of preventable disability, of undernourishment and poor development that we are ashamed. There is much to be done; we know how it should be done, and it is within our capacity. If we have the will to do it.' England is tackling her problem magnificently."

"Now, in our country too, a survey has been made, a survey of Indian Life and Labour in Natal. I think we should all be grateful to Professor Burrows and his assistants, for the careful study they have made of many aspects of Indian life in Natal. All those who care for human lives, and especially those who work for child welfare should make a very careful study of this little brochure, and year by year an attempt should be made to see the conditions disclosed in this study are altered so that any new study made, let us say in five years time, will show a very much improved picture."

"The 1951 census showed that the Indian population of Natal is now 298,205. Seven out of every ten of this population live in the eight largest towns in Natal."

"The population is a youthful one. 48 per cent of the Indians in 1946 were under the age of 15 years and only 10 per cent were above the age of 45 years. Among the Europeans only 26 per cent of the population was under the age of 15 years and 28 per cent was over 45 years."

"Now, in these years that are upon us, we shall have an increasing number of youthful adults, marrying, needing homes, producing children. For these schools will be needed, and later, opportunities for work, and recreation and opportunities to fulfil human aspirations. As Professor Burrows says 'The growth of Indian population is an important factor to consider in planning to meet consumer demands, especially for housing, schools, hospitals, health services and urban amenities, as well as gauging the supply of available labour for industrial, commercial and agricultural employment.'

"Child-death rates," she said, "is very high and in recent years one in every three deaths has been that of a child under fifteen years of age. During the year 1949-50 27 per cent of Indian deaths in Durban were of infants under one year. The main causes of these deaths were gastro-enteritis, pneumonia and prematurity, all easily preventable conditions, and largely due to ignorance which can be overcome."

Our immediate concern as child welfare organisations is with the social services and we must be very grateful for the strides that have been made since the Commission of Enquiry into Social Security, which was appointed in 1943, made its recommendations to the Government. In 1944 Old Age Pensions and Blind Pensions were made available to Indians and in 1946 the Disabilities Grant Act included all racial groups."

"In 1949 there were 1,568 Indians in receipt of disability grants at a cost of £37,525 and 5,005 Indians received old age pensions at a cost of £137,705. In 1939 only 90 families received maintenance grants. In 1949 3,132 received in all an amount of £138,721. There is no doubt the activity of our child welfare societies is largely responsible for bringing the need of the families to the attention of the authorities."

"In March 1946, 1,604 Indian families also benefited from the family allowances grant at a cost of some £19,000. We have lost this grant owing to the apartheid policy of the Nationalist Government but the non-European standing committee never ceases to call the attention of the authorities to the need. Some day, I feel sure, this grant will be restored."

"The National Council of

Child Welfare has the well-being of every child at heart. It will always do all it can to press for better conditions for all children, and this Provincial Council can rest assured that serious attention will always be given by the National Council of Child Welfare to needs and conditions which require the help of the Provincial and Union authorities. The new chairman of the non-European Standing Committee, Mrs. Newman of East London, is a very keen worker for all underprivileged people and under Miss Mackenzie at headquarters you have a tireless and devoted staff doing all in its power to improve conditions all over the country. At the same time the National Council in its turn, must rely on the local bodies for the actual work. The ultimate development of each child welfare society depends on the energy and enthusiasm of the local community. It is for this reason above all that I wish to congratulate Natal on its Indian child welfare societies and this Provincial Council for Child Welfare for its co-ordinating work. It is an old saying that a chain is only as strong as its weakest link. Our multi-racial society cannot prosper as it should while conditions such as Prof. Burrows has described exist in our midst."



**SAVE MONEY
ON
FURNITURE**

**SPECIAL WHOLESALE DEPARTMENT
TO CATER FOR STOREKEEPERS**

*Write for Price Lists and Illustrations
of FACTORY MADE Furniture:*

Bedroom, Diningroom and Lounge Suites,
Kitchen Furniture, Occasional Furniture and
Office Furniture.

You can also send Customers to our Showrooms
to be served on your behalf—or sell to them
from our Catalogue which we can supply
on application.

SIMPLEX
FURNITURE FACTORY (Pty.) Ltd.,
Phone 20508. — Tel. Add.: "SIMPLEXFUR"
64 Alice Street, DURBAN.

Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(KORNER SWEETMEAT HOUSE)
Corner Gray and Victoria Streets,
DURBAN.

Phone 22414.

Tel. Add 'KAPITANS.'

Tel. Add: "Charotar" Telephone: 33-8885.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

&

Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

Bankers: BARCLAYS BANK (D. C. & O.)

Partners:
C. C. PATEL
L. B. PATEL
S. K. PATEL

L. B. & COMPANY
PHONE 429

Branches: P.O. Box 33, BROKEN HILL
P.O. Box 26, LUANSHYA
Telegrams and Cables: "CLOTHING"
P.O. BOX 93.

NDOLA,

N. RHODESIA

**WHOLESALE MERCHANTS AND
CLOTHING MANUFACTURERS**

NATHOO TABHA

**TIMBER & HARDWARE MERCHANT
& DIRECT IMPORTER**

Door, Windows, Corrugated Iron, Cement,
Monarch, Iron Duke, Buffalo, and Elephant
brands paint or any other building material
at reasonable price.

Established 1907,

NATHOO TABHA,

107 Queen Street,

Phone 24647.

Telegraph "Mani,"

DURBAN.

M. J. PATEL

**INTERNATIONAL SPORTS COMPANY
Importers & Exporters & General
Commission Agents**

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with "THE OLD MUTUAL" your friend for Life—

The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1760,
JOHANNESBURG.

Phone:— } Business 33-0711
Residence 33-5961

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

**Extensive range always carried in
the following:**

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

**Stockists of well-known branded
Watches.**

COPPERBELT PIONEER STORE

**Where Quality and Service
are Paramount.**

Luanshya,

Northern Rhodesia.

Pakistan News

From Our Own Correspondent

Karachi December 14.

AMONG the problems which the Government of Pakistan must solve, there are three which command immediate and urgent attention. Without seeking to assess their relative importance, they are: the current economic difficulties, Kashmir and the framing of the constitution.

The economic difficulties are described as such and not as a crisis which a few months ago, they threatened to become. The situation arose early in 1952 when it was evident that there were no customers for Pakistan cotton, very few customers for raw jute and, to crown the trouble, the former surpluses of home grown food grains had become a deficiency. It had been constantly stated that in food grains Pakistan always could and would be able to provide for herself with, sometimes, a surplus for export. The earnings from the sale of jute and cotton were to provide money for the purchase of those articles of food which Pakistan does not produce at all or in sufficient quantity and for the purchase of manufactured goods and equipment which the country does not yet make for itself.

The food grain deficiency must be regarded as a serious ground of criticism of the administration and, after a good deal of specious excuse, it is now satisfactory to read that the country's public men are squarely facing the reasons for it of which the chief undoubtedly is that too many ambitious farmers turned over too much land to the production of cotton. That this is so, is best proved by the fact that the cotton crop 1952-53 season will be by far the largest since the birth of Pakistan. The excess cannot be explained by improved methods of growing and Nature's beneficence.

As soon as the situation presented itself, measures to deal with it were adopted. To prevent demoralisation in the cotton market, the Government fixed a floor price at which it was ready to buy all approved cotton; the cotton export duty was lowered and, to cover the possibility of diminished earnings in foreign exchange, the Open General Licence was much restricted in its scope. At the same time, Banks were instructed to open Letters of Credit, intended for

the importation of foreign merchandise, only upon the deposit by the importer of minimum margins which, in the case of goods on OGL, was fixed at seventy-five per cent and in the case of goods on licence, fifty per cent. The State Bank of Pakistan issued further directions intended to prevent evasion of the scope of these limitations on imports.

In the result, the Government found itself the owner of practically all the 1952-53 season's cotton crop and, it must be conceded, the Pakistan Cotton Board did a good job in disposing of all the cotton within a short time. Substantial deals were negotiated with China and the balance was sold to smaller lots elsewhere. The loss suffered by Government was offset by its earnings on the reduced Cotton Export Duty and it may be said that in taking over the sale of the 1952-53 cotton crop, the Government acted efficiently and effectively.

As to jute, the Government has faced the situation objectively and has announced the reduction of East Bengal's jute acreage from sixteen acres to five acres. This is a bold and encouraging step which is doubtless based on the knowledge that certain types of fine quality jute are produced only in East Pakistan. That this is so, is established by the Jute Board's recent announcement that the floor prices of fine qualities are to be raised. The land which is released from jute production will be turned to rice growing.

The final measure of economic adjustment was the cancellation, in full, of the Open General Licence to import. This was announced just prior to the Commonwealth Prime Ministers' conference and it is fully expected that on the return of Khwaja Nazimuddin and the Ministers of Finance and Commerce who accompanied him, the future import policy will be defined.

Thus, we are justified in calling this series of reverses a difficulty and not a crisis. The trouble is not yet over, but there are clear signs of healing. The 1952-53 cotton crop, which, until recently, was piling up in the goods yards at Karachi, is beginning to move and although money is still very tight, there is a sense

of optimism among the well-informed and sounder men of business.

It is natural enough that there should be much talk and many rumours concerning the possibility of a devaluation of Pakistan's currency. It is a matter which regularly crops up, especially so at such times as those we have described, and is always a topic for much argument, but it can be asserted that the prospects are remote and become more so as the situation improves. The importance to Pakistan of an undervalued currency is enormous since she stands in need of so much in the way of capital goods and equipment from abroad. To cling to the present position may call for determination even stringency but as time passes there must be a demonstration of its material benefits.

All in all, the break in the summer of easy money, which Pakistan has enjoyed for five years, will have salutary results. Too many people had forgotten that Fortune is a goddess who can frown as well as smile. From the economic troubles of 1952, Pakistan is likely to emerge wiser, stronger and fundamentally sounder.

Problem Of Kashmir

Not, it appears so yielding to the exertions of the Government, is the problem of Kashmir which drags on from one abortive step to the next. A kind of self-inflicted obduracy seems to have gripped both parties, but in Pakistan it is now felt that whereas, at one time, Mr. Nehru was fighting for what he thought himself entitled to, he is now dishonestly evading the only issue, namely, a free and fair plebiscite under the auspices of the United Nations to which body Mr. Nehru was the first to appeal. To many Pakistanis, this is

painful since Mr. Nehru has always been regarded as one who, whatever might be his opinions, was a man of personal integrity.

The present disturbances in Kashmir, created against the Government of Sheikh Abdullah by the Praja Parishad, are regarded in Pakistan as certain evidence of Hindu chauvinism and the insecurity of all Kashmir Muslims. It is hardly possible to blame them. When leaders of the Hindu Mahasabha go the length of picketing the Indo-Pakistan test matches, which have been playing in a genuinely sporting spirit on both sides, Pakistanis may be forgiven if they wonder how sincere are the sentiments of the Republic across the border.

(To be continued)

NEW BOOKS

- A Nation Builder At Work
—By Pyarelal 1/6
- Why Prohibition
—By Kumerappa 1/-
- Satyagrah In S.A.
—By M. K. Gandhi 12/6
- Autobiography Of Mahatma
Gandhi 16/-
- Bhagat's Jollani To Ashram Sisters
—By Kaka Kalelkar 2/6
- Which Way Lies Hope
—By R. B. Gregg 2/-
- Gandhi And Marx
—By K. C. Mhaschewala 2/6
- A Gandhi Anthology
—By V. G. Desai 2d.
- The Story Of The Bible
—By A. K. George 6/-
- A Righteous Struggle
—By Mahadev Desai 2/6
- Economy Of Permanence
—By Kumerappa 1/-
- The Wit And Wisdom Of Gandhi
—By Homer A. Jack 25/-

Obtainable from:

'INDIAN OPINION'

P/Bag, Phoenix, Natal

P.O. Box 96.

Phone 24471.

To Furnish Your Home Economically
See

LALA BABHAI & CO. (PTY.) LTD.

107 Prince Edward Street, DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSEHOLD EFFECTS. RADIOS & RADIOGRAMS, MUSICAL INSTRUMENTS, SEWING MACHINES & OFFICE FURNITURE Etc

Exporters and Commission Agents for Natal Fruit and Vegetables. We specialise in green ginger and Indian Vegetables. Wholesale only. Write for particulars Box 96, Durban

LATEST MATERIALS!

DOUBLE BORDER FAISLEY
CREPE-DE-CHINE 45" 5/6 yd.

EMBOSSED GEORGETTES
all shades 45" 12/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CITEMILÉ
GEORGETTES 45" 15/6 yd.

44" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.

44" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 11/6 pair.
Colours Green, White, Red,
Brown, Blue and White.

BAREES!

EMBROIDERED GEORGETTE
BAREES.
all shades 12/15/6 each.

WHITE COTTON BAREES
12/6 each.

GEORGETTE JARI WORK
BAREES 45-10-6.

EMBROIDERED SUEDÉ SILK
BAREES with borders 63/- each.

LADIES UNDIES

Large range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Barre Borders, Jari Trimmings
Always in Stock.

CHAMPALS

Ladies Latest Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SHAWLS 17/6 in 30/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED 19/11 each.

INFANTS BOOTIES, BONNETS,
BIBS, PILCIFIERS.
all one price 2/11 each.

HOUSE - HOLD

Bedcovers 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

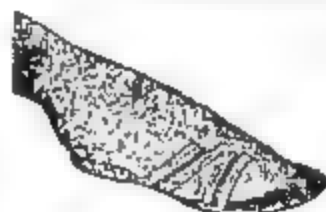
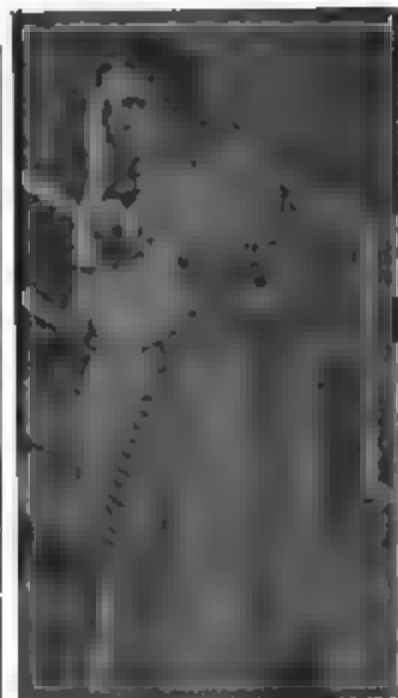
Pillow Cases Embroidered 4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Bedclothes reduced
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specially reduced.

**JAYBEE SILK HOUSE**

39a MARKET STREET,

JOHANNESBURG.

P O Box 5169.

Phone 33-6229.

LATEST BOOKS AND NOVELS ALWAYS IN STOCK**YOGA BOOKS**

Opans Yoga	By Ramacharaka	12 6
Raja Yoga	"	11 6
44 Lessons in Yoga	"	13 6
Adv. Acc. Course Yoga	"	12 6
Yogi Practical Water	"	3 9
Sister of Breath	"	3 9
Yogi Step in Yoga	"	4 6
Yogi Step in Yoga	"	12 6
Yogi Step in Yoga	"	7 6
Yogi Step in Yoga	"	7 9
Yogi Step in Yoga	"	2 0
Yogi Step in Yoga	"	13 6
Yogi Step in Yoga	"	10 0
Yogi Step in Yoga	"	2 0



Vanishik, Ramacharaka in 3 Volumes	65/-
Ramacharaka in 3 Volumes	4/-
Sul Samas	2/3
Satman in Katha	2/3
Itanishikam Teachings	15/-

5/- from India Nagaswami 6/6 each.

Only obtainable at our new address:

ROOPANAND MUSIC SALOON

AND BOOKSELLERS

206 Grey Street, Corner Lorne & Grey Street,
DURBAN.

SHINGADIA STORES

(Prop: Premier Silk Dancer Ltd.)

Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curles Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.

Telegrams: "Premisilk" Phone: 2523.

PREMIER WHOLESALEERS

(Members of the Mashonaland Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Canvas, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.

UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Prestige Goods, Hosiery, Suits Goods.

Enquiries Solicited. Prompt Attention

"Aryan Mahal" 6th Floor,

Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod."

BOMBAY, INDIA.

INDIA LETTER

(From Our Own Correspondent)

Iron Press Tribute For India's Five-Year Plan

WIDELY circulated Teheran Daily "Dakhtar Imroz" has commended India's Five Year Plan as a big and praiseworthy economic step for general speedy betterment of the country.

The paper says, "The plan aims at self-sufficiency in food as well as rapid industrialization of India. Practically nothing was done during the British rule for the economic welfare of the country in spite of India's very rich and varied natural resources. It is heartening to find that ever since Indians assumed administration under the leadership of Mr. Nehru important and far-reaching steps have been taken to eradicate economic ills of the country, most outstanding being abolition of Zamindari (landlordism) and other agrarian reforms such as construction of useful dams and the establishment of a chemical fertilizer factory, first of its kind in whole Asia.

"The Five-Year Plan is indeed a great step forward calculated to yield immense benefit to the country. Added to this the Indian Government has decided to industrialize the country which would render her independent of foreign goods. It was for the achievement of this object that Great Gandhi had introduced an important measure in the shape of Charkha movement."

Untouchability Illegal In India

Mr. A. D. Mani of India last month described as an unsatisfactory presentation of alleged untouchability in India in the report of the Economic and Social Council on World Social Situation. Mr. Mani was speaking in the debate of the General Assembly's Special Committee. He said that there was no untouchability in India because the constitution had made it illegal. He added that Harijans (untouchables) as India Government called them received all opportunities of public life and one representative of the community was an important member of the Central Cabinet. Mr. Mani said that Harijans were represented in various state governments and in all matters of social and economic reform participation of Harijans was invited and ensured.

Yugoslav Goodwill Mission In India

A Yugoslav goodwill mission to India consisting of five leading personalities of Yugoslavia arrived in Delhi last month. The mission is led by Rodoljub Colakovic, Federal Minister for Education and Culture. Other members are Vladimir Simic, speaker of the House of People of Yugoslavia, Lazo Kolisevski, Prime Minister of Republic of Macedonia, Avdo Humo, Deputy Prime Minister of Republic of Bosnia and Herzegovina and Mrs. Vida Tamsic, President of the Yugoslav Women's Association. The mission will spend a month in India meeting important Indian personalities, visiting places of scientific, cultural and industrial importance. Throughout their stay they will be state guests. This is the first goodwill mission to come to India from any European country.

Winners Of Mahavir Chakra

At a special investiture at the Rashtrapati Bhawan in New Delhi last month President Dr. Rajendra Prasad presented Mahavir Chakra to the next of kin of the three officers of the Indian army who died in the defence of Kashmir. The Officers were—Brigadier Mohammed Usman, hero of the battle of

Nausheer, Lt. Col. Rai, who stemmed a tide of invaders on Srinagar during the first days of the Kashmir operations and Lt. Col. B. H. Talia who died defending two vital pockets just outside Nausheer. In the course of his speech President Dr. Rajendra Prasad said, "Three officers whose memory we are going to honour belonged to three different communities—Muslim, Hindu and Sikh—and they have shown not only great heroism, devotion in duty and ability in military affairs but also how our army is composed and it fights for the protection of all. I, therefore, have great sense of pride in offering these decorations to their heirs." This is the first time that the President himself awarded Mahavir Chakra.

Glass House For Wheat Rust Research

A glass house for wheat research was opened at the Indian Agricultural Research Institute at Pusa by Dr. P. S. Dashmukh, Minister for Agriculture. The house was built under the co-ordinated wheat rust control scheme of India Government. First of its kind in India so far as equipment and improved research methods are concerned the glass house has cost nearly Rs. 55,000. It will provide for research on wheat rust and for varieties for their resistance to rust in plots. Two more glass houses one in Simla and the other in Nilgiris (Madras) will be constructed during the financial year.

RHODESIA NEWS

(From Our Livingstone Correspondent)

PROPOSALS for the setting up of separate African States in Central Africa, where the more educated Africans could take up senior positions among their own people, were put forward by the Marquis of Graham. He said "I would like to see Black States where the Africans hold sway and other States in which the Africans receive our help."

The Federation of six territories in British East and Central Africa with a total population of twenty-six millions was proposed by the Capricorn African Society. Southern Rhodesia, Northern Rhodesia, Nyasaland, Kenya, Uganda and Tanganyika, covering an area of about one million square miles. The society is to call a conference of the leaders of all races in the six territories to approve the plan and to consider other more detailed proposals.

Belgian Colonial authorities in Africa are watching for any spread of territories from Kenya.

An indirect reference to the Mau Mau was made by the Lusaka Magistrate, Mr. C. D. G. Harbord, when he sentenced two Africans to four terms of imprisonment for publishing circulars alleging a plot by a European to poison sugar sold to Africans and make them sterile. Mr. Harbord sentenced the principal of the two accused Africans to three years' hard labour (the maximum penalty). They were found after office hours in the duplicating room of the Government Information Office making copies of the statement.

A commemorative issue of silver crown pieces to mark the Rhodes Centenary celebration and the 1943 Exhibition will be made by the Southern Rh-

odesia Currency Board, it was learned from the latest issue of "Centenary News."

Mr. A. B. Pant had gone to New York on the 5th October, 1952, as a member of the Indian delegation to the current session of the United Nations General Assembly. Mr. Pant has just arrived in Nairobi, and it is not yet known whether he intends to visit this territory—Northern Rhodesia.

Seats For S.A. Indians In Medical Colleges In India

A LIMITED number of seats in medical colleges in India are reserved for students of Indian origin domiciled abroad. South African Indian students can also apply for nomination to these reserved seats. Candidates who possess the minimum qualifications given below should apply in the prescribed form to the Assistant Secretary to the High Commissioner for India, P.O. Box 8327, Johannesburg. Full details and application forms can be obtained from the office of the High Commissioner for India, Johannesburg. Such students as are already studying in India may obtain application forms from the Secretary to the Government of India, Ministry of External Affairs, New Delhi, to save time.

The minimum qualifications for admission to a medical college in India is Inter Science examination of a recognised University in India with subjects Physics, Chemistry, Biology (Botany and Zoology) or an examination which is accepted as equivalent to the Inter Science examination by the university concerned.

Students who have passed the B.Sc. examination of a University in South Africa with Physics, Chemistry, Botany and Zoology will be eligible to apply.

A candidate who at the time of application is not eligible for admission but is studying for an examination success in which will render him eligible for admission can also apply. But only those candidates who secure either a first class or a high second class in Inter Science examination held in March 1953 will be considered.

All applications must reach the office of the High Commissioner for India by 25th February 1953 at the latest. Any application received after that date will not be considered.

MORAL RE-ARMAMENT

New World News Agency, Johannesburg, states

AT New Delhi on December 17 the Grand Cross of the Order of Merit, the highest honour of the German Government, was conferred on Dr. F. N. D. Buchman, founder of Moral Re-Armament, in recognition of his contribution to post-war unity between Germany, France and other countries. Dr. Richter, Counsellor of the German Embassy, in making the award on behalf of President Heuss and the Federal Republic of Germany, said,

"Moral Re-Armament is well known all over the world and has become a most important and influential force not only in the field of religious but in the field of practical politics, international, internal and social. You were the first foreigner who brought Germans again in touch with the world outside the barriers of foreign occupation. This decoration is an expression of our thankfulness, our deep sympathy with your movement, our goodwill to the world and our everlasting gratitude."

Courtesy Stanislaus Osterag, the French Ambassador confirming what Dr. Richter had said, emphasised the significance of the occasion against the background of 4 or 5 centuries of Franco-German animosity. "The effect of MRA on plans and politics after the war has helped our Governments concretely on both sides," he said. "It is evident that if we want peace then an end must come to all this animosity. The basis for union in Europe must be understanding between France and Germany." He referred to the fact that the French Government had awarded Dr. Buchman the Legion of Honour 2 years ago.

The Acting speaker in the Indian Parliament commented on the significance of official representatives of the French and German Governments joining in this ceremony on the soil of India despite some differences in policy between East and West. He said, "Under the leadership of Dr. Buchman we can meet," and expressed the hope that this event would be

the inauguration of world peace. The ceremony was attended by Ambassadors and other important dignitaries.

Dr. Buchman is travelling through the Far East with a Moral Re-Armament task force at 180 at the invitation of Governments and other leaders in Ceylon, India, Pakistan, Burma, Thailand, Indonesia and Japan.

TROUBLED WATERS

By JOHN O'HIND

This book deals with that period of Indian history when three empires were at a clash with each other of the Indian Peninsula. The Mughal Empire was breaking up; the Maratha Kingdom was declining; and the British were establishing themselves. The story is full of suspense, keeping the reader engrossed in the acts of heroism and valour, naval bombardment and piracy on the high seas, sea expeditions, a chase with blood hounds, and romance. Order your copy as soon as possible, as there are only a few copies on sale at our office.

Price 10s.

Available at:

'Indian Opinion',
P. Bag, Phoenix, Natal.

WANTED

A qualified Principal—Yam for Umzinto Islemish School and Mosque. Applicant must be Muslim—Habez qualified in Urdu, Arabic, and Gujarati languages. Apply with copies of Certificates and testimonials to:

Hon. Secretary,
Umzinto Islemish Madrasah,
P.O. Box 11,
Umzinto Natal

FOR SALE

Banana Crop ready for cutting.

For details apply:

**COMMERCIAL
DISTRIBUTORS**

24 Alice Street,
DURBAN.

Phone 25434.

R. VITHAL

Bookkeeper, Writer on Sale of Books, Balance Sheets, Income Tax Returns. Apply

306 Commissioner St.
Jeppe, Johannesburg

HINDU DHARMA

By—M. K. Gandhi
Price 12/6

To be had from.

'INDIAN OPINION',
P. Bag, Phoenix, Natal.

Cuticura SOAP

Every
skin
needs
this
treatment!



Baby simply loves the marvelous softness of its silky and fragrant lather. It is so soothing and cooling on hot sensitive skin. After the bath a delicate skin complexion is perfected. Cuticura Talcum Powder will keep baby's skin soft.

FOR SENSITIVE SKINS



"Tell me,
Doctor

is there an antiseptic
especially suitable for women's use?"

The modern antiseptic 'Dettol' is first and foremost a destroyer of germs: in the Hospitals of Southern Africa it is the chosen weapon of defence against septic infection. But so gentle is 'Dettol' on human tissues, so pleasant, and safe and clean, that it might almost have been made specially for a woman's personal use. 'Dettol' is non-poisonous, deodorant, agreeable to smell; a clear clear fluid that stains neither linen nor the skin.

DETTOL

THE MODERN ANTISEPTIC

SAFETY & COLMAN (AFRICA) LTD., P.O. BOX 1857, CAPE TOWN

INDIA INDEPENDENCE NUMBER

Published as Special Number of *INDIAN OPINION* to commemorate the attainment of Freedom by India.

Printed on art paper and profusely illustrated.

With historic pictures connected with India's struggle for Freedom and with photos of the late Dadabhai Naoroji, Tilak, Gokhale, Subash Bose and many others who have sacrificed their lives in fighting for freedom and of Mahatma Gandhi, Pandit Jawaharlal Nehru and many others who have lived to see the fruits of their labour.

Also containing a brief survey of the work of the Indian National Congress from the time of its inception.

Price 2/-

..and **SUNBEAM**
is so economical too!

House-proud wives who strive to keep their homes bright and cheerful-looking, use Sunbeam... it gives that pleasing shine to floors and furniture!

And is economical too... a tub Sunbeam spreads easily over a large area so there for days on end.

Sunbeam makes work easy... saves time and money.

FOR BRIGHTER FLOORS
AND LIGHTER WORK
Always ask for

SUNBEAM
POLISH

*Shines...
and shines
and shines*



11042

A THING OF BEAUTY FILM STAR ALBUM

INDIA'S top film stars with their actual camera photos and biographies, never before even attempted —with beautiful and permanent binding

TO BE PUBLISHED IN FOUR VOLUMES
ONCE EVERY THREE MONTHS

Price per volume: seven shillings

All four volumes: 25 shillings

(post paid at your door)

Place your orders directly with:

Enterpriser's Corporation

Post Box 3024

K. Lekhraj Buildings,

20 Carnac Road, Bombay-3 (India)

Trade Enquiries Invited For This
Publication

"Nugget
White keeps
me bright!"



**NUGGET
WHITE CLEANER**

Stays whiter... longer!

In jars and tubes complete with
handy sponge for easy application.



BOOKS FOR SALE

THE GITA ACCORDING TO GANDHI		
—Mahadev Desai	12	6
GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	6	0
WOMEN AND SOCIAL INJUSTICE—M. K. Gandhi	10	0
PILGRIMAGE FOR PEACE—Pyarelal	12	6
STRAY GLIMPSES OF BAPU—Kaka Kalelkar	6	0
SELECTIONS FROM GANDHI—N. M. Joshi	10	0
FOR PACIFISTS—M. K. Gandhi	8	0
CLEANINGS—Mira	1	6
GANDHIAN ETHICS—Bhagya Gopal Ray	2	0
BAPU—Marry F. Barr	4	0
COMMONAL UNITY—M. K. Gandhi	25	0
FAMOUS PARSES	7	6
FREEDOM AND CULTURE—B. Radhakrishnan	3	6
THE EPIC FAST—Pyarelal	2	6
THE HEART OF HINDUSTHAN—Radhakrishnan	2	6
TALES OF BENGAL—Santia and E. A. Ghatler	6	6
CHAITANYA TO VIVEKANANDA	3	8
FOOD SHORTAGE—Gandhi	4	0
INDIA AND HER PEOPLE—Swami Abhedananda	8	6
POEMS—Ramdas	1	7
THE SCEPTERED FLUTE—Sarojini Naidu	8	0
STORY OF SATARA—Major E. D. Barr, (I.M.S.)	16	0
THE U.K.O. AND INDIA—A. N. Agarwal	6	6
SEVEN MONTHS WITH GANDHI—Kripinadas	12	8
STORY OF THE BIBLE—S. K. George	9	0
RUSKIN—UNTIL THIS LAST—M. K. Gandhi	1	6
DELHI DIARY—Gandhi	10	6
A RIGHTEOUS STRUGGLE—Mahadev Desai	4	6
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath, Debawo	17	8

Obtainable from:

"INDIAN OPINION,"

P. Bng. Phoenix, Natal.

Phone: 25121/3 (Switchboard)
24179 (Manager)

Cable & Tel. Add:
"PROSPERITY" (All Branches)

P.O. Box 2197

(Established 1917)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soap, Oil, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Maize Products, Wheat, Wheaten Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG
Phone: 34-3554/5
P.O. Box 200, Fordsburg,
82, Crown Road,
Fordsburg, Johannesburg.

BENONI
Benoni Coal Site
Phone 54-1813,
Rangeview Coal Sites—54-2205
P.O. Box 372, Benoni.

Proprietors:

C. L. Patel, D. K. Patel
V. B. Patel, H. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237, Phone 514.
Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representative:

**H. L. Hompies & Co.,
(Pty.) Ltd.**

Durban, P.O. Box 1301.
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.



Full range of men's and
boys' khaki shirts and
clothing.

In khaki
suits,
trousers.

DERITONIA
SHORTS AND SLACKS
IN NOVELTY
TRADE ENQUIRIES
UNION OF S. AFRICA
DENTON TRADING CO.

Phone 34-4381

P.O. Box 3561

Phone 2758

P.O. Box 354

Phone 4018

NATHOL

Phone 313

P.O. Box 157

Phone 2-1219/2-4924

P.O. Box 1492

BULAWAYO CLOTHING FACTORY LTD.
Phone 2410, Bulawayo. P.O. Box 427, Southern Rhodesia.

1953

SOUTH AFRICAN DIARIES

		Size	Price	Postage
No. 85.	3 days to page 8" x 5"	4/9	15d.	
No. 851.	1 day to page 8" x 5"	7/6	8d.	
No. 138.	3 days to page 13" x 8"	9/-	1/-	
No. 1381	1 day to page 13" x 8"	16/3	1/6	

Immediate Delivery — Order Early
to avoid disappointment

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

76 Victoria Street, Durban.

If it's PRINTING Consult—
UNIVERSAL PRINTING WORKS

Commercial Printers

Calendar Specialists

9 Bond Street, Durban.

Phone 25295 P.O. Box 1327

INDIAN
OPINION

Founded by Mahatma Gandhi in 1903

No. 2—Vol.—LI

FRIDAY,
9TH JANUARY, 1953

Published at the C.P.R. as a Newspaper

Price 6d.



*The duty of a lawyer is
always to place before the
judges, and to help them
to arrive at, the truth
never to prove the guilty
as innocent*



*A man eating meat...but
living in fear of God is
nearer his salvation than
a man...abstaining from
meat, but blaspheming God
in every one of his acts.*

—Mahatma Gandhi.



DIPLOMACY FROM GLASS HOUSES

NOVEMBER number of 'The Forum' (Johannesburg) writes: Dr. Malan's trade against India was a diplomatic blunder of memorable size. It was nicely timed for the opening day of the current session of the United Nations and it bore all the marks of full deliberation. To defend South Africa against criticism led by India, the Union Government resolved to adopt the old strategy that attack is the best form of defence; and, child-like, to cry out, "You're another!"

It is a strategy that is bound to fail. The reasons for its failure should have been apparent in advance to anyone with even a limited knowledge of international politics.

For one does not have to claim profound knowledge of the way the world is going to recognize that India to day holds a key position in the balance of power that divides the world. A glance at the globe shows that India lies adjacent to both Russia and China as well as next door to such unsettled countries as Iran and Burma. If India chose in a conflict to side with the East rather than the West, the whole outlook would be gravely altered. At the present time, India is following a careful policy not of neutrality, but of independence of both the great power blocs of West and East. She declines to commit herself to either side, preferring to judge every international issue on its merits.

This may or may not be an admirable policy to pursue amid the tensions of the times, but it is a policy that India does follow and that she is free to follow. In these circumstances both Britain and the United States have adjusted themselves to the fact and taken proper account of it in shaping their own attitudes.

Dr. Malan's blast on the subject of India's internal problems crashes into this international situation with the delicacy of a bull in a china shop. It can have produced nothing but embarrassment and dismay among South Africa's friends abroad.

To make matters worse, Dr. Malan showed himself ignorant about what is actually happening inside India. When India attained her full freedom five years ago, she set about providing herself with the legal framework of a modern state. The new constitution, drafted entirely by Indians, includes a bill of human rights. The legal status of the "untouchable" out-castes was revolutionised. The practice of "untouchability" was abolished and the disabilities formerly attached to it were prohibited by law. The power of the new state has indeed been used to fight against all forms of religious and racial prejudice in India. No doubt things as deep-seated as those prejudices will last a long time. No doubt they are not easily removed by the mere passage of laws against them. But the incontestable fact remains that under Mr. Nehru's wise leadership, India is exerting every effort that a federal Government can make to put in order her own huge, untidy house.

It is true that people who live in glass houses should not throw stones at their neighbours. That is why India has been busy replacing her most exposed glass walls with solid brick. South Africa, on the other hand, especially under the Nationalists, has spent an inordinate amount of energy in extending her glass walls. The world keeps looking through these walls and sending journalists to report on the curious building operations. This is the time Dr. Malan has chosen to pick up a handful of stones and throw them back at India. It is an action that would be easy to understand in a battle among schoolboys. As a method of national defence, as a contribution to international order and security, and as a novel departure in diplomacy, these tactics have nothing to commend them.

INDIAN OPINION

FRIDAY, 9TH JANUARY, 1951

Change Of Name Suggested

INDIAN OPINION was founded fifty years ago. The necessity for the publication of the paper had arisen then to ventilate the grievances of Indians settled and domiciled in South Africa. These grievances had arisen owing to Indians being discriminated against by the White Government on the basis of their race and colour. Indians, however, who had advanced both educationally and economically claimed equal opportunities with the White man. This was denied to them and discriminatory legislation was passed against them. The fight against such legislation has continued ever since. In the meantime the other communities have made great progress and are now asserting their legitimate rights in this land of their birth. The White Government is averse to conceding those rights and have now made two distinctive groups—the White and the non-White. The policy is to create as many different groups within the non-White groups as possible with the obvious object to divide and rule. Placed under such adverse circumstances the non-Whites have now united into a common front. The question today has become one of White vs. non-White. It is no longer a question between Whites vs. Indians.

In the circumstances the question has arisen whether the name 'Indian Opinion' is not outdated and whether it is not desirable to change the name into one which would embrace all the non-Whites. But even there are Whites too who are strongly opposed to the racial policy of the Government and seek the abolition of the colour bar from the South African legislation and stand for justice for all South Africans. So then it is really not a question of Whites vs. non-Whites but of Justice vs. Injustice—Rights vs. Wrong. It is felt therefore that 'Indian Opinion' should represent that broader outlook and its name should

signify that. It is felt that there is a lack of true statesmanship in South Africa and that it would be fitting if the paper founded by Mahatma Gandhi would point the way to that. The view has therefore been expressed that there should be a change in the name of 'Indian Opinion' to suit the present changed circumstances. It is felt by those responsible for conducting the paper that the reading public should be taken into their confidence in this matter and to get to know their number. The question before them is: (1) Whether the present name of the paper should be changed and (2) If it should be changed what should be the new name given to it?

From a purely sentimental point of view many would be averse to changing the present name. But it is desirable that much importance should not be attached to sentiment and that the question should be viewed from a broader aspect. We would request the reading public to give their views on the matter within one month from the date of this issue. The management will try to respect the wish of the majority but it will be solely in their discretion to act as they deem fit.

One of the new names already suggested is 'The Statesman.'

The Plight Of Indians

THE following letter appears in the 'Rand Daily Mail' dated January 1.

Sir,—The Kingdome Town Council's notice in recommending to the Land Tenure Advisory Board that Kingdome be made an area for European occupation only, and that all Asiatic residents should cease doing business and living in Kingdome has come as a deep shock to many European residents of the town. It is a wicked plan, completely unworthy of Kingdome, and one which, if successfully carried out, would throw 700 Asiatic men, women and children on to the streets.

These people live on a usually modest income derived from trading

with Europeans (they are not allowed to trade in the locations) and have been good and peaceful citizens and taxpayers of the town since republican days.

It is incredible that not one member of the Council, apparently, raised his voice in protest against this scheme. Many European taxpayers, however, are furious that their Town Council should have so much as suggested it. It is an action like this—discrimination on purely racial grounds—which gives South Africa such a bad name overseas. It is not Christian and undemocratic. —C. R. S. FACHEB

The plight of Indians in the Union has no bounds. Indians in Pretoria, Springs and other towns too, we understand, are faced with a similar situation. In the circumstances we have no doubt we are voicing the sentiments of the Indian community in saying how very grateful we are for this voice of sympathy and justice coming from a true Christian. It is like a ray of light amidst the encircling gloom. Unless the volume of the voice grows rapidly the Indians and the non-Europeans will undoubtedly suffer but no one knows what will become of South Africa herself. We are tempted to quote here from a letter we have received from a distinguished European friend the following words: "For the sake of the Europeans as well as for the non-Europeans I can only hope and pray that justice may be done. If not, we Europeans will ultimately suffer more than you of other races in this country."

It is high time for those Indians who are still apathetic and who are carefully guarding their material wealth while others are suffering, to take a lesson from these happenings. However much they may guard it their material wealth will slip away unknowingly. What will remain with them is their manhood. That will live still eternally. If they have not that they will die like worms and nobody will take any notice of them. That is therefore the greatest wealth and the Government has given them a unique opportunity to prove their worth. Are they going to have faith in God and obey His law or live as slaves of the tyrant. They should rather die at the hands of the tyrant than to surrender to his will and live an ignominious life. God alone is our Saviour and we must dedicate our all unto Him. That is the only way we all have to take. The sooner we realize it the better for us and for all.

Catholic Church Shows The Way

ALL men of goodwill and, in particular, the Christians in all parts of the world will receive with joyful gratitude the news of the appointment of Monsignor Emmanuel Mbatia as Bishop of Leribe. This is the first occasion that an African has been elevated to the hierarchy of the Roman Catholic Church and an important essential step marks an important turning-point in the history of the Christian Church in Africa south of the equator.

The appointment is an eloquent recognition of the fact that the African, like every other human being created by God, is as devoted to the service of his Creator as any other human being. In a country dominated by wicked racial ideas, the need was very great for the Christian Church to witness for the African in this regard.

But a particularly gratifying aspect of the appointment is that once more the Roman Catholic Church has taken the courageous stand of asserting its unshakable belief in the brotherhood of Man and in the common fatherhood of God. It always seemed strange that in South Africa the Christian Church more often than not temporized when it came to declaring openly for this principle. The Catholic Church has taken a clear and unambiguous stand and this should make it clear to all the world where the Church stands—for it is one thing to declare principles and in our experience it is quite another thing to practice them in dealing with the man of colour.

We speak for every South African of goodwill, regardless of creed and colour when we warmly congratulate the Catholic Church on its decision. And while doing this, we should at the same time warmly congratulate Monsignor Mbatia on the distinguished service he has given to the Church and which has enabled him to demonstrate that the people from whom he comes are as good children of the Creator as any found on earth. Monsignor Mbatia has won distinguished honour for the African people as a whole and the Roman Catholic Church, by recognizing his rare abilities, has won for itself a proud place in the hearts of very many Africans—even outside the Church.

NOTES

A WARNING TO THOSE WHO TRAVEL FROM ONE PROVINCE TO ANOTHER

WE wish to sound a note of warning to all Indians who enter one Province of the Union from another on any account not to do so without acquiring a permit from the Immigration Department. For if they do and are caught they will be running the risk of being locked up in prison immediately and kept there for one night and banished to the next day before the Magistrate who is empowered to sentence any such person being convicted to a maximum period of three months' imprisonment without an option of a fine. The authorities are so strict that they do not even allow such a person to be released on bail. The practice of examining passengers travelling by train on border towns, whether they hold a permit of entry or not has been done away with for a considerably long time, and no violence is kept on those travelling by road. But the law is still there and is being over-strictly enforced under the present Government who is determined to adopt every possible means to control the Indians and, on the slightest pretext, to get them out of the country. Nobody should therefore take any risk unless he or she does it intentionally to defy the law and is fully prepared to suffer the consequences.

Government Makes Another Mistake

The decision to reject the idea of the United Nations Commission on Apartheid coming to investigate conditions on the spot is a deplorable and unstatesmanlike blunder on the part of the Government. Not so very long ago the Union Government told the United Nations that it deplores colour discrimination. Very many people in this country raised their eyebrows sceptically when they read this. But once the United Nations had decided to come and find out the truth for itself, if South Africa had nothing to hide, it should have allowed the commission to come. As things stand, nobody with intelligence will believe the blarney the Government says at UNO on its good intentions towards the map of colour when it cannot allow that good to be subjected to public scrutiny. The truth which the Government seeks to hide is that there are very many things which the commission will bring to light which have not yet been

now been published. For, in all seriousness the non-European have been very modest in stating their case against racial oppression. Their strongest indictments of apartheid have been little more than moderate statements.

Greater South Africa

In the storm of racial conflict which now rages in South Africa the news report from Johannesburg describing the guests at the Bishop of Johannesburg's children's Christmas party was a ray of light which once more justified the hopes, the sacrifices and the struggles of those who labour for a South Africa where merit alone, and not colour, will be the criterion by which to assess the value of a man. According to the news reports, the Bishop invited the children of all the Anglican clergy in his diocese

regardless of colour, to a Christmas party. African and European children played freely, without inhibitions on the towns. A young African lady, whose new shoes were an embarrassment to her had on costume whites over in disposing decorum of them and running about freely in the bare feet Nature gave her. The picture of the Bishop's party is a picture of the Greater South Africa for which all men of goodwill work. The destiny of South Africa lies along the path where no man shall be penalised for having been created dark, where men of all races shall be bound together by a common love for their country and a mutual regard for each other's contributions to its greatness. When that time comes man shall banish racial hatred from his heart. The Bishop's little guests showed what a happy country ours will be when that state of affairs is reached.

distribution, nor will it associate with any other committee in South Africa.

The Christian Action Committee of London, which holds the money, is an inter-denominational group of churchmen headed by Canon John Quilliam, the Chancellor of St. Paul's.

The idea of the fund arose when people who read of the racial troubles in South Africa sent money to newspapers and periodicals in Britain to be used to help any victims. Through the committee, churches collected money for the same purpose from their congregations, and finally the funds collected by the newspapers and the churches were put together in the relief fund to be administered by the Christian Action Committee, through the now defunct group in South Africa.

Mr. Blaxall said there was sufficient money in the fund at present, but it was by no means a large sum.

VICTIMS OF RACIAL DISTURBANCES

TO GET AID FROM OVERSEAS

PEOPLE suffering in any way through no cause of their own, whether European or non-European, from the results of past or possible future racial disturbances in the Union, will be helped financially by a fund organised by the Christian Action Committee of London. It was announced last week by the Rev. A. W. Dixall, secretary of the Christian Council of South Africa. This fund will take money from overseas sources only, and no donations will be solicited or accepted in South Africa. The distribution of the relief funds will, however, be administered by a group of people connected with churches in the Union and with welfare and aid societies.

M. Alan Paton has agreed to be chairman of the group, and a preliminary meeting attended by representatives of the Society of Friends, the African Methodist Episcopal Church, the Church of the Province (Anglican), and other such bodies was held recently.

Mr. Blaxall said the groups that will be to approach directly or circulate ministers of religion and social welfare bodies, and ask them to collate information about people adversely affected by racial disturbances.

Relief will most likely be given to families of non-European whose heads or other wage-earners lose jobs because of strikes or other such action, or

who are killed or wounded in disturbances.

The group will decide whether such injuries or loss of work are due to direct participation in disturbances by those affected, but a principle is that children or wives of men directly involved cannot be held responsible for such action.

Europeans suffering as a result of disturbances will also receive aid if their suffering is no fault of their own.

Mr. Blaxall said the group had already begun its task, and had inquired through church ministers about possible help to riot victims. It had approached the Mayor of Port Elizabeth to ask if people who had benefited from his fund needed further help.

On no account will the group turn over any money to political or semi-political organisations for

TROUBLED WATERS

By JOHN O'HIND

This book deals with that period of Indian history when three empires were at a climax with each other of the Indian Peninsula. The Mughal Empire was breaking up; the Maratha Kingdom was declining, and the British were establishing themselves. The story is full of suspense, keeping the reader engrossed in the acts of heroism and valour, naval bombardment and piracy on the high seas, escapades, a chase with bloodhounds and romance. Order your copy as soon as possible, as there are only a few copies on sale at our office.

Price 10s.

Available at:

'Indian Opinion',
P.O. Box, Phoenix, Natal.

INDIA INDEPENDENCE NUMBER

Published as Special Number of INDIAN OPINION to commemorate the attainment of Freedom by India.

Printed on art paper and profusely illustrated. With historic pictures connected with India's struggle for Freedom and with photos of the late Dadabhai Naoroji, Yashwantrao Chavan, Subash Bose and many others who have sacrificed their lives in fighting for freedom and of Mahatma Gandhi, Pandit Jawaharlal Nehru and many others who have lived to see the fruits of their labour.

Also containing a brief Survey of the work of the Indian National Congress from the time of its inception.

Price 2s

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CUFFS-DE-CUINE 45" 2/6 yd.

FAIRBOS GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CHIFFON
GEORGETTES 45" 15/6 yd.

44" PRINTED GEORGETTES
Spot & Floral Design 45" 4/11 yd.

44" COLOURED GEORGETTES
4/11 yd.

CHAMPALS

Ladies' Latex Plastic Champals
all shades (Size 3 to 7) 10/6 pair
Colours: Green, White, Red,
Brown, Blue and Wine.

SAREES!

EMBROIDERED GEORGETTE
SAREES.
all shades 43/15/0 each.

WHITE COTTON SAREES
22/6 each.

GEORGETTE JANI WORK
SAREES 15-18-0.

EMBROIDERED SUDE SILK
SAREES with borders 43/- each.

LADIES' UNDIES

Large range of SLIPS, NIGHTGOWNS,
PANTIES, BLOOMERS etc.
New unpacked.

Saree Borders, Jari Trimmings
Always in Stock.

CHAMPALS

Ladies' Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SITAWLS 17/6 to 20/- each.

INFANTS CUT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED
18/11 each.

INFANTS BOOTS, BONNETS,
HATS, PILCHERS,
all one price 2/11 each.

HOUSE - HOLD

Bedsheets 15/6 to 25/- each.

Flower Coats plain 2/6 each.

Flower Coats Embroidered
4/11 each.

Towels From 2/11 to 15/6 each.

Table cloths & Bath Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specially reduced.

JAYBEE SILK HOUSE

39½ MARKET STREET,

JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

LATEST BOOKS AND NOVELS ALWAYS IN STOCK

YOGA BOOKS

Gyana Yoga	By Ramacharaka	12 6
Raja Yoga	"	11 6
44 Lessons in Yoga	Philosophy	12 6
Advaita Cosmic Yoga	Philosophy	12 6
Yogi Practical Water	Camp	7 9
Secret Of Breath	"	3 9
First Steps In Yoga	Ramadas	4 6
Bhagwat Gita	"	12 6
" " The Song Of God	"	7 6
Ramayana and Mahabharata	"	7 2
Cinema Sri Sargat Gauri	5 Volumes	3 4
Made Guide Film Singees	New Release	15 6
Business Guide Letter Writing	Guynall	10 0
Bhagwat Gita Guitah	"	1 0

Vasishtha Ramayan in 3 Volumes
Ramayan-Malla Bhajan
Sri Samvat
Sukarala Katha
Haimonata Teacher
The India Magazine 6/6 each.

Gajapati 6/1.
" 4/-
" 2/3
" 5/3
" 15/-

Only obtainable at our new address:

ROOPANAND MUSIC SALOON

AND BOOKSELLERS

286 Gray Street, Corner Lorne & Gray Street,
DURBAN.

SHINGADIA STORES

(Proprietor: Premier Silk Doreas Ltd.)

Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.

Telegrams: "Pramsilk" Phone: 2523.

PREMIER WHOLESALERS

(Members of the Kimberland Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.

UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Plece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,
Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

WESTERN CIVILISATION V—BACK FROM BARBARISM

(C. W. M. GELL)

IN the last article we discussed the revitalisation of Christianity by a new emphasis on inner spirituality. Great as would be the new potentiality of such Christianity within the national compartments of our Western culture, it would have an immense significance beyond.

For, as a result of the aggression of the West and its conquest of land, sea and air, the world has become physically one. In the context of this physical unity, exclusive national and racial cultures have become dangerous anomalies. But all efforts to evolve a world political unity are bound to fail until there is a common spiritual approach to the problem. This is not to advocate a syncretic religion; but rather, a cross-fertilisation of existing religions. So that each religious tradition, while retaining its individuality, distinctive doctrines and characteristic practices, will become aware of its spiritual fellowship with the other great traditions and will recognise that the many religions are all dialects of the one language of the human spirit, which reflects the Spirit of God. For beneath the multiplicity of forms the quest is one. But the practice of this *sanatana dharma*—the higher spirituality—is not possible when the existing religious traditions are mutually exclusive. Here again, we can learn from the spiritual toleration practised through the ages by the indigenous religions of India. We need in abridgement what Radhakrishnan has called "the strange abridgement of the Semitic faiths—Christianity, Judaism and Islam—that the acceptance of a particular religious metaphysics is necessary for salvation, and non-acceptance thereof is a firm and everlasting eternal punishment in hell." The intolerance of those who served a jealous God and sought to work His will by force is written in letters of blood throughout human history. It is practised today by those who imagine themselves to be the agents of an inexorable dialectic of history. Tolerance, like all forms of one-sidedness, is barbaric. The civilized man recognises that he is not alone possessed of the truth and, if a Christian, appeals to the verdict of St. Augustine:

"That which is called the Christian religion existed among the ancients and never did not exist from the beginning of the human race until Christ came in the flesh, at which time the true religion began to be called Christianity."

In this spirit of tolerance towards the outward forms of all religions and respect for their inner motives, it will be possible for the devout of all the great spiritual traditions to work together from their very diverse starting-points for the coming of what Christians call the Kingdom of God. World peace or effective world government, are not possible without a foundation in a world spirituality.

But before this universal ethic can be practised, there has to be performed that task in which, above all others, our generation has failed. Even an age to which the gift of fresh spiritual insight is not given, can draw upon the vast spiritual storehouse of the religious experience of the centuries, provided that it is willing to think out the rational interpretation of that experience in the language of its own time and then to work out its practical application to contemporary problems. Religious experience, of which the physical vision is the heart, remains a mere dream (except for those rare souls to whom it comes) until it has been interpreted by the intellect and practised by the will. Interpretation is the function of philosophy and its practice is ethics; the two together constitute the essential activity of civilisation. The particular and tragic failure of our contemporary Western culture has been its inability, in terms both of time and inclination, to submit to the rigorous mental discipline and conscious self-control which this process demands.

Mankind's Only Hope

As an instance of this, we may briefly consider the conception, mentioned above, of the Kingdom of God. The idea in its modern form originated with Jesus, who behaved in its intention as a supernatural event. Time has falsified the dogmatic setting of this immense eschatological hope, but not its spiritual significance. It remains something to be realised, not as an act of God (as Jesus believed), but by our own devoted efforts to live out the gospel of love which he taught and practised to the end. To us is given a great opportunity to recapture the immediacy and urgency which inspired the early Church. Marked today must either realise the Kingdom of God or perish. Where the first believers set their hope solely on the Kingdom of God in expectation of the end of the world, we

must do it in expectation of the end of the human race. If the Spirit of God cannot prevail over the spirit of the world, we shall shortly abuse our scientific discoveries to destroy mankind. But the Spirit of God cannot conquer the world until it has won its victory in our hearts. This it can only do when we have made the experience of Jesus our own by meditation and thought, and thus learnt to live out his ethic in our lives. To paraphrase Shelley, we have "... to think, till thought creates from its own wreck the thing it contemplates."

The final stage in the evolution of civilisation is ethics; from religion interpreted by philosophy to its practice in action. This is clearly something very different from mere dynamism or unreflective activity. Ethics is the ordering of our whole lives, both in general principles and daily detail, by conscious allegiance to the ideals which have come down to us through the medium of thought from the primal spiritual consciousness.

Defects

The first purpose of these articles has been to direct attention to the central defects of Western civilisation, of which the greatest are misapplication of energy and lack of thought. It would satisfy my object if I were to attempt to impose my solution, even if I were vain enough to think that I had one. But I will briefly refer to Schweitzer's ethic of "reverence for life" which, I believe, points our way.

This is founded on the realisation that man is will-to-live, living in a world of living creatures which also will to live. But unlike the animals, man, being endowed with reason and volition, is able partly to free himself from the natural, predatory cycle of will-to-live preying upon will-to-live. What he needs is a compelling moral principle, which Schweitzer discovered after long search in the phrase Reverence for Life. This recognises that all creatures share with man the mystery of being alive and therefore have an equal right to continued existence—since we cannot presume to read the cosmic purpose, in fulfilment of which we and they were created. Thus, ethics becomes the recognition that it is good to maintain and further life, bad to damage and destroy it. Reverence for life wonders, indeed, why life can only be maintained at the expense of other life. It regards this painful conundrum as putting us under the obligation of taking life only under the pressure of necessity—either for food or in self defence—and of conducting ourselves towards all forms of life as one who owes a debt for the lives he has

had to end. At no stage may the individual escape his personal responsibility for decisions in regard to living things, whether fellow-men, animals, insects or plants. Individual ethics are absolute as against social or national ethics; and no external authority may ever relieve or mitigate our individual responsibility. The ethic of reverence for life is not merely a negative one of refraining from doing harm (as the Indian doctrine of *ahimsa* sometimes appears), it enjoins the greatest possible activity in the promotion of life and the happiness of life and in the alleviation of all forms of suffering and distress. With the Buddhist, Schweitzer would say: "As long as living creatures suffer, there is no possibility of joy for the man who is full of compassion."

Essence Of Civilisation

Schweitzer calls his ethic "ethical mysticism" since it combines serviceable activity in the world of sense with the spiritual experience of God as Will of Love from which it derives its inspiration. It is the ethic of love widened into universality and, therefore, an ethical expression of the teaching of Jesus in the language of our time. It calls each one of us to be an active warrior for the coming of the Kingdom. As Schweitzer sees it:

"The essence of civilisation consists in this, that the reverence for life which is my will to live struggling for recognition does get stronger and stronger in individuals and mankind."

We so often hear the present crisis in the world described as a struggle between Democracy and Communism. But these are only the outward forms. The real tension is within our souls. Democracy is a barren thing indeed, unless the mentality of committee is transformed into a spirit of fellowship by great ideals commonly held and plain tasks commonly envisaged. The real struggle lies, as Radhakrishnan insists, "between empiric and material values, supported by organised religions and provincial patriotism, and the sovereignty of spiritual ideals..." A reborn living faith in spiritual values is the deepest need of our lives. Only religion which demands as its first principle individual change, the substitution of the divine for the dark image in the soul, can create that new heart in the peoples.

The great heresies of our times are the beliefs that man is merely a political or a social or an economic animal, and that his troubles can be solved by changing the hierarchy of power or by developing his control of nature

Some of these external remedies may be necessary to create the conditions in which civilisation may become possible.

But, finally and fundamentally, man is a fragment of spiritual life whose serious business is religion, of which philosophy is the ward and ethics the deed. There can be no civilisation unless it is based on this fact. Its two foundations are the recognition that the whole possibility of civilisation depends on the vision, thought and will of individual men; and that, therefore, its price is constant vigilance in defence of the ideal of spiritual and intellectual independence, both against the

tyranny of human authority as represented by Church, State or Society and against the tyranny of the material life which presses so hard upon us today. We Westerners—and not we alone—have to learn again to respect every individual personality as a reflection of the image of God; and each in his own life to develop the full possibilities of that personality by seeking God intuitively, interpreting Him rationally, and pursuing His Will ethically. This is the pattern of the civilized life, whether Western or Eastern, Christian, Hindu, Buddhist or Muslim.

of the Union, was born on the 29th June, 1918. He was educated in Johannesburg, Cape Town (Diocesan College), Switzerland and England (Winchester and Balliol). He joined Colonial Service at the end of 1940 and was posted to Basutoland early in 1941 as Assistant District Officer. In 1945 he was seconded to the office of the High Commissioner, Victoria and Cape Town. In 1946 he served as Private Secretary in the High Commissioner Sir Evelyn Baring. In 1947 he got married to Miss Cynthia Ashley Cooper (daughter of Sir Patrick Ashley Cooper, Governor of Hudson's Bay Company and director of the Bank of England. The same

year he returned to Basutoland. In June 1949 he went to England for a Devonshire course at London University, lasting nearly a year. He returned to Basutoland as Judicial Commissioner (with court hearing appeal cases from the Paramount Chief's courts.) In 1951 he met Mahatma Gandhi and began a deep study of Mahatma Gandhi's literature. In 1952 he resigned from Colonial service in order to assist in realising Gandhi's political ideals in South Africa. He is a father of two sons aged five and three and has taken up farming at Basutoland. His residential address is Riverside Farm, Box 77, Maseru, Basutoland.

THE DEFIANCE CAMPAIGN

ACTIVITIES ABROAD

(From a letter received by an esteemed correspondent in Johannesburg)

AMERICAN newspapers featured reports of the resistance band led by Mr. Patrick Duncan and Mr. Mahatma Gandhi at Garmiston last month.

In Chicago there is growing interest in the Union's racial policies. Roosevelt College organised a special conference on the subject in concert with four other bodies active in race relations. Dr. Edward J. Sparling, president of the college, was in the chair at one session and Dr. Homer Jack, the well-known Unitarian pastor, at another. Professor H. K. Matthews of Fort Hare made a deep impression with his discourse, as he has done in all his addresses in the United States.

In New York, a new group has recently been formed under the name of "Americans for South African Resistance." One of its objects is to collect money for the resistance campaign. The Rev. Michael Scott has also been in touch with these and similar activities abroad.

Roosevelt College was founded a few years ago in protest against the colour bar introduced into another Chicago college. It has been a great success, attracting many famous lecturers.

Mr. Patrick Duncan Admiral

(Commenting on the Garmiston band of resisters, the conservative British weekly, 'The Economist' says: "Few people outside South Africa can fail to admire the courage shown by Mr. Patrick Duncan and others in courting arrest at the hands of Dr. Malan's Government. The name of his father, Sir Patrick



Mr. Patrick Duncan

Duncan, is one to conjure with in the Union; he was widely and sincerely respected among all races. Now his son has associated himself as a European with the movement of defiance against the policy of apartheid. No one can pretend that this decision and the motives behind it have anything whatsoever to do with communalism. What effect will it have? So far, the action of this small group of seven Europeans has been coolly received in public, even on the United Party side. . . . Yet a large number of white South Africans are known to sympathise in private with the defiance campaign; and no employers have yet penalised any Africans for taking part in it. Mr. Duncan and his associates have given a lead which some of their countrymen may yet follow.

[Mr. Patrick Baker Duncan, son of the late Sir Patrick Duncan, first South African to become the Governor-General

UN FIGHTS PREJUDICE

THE United Nations last month took further important steps in its struggle to secure racial equality all over the world. The General Assembly adopted a resolution condemning all forms of racial discrimination. The resolution and the debate arose largely from the report of the special committee on colonies. This report contains a notable section on race relations.

The report declares that effective means of eliminating race prejudice and of establishing racial equality should be sought by all States in the form of laws and administrative practices. In addition enlightened public opinion should be encouraged by education. The report points out that, with the evolution of society, so-called "protective legislation," originally intended to shelter indigenous people, may become unnecessary and even degenerate into discrimination. This danger occurs particularly when members of a "protected community," such as Africans, have come to share the general life of other elements in society.

The Committee on Colonies expressed the opinion that it is highly desirable to abolish racial discrimination. This, it says, is now a matter of urgency because, with the quicker pace of economic and social development and the increasing contact between all races, forms of dis-

crimination that were perhaps small in their effects on a largely immobile and isolated community may rapidly become sources of real hardship and legitimately bitter grievance. The Committee regards legislation as an important means of breaking down prejudice.

This latter conclusion is very significant. It means that UN has virtually endorsed the view held by the best sociologists that it is possible to reduce common prejudice by law. This view is based on the experience of New York, Illinois, Massachusetts and several other American States which have passed laws prohibiting racial discrimination in public or private employment and in the use of publicly provided amenities of all kinds.

The Committee on Colonies included among its members the colonial powers and also India, Pakistan, Indonesia, Egypt and Brazil.

An attempt to make this a permanent committee of UN was defeated, but the committee was set up for another three years, Britain promising to cooperate with it for that period, but no longer.

NO LONGER REPRESENTS US

Mr. R. M. Desai who has for some time been working for 'Indian Opinion' is no longer in the employment of 'Indian Opinion' and does not in any way represent us.

Manager 'Indian Opinion.'

HANNON'S DETECTIVE AGENCY (PTY.) LTD.

Managing Director: O. HANNON, seventeen years Royal Irish Constabulary and Criminal Investigation Department, S.A. Police.

Manager: MINDEN PLUMLEY, ex-Indian Police College and Criminal Investigation Department, New Scotland Yard, London.

Criminal, Commercial and Motorist Investigations Undertaken in Strictest Confidence.

11/12 Paterson Chambers, Jeppe Street, P.O. Box 2159 Johannesburg

Phone: 22-7772. After hours: 34-2544.



B. I. S. N. Co. Ltd.

S.S. Nampala arriving January 29. Sailing February 4 for Bombay.

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES : DURBAN TO BOMBAY

First Class	single	without	food	£75-15-0
Second "	"	"	"	50-13-0
Inter-Class	"	"	"	34-3-0
Unberthed (Deck)	without	food		21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6

Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.

Tel. Add.: "KARAMAT."

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices

Phone 21213.

Tel. Add.: "GREENFEAST."

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India or to any part of the world

All types of Insurance: Life, Fire, Burglary, Riot, Storm, Accidental, Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Books, Trade Licences, Revenue Clearance Certificates, Passports And Immigration Matters.

Representative: National Mutual Life Assn. Of Australasia,
Yorkshire Insurance Co. Ltd.

Telephone: 32-9033. 29a Commissioner Street,
JOHANNESBURG.

The World's Best

OLIVETTI

Typewriters (Portable & Standard)

Adding Machines (Hand Operated & Electric) Calculators

Portables with Hindi Keyboard from £19.

The OLIVETTI Factory is now established in South Africa, therefore Stocks and Parts always available.

Contact Sole Distributors:

PINCHEN & YOUNG (PTY) LIMITED
(Olivetti Division)

212/220, Mercury Lane Buildings, DURBAN

Phones:

20292, 23280, 26464.

Telegrams:

PINYON.

For ALL your Stationery Requirements contact
Our Wholesale & Retail Stationery Dept.

RUBBER STAMPS

(8 HOURS SERVICE)

PRINTING

(DONE AT SHORTEST NOTICE)

Standard Printing Press

GENERAL PRINTERS and RUBBER STAMP MAKERS.

73 BEATRICE STREET,

DURBAN

ESTABLISHED 1927.

PHONE 61008.

TELEGRAPHIC ADDRESS

P.O. BOX 2782

"QUICKPRINT"

EVERY



FRIDAY from
NAIROBI-

A Constellation leaves
for KARACHI and
BOMBAY with immediate
connections for
all parts of

INDIA and PAKISTAN

This is the fastest, most,
direct and most comfortable
route, IMMEDIATE BOOK-
INGS AVAILABLE.

"CARGO ACCEPTED"



Incorporated
in India.

Members of I.A.T.A.

AIR-INDIA

International LTD.

P.O. Box 3008, NAIROBI.

Cables "AIRINDIA."

For details apply to I.A.T.A. Agents and Airlines.

Will all our friends kindly note that our offices at present situated in
Shell House, will be shifted to Air-India, Stewart Street from 1st
October 1952 until further Notice. Our telephone Nos. will be 3013 or
3310 Ext 9, but our P.O. Box No 3006 remains unchanged
Our agents in India and passengers can now contact us direct for their
reservations.



CONVOY



Wholesale Clothing Manufacturers
**MANUFACTURERS
OF
MENS' TROUSERS,
SPORTS COATS
AND
SUITS.**

Trade Enquiries to
P.O. Box 541 BULAWAYO
P.O. Box 156 - KTTWE, N.R.
P.O. Box 7452 - JOHANNESBURG.
P.O. Box 541 - CAPE TOWN.
P.O. Box 4 PORT ELIZABETH
P.O. Box 739 - EAST LONDON.

CONVOY

Convoy Garments Manufactured by:

**Maxwell Clothing
Co. Ltd.**

P.O. Box. 541, Phone 3786.

BULAWAYO.

Tel. Add. "CONVOY."

Phone
Day 24169

Phone
Night 83249

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: 'HARGOVAN'.

Phone 28362

**P. HARGOVAN & CO.
(PTY.) LTD.**

**WHOLESALE MERCHANTS
AND IMPORTERS.**

P. O. BOX 1250.

155/7 Warwick Avenue
DURBAN.

SWEETMEATS

PURE

WHOLESBOME

HEALTHY

* APPETISING—

★ DISTINCTIVENESS of Flavour.

★ Combined with **INGREDIENTS** of the
PUREST QUALITY go into the making
of our **SWEETMEATS**.

★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental **DELICACIES**.

★ Assure **YOU** of the most **PALATABLE**
SWEETMEATS money can buy any
where in **SOUTH AFRICA**.

આમે સ્વેટ મીટ્સ બિઝનેસ બનાવવાનો છે
અને તે માટે સારા સ્વાદના સાચા સાચા સાચા સાચા છે.

★ Great care is exercised in the **PACKING** and
DISPATCHING of country and foreign orders.

★ WE assure you of **PROMPT, HYGENIC**
SERVICE with the **GUARANTEE** of
SATISFACTION.

THE HOUSE OF



HOME MADE SWEETMEATS

It's specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Naan etc.

Victory Lounge

(Cnr: Grey & Victoria Streets.)

Phone 24965 — DURBAN.

AFRICAN VIEWPOINT

PLAN TO BAN CONGRESS

By JORDAN K. NGURANE

THERE is reason to believe that at any time now the Malan Government might declare the African National Congress an illegal body under the Suppression of Communism Act.

The Government Press continues its distorted interpretation of Congress policies. The idea behind all this is to create the impression in the public mind that the Congress is riddled with Communists and that drastic action is therefore justified.

But the facts of the situation indicate plainly that the African National Congress is not and has never been a Communist or, for that matter, Left Wing organisation.

It was founded in 1912 by the late Dr. Pixley ka I. Seme. The late Dr. John L. Dube was its first president-general. Its aims were to weld together the African peoples of the Union into one political and cultural bloc for purposes of self-preservation. Secondly, it was launched to create a situation in the body politic of the country where the African would be recognised and accepted as a citizen like every other South African.

To start with, it put forward the African case by resort to petitions, deputations, representations and appeals to England under the mistaken view that South Africa's membership of the Commonwealth meant that the Queen of England could influence the trend of Union legislation. Quite unmistakably, it was a body composed of moderates all along the line.

After the failure of the deputations to England—that was during the early twenties—the African National Congress seriously committed itself to active collaboration with the liberals. But then, liberalism at the time accepted the status quo and tended to frown violently on anything which inclined to what was then called 'extremism'.

It was partly to revolt against this that during the middle twenties the African people elected the late Mr. J. T. Gumede as their spokesman Number One. In some ways Mr. Gumede was a very impressive man. Unlike his predecessors in office, Moscow cultivated a very strong liking for him—with the result that he was invited to Russia. When he reached the country of the

Soviets he was treated, in his own words, "as though he was the Prime Minister of the Union."

He was aflame with love for the Soviet system when he returned to this country. So serious was his love that he went to Bloemfontein where he harangued the Congress delegates on the virtues of Russian Socialism. I have never come across satisfactory evidence to show that Mr. Gumede was a Communist. On the other hand he never concealed his admiration for the things he saw in Russia during his guided and planned tour of the Soviets.

The reactions of the Congress conference were prompt and characteristic: a vote of no confidence in him was moved and carried. After that Moscow gave up the job of trying to monkey about directly with the leadership of the African National Congress.

A new tactic was tried. Unemployed Africans were sent from the Union to Leningrad and Moscow for advanced training in Communism. When these returned they made no special bid to lead the masses. Like most good Africans, they joined the African National Congress and a few of them were on and off elected to the executive committee of this body. In the meantime, of course, the Communist Party of South Africa had been brought into being. They spent most of their time as functionaries of the party, then as active Congressmen.

During this time Congress was trying, under the impact of the All-African Convention, to wear itself from the influence of its liberal guides.

Then came World War II. The moderate leaders of Congress decided not to embarrass the Government—in the words of an unfortunate Native Representative Council proponent. The Communists, would have nothing to do with an imperialist war.

But when Hitler invaded the Soviet, and Stalin was forced to fight, the local Communists immediately rallied behind Smuts and fought for democracy and liberation.

Events in the outside world towards the end of the war had already made a deep impression on the African people. Every where the demand was made that a new and determined

bid should be made to enable the African to emerge recognised as a citizen from the war. But the Congress leaders of the time were inseparably wedded to their policy of not embarrassing the Government. As a result, Mr. Paul R. Maseke, who once held a seat on the now defunct Native Representative Council, formed what he called the African Democratic Party. Though it was a movement led by Africans it had no colour bar. Everybody could be a member, regardless of colour.

At the same time a movement of revolt was going on inside the African National Congress itself. This had its origin in the spirit of nationalism which had then taken firm root in the hearts of the African people. It led to the formation of the Congress Youth League, a militant and anti-Communist band of young men and women who worked untiringly to save Congress from falling under Communist domination.

A protracted cold war was fought over this issue and ended with the triumph of the League. Congress became a militant organisation and spurred Marzian violence in favour of Gandhi as satyagraha. From then onwards the road was clear for the defiance campaign which has driven the Government to the extreme of planning to ban the African National Congress.

The world needs to know that if and when the African National Congress is banned, it will, not

be because it is under Communist influence. It will be because the Congress has emerged as the only single factor strong enough to bring apartheid toppling to the ground.

The persecution of Congress leaders as well as the proposed ban are not blows at a subversive movement for nowhere has the case for subversion been established. They are the desperate blows of a desperate band of politicians against the only body which has shown that it has the strength, the determination, the courage and the following to make unmaking of apartheid. That is the crime that the African National Congress has committed. It is a crime which can never be tolerated in apartheid philosophy.

It is particularly unpardonable now, after Congress has shown that it has the strength not only to crush apartheid but also to influence the course of events in the general elections next year. It is no secret that the African National Congress, like every democratic body, is vitally interested in the outcome of the elections. If Congress has its way, it would certainly take every lawful precaution to ensure that the Malanites were not returned to power. But Congress's interest would not end there. African Congressmen want to make South Africa the land of the free; where Christ's Golden Rule applies instead of the satanic creed of apartheid which preaches racial hatred and tyranny.

BONES
WANTED

We Pay
£7 PER TON
F.O.R. your
Station or Siding

BAGS RETURNED RAILAGE PAID

For Full Particulars write to

THE
BULL BRAND
FERTILIZERS LTD.
SARNIA, NATAL.

Always Better. Better Always.
Are Kapitan's Templing
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(KORNER SWEETMEAT HOUSE)
Corner Grey and Victoria Streets,
DUNBAN.

Phone 21414.

Tel. Add. 'KAPITANS.'

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING

CO. LTD.

ESTABLISHED 1923

Wholesale Sals & Fancy Goods Merchants

Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

Bankers: BARCLAYS BANK (D. C. & O.)

Partners:
C. C. PATEL
L. B. PATEL
B. K. PATEL

GO SO & COMPANY
PHONE 417

Branches: P.O. Box 11, BROKENHILL
P.O. Box 89, LUANSHYA
Telegrams and Cables: "CLOTHING"
P.O. BOX 93.

NDOLA,

N. RHODESIA

**WHOLESALE MERCHANTS AND
CLOTHING MANUFACTURERS**

NATHOO TABHA

**TIMBER & HARDWARE MERCHANT
& DIRECT IMPORTER**

Door, Windows, Corrugated Iron, Cement,
Monarch, Iron Duke, Buffalo, and Elephant
brands paint or any other building material
at reasonable price

Established 1907,

NATHOO TABHA,

107 Queen Street,

Phone 24647.

Telegraph "Mani,"

DURBAN.

M. J. PATEL

**INTERNATIONAL SPORTS COMPANY
Importers & Exporters & General
Commission Agents**

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with **THE OLD MUTUAL** your friend for life—

The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representation:—

DAYABHAI PATEL

P.O. Box 1760,
JOHANNESBURG.

Phones:— } Business 33-0711
Residence 33-5961

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

**Extensive range always carried in
the following:**

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

**Stockists of well-known branded
Watches.**

COPPERBELT PIONEER STORE

**Where Quality and Service
are Paramount.**

Luanshya, Northern Rhodesia.

A CIVILIZATION IN DECAY

By WILFRED WELLOCK

The following is one of a series of articles the author has written on "The Supreme Crisis Of Our Civilisation."

CIVILIZATION'S count time in rise, which blossoms and decays. Life is humbly, and that progressive and expansive. It bursts into brilliance in periods of vision, contrasts and fades, and even perishes when vision fails; and vision does sometimes fail. It is a fact of some significance that all Western civilisations have been short-lived. Only Eastern civilisations, like the Chinese and the Indian, have survived three millenniums. No outstanding vision has inspired Western civilisation for several centuries and such as there have been are now exhausted. A new creative era lies within our reach, but there is no certainty that it will come to birth. One genius has run to consummation production and consumption, and to power in order to ensure these. Our leadership is over death and destruction, not over life. We have reanimated the era of world economics and world wars, and devised the means of world destruction. But we lack the power to save us from that fate, which may be nearer than we dream. Is vision, then, to fail? That is the only question that now matters.

A Change in Men And Society

As a result of the changes wrought by the Industrial Revolution on the nature of man and of society, the transference, by the compulsion of starvation, of craft workers from well-integrated villages to bleak soul-less towers, to lead power-driven machines to giant new factories, was transference from a life which yielded numerous social and spiritual values and thus had meaning, to one which had neither meaning nor a vestige of social or spiritual significance; from a status which embraced personal responsibility, creative opportunity, vocational and social value, independence and local standing, to a condition of abject dependence upon the will of a rich and powerful employer whose primary aim was profitably to make money.

In due course, as competition for world markets grew, it became the practice to cheapen production by means of increased specialization. This ultimately led to the techniques of the assembling line, and the claim of repetitive machines,

when the percentage of repetitive labour in some industries reached as high as 95 per cent.

This Spiritual Atrocity

This condition is the negation of everything which has to do with human dignity and the culture of the spirit: it is in fact the negation of spiritual man, man the creature made in the image of God. In this set up intelligence is a disability, a hindrance to production, as it stimulates a sense of frustration, destroys all interest in one's work and thus lowers production, whence all manner of diversions have to be introduced in order to condition people to function at the sub-human level. Increasingly scientists are being introduced for this very purpose; to such degradation but modern science work.

Neither religion nor culture has protested against this spiritual atrocity. Owing to the dexterity by which the new materialism was clothed with the sanctity of religion, a fatal blind-spot has developed in regard to it which even today obscures some of its worst consequences. The glorification of riches, of social status and national power has resulted in a condition of social and spiritual impoverishment, irresponsibility and weakening moral and social sensitivity which is visibly undermining the fabric of our civilization. The trans-forming of once responsible, well-integrated persons, craftsmen with social obligations and responsibilities, into mechanized robots has caused work for the great majority to have no other significance than that of earning money. We thus arrive at a cash-based, materialistic civilization—a society of fragmented persons who live largely on mass-excitements and spectacles and expect to satisfy all their needs by means of money. In this spiritually barren existence religion has no meaning and the church only a perfunctory mission.

Need we wonder that pillaging among the workers, and conscienceless charging of high prices in the upper reaches of society are rampant, and are growing? The course of this evil is the loss of connection between a man's work and his soul. Lack of responsibility in work ends in lack of responsibility in morals. Indeed we are rapidly producing an amoral civilization, its end will be near unless we reverse many of its processes.

Neo-Materialism Of Our Age

To sum up, the root problem of our age is spiritual, and arises from the rapidly increasing emphasis that has been placed on material values during the advance of the Industrial Revolution, which has resulted in the almost complete identification of human well-being or the good life with maximum consumption of goods and services.

In the West, greed and the love of riches and material abundance, which from the first have been the primary motives behind capitalism, have at last penetrated every section of society. They have neutralized the idealism of the early socialists—the men who stood for a qualitative civilization—and through Marx have passed on the incubus of materialism to Communism. Today a devouring materialism is ravaging the earth's resources at a greater rate than they are being replenished, either by maintaining the earth's fertility or by discovery and invention.

Devouring Earth's Resources

In the London 'Times' (17-8-49), an article on "The Wastage of Raw Materials" drew attention to the urgent need for their conservation, and quoted Dr. R. P. Loussee, F.R.S., at a meeting of the British Association, as follows:

"Man is now making vast rends upon capital resources. It has been stated that more minerals have been taken out of the ground in the U.S. since 1900 than from the whole world during the whole of previous history."

The article also stated that the American Association was told the year before that

"by the end of 1947 the cumulative production of coal during all past human history amounted to approximately 81,000 million metric tons. Of this, 62,000 millions have been mined and consumed since 1900."

The U.S. uses more iron and steel, more petrol, more newspaper, and more rubber, than all the rest of the world put together. She now imports all these raw materials and over eighty others, having largely exhausted her own supplies. Indeed 'Time' (31-15-51) declared:

"In many ways the U.S., once the owner of seemingly inexhaustible natural treasure, was in danger of becoming a have-not nation."

And what is the goal of Western civilization? Is it to reach America's standards of living?

Whither Mankind?

Almost throughout the West it appears to be taken for granted that the real issue today is the struggle for supremacy between the Western or American "way of life" and Communism. This is a tragic misunderstanding of the times, and a world war fought on that issue would be the greatest calamity imaginable. It is an entirely unreal issue, as both these "ways of life" rest on power for the achievement of the highest possible standards of material living. The real difference between them is as to who shall distribute the national wealth and on what principle. As the conflict between these two ideologies deepens, the freedom of democracy visibly weakens.

From that impasse there is no escape other than that of accepting the guidance of spiritual values and principles. The new materialism, so far from satisfying basic human needs, is producing a spirit of restlessness, and nowhere more strikingly than in the U.S. In the realm of appetites and indulgences there is no end to the multiplication of wants, while the more one has the more restless one becomes.

It is the nature of our life, due to modern industrialism, that is wrong, and it is wrong because it does not conform with man's spiritual needs, that forgotten better part of his nature. When the main motive of labour and industry is switched from satisfying self-expression to money-making, man becomes machines and societies competitive gladiatorial associations that live on excitements which they miscall sport and on self-indulgences, which they call fun.

A Civilization In Decay

Ours is a civilization in decay. It has become so outworn and unstable that growing fear is shaking its very foundations. If the decay is to be arrested, many of the spiritual rights and values that have been lost during the course of the Industrial Revolution must be restored. This will involve major changes in our economy, in our social, political and industrial organization and techniques; indeed in our entire way of life.

Free Held Business Properties For Sale Pemba, Mozambique.

Apply: R. Constans

P.O. Box 20

Pemba N, Rhodesia

The New India Assurance Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	
Marine Premium	56,04,844	exceeds	54,34,00,000
Miscellaneous Premium	35,84,968	Assets exceed	15,36,00,000
Life Premium	2,08,79,102	Total claims paid over	17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The New India Assurance Company Limited

Cable & Telegraphic
Address:
"RUSTOMJEE" or
"NIASURANCE"

RUSTOMJEE (PTY.) LTD.
Directors: Sorabjee Rustomjee
Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 24807 & 28513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

BRADFORD CLOTHING FACTORY

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery
Enamelware, Stationery, Drapery,
Crocery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

We specialise in
Manufacturing
**OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

Pakistan News

From Our Own Correspondent

Karachi December 14.

PAKISTAN'S CONSTITUTION

It is feared that the framing of Pakistan's constitution may be a source of much internal argument and dissension, for it is a matter on which opinion and emotion are very strong indeed. On the one side are those arguing that the constitution should be "Islamic" and on the other, those who say that there is no such thing and that the constitution of the country, while inspired by Quranic morality, should be devised in the light of present day needs and present day thinking. On this issue there has already been newspaper controversy and recently, Mr. A. K. Brohi, Advocate-General of Sind and a well-known lawyer and scholar, published convincing articles to show that any constitution which is based on the principles of freedom, equality and justice, is compatible with the tenets of Islam. Others took up the cudgels against him, but it was not difficult to see that Mr. Brohi got the better of the argument and soon he himself is a devout Muslim and well-versed in Islamic learning, the victory was an important one for the Government which is believed to favour a constitution conceived on what may perhaps be called modern lines.

Nevertheless, those who clamour for a rigidly derived "Islamic" state, are vociferous and active. Generally speaking, the leaders in this movement are not intellectually well equipped to carry on their campaign, but as they address themselves to the narrow and ignorant, their own lack of grasp and scholarly deficiencies do not matter when agitating among their own followers. Still, an exception must be made in the case of Maulana Mahdoodi who is prominent in this affair and is generally recognised to be a man of considerable ability and knowledge.

Controversy on these matters generally appeals more to sentiment than to reason and it is to be hoped that when the time comes for public consideration on the draft constitution, dispute will be calm. There are some who feel that the matter could well be deferred until the Government finally overcomes its economic problems, but on the other hand, so much time has already elapsed that prolonged delay could only give rise to the accusation that those now in power are seeking to extend their control of affairs

indefinitely.

Amid these matters of public concern, the development of the country and its resources proceeds. In the Punjab, the Thal area, hitherto a desert waste, has been handed over to a Government-promoted, but autonomous body, the Thal Development Authority. Under the auspices of this body, the land is being reclaimed, levelled, cleared and put to the cultivation of grain, cotton and sugar cane. Landless people are being re-settled and given houses to live in, seed to sow and implements to use. The Authority is placing large orders for tractors, ploughs and irrigation plant. With the assistance of FAO experts, a considerable area has already been brought into profitable use and in course of a few years, the Thal area will produce a large volume of natural wealth. The sugarcane will be processed at the conventionally situated and newly installed factory at Mardan. This factory is the largest in Asia and has been erected since the partition. Pakistan has always been obliged to spend a considerable amount of foreign exchange every year on the import of sugar, and it is perfectly feasible for Pakistan to grow and manufacture its own requirements of this foodstuff.

Oil prospecting is also being carried on, both in East to West Pakistan, by two major oil companies which, between them, are spending something in the order of ten crores of Pakistan rupees on these investigations. The prospects are described by well-informed people as "fairly good." So far, one or two new producing wells have been brought in in areas already proved, such as at the Attock Oil Company's field, but there has also been an interesting strike of natural gas at Boghi in Baluchistan. A substantial discovery of oil would change the face of the country, especially since it has no satisfactory coal resources of its own.

The passing reference to the cricket matches between India and Pakistan, deserves further mention, for it must be a satisfaction to everyone that this year Pakistan sent a team to India to play five Test matches, as well as games against other representative sides. Having defeated the English touring team last year, Pakistan entered the Imperial

Cricket Conference on the proposal of India which is also something pleasant to observe.

The Pakistan team has done well in India, with an innings victory in one Test match, defeats in two more and one drawn. The fifth match is now going on in Calcutta with the honours so far evenly shared. The Pakistan side is young and perhaps a little overwhelmed by the importance of the occasion. That is something they will grow out of. Meanwhile, they have shown that their standard of play is high and among them are some cricketers who, in a few years, are likely to

acquire distinction on many a field. Moreover, the seventeen year old schoolboy, has been amazing runs during the present tour and must be considered a prodigy. The best cricket prophet a great wicketing career for him.

R. VITHAL

Bookkeeper, Writing up Sale of Books, Balance Sheets, Income Tax Returns. Apply.

305 Commissioner St.,
Jeppe, Johannesburg.

P.O. Box 96.

Phone 24471.

To Furnish Your Home Economically
See

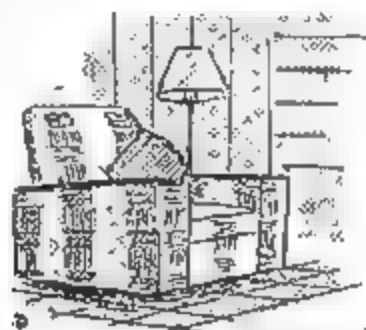
LALA BABHAI & CO. (PTY.) LTD.

107 Prince Edward Street, DURBAN.

Stockists of—

NEW & RECONDITIONED FURNITURE & HOUSEHOLD EFFECTS. RADIOS & RADIOGRAMS, MUSICAL INSTRUMENTS, SEWING MACHINES & OFFICE FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and Vegetables. We specialise in green ginger and Indian Vegetables. Wholesale only. Write for particulars Box 96, Durban.



**SAVE MONEY
ON
FURNITURE**

**SPECIAL WHOLESALE DEPARTMENT
TO CATER FOR STOREKEEPERS**

Write for Price Lists and Illustrations
of **FACTORY MADE Furniture**

Bedroom, Diningroom and Lounge Suites,—
Kitchen Furniture, Occasional Furniture and
Office Furniture.

You can also send Customers to our Showrooms
to be served on your behalf—or sell to them
from our Catalogue which we can supply
on application.

SIMPLEX

FURNITURE FACTORY (Pty.) Ltd.,

Phone 20508. — Tel. Add.: "SIMPLEXFUR"

64 Alice Street, DURBAN.

SPORT IN INDIA

INDIA LEADS IN HOCKEY

If in one sport India is on the top of the world, that is hockey or more technically, field hockey according to Olympic nomenclature.

Ever since India's maiden appearance in the Amsterdam World Olympiad of 1928, culminating in her overwhelming, run away triumph over all and sundry, India has had no occasion to look back. Not only has her sequence of magnificent victories in successive Olympiads not been broken but not the slightest hint of a threat has been offered from any quarters. Like a great tidal wave India has swept all opposition; even the expected challenge from Pakistan, "a chip of the old block," as it were, in terms of technique and style was not forthcoming in the 1948 London Olympiad and the Helsinki meet of 1952.

Perhaps the analogy of a tidal wave in an effort to convey India's hockey supremacy is not appropriate. For India's strength lies in artistic stick work bordering on jugglery but at amazing speed, deft passes and perfect understanding—a style modelled on the "wizard" Dhyan Chand, the greatest hockey genius the world has ever seen. Thus India's strength is akin more to the unique fencing skill of a D'Artagnan than the "brute" force employed by a Samson in overpowering the proverbial lion.

Cricket's Growing Popularity

It is however the British game of cricket that probably enjoys the greatest popularity in India. Thousands flock to the game and millions listen into running commentaries on it. The youngest member among the cricketing nations, until Pakistan's entry recently, India in 21 years of international cricket have had M.C.C. (England), the West Indies, Pakistan, besides many other representative teams on Indian soil and have toured England four times and Australia once for what is known as "Test" cricket. Although India has produced stalwarts in the game like Ranji, Dulsep Singhji, Pataudi, C. K. Nayudu, Mahomed Nissar, Wazir Ali, Amer Singh, Vijay Hazare and Vinoo Mankad, their success in Test cricket has been limited.

So wide has been the popularity of cricket that the first complete stadium to be built in India was the Brabourne Stadium in Bombay which is one of the world's most symmetrical

stadium. This is significant particularly as the number of sports stadia in India cannot be said to be consistent with the intense enthusiasm for all sport in the country. It is only recently that the National Sports Club of India have built two fine Olympic Stadia in New Delhi and Bombay, thanks largely to the imagination and initiative of A. S. de Mello who gave India the Brabourne Stadium.

Honour For South African Indian

Mr. Cassim Ebrahim Jeeva, B.Sc., a South African Indian student studying in India for M.B.B.S. degree, has had the unique opportunity of being selected to represent the Uttar Pradesh Northern Province in the National Cricket Championship of India, for the Ranji Trophy, against the Madhya Pradesh Central Province Cricket XI. He is the first South African to play in the National Cricket Championship. Mr. Cassim Jeeva is the son of Mr. Ebrahim Jeeva, proprietor of the Union Printing Works, Durban, who is staying in India for educating his children and grandchildren. Mr. Cassim Jeeva is the captain of the Aligarh University Cricket Team 1951-52. He was awarded University Cricket Colours 1950-51 and best batsman and wicketkeeper prize 1950-51. He is also secretary of the South African Students Association, Muslim University, Aligarh, 1951-52. We congratulate Mr. Cassim Jeeva on his success and wish him good luck.

Mahatma Gandhi Memorial Fund

We wish to thank an anonymous donor for the donation of Rs-2-0 towards the Mahatma Gandhi Memorial Fund.

Cuticura

ANTISEPTIC OINTMENT



FOR SAFETY'S SAKE

A break in the skin is a "way in" for germs! Apply Cuticura Ointment—quickly. To rapidly restore skin health. To combat infection. To allay soreness, and to keep the injury clean and comfortable while it heals.

FOR CUTS AND SCRATCHES

A THING OF BEAUTY

FILM STAR ALBUM

INDIA'S top film stars with their actual camera photos and biographies never before even attempted—with beautiful and permanent binding

TO BE PUBLISHED IN FOUR VOLUMES
ONCE EVERY THREE MONTHS

Price per volume: seven shillings

All four volumes: 25 shillings

(post paid at your door)

Place your orders directly with:

Enterpriser's Corporation

Post Box 3024

K. Lekhraj Buildings,

20 Carnac Road, Bombay-3 (India)

Trade Enquiries Invited For This
Publication

"Nugget every day — that's how I keep my young looks."

Even though your shoes may look clean, never neglect the DAILY dose of Nugget. That's the secret that prolongs the life of your shoes.

"That's right Sir, it's the regular daily dose that does it."



There's a Nugget Shade for every shoe that's made!

BOOKS FOR SALE

INDIAN STATESMEN (Dawson and Prime Ministers With Portraits)	7	8	MAHATMA GANDHI (The Man and his Mission, an enlarged and up to date edition of Gandhi's life, —By various writers)	8	0
INDIAN JUDGES (Biographical and critical sketches with portraits)	7	8	SOVIET ATTITUDE TOWARDS CHINA	8	0
BENIGN AMERICANS WHOM INDIA SHOULD KNOW—Jabez T. Sunderland	7	6	Pacts And Facts—Stanley Powell	8	0
THE BHAGAVAD GITA—The Lord's Song— (An English Translation)—Annie Besant	1	0	AMONG THE GREAT (Conversations with Romain Rolland, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Aurobindo)—Dilip Kumar Roy	15	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE? —Dr. V. K. R. V. Rao	3	0	TWO HISTORICAL TRIALS IN RED FORT —An account of the trial of the Officers of the I. N. A.	14	0
OUR INDIA (Children's stories by various writers, illustrated) —Minoo Masani	2	6	WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyam	2	8
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao	2	8	GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	6
SHAW—WELLS—KEYNES ON STALIN—WELLS TALK (Verbatim Record)	2	6	INDIAN SCIENTISTS (Biographical Sketches An account of their researches, discoveries and inventions)	7	4
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement In S.A., 1904-1914)	4	0	LIFE AND GOSPEL OF VIVEKANANDA —Romain Rolland	18	8
THE DELIVERANCE (A picture of the palpitating life of the joint family)	4	6	GANDHI'S CORRESPONDENCE WITH THE GOVERNMENT (1922-44)—M. K. Gandhi	8	9
GANDHIJI AS WE KNOW HIM—Intimate and delightful incidents by various writers	5	0	THE STORY OF MY EXPERIMENTS WITH TRUTH —M. K. Gandhi	15	0
PUBLIC FINANCE AND OUR POVERTY —J. C. Kumarappa	3	8	CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	8	0
HISTORY OF THE REIGN OF SHAH ALUM —W. Franklin	7	8	INDIAN CHRISTIANS (Biographical and critical sketches of poets, publicists of the Church)	7	0
THE LIFE OF RAMAKRISHNA—An exhaustive account of the Master's wonderful life—Romain Rolland	16	0	TALES FROM HANSERIT DRAMATISTS (The famous plays of Bhana, Sudraka, Kalidasa, Sri Harsha, Bhavabhuti and Visakhadatta)	8	0
INDIAN STATES' PROBLEM (Gandhi's Writings and Utterances)—M. K. Gandhi	10	0	PRACTICE AND PRECEPTS OF JESUS —J. C. Kumarappa	3	6
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—E. T. Sheb	18	0			
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	14	0			

Obtainable from:

'Indian Opinion,'

P. Bag, Phoenix, Natal.

Books For Sale

Tagore's Literature

Essays, Novels, Poems and Plays

SACRIFICE (Novel)	5	8
GORA (Novel)	9	0
NAGHI (Novel)	5	0
LOVER'S GIFT (Poems)	6	6
CHITRA (Play)	9	6
STRAY BIRDS (Short Poems)	8	6
RED OLIVERS (Play)	4	0
HUNGRY STONES AND OTHER STORIES	5	6
THE HOME AND THE WORLD (Essays)	6	0
GLIMPSES OF BENGAL (Essays)	3	9
REMINISCENCES	5	6
POEMS OF KABIR	8	9
POST OFFICE (Play)	2	6
THE KING OF THE DARK CHAMBER (Play)	5	0

Obtainable from:

'Indian Opinion'

**P. Bag, Phoenix,
Natal.**

BOOKS FOR SALE

THE GITA ACCORDING TO GANDHI —Mahadev Desai	12	8
GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian literature)	6	0
WOMEN AND SOCIAL INJUSTICE—M. K. Gandhi	10	0
PILGRIMAGE FOR PEACE—Pyarelal	12	6
STRAY GLIMPSES OF RAJU—Kaka Kalelkar	6	0
SELECTIONS FROM GANDHI—Nimay Kumar Bose	10	0
FOR PACIFISTS—M. K. Gandhi	5	0
GLEANINGS—Mira	1	6
GANDHIAN ETHICS—Denny Gopal Ray	2	0
RAJU—Merry F. Barr	4	0
COMMUNAL UNITY—M. K. Gandhi	26	0
FAMOUS FABLES	7	6
FREEDOM AND CULTURE—S. Radhakrishnan	8	6
THE EPIC FAST—Pyarelal	2	6
THE HEART OF HINDUSTAN—Radhakrishnan	2	6
TALES OF BENGAL—Santa and Bita Chatterji	8	6
CHAITANYA TO VIVEKANANDA	9	8
FOOD SHORTAGE—Gandhi	4	0
INDIA AND HER PEOPLE—Swami Abhedananda	8	6
POEMS—Ramesh	1	7
THE SCEPTRED FLUTE—Suryana Naidu	8	0
STORY OF SATARA—Major D. D. Baze, (I.M.S.)	15	0
THE UKO AND INDIA—A. N. Agarwal	5	6
SEVEN MONTHS WITH GANDHI—Karnad	12	8
STORY OF THE BIBLE—S. R. George	3	0
RUSKIN—UNTO THIS LAST—M. K. Gandhi	1	8
DELHI DIARY—Gandhi	10	6
A RIGHTEOUS STRUGGLE—Mahadev Desai	4	6
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Desai	17	0

Obtainable from:

"INDIAN OPINION,"

P. Bag, Phoenix, Natal.

Phones: 29124/3 (Switchboard)
24179 (Manager)

Cables & Tel. Add:
"PROSPERITY" (All Branches)

P.O. Box 1 97

(Established 1917)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kidneybeans, Malt, Maize, Maize Products, Wheat, Wheat Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG

Phones: 34-3554/5
P.O. Box 200, Fordsburg,
82, Crown Road,
Fordsburg, Johannesburg.

BENONI

Benoni Coal Site
Phone 54-1813,
Rangeview Coal Sites—54-2265
P.O. Box 392, Benoni.



Full range of men's and
boys' shirts and
clothing.

Is that
easy,
tropicals.

DENTON'S
SHORTS AND SLACKS
BY **REVERSHEL** Regd.

TRADE ENQUIRIES

UNION OF S. AFRICA
DENTON TRADING CO.

Phone 34-4321

JOHANNESBURG

P.O. Box 2541

N. RHODESIA
FEIGENBAUM BROS.
BULAWAYO

Phone 3758

P.O. Box 334

BRITISH EAST AFRICA
VAN BRUSSEL & CO. (E.A.) LTD

Phone 4010

Great Massey

NAIROBI

CONGO BELGE
H. J. HYMANS
ELIZABETVILLE

Phone 212

P.O. Box 157

MASHONALAND AND P.E.A.
W. F. NEUMAN
SALISBURY

Phone 2 1219/2-4924

P.O. Box 1492

BULAWAYO CLOTHING FACTORY LTD.

Phone 2410, Bulawayo, P.O. Box 427, Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel
V. B. Patel, T. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.
Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representatives

H. L. Hompes & Co.,
(Pty.) Ltd.

Durban, P.O. Box 1301.
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.

1953

SOUTH AFRICAN DIARIES

		Size	Price	Postage
No. 85.	3 days to page 8" x 5"		4/9	5d.
No. 851.	1 day to page 8" x 5"		7/6	8d.
No. 138.	3 days to page 13" x 8"		9/-	1/-
No. 1381	1 day to page 13" x 8"		16/3	1/6

Immediate Delivery — Order Early
to avoid disappointment.

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

76 Victoria Street, Durban.

If it's PRINTING

Consult—

UNIVERSAL PRINTING WORKS

Commercial Printers

Calendar Specialists

9 Bond Street, Durban,

Phone 25295

P.O. Box 1327

SOUTH AFRICA 1953
20 JAN 1953

INDIAN OPINION

Founded by Mahatma Gandhi in 1903

No. 3—Vol.—LI
FRIDAY,
16TH JANUARY, 1953

Published at the G.P.O. as a Newspaper

Price 6d.



Real Swaraj (independence) will come not by the acquisition of authority by a few but by the acquisition of the capacity by all to resist authority when it is abused. In other words, Swaraj is to be attained by educating the masses to a sense of their capacity to regulate and control authority



It is man's imagination that divides the world into warring groups of enemies and friends. In the ultimate resort it is the power of love that acts in the midst of the clash and sustains the world.

—Mahatma Gandhi.



DR MALAN'S NEW YEAR MESSAGE

BROADCASTING a New Year message to the people of South Africa on New Year's eve, Dr. Malan, the Prime Minister said: "As was the case in previous years, I now again wish to convey on behalf of myself and the Government our best wishes to all sections of our people on the occasion of the New Year which will presently begin. May an abundant measure of happiness and prosperity be your share."

"The Christmas message of a week ago is still ringing in our ears. It has reminded us of the fact that true peace and happiness do not consist in external things. On the contrary they consist, in the first instance, in an inward experience born from the right relationship with the Great Unseen and emanating therefrom in peace between man and man destined ultimately to culminate in universal peace—peace on earth."

"We pray that this, during the coming year, may be realised in and between us all, and in increasing measure in the whole world in which we live."

"We are indeed living in troubled times. Everywhere in the world at large uncertainty and fear prevail. This is proved by the thousands of millions which are being spent every year on rearmament, resulting in economic scarcity, exhaustion and poverty on a scale unknown before."

"This is accompanied by the continued forging of new weapons with ever increasing power of destruction and death. Added to this is the disheartening fact that the world organisation specially created for the maintenance and promotion of world peace is through internal causes obviously becoming more impotent and futile."

"In our own country these world conditions are reflected in unrest in some quarters, in deliberate defiance of the law, and in some places even in an appeal to force, coupled with the perpetration of shocking atrocities."

"This is indeed no cheering picture which presents itself to us. For tracing the underlying causes this is obviously not the fitting occasion, but standing as we do, face to face with the future, our present concern is certainly and fittingly to try to discern as clearly as we can the beacons which indicate to us the way towards that peace and happiness which we desire for each other and for our country. I shall confine myself briefly to this last."

"Firstly, living as we do in a multi-racial country, we must recognise each others' right of existence unreservedly. South Africa is our common heritage and belongs to all of us."

"Secondly, we must create and maintain conditions in which every population group will feel secure in the maintenance and development of what is particularly its own. South Africa must not consist of camps in which one section must find it necessary to entrench and defend itself against another."

"Thirdly, we must all in the first place and above all consider ourselves as children of South Africa to which we owe our undivided loyalty and devotion."

"Fourthly, South Africa as a whole must maintain undebated her character as a partner in the West Christian civilisation, and must consider it as her calling to protect it against attacks from outside and subversion from within."

(Continued on page 39)

INDIAN OPINION

FRIDAY, 16TH JANUARY, 1953

Dr. Malan's New Year Message

PRIME Minister Dr. Malan's New Year message to the people of South Africa is worthy of note in that it is somewhat different to his general attitude. If what he spoke on New Year's eve were put into practice we have no doubt this would be a happy land to live in for all, there would be peace in South Africa and South Africa would have made a worthy contribution to the peace of the world. But the trouble is that most people do not practice what they preach and our Minister, unfortunately, is not an exception to this general rule. "True peace and happiness is born," he says, "from the right relations with the Great Unseen and emanating therefrom is peace between man and man destined ultimately to culminate in universal peace—peace on earth." The question is, are our relations with the Great Unseen right? We are unhappy to have to say that Dr. Malan or his Government has not set a good example in this respect. As the Prime Minister admits we are indeed "living in troubled times" in our own land, and "uncertainty" and "fear" is prevalent here to day more than anywhere else in the world.

Dr. Malan rightly denounces "the thousands of millions which are being spent every year on re-armament, resulting in economic scarcity, exhaustion and poverty on a scale unknown before." But what is South Africa's contribution to avert this? Again we have to say nil. On the contrary she is doing everything possible to help it and economic scarcity, exhaustion and poverty are experienced by the vast majority of the people in this country today as they have never been in the past. South Africa's sole reliance, to bring about peace and security in her own country, is on weapons of destruction and death. She has not set a better example to the world which the latter could usefully follow. South Africa's

contribution towards weeding 'the world organisation specially created for the maintenance and promotion of world peace' is by no means small. She has openly declared that she will render it impotent if she cannot have her own way. She has not shown the slightest sign of sacrificing anything to maintain that great organisation. She has indeed given the impression that she considers it and treats it as a thorn in her way.

South Africa can at least boast of one thing that while in the other parts of the world force is met with force and violence with violence here in South Africa there are thousands of men and women who are not meeting force with force and violence with violence but are courageously refusing to submit to the tyranny of the rulers in the spirit of non-violence and are imposing sufferings on themselves and dedicating themselves to the Great Unseen in order to change the heart of the tyrant. If these succeed it will be the noblest example in the way to securing world peace without the use of deadly weapons and South Africa will have reason to be proud of it.

Dr. Malan refers to the "dreams which indicate in us the way towards that peace and happiness which we desire for each other and for our country" and goes on to enumerate them.

"Firstly," he says, "living as we do in a multi-racial country, we must recognise each other's right of existence unreservedly. South Africa is our common heritage and belongs to all of us." This is most admirable. It is as it should be.

"Secondly," he says, "we must create and maintain conditions in which every population group will feel secure in the maintenance and development of what is particularly its own. South Africa must not consist of camps in which one section must find it necessary to entrench and defend itself against another."

Here we have a bone to pick. Dr. Malan's own Party has formed itself into a camp and is seeking to entrench and to defend itself against another. It has succeeded in a large measure since it has power in its own hands and has consequently assumed a bullying attitude. It is now seeking to form group areas with the machinery it has created on its own and is thus creating camps hostile to one another by its own example.

If, as Dr. Malan says in the third instance, "we must all in the first place and above all consider ourselves as children of South Africa to which we owe our individual loyalty and devotion," he is certainly not helping us to do so by the creation of these camps. And when it comes to South Africa his vision seems to become somewhat narrow, for above all we are children of God and then we are children of South Africa. If we remember the first thing and keep it in mind always and in our actions we would certainly not go wrong. But from this point onward Dr. Malan seems to have lost his way.

In the fourth instance Dr. Malan talks of "South Africa's character as a partner in the West Christian civilisation which" he says, "must be protected against attacks from outside and subversion from within." Thus ambiguous language is understandable. The Bible teaches us, as all other scriptures do, that we are all children of one God and that we must love our neighbour as ourselves. It makes no distinction between East and West, North or South. Civilisation is to know God and to abide by His law. Anything contrary to that is contrary to civilisation.

Fifthly Dr. Malan says, "we must in addition to our mutual interest in and our assistance to each other, realistically recognise the natural differences as well as the gap in the level of civilisation existing between various sections." We fully agree that the natural differences created by God "must be realistically recognised and respected." Indeed we must thank God for creating this diversity or else life would be monotonous on this earth. This diversity has given beauty to it but God tells us that it is our duty to seek unity in this diversity for each is the complement of the other and none can

stand alone. This lesson is brought home to us vividly in times of trouble but we are apt to forget God and succumb to Satan in times of peace when selfishness and greed get hold of us."

"The gap in the level of civilisation existing between various sections" which Dr. Malan speaks of is created by man to gain his own selfish ends. It is not the creation of God. God bids us to treat all fellow human beings alike and to live as equals irrespective of what colour or race they may be. This very simple thing seems to Dr. Malan like "attempting to jump over a gorge or a valley." That is just where the biggest mistake is being made. The Prime Minister calls upon all of us to solve out differences "on a higher level in accordance with the demands of sincerity, honesty and civility as it behoves a civilised and Christian nation." It is easier to learn by example and who could better set that example than Dr. Malan and his Government?

Sinister Plot

WHEN the Suppression of Communism Bill was going through the Union Parliament leaders of non-European thought made it plain that they were sure the word Communism was just being used as a screen to cover up the real intentions of the Government—which was to crush the liberation movement of the non-white peoples. Events have since proved beyond all shadow of doubt how right the non-whites were. But a new danger is already rearing its head in the ranks of the Government—the drastic measures threatened against the reformers.

We had a foretaste of it recently when the Minister of Justice instructed the Police to shoot at the slightest provocation. If he were dealing with Europeans who have the vote he would not have acted so irresponsibly. He would have regarded non-white lives as precious human lives. But because the non-whites do not have the vote he could afford to treat them with less regard.

But there is something more to it than that. With the general elections not very far off and with the Government fearing that it might be losing its hold on the

race-hating section of the white voters the warning given at Johannesburg by a delegate to the conference of the South African Labour party is worthy of being taken serious note of. Dr. G. Routh, a delegate, warned the conference against a "sinister plot to bring the defiance campaign down in a pool of bloodshed." It was a white delegate who uttered this warning and as far as we know, he has not been among those who have gone to jail for participating in the resistance movement.

When Parliament gathers in another few days the non-European people should be ready for more draconian legislation to crush the resistance movement. But happily for South Africa, the non-white peoples, in particular the Africans and the Indians, who have borne the brunt of the struggle, have shown by their heroism and consistency of purpose under extreme trials that their love for freedom will stand every test that the race-hating Malpas can devise. For the tyranny imposed on South Africa is a challenge to every democrat's love for freedom. For this reason as we await the opening of Parliament let us give our loins and prepare ourselves as a people spiritually to go through the most trying tests of our loyalty to the ideal of a free South Africa.

Book On Mau Mau

AN interesting commentary on the highly sensationalised activities of the Mau Mau in Kenya came from South Africa recently when a manager of a Durban firm of bookellers told the 'Natal Daily News' that the book on the Mau Mau recently released in South Africa was not arousing noticeable interest among the White people.

This is good news as it is an indication, however slight, that the ordinary White citizen in this country is not the race-hater his leaders want the world to believe he is. Quite a lot was said about the book when it came and we suspect bookellers committed themselves very heavily to the belief that since Swart's comparison of the Mau Mau and the resistance movement the book would be a best-seller. That it has flopped just shows that the White people are quite sure that they have nothing to fear from the Africans and the Indian resisters.

Incidentally, it is worthy of note that Sir Brian Robertson, British Commander-in-Chief, Middle East, who was recently sent to Kenya to throw in his bit of sensationalism into the Kenya situation announced, after an on-the-spot study of the Mau Mau situation, that there was not the slightest justification for the suggestion that the army should take over in Kenya. The situation, he said, was one which required to be dealt with through the ordinary channels of maintaining justice and order. When Swart next shouts about the Mau Mau level-headed men and women should remember that Sir Brian debunked much of the propaganda based on Mau Mau activities.

But we want to make clear one point—although we rejoice that the exaggerations of Mau Mau activities are proving a flop, we disapprove very strongly of the tactics used by the Mau Mau. The murder of human beings and the destruction of property, no matter how justified (as in war) is repugnant to us. But this is not the end of the story. Mau Mau activities are a challenge to Britain; a demand for reform. It will not be until Britain faces this problem squarely and without equivocation that Mau Mau activities will come to an end. Alternatively, Britain might find herself saddled with another Malaya situation in Africa.

Change Of Name Suggested

The following article appeared in our last week's issue. It is reproduced here for those whose eyes may have escaped it.

INDIAN OPINION was founded fifty years ago. The necessity for the publication of the paper had arisen then to ventilate the grievances of Indians settled and domiciled in South Africa. These grievances had arisen owing to Indians being discriminated against by the White Government on the basis of their race and colour. Indians, however, who had advanced both educationally and economically claimed equal opportunities with the White man. This was denied to them and discriminatory legislation was passed against them. The fight against such legislation has continued ever since. In the meantime the other communities have made great progress and are now asserting their legitimate rights in this land of their birth.

The White Government is averse to conceding those rights and have now made two distinctive groups—the White and the non-White. The policy is to create as many different groups within the non-White groups as possible with the obvious object to divide and rule. Placed under such adverse circumstances the non-Whites have now united into a common front. The question today has become one of White vs. non-White. It is no longer a question between Whites vs. Indians.

In the circumstances the question has arisen whether the name 'Indian Opinion' is not outdated and whether it is not desirable to change the name into one which would embrace all the non-Whites. But then there are Whites too who are strongly opposed to the racial policy of the Government and seek the abolition of the colour bar from the South African legislation and stand for justice for all South Africans. So then it is really not a question of Whites vs. non-whites but of Justice vs. Injustice—Right vs. Wrong. It is felt therefore that 'Indian Opinion' should represent that broader outlook and its name should signify that. It is felt that there

is a lack of true statesmanship in South Africa and that it would be fitting if the paper founded by Mahatma Gandhi would point the way to that. The view has therefore been expressed that there should be a change in the name of 'Indian Opinion' to suit the present changed circumstances. It is felt by those responsible for conducting the paper that the reading public should be taken into their confidence in this matter and to get to know their wishes. The question before them is: (1) Whether the present name of the paper should be changed and (2) If it should be changed what should be the new name given to it?

From a purely sentimental point of view many would be averse to changing the present name. But it is desirable that much importance should not be attached to sentiment and that the question should be viewed from a broader aspect. We would request the reading public to give their views on the matter within one month from the date of this issue. The management will try to respect the wish of the majority but it will be solely in their discretion to act as they deem fit.

Two new names have been suggested: 'The Statesman,' and 'New Outlook.'

NOTES

Senator Brookes' Retirement

THE news of the retirement of Senator Edgar H. Brookes from the beginning of this year from the South African political field will, we have no doubt, be received with the deepest regret by all non-Europeans as well as many others who have known him personally or of him. His loss is one which South Africa can ill-afford especially at a time like the present one when there is almost a bankruptcy of statesmanship. Dark days have set in on South Africa ever since the passing of Jan H. Hofmeyr and General Smuts. Dr Brookes had assumed the mantle in a wonderful way and though his was a lonely voice in Parliament and out it was a powerful one which even the Nationalist Government had to reckon with. He was the one person in the Senate who always commanded the respect of all Parties. It was one of the tragedies of South Africa that just in the beginning of the last session of Parliament Dr. Brookes was suddenly incapacitated owing to health reasons from defending

the nine million people who enjoyed no democratic rights in a country ruled by three million Whites. What a mockery of democracy! And yet this country has the audacity to call itself a democratic country! However, Dr. Brookes was so overburdened with work and anxiety to uphold the fair name of the country he loved so dearly that it was that which actually broke his back. His loss in the political field will be felt more keenly by the non-Whites because he was one of the very few sincere friends they could look to in the darkness which surrounded them. It is pleasing to note, however, that though we have lost Dr. Brookes' able assistance in the political field we shall still have the benefit of his deep learning through his lectures and his versatile pen on both of which he will now be able to concentrate more than in the past. We can only hope and pray that he may be blessed with health and energy to continue his noble services to South Africa and through it to humanity.

(Continued on page 47)



Wholesale Clothing Manufacturers
MANUFACTURERS
 OF
MENS' TROUSERS,
SPORTS COATS
AND
SUITS.

Trends Enquiries to:
 P.O. Box 541 — BULAWAYO
 P.O. Box 150 — KITWE, N.R.
 P.O. Box 7467 — JOHANNESBURG.
 P.O. Box 541 — CAPE TOWN.
 P.O. Box 4 — PORT ELIZABETH.
 P.O. Box 739 — EAST LONDON.

CONVOY TAILOR MADE

Convoy Garments Manufactured by:

Maxwell Clothing
Co. Ltd.

P.O. Box. 541, Phone 3786.

BULAWAYO.

Tel. Add. "CONVOY."

Phone
 Day 24169

Phone
 Night 833549

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
 Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
 COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
 accepted by phone and despatched by rail
 at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 29388

P. HARGOVAN & CO.
 (PTY.) LTD.

WHOLESALE MERCHANTS
AND IMPORTERS.

P. O. BOX 1250.

155/7 Warwick Avenue

DURBAN.

SWEETMEATS

PURE

WHOLESOME

HEALTHY

* APPETISING—

- ★ DISTINCTIVENESS of Flavour.
- ★ Combined with **INGREDIENTS** of the **PUREST QUALITY** go into the making of our **SWEETMEATS**.
- ★ Made by our experts whose knowledge and experience of the delicate art of preparing these Oriental **DELICACIES**.
- ★ Assure **YOU** of the most **PALATABLE SWEETMEATS** money can buy anywhere in **SOUTH AFRICA**.

અમે ફક્ત મોટી ખાદ્યપદ્ધતિ બનાવીએ છીએ
 મહત્ત્વ આપવા એકાદરે સગવડથી તારીફનું નામ આપીએ છીએ.

- ★ Great care is exercised in the **PACKING** and **DISPATCHING** of country and foreign orders.
- ★ We assure you of **PROMPT, HYGENIC SERVICE** with the **GUARANTEE** of **SATISFACTION**.



We specialise in:

Birthday Cakes, Wedding Cakes, High Class
 Fruit Cakes, Pastries, and Naan etc.

Victory V Lounge

(Cnr: Gray & Victoria Streets.)

Phone 24965 — **DURBAN.**

OUR CONTINUING CRISIS

By C. W. M. GELL

THERE is a rather common tendency to think that, because the Government has "accepted" the Appeal Court's ruling that the "High Court of Parliament" is illegal without immediately resorting to some evasion of the Constitution, the heart has gone out of our constitutional crisis. Nothing could be further from the truth. The Nationalist "acceptance" (if that is the correct description of a very equivocal attitude) of the latest judgment is merely temporary and tactical. Their intention to destroy the compact of Union, if necessary by unconstitutional methods, remains quite unaltered.

It is now clear that there are two main planks in the Nationalist election programme—the defence of "White civilisation" and the "establishment of the sovereignty of Parliament over a Court of five paid officials." But the first plank will be very much to the front of the platform and the second relatively to the background. Indeed, it is because the Nationalists think the colour question is running so strongly their way that they have "accepted" the appellate decision with so little fuss.

I will not deal here with the fraudulent nature of the Nationalists' claim to be the only true guardians of "White civilisation." If it had not been for their arrogant dogmatism and callous disregard for other people's feelings, the colour question would not have been raised in its present form at the present time. An electoral victory for the U.P. will not automatically restore us to safety and unity. But it is the indispensable first step towards reviving the possibility of a reasonable settlement of the racial issues.

The Nationalists, however, believe that the almost all-White electorate will think differently; that, seeing an active non-European agitation in progress, the voters will choose the party which offers the strongest repressive policy; that they will forget that these same champions of law and order are the men who tried to flout the Constitution and the Courts, and who staked the lives of racialism by their own clumsy bungling. You don't usually call in the incendiary to put out his own fire. But the Nationalists think the voters will do just that. And, if the electorate shows any sign of going off the racial ball, there is, with tension running so high, always the

chance of another riot or two to hot it up again.

Just how sure the Nationalists are that the gullible South African voter will overlook their responsibility for the existing tension, can best be seen by studying their varying constitutional moods. On the historic day in March when the Appeal Court reaffirmed the validity of the Constitution, Dr. Malan declared that an "intolerable" and "unacceptable" situation had been "created." His Ministers and press vociferously supported his "trump card" to destroy "the last vestiges of Cape-British liberalism" and free them "the constitutional enslavement of South Africa to the legislation of a superior British Parliament." There was a talk of a "Third South African War for Freedom" and the Prime Minister launched his High Court Act with the uncompromising statement: "We are going ahead with our plans to protect the sovereignty of Parliament, no matter what happens."

But they have not, in fact gone ahead! All the truculent clamour during March and April of the "National election" in pursuit of its sacred mandate from the *volkswil* has been curiously hushed since then, until the rejection of the High Court Act (first by the Cape Provincial Division of the Supreme Court on August 29 and finally by the Appellate Division on November 13) was received almost in silence. Why?

Fair-minded people will concede that Coloureds voting on the common electoral roll is genuinely repugnant to Nationalist ideology. But this was not the only motive behind the Separate Representation of Voters Act. At least as compelling was the Nationalists' conviction that they had little hope of winning the next election unless they could rig several Cape constituencies in their favour.

But the reaction of all sections of the European community to the Defence Campaign, which began on June 26, changed the whole outlook. Our Europeans notoriously take a short-term view of colour questions. Here—provided no one paused to consider what had precipitated the movement and what mere repression must inevitably bring about at some future date—was a ready-made situation for the Nationalists. For they know exactly what

the Nationalists' "place" is, and the Opposition is a little uncertain or unable to explain itself succinctly. The outbreak of Mau Mau terrorism in Kenya and our own race riots in October and November completed the turning of the tables, restoring the chief seat of racial relations in the Union to the popular bastion against the "Black miracle." In a matter of months the Nationalists' electoral prospects had improved out of all recognition, even on the present rolls.

This, and this alone, accounts for the present tactical "acceptance" of the latest Appeal Court judgment. But let those who imagine that the Nationalists have suffered a change of heart, look more closely at the evidence.

First, there was Dr. Malan's candid admission of September 15: "That with all the implications of the matter, we as a Government cannot allow ourselves to lose." That would be difficult to retract. Then, Mr. Strydom has been intermittently asking the electorate to choose whether the *volkswil* or the Courts shall be king. Dr. Doo-er, that very faithful devotee of "court-proof" laws, has made similar encouraging remarks without so far divulging his new master-plan. Senator M. J. Vermaulen supported his Ministers on September 9 in very definite terms: "I want to assure you that no Court verdict will put our party off its stroke. We believe that the Afrikaans people are sovereign and that the action is *besoort*."

On October 20 Senator Verwoerd was even more precise, promising that his party would "establish the sovereignty of Parliament," whether it got a two-thirds majority or not. On the morrow of the Appeal Court judgment the Nationalist press expressed itself with modest fervour in favour of carrying the issue to "the final judge, the nation." Although there was none of the rabble rousing demagoguery which characterised its diatribes in March, the tone of patient obstinacy was there. Next day Dr. Malan hurriedly made his "acceptance" at Odendaalsrus before dashing on into the thick of the racial fray. On November 23 Mr. Schoeman, yet a noted constitutionalist, told his constituents that he was coming to them in April to feed out who was sovereign. On November 24 Mr. Havenga issued his Natal manifesto about "putting an end to disarray... and the implications of the latest judgment." On November 27 Mr. Strydom promised to introduce a Bill

after the election, prohibiting the Courts from declaring legislation invalid. As a lawyer, he should have known better! Mr. Swart has maintained a discreet silence on the constitutional issues. Is he, perhaps, recalling what he said in 1931? Mr. Louw has confined his attention to "ultra-liberals and interfering clerics"—and, of course, the English press. It was left to another lawyer, Mr. Naude, to make specific suggestions on December 20 for translating the *volkswil* into action—by (1) reviving the "High Court of Parliament," or (2) packing the Bench, or (3) packing the Senate, or (4) starting afresh with a new republican Constitution.

Now (1) is clearly illegal. Mr. Pirow, who has so far proved himself a reliable legal prophet, regards (2) as impracticable and (3) as also illegal. As to a republic, we have the assurance of Dr. Malan, Mr. Schoeman and other Ministers (for what it is worth) that a republic will not be introduced without a two-thirds majority (of votes or seats?) at an election fought especially on that issue.

There are two lessons to be drawn from this evidence. First, that the Nationalist intention to abrogate the Constitution has been temporarily shelved for purely expedient reasons. When trying to capitalise the law-breaking of others for electoral purposes, it is unwise to remind people who were the first to set the example of law-defying. All the above quotations were extracted from speeches which were principally concerned with racial matters.

Secondly, there is probably no legal way round the Entrenched Clause, except a two-thirds majority of both Houses sitting together. Unless the Nationalists achieve that extremely unlikely majority, they are (if successfully) committed to a legislative programme they cannot legally fulfil. In May last year Mr. Strauss and Mr. Lawrence promised to contest illegal legislation by every legal means and, if the Government sought to impose invalid measures, to meet force with force. That pledge must remain part of the Opposition's election programme and an unyielding resolve in the heart of each one of us. That is the political tradition to which we are heirs—"The Evening Post," (Port Elizabeth.)

INDIAN FILM STAR ALBUM

A set of four to be issued quarterly. Unique because for the first time in the history of film star albums actual camera photographs are included in the album with biographical sketches of each star on the thin covering paper and superior album type rexine binding.



A UNIQUE OPPORTUNITY FOR A UNIQUE OFFER
A THING OF BEAUTY ... AN IDEAL GIFT

ORDER TO-DAY

Price per issue: Nine Shillings

set: Thirtytwo shillings

Enterprisers Corporation

P.O. Box 3024, — Bombay-3 (India)

TRADE ENQUIRIES WELCOMED

REMEMBER:—its Enterprisers Corporation Product.
A guarantee of Fine quality and finer WORKMANSHIP.

SUNBEAM

gives a lasting shine!

Housewives realise that cheerful and clean-looking homes make for contented and happy living...and Sunbeam gives a brighter, more lasting shine! With work only a *little* Sunbeam spreads over a *large* area, quickly giving a lasting shine to floors and furniture.

It is easier to work with, shines brighter, lasts longer!

FOR BRIGHTER FLOORS
AND LIGHTER WORK
Always ask for

SUNBEAM POLISH

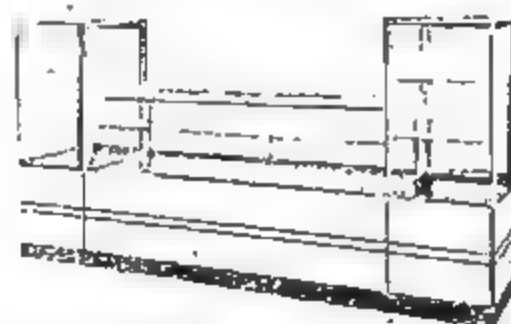


Shines... and shines... and shines



ASSOCIATED SHOPFITTERS LTD

GOLD MEDAL QUALITY



High-Class Display Counters
and Showcases, Refrigerator Counters, Wall Units,
Display Pillars, Fish Fryers, etc.

New Illustrated Catalogue on application

104 MARSHALL ST (Facing Esplanade Hotel)

Phone 22-423 (12) Johannesburg P.O. Box 8502 C

P.O. Box 96,

Phone 2471.

To Furnish Your Home Economically

See

LALA BABHAI & CO. (PTY.) LTD.

107 Prince Edward Street, DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSE-
HOLD EFFECTS. RADIOS & RADIOGRAMS, MUSI-
CAL INSTRUMENTS. SEWING MACHINES & OFFICE
FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and
Vegetables. We specialize in green ginger and Indian
Vegetables. Wholesale only. Write for particulars
Box 96, Durban.

BOOKS FOR SALE

Shri Aurobindo's Religious Books

HERACLITUS	3	3
IDEAL AND PROGRESS	3	0
THE NATIONAL VALUE OF ART	4	0
GANEIM—TILAK—DATANANDA	3	6
COLLECTED POEMS AND PLAYS (Part 1 & 2)	27	6
THE RIDDLE OF THE WORLD	3	9
THE BRAIN OF INDIA	1	

Obtainable from:

INDIAN OPINION.
P/Bag. Phoenix, Natal.

HANNON'S DETECTIVE AGENCY (PTY.) LTD.

Managing Director: G. HANNON, seventeen years Royal Irish Constabulary
and Criminal Investigation Department, S.A. Police.

Manager: MINDEN FLAILEY, ex-Hendon Police College and Criminal
Investigation Department, New Scotland Yard, London.

Criminal, Commercial and Administrative Investigations Covered Over
in Strictest Confidence.

11/12 Portico Buildings, Joppa Street, P.O. Box 5195 Johannesburg

Phone:—Office 72-7274 After hours: 24-4544

DR. MALAN'S NEW YEAR MESSAGE

(Continued from front page)

"And finally, we must, in addition to our mutual interest in and our assistance to each other, realistically recognise the natural differences as well as the gap in the level of civilisation existing between various sections.

"Their existence no one will deny nor the fact that they will still continue for generations to come.

"It may be safe to jump over a ditch. To attempt to jump over a gorge or a valley is fatal. Our first duty is to maintain and protect the highest and best we possess in the interest not only of ourselves but also of all. And

for the rest the solution of South Africa's racial problem will require all the tactfulness, firmness and patience we can command.

"Political differences there will always be as in every other democratic community. In itself this is no evil. The decision must always rest with the people, and where such a decision is again due during the year we are entering now let us all together resolve to carry on the ensuing campaign on a high level, in accordance with the demands of sincerity, honesty and chivalry as it behoves a civilised and Christian nation.

LIQUOR HAVOC IN AMERICA

By BHARATAN KUMARAPPA

AMERICA went back on Prohibition, and today some people there are regretting the fact, as will be seen from the two following extracts from American journals in regard to the prevalence of crime in U.S.A. owing to alcohol.

The Journal of the American Businessmen's Research Foundation says in its issue of January-February, 1952:

"Alcoholic beverages have recorded an enormous toll of our nation's crime record in the past seventeen years. Various estimates of alcohol's role in crime have been made.

"In 1946 the Foundation directed an inquiry concerning alcohol and crime to States' Attorneys throughout the U.S. Overwhelming testimony showed liquor an outstanding cause in 50 to 95 per cent. of actual cases brought before officials.

"Several years ago, Judge Joseph T. Zottoli of the Municipal Court of Boston conducted an intensive study of the relation of alcoholism and crime in Massachusetts. He concluded: 'More than 90 per cent of the adult population of prisons in Massachusetts, to which prisoners are sent for misdemeanours, are there through offences caused by drunkenness. About 50 per cent of persons receiving sentences to penal institutions have committed offences relating to alcoholism.'

'The Union Signal,' a journal of Social Welfare, in its issue of August 16, 1952, publishes a note written by C. Aubrey Hearn, saying

"Whether purposely or by accident, the newspapers are beginning to tell the truth about the outrageously conducted liquor business in the United States.

"Almost every divorce has liquor behind it. Two-thirds of the murders and major crimes also have liquor as a contributing factor. Automobile accidents are largely caused by liquor.

"Liquor is costing the Government twice as much as it is contributing in taxes and other revenue.

"Of course the old lie still continues to be told and we are informed over and over again that Prohibition was an awful curse, and yet any man who wants to know the truth can ask any policeman on the beat or any police judge on the bench and he will tell you that crimes, lawlessness attributable to liquor have quadrupled since repeal. America has touched a new moral bottom since liquor was restored to its place of despotism."

WANTED

A qualified Teacher to teach Urdu and Arabic
Islamia Madrasah Society,
P.O. Box 51,
Slanger.

R. VITHAL

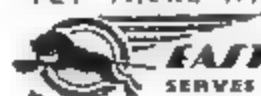
Bookkeeper, Writing up Bills of Books, Balance Sheets, Income Tax Returns. Apply:

306 Commissioner St.,
Jeppe, Johannesburg.

VISIT EAST AFRICA
THIS HOLIDAY

Der-es-Salam, Zanzibar, Mombasa... East Africa's holiday coast. Magnificent sailing, big game fishing, shooting... a multipurpose vacation at a price you can afford. East African Airways' comfortable "SKYLION" service flies there direct from Durban.

FLY THERE WITH SPEED AND COMFORT



by
EAST AFRICAN AIRWAYS
SERVES 22 PLACES IN EAST AFRICA

Full details from I. A. T. A. Travel Agents, South African Airways, or our own representative at 96/97 Salisbury House, Smith Street, Durban.
Phone 62775 Telegraphic Address: eja AIRSPEED

Brutal to germs,
but kind to you

Here is an antiseptic several times stronger germicidally than pure carbolic acid, and yet non-poisonous and safe. A child could use it. To the germs that cause and spread infection, 'Dial' is deadly!

A swift and ruthless killer. But to you, and to the delicate tissues which the germs invade, 'Dial' is kind and gentle. Ask your chemist or store for 'Dial' and use it promptly to prevent infection.

WEEKLY & COLMAN (AFRICA) LTD. P.O. BOX 1012, CAPE TOWN

The New India Assurance Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records obtained in 1949:

	Rs.		
Fire Premium	1,70,32,179	Life Business in force	
Marine Premium	56,04,044	Assets exceed	54,34,00,000
Miscellaneous Premium	35,04,968	Total claims paid over	15,36,00,000
Life Premium	2,88,79,302		17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The

New India Assurance Company Limited

Cable & Telegraphic

Address

"RUSTOMJEE" or
"NIASSURANCE"

RUSTOMJEE (PTY.) LTD.

Directors: Sorabjee Rustomjee

Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 16.0.

74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
FACTORY**

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAJI D. FATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crockery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

**We specialise in
Manufacturing
OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

NOTES

(Continued from page 35)

Communal Fines

Agitation grows daily on the White side, fanned on by Muslim supporters, demanding that communal fines should be imposed on whole communities in the event of riots. If this leads to legislation it will introduce a new principle in South African legal practice, where the innocent are penalised for the crimes of others, just because they happen to have the same skin colour. Britain tried this tactic against the Mau Mau in Kenya. It had the direct effect of consolidating the Mau Mau front. For, in a country where people are oppressed for the sole reason that they belong to a particular race, what is more natural for them than to band together inseparably when they are held responsible racially for crimes they have not committed? The Africans and the Indians are going through very try up times. But if they stand together solidly, even the communal fines will not rob them of freedom.

If Africans Want Only

Given Opportunities

We reproduce the following from the *Economist* (London) for the enlightenment of White South Africa.

"Sir,—Your note on the Northern Rhodesian copper strike discloses a state of affairs most saddening to industrialists in the British West Indies. In Jamaica, citizens of African race hold high positions in every field of industry. Black and coloured managing directors, general managers, chief engineers, chemists and agricultural superintendents are among the ablest in the sugar industry, and as a fine set of men as one could discover in any part of the world. Experience here proves what is

obvious to all but the bigoted, namely that, if given the education, experience and opportunity, the black man has every bit as much ability as the white in every walk of life.

It is bad enough to see these so Christian and potentially disastrous policies followed by the Government of South Africa. It is truly shocking for such things to be allowed to happen in a British colony. I therefore extend a cordial invitation to employers and managers in the Northern Rhodesian copper belt to come over to Jamaica to learn what people of African descent can achieve in industrial and agricultural management, when provided with the opportunity and incentive.—Yours faithfully, R. L. KIRKWOOD, Chairman, Sugar Manufacturers' Assn. Of Jamaica Ltd.

First Chinese Resister

South Africa's first Chinese passive resister, who was recently arrested in Pretoria, appeared in a Johannesburg Court recently to answer a charge of being in an African location without a permit. The Chinese 23-year-old Koem Lau Dr, pleaded guilty and said: "My sole purpose in breaking the law was to bring to the notice of the public the injustices suffered by the Chinese community under the Group Areas Act." He was reprimanded and discharged.

NO LONGER REPRESENTS US

Mr. R. M. Desai who has for some time been working for 'Indian Opinion' is no longer in the employment of 'Indian Opinion' and does not in any way represent us.

Manager 'Indian Opinion',

lectured for years in the United States, and who now holds the chair of sociology at Cornell College in Iowa.

Having been associated with Gandhi at various times, Dr. Muzumdar writes of what he knows, and he is at his best in narrating events or recording facts. Familiar as these are to many Asians, it is good to have them put concisely and made available once again at a reasonable price (the book sells in South Africa at 13s.). The author is not so happy in his analysis of the true significance of Gandhi's theories and practices. Now that Gandhi's political technique and religious spirit are being revived in Africa for further use, the time is at hand for a re-assessment of their value and a discussion of how best they can be adapted to the needs of our own day. Dr. Muzumdar is right to raise the question how Gandhi's thought is related to socialism. It is a difficult problem, so difficult that it is not surprising that no one has yet attempted a full analysis of it. Dr. Muzumdar's own few papers on this subject are very unsatisfactory. For one thing, he writes in the prevailing American atmosphere which is hardly conducive to objective discussion of radical ideas. He does, how-

ever, recognize that there is important common ground held by socialists and by adherents of Satyagraha. "If socialism," he says, "be equated with sympathy and solidarity with the exploited masses, with a passion and striving for social justice, with an economic arrangement conducive to the free development of human personality, then certainly Gandhi was a socialist." On the other hand, Dr. Muzumdar thinks that Gandhi rejected most of the rigid doctrines ascribed to Marx, while accepting both the theory of surplus value and the labour theory of value because he realized that capital exploits labour.

However that may be, it is highly important in these days to recognize that there was common ground between Gandhi and socialists and that they were wise enough never to let their doctrinal differences reach a point where there might injure close and cordial co-operation. To recall that fact now is to remind ourselves of the lesson implicit in it. There was never a time when it was more imperative than it is today for like-minded people to work generously together for racial freedom and human enlightenment in this dark continent.

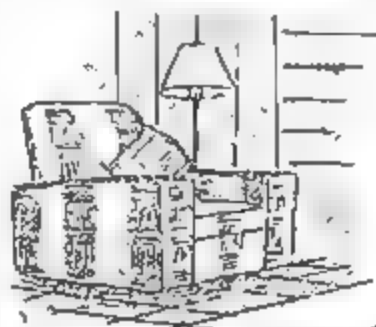
THE REVIVAL OF GANDHI'S SPIRIT

By JULIUS LEWIN

BOOKS about Mahatma Gandhi will be written for generations to come. Men are busy recording his lightest words and depicting his everyday activities. Only last year, a distinguished American, Dr. Homer A. Jack, made a special pilgrimage to South Africa to "walk in the footsteps of Mahatma Gandhi," to look at the places and mark the spots where the great man had been in his early years. It is somewhat like a Christian like Dr. Jack describes his own efforts as in some degree

comparable with those of the early disciples of Jesus Christ who lovingly re-covered the ground that their Master had once walked on.

The latest book, "Mahatma Gandhi," has been published simultaneously in New York and London by Scribner's as one in their series about "those thinkers of the last hundred years who have influenced the intellectual currents of our time. This short book was written by Dr. Haridat T. Muzumdar, who has lived and



SAVE MONEY
ON
FURNITURE

SPECIAL WHOLESALE DEPARTMENT
TO CATER FOR STOREKEEPERS

Write for Price Lists and Illustrations
of FACTORY MADE Furniture

Bedroom, Diningroom and Lounge Suites,—
Kitchen Furniture, Occasional Furniture and
Office Furniture.

You can also send Customers to our Showrooms
to be served on your behalf—or sell to them
from our Catalogue which we can supply
on application.

SIMPLEX

FURNITURE FACTORY (Pty.) Ltd.,

Phone 20508. — Tel. Add.: "SIMPLEXFUR"

64 Alice Street, DURBAN.

Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address.

KAPITANS BALCONY HOTEL,

(KORNER SWEETMEAT HOUSE)
Corner Grey and Victoria Streets,
DURBAN.

Phone 234/4.

Tel. Add. "KAPITANS."

Tel. Add: "Charotar" Telephone: 23-9885.

MANCHESTER TRADING
—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—
Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

Bankers: BARCLAYS BANK (D. C. & O.)

Partners:
C. C. PATEL,
L. B. PATEL,
B. K. PATEL

B. S. & COMPANY
PHONE 429

Branches: P.O. Box 83, BROKEN HILL
P.O. Box 29, LUANSHYA
Telegrams and Cables: "CLOTHING"
P.O. BOX 93.

NDOLA,
N. RHODESIA

WHOLESALE MERCHANTS AND
CLOTHING MANUFACTURERS

NATHOO TABHA

TIMBER & HARDWARE MERCHANT
& DIRECT IMPORTER

Door, Windows, Corrugated Iron, Cement,
Monarch, Iron Duke, Buffalo, and Elephant
brands paint or any other building material
at reasonable price

Established 1907,

NATHOO TABHA,

107 Queen Street,

Phone 24647.

Telegraph "Mani,"

DURBAN.

M. J. PATEL

INTERNATIONAL SPORTS COMPANY
Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

Special attention is paid
to indent orders

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependents?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with "THE OLD MUTUAL" your friend for life—
The S.A. Mutual Life Assurance Society, which has
"best Bonus record in the WORLD."

Representative.—

DAYABHAI PATEL

P.O. Box 1760,
JOHANNESBURG.

Phones: } Business 33-0711
 } Residence 33-5961

Phone 53.

Telegrams "SOLANKI."

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

Extensive range always carried in
the following:

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

Stockists of well-known branded
Watches.

COPPERBELT PIONEER STORE

Where Quality and Service
are Paramount.

Luanshya,

Northern Rhodesia.

INDIA LETTER

(From Our Own Correspondent)

Gandhian Outlook And Techniques

A Seminar of the "contribution of Gandhian outlook and techniques to solution of tensions within and between nations" is held in New Delhi from January 5 to January 17. The Prime Minister inaugurated the seminar, which is being organised by the Indian Commission for co-operation with UNESCO.

Foreign participants are Lord Boyd-Orr (U.K.), Dr. Ralph Bunche (U.S.A.), Prof. G. Tucci, well-known Italian orientalist; Madame Cecilia Meneses, Brazilian poetess and educationist, whose poem on the assassination of Gandhi was widely published; Prof. Massingood, of the College de France; Dr. Mohammad Hussain Reikal, a former president of the Egyptian Senate and winner of the Fund First prize in Arabic literature; and Mr. Yuzuko Thurum, the well known pacifist of Japan.

Participants from India are Dr. B. R. Nathankubhase, Acharya Narasimha Dasa, Dr. Zakir Husain and Acharya Kripalan. Prof. Homayun Kabir will take part as the representative of the Government of India.

The idea arose out of the decision of the first conference of the Indian National Commission for co-operation with UNESCO, regarding the drawing up of a world-wide programme of action to promote universal peace and goodwill among nations after intensive study of Gandhian's ideals and techniques. It was felt that a preliminary exchange of opinion between India and foreign thinkers would be helpful in this connection.

Mr Nehru's Message To Viswa Bharati

Prime Minister Nehru, who is Chancellor of the University of Viswa Bharati Tagore Institute, in a message on the occasion of the first convocation of the university, said, Viswa Bharati must ever remember the ideal taught by Gurudev—that of a harmonious, physical, intellectual and moral development and endeavour to work for it. Mr. Nehru stated "As the Acharya of the Viswa Bharati, it would have been my pride and pleasure to be present at the convocation of the university and welcome in person the President, who is going to grace the occasion with his presence. I regret greatly that other duties have prevented me from being

present on this occasion. The day when the convocation is held I shall be far away near the southern tip of India.

"I would, however, like to welcome the President and to express the happiness which all of us feel at his visit to this institution which Gurudev built up through many years of labour and dedication.

"I am glad that the authorities of the university have decided to confer on this occasion honorary doctorates on two veterans of the Viswa Bharati—Sri Nandalal Bose, the great artist, and Sri Kshitimoben Sen, the great scholar. In honouring them, the university honours itself and pays tribute to their

eminence in their respective fields and their life-long devotion to the educational ideals of Gurudev.

"This is the first occasion on which Viswa Bharati will confer its own degree on its students as a statutory Central University. I am not enamoured of degrees and it was not for awarding degrees that Gurudev built up this institution. He wanted to train students in an atmosphere of freedom and joy so that they might participate, in their later years, in creative activities of a free India. Degrees, however, have their uses, but only if they are not looked upon as ends in themselves. The ideal to be aimed at is that of a harmonious, physical, intellectual and moral development. Gurudev taught this, and Viswa Bharati must ever remember this and endeavour to work for it."

Things In General

Defiance To Be Intensified

The "defiance of unjust laws" campaign, which was suspended over the Christmas and New Year holidays, would be continued and intensified in 1953, Mr. T. A. Coobellie, joint secretary of the South African Indian Congress and African National Congress Action Committee said in Johannesburg last week. From June 26, 1952, when the campaign started, until the end of the year, 8,065 people had been imprisoned for defying unjust laws. The regulations recently promulgated by the Minister of Justice, Mr. G. R. Swarth, and the Minister of Native Affairs, Dr. E. F. Verwoerd, providing a fine of up to £300 or imprisonment not exceeding three years for insulting Natives to break a law, would have some effect on the campaign, he added. "But these regulations will be countered and the campaign will go on in spite of them."

The offices of the S.A.I.C. and the A.N.C. were searched by the Police in Johannesburg but nothing was confiscated.

Farwell To Maulana

A farwell reception was given last Sunday by the Darban Muslims to Maulana Abdul Ala M Siddiq, who left yesterday by air from London en route to Mauritius. The reception was given under the aegis of the Natal Muslim Council at the Avonlea Theatre. Rabbi Harry Swift, who was one of the speakers, said the departure of Din

Eminence would take away some of the "spiritual beauty" of Durban which it had enjoyed for some six months. An address was presented by Mr. I. M. Bawa, the president of the Council on behalf of the Muslims of Natal. More than 2,500 people were present. During his sojourn in South Africa the Maulana delivered a number of sermons and elevated the people from the material to the spiritual plane, which it must be admitted they badly needed. The Maulana will carry with him the good-wishes of all the Indians of South Africa.

The Banout Hindu Maha Sabha

The Banout Hindu Maha Sabha was formed by the foresight of the Tamil School Board, who were granted Free Sites for the building of Temple and School, but ceded their rights to the above newly formed body so that the whole Hindu community could enjoy the privileges in whatever venture the above Sabha undertakes. The following office-bearers were elected—Patrons: Messrs. E. P.

Naidoo, I. Singh and N. Parbhoo, President: Mr. P. Singh; Vice-Presidents: Messrs. P. M. Nalaker, T. J. Ponnammay, R. Chentam, A. J. Lowton, O. K. Kaplan, O. V. Gendhi; Secretary: Mr. O. R. Moodley; Assistant Secretary: Mr. A. A. Lowton; Joint Treasurers: Messrs. V. Parbhoo and S. Palast; Committee-Members: Messrs. P. Ponnammay, O. B. Moodley, P. M. Gavendar, Sidney Pillay, P. Govender, J. Singh, G. R. Lawton, J. Ranganathan, G. Singh, D. Singh, O. Nane, D. Jivan, P. I. Vallabh, P. Rowles J. Paubla; Trustees: Messrs. G. R. Moodley, P. Singh and V. Parbhoo.

The Africans of Uganda, British East Africa, have established a Mahatma Gandhi Memorial School. The relationship between the Indians and the Africans in Uganda is very friendly and Mahatma Gandhi has been instrumental in bringing it about. It is out of their deep regard for Mahatma Gandhi that the Africans have thus decided to commemorate his name.

M. L. Sultan Technical College

D. rban

P. O. Box 1334

Principal: H. Nairam, O.A.E., B.Sc., A.M.I.E.E., etc.)

New term commences on Monday, 26th January 1953. All classes will be open at the following branches of the College—Sanskrit College, Depot Road, Mount Edgecombe; Topical Classroom, Durban; Crescent, Hindu Temple, Durban; Unkumara and Kathmandu Indian School.

Dep. Afternoon, Evening and Week-end Classes in Commercial, Technical, Home Science, Continuation and General Educational Subjects.

Students are prepared for the National Examination, leading to the National Senior Certificate (Matriculation) and the National Diploma in Commerce.

Low Fees, Easy Installments by Arrangement.

A limited number of Government and other bursaries are available.

No One Needs To Fear The Benefits Of Education For Financial Reasons.

Enrollment Commences From 15th January.

Early Application Advantage.

Write: Call or Telephone 24414.

J. NAIDOO, B.A., Registrar

TO BE OUT REPUBLIC DAY 26th JANUARY—52.
INDIA'S BEST ENGLISH MONTHLY MAGAZINE

LIGHT Editor—VAJU KOTAK

Tri-Colour Art Paper Cover: 60 Pages in Demy size, Choice of Reading Material on Variety of Subjects with Photos, Cartoons and Sketches.

Price Per Copy Eight Annas Only
Annual Subscription Rs. (Including Special Issues)
Apply for Particulars—The Manager "LIGHT"
62, Market Street, Fort BOMBAY - 1, (INDIA.)
Agents Wanted Everywhere

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5/6 yd.

PARROSS GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CHERIE
GEORGETTES 45" 15/6 yd.

4" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.

4" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Extra! Plastic Champals
all shades sizes 3 to 7 16/6 pair.
Colours: Green, White, Red,
Brown, Blue and Wine.

SAREES!

EMBROIDERED GEORGETTE
SAREES.
all shades 12/15/6 each.

WHITE COTTON SAREES
22/6 each.

GEORGETTE JARI WORE
SAREES 45-10-0.

EMBROIDERED SUEDE SILK
SAREES with borders 63/- each.

LADIES UNDIES

Large range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Same Designs, Jari Trimings
Always in Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SHAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED 18/11 each.

INFANTS BOOTS, BONNETS,
DUS, PILCHERS,
all one price 2/11 each.

HOUSE - HOLD

Bedsheet 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Bath Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specially reduced.

**JAYBEE SILK HOUSE**

39a MARKET STREET, JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

LATEST BOOKS AND NOVELS ALWAYS IN STOCK**YOGA BOOKS**

Gyan Yoga	By Ramchandra	12	6
Raja Yoga	"	10	6
44 Lessons in Yoga	Philosophy	10	6
Adv nec Course Yoga	Philosophy	12	4
Yogi Practical Works	Cive	2	9
Science Of Breath	"	2	9
First Step in Yoga	Ramachandra	7	6
Shiksha Gita	"	10	6
" The Song Of God	"	7	6
Ramayana and Mahabharata	"	2	9
Chintan Na Sangraha Gauri	3 Volumes	8	0
Music Guide Film Songs	New Release	15	6
Business Guide Letter Writer	Gauri	16	0
Dhyan Gita Gauri	"	1	0



Vasanti Ramayan in 3 Volumes
Ramayan-malla Dhyan
Sol Samrat
Satanam Karta
Jaiminiam Teacher
Yogi India Magazine 6/6 each.

Gujarati 45/
" 4/
" 5/
" 7/1
" 15/.

Only obtainable at our new address:

ROOPANAND MUSIC SALOON

AND BOOKSELLERS

286 Grey Street, Corner Lorne & Gray Street,
DURBAN.

SHINGADIA STORES

(Prop: Premier Silk Bazar Ltd.)

Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curries Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.

Telegrams: "Premsilk" Phone: 2523.

PREMIER WHOLESALERS

(Members of the National Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.

UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,

Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod."

BOMBAY, INDIA.

WORLD COUNCIL OF CHURCHES

ASIAN STUDY CONFERENCE

(From Our Special Correspondent)

Lucknow, Jan. 5.

THE Asian Study Conference of the World Council of Churches opened in Lucknow on December 27. Its importance lay in two facts that it was being held for the first time on Asian soil and secondly representatives from foreign countries were participating in it. Delegates from Burma, Ceylon, India, Indonesia, Japan, New Zealand and the Philippines participated in it. It was also attended by the General Secretary of the World Council of Churches, who was deputed to visit South Africa from March to May last to study apartheid.

Dr R. B. Mahtani, East Asia Secretary of the World Council of Churches and the International Missionary Council, speaking at the opening plenary session said that the conference would discuss four main themes, the Christian hope, missions and unity, responsible society in East Asia and race relations, and on December 28, this conference discussed the first three items on the agenda.

On January 5, the Council Committee of the World Council at its meeting in Lucknow opposed all forms of discrimination based on race.

The Committee which was particularly discussing South African racial problems passed a resolution saying that all racial discrimination is contrary to the will of God as expressed in the Christian gospel.

The resolution called upon member churches to do all in their power to end discrimination wherever it exists, because it increases tension and bitterness.

Speaking in the discussion Raja Mahendra Singh, one time Indian Agent-General in South Africa, said that in a place like South Africa it was very difficult to separate completely political from religious situation. He said that the situation in the Union brooked no delay. He said "on the race question we should stand four square, no giving in at all. We must take the Christian attitude."

India's Prime Minister, Mr. Nehru, who spoke on the occasion said against the background of the situation on the African continent that in the world today it is quite impossible for any country to "carry on" on the basis of racial superiority.

"That is the very basic matter to be considered. Maintenance

of order is important, but in doing that we should not do something which appears to a large mass of people that it crushes them. Even all the armies of the world combined cannot crush the national feeling of the races."

The Asian Study Conference convened by the World Council of Churches concluded its deliberations in Lucknow on 30th December after accepting with minor changes reports submitted by the various study groups

into which it had earlier been divided.

The group set to study race, caste and class tensions in its report to the plenary session declared that the race policy at present followed by the South African Government was un-Christian. The Group felt that the World Council of Churches should express condemnation of it. Silence in this matter would, it said, be liable to be construed as acceptance of that policy.

The Group affirmed its belief that all men were children of God and equal in His sight. Therefore the Church could not associate itself with the theory of racial superiority.

ATOMIC ENERGY FOR WELFARE OF SOCIETY

NEHRU OPENS RARE EARTH FACTORY

From Our Own Correspondent

Ernakulam, Dec. 24.

MR. NEHRU today formally set in motion two new national undertakings by declaring open the Indian Rare Earth Factory at Eloor, (Travancore-Cochin) near Alwayo, and by turning the first sod for construction of the railway line Ernakulam with Quilon.

The factory is designed to process Monazite, a mineral sand extensively found along the coasts of Travancore-Cochin. It has been constructed at a cost of about Rs. 50 lakhs.

The factory went into production in July this year and has a capacity to process 1500 tons of Monazite annually with provision for doubling the quantity by certain adjustments.

Mr. Nehru announced that the Atomic Energy Commission (India) has drawn up a plan for the development of atomic energy during the next four years and the Government of India had approved the plan.

This included, Mr. Nehru said, the setting up of a medium sized reactor. The reactor, he added, was something which helped them in experimenting with things and in getting to the next stage of using atomic energy. The Government of India attached great importance to the development of atomic energy because atomic energy had a very great and important contribution for the world's resources of power for industrial as well as social uses in the future.

Mr. Nehru said normally people thought more in terms of uranium than anything else like atom bomb or atomic

energy. As a matter of fact uranium existed in very small quantities round about here in Travancore-Cochin. They had plenty of uranium and much more of it in other parts, notably in Bihar. Therefore they had to look at the problem of gradually developing atomic energy for social purpose from an all-India point of view.

He said they were prepared to co-operate in this task with other countries and if their financial resources permitted they could welcome co-operation from other countries to have scientific talent of the first order so that they could go ahead by themselves or in co-operation with others.

Mr. Nehru declared, "We are not out to compete with anybody but we do want to do this work ourselves."

Moral Re-Armament

DR. F. N. D. BUCHMAN'S New Year message appeared on the front page of the 'Delhi Express.' Dr. Buchman, founder of Moral Re-Armament, is travelling with a Moral Re-Armament task force of 120 through the Far East. Last week they held an Assembly in New Delhi. In this message he says,

"Men are hungry for bread, for peace and for the hope of a new world order. A nation where everyone cares enough and everyone shares enough so that everyone will have enough will pattern a new social and economic order for this and all future generations.

A nation at peace within itself will bring peace to the world. A nation which makes 'what is right' regnant in personal, industrial, political and national life will pioneer the next historic step in the progress and destiny for all mankind. The world is anxiously waiting to see what God can do in, by, for and through one nation wholly given to Him. India's tradition and heritage equip her in a unique way to win and unite through a rebirth in men and to set the pace for world renaissance. Will India be the banner nation for a new age in 1953?"

The New Year's hope that India and Pakistan will come together as two brothers, "with India the big brother and Pakistan the little brother" brought the Delhi Assembly for MRA to its feet in a standing ovation today. The speaker was Begum Qudsia Begum Ahmad, delegate from Lahore and wife of the former Pakistan Ambassador to Turkey. She thanked the Indian Committee of Invitation for having brought Dr. Buchman and the team to this part of the world and extended an invitation on behalf of her country to visit Pakistan. She said, "This Assembly and this team has raised my opinion of the West. From reports I have heard here I have been greatly impressed with what a great world force MRA has become. West and East can meet on this platform. Let us not think West and East. We are all one. Let us unite in Asia, India, Pakistan, Ceylon, Burma, Thailand, Indonesia, Japan and China to make one world." —New World News Agency.

Free Hold Business Properties For Sale Pemba, Mozambique.

Apply R. Constans
P.O. Box 20
Pemba N. Rodenia.

Cuticura
SOAP



The medicinal and toilet properties in Cuticura Soap not only cleanse the skin thoroughly but help it to retain its beauty and natural moisture, so easily "dried out" in hot climates.

For Flawless
COMPLEXIONS



B. I. S. N. Co. Ltd.

S.S. Kampala arriving January 29. Sailing February 3 for Bombay.

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES: DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-12-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)	without food		21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6
Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.

Tel. Add.: "KARAMAT."

The World's Best
OLIVETTI
Typewriters (Portable & Standard)
Adding Machines (Hand Operated & Electric) Calculators
Portables with Hindi Keyboard from £29.
The OLIVETTI Factory is now established in South Africa, therefore Stocks and Parts always available.

Contract Sale Representatives

PINCHEN & YOUNG (PTY) LIMITED

(Olivetti Division)

212/220, Mercury Lane Buildings, DURBAN.

Phones:

20291, 23280, 28464.

Telegrams:

PINYON.

For ALL your Stationery/ Requirements contact
Our Wholesale & Retail Stationery Dept.

RUBBER STAMPS

18 HOURS SERVICE

PRINTING

(DONE AT SHORTEST NOTICE)

Standard Printing Press

GENERAL PRINTERS and RUBBER STAMP MAKERS.

73 BEATRICE STREET.

DURBAN

ESTABLISHED 1927.

PHONE 84006.

P.O. BOX 2782.

TELEGRAPHIC ADDRESS:

"QUICKPRINT"

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packages

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21212.

Tel. Add.: "GREENFEAST."

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Plate Glass, etc.

Control Us Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Books, Trade Licences, Revenue Clearance Certificate, Passport And Immigration Matters.

Representative. National Mutual Life Assn. Of Australasia,
Yorkshire Insurance Co. Ltd.

Telephones: 32-9033. 29c Commissioner Street,
JOHANNESBURG.



Every Friday from NAIROBI



AIR-INDIA

INTERNATIONAL LTD.

P.O. Box 3006 NAIROBI

Full details from Agents and Airlines.

Will all our friends kindly note that our offices at present situated Shell House, will be shifted to Air-India, Stewart Street from 1 October 1952 until further Notice. Our telephone Nos. will be 30130 3310 Ext 9, but our P.O. Box No 3006 remains unchanged. Our agent friends and passengers can now contact us direct for the reservations.

BOOKS FOR SALE

THE GITA ACCORDING TO GANDHI		
—Mahadev Desai	12	5
GANDHIANA—D. G. Deshpande—(A Biography of Gandhi Literature)	6	0
WOMEN AND SOCIAL INJUSTICE—M. K. Gandhi	10	0
PILGRIMAGE FOR PEACE—Pyarelal	12	5
STRAY GLIMPSES OF BAPU—Kaka Kalelkar	5	0
SELECTIONS FROM GANDHI—Nimar Kumar Das	10	0
FOR PACIFISTS—M. K. Gandhi	8	0
CLEANINGS—Mira	1	5
GANDHIAN ETHICS—Benooy Gopal Ray	2	0
BAPU—Marry F. Barr	4	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS PARSES	7	0
FREEDOM AND CULTURE—S. Radhakrishnan	5	5
THE EPIC FAST—Pyarelal	5	5
THE HEART OF HINDUSTHAN—Radhakrishnan	2	0
TALES OF BENGAL—Santa and Sita Chatterji	8	5
CHAITANYA TO VIVEKANANDA	3	5
FOOD SHORTAGE—Gandhi	4	0
INDIA AND HER PEOPLE—Swami Abhedananda	8	5
POEMS—Rambhai	1	2
THE SCEPTERED FLUTE—Sarojini Naidu	8	0
STORY OF SATARA—Major B. D. Sagar, (I.M.S.)	10	0
THE D.R.O. AND INDIA—A. N. Agarwala	5	5
SEVEN MONTHS WITH GANDHI—Krusadkar	12	5
STORY OF THE BIBLE—S. K. George	9	0
RUSKIN—UNTO THIS LAST—M. K. Gandhi	1	5
DELHI DIARY—Gandhi	10	5
A RIGHTEOUS STRUGGLE—Mahadev Desai	4	5
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Dhawan	17	5

Obtainable from:

"INDIAN OPINION,"

P. Bag, Phoenix, Natal.

TROUBLED WATERS

By JOHN O'HIND

This book deals with that period of Indian history when three empires were at a clash with each other of the Indian Peninsula. The Mughal Empire was breaking up; the Maratha Kingdom was declining and the British were establishing themselves. The story is full of suspense, keeping the reader engrossed in the acts of heroism and valour, naval bombardment and piracy on the high seas, escapades, a chase with blood-hounds, and romance. Order your copy as soon as possible, as there are only a few copies on sale at our office.

Price 10s.

Available at:

'Indian Opinion',

P/Bag, Phoenix, Natal.

NEW BOOKS

- A Nation Builder At Work
—By Pyarelal 1/5
- Why Prohibition
—By Kumasappa 1/-
- Satyagraha In S.A.
—By M. K. Gandhi 12/5
- Autobiography Of Mahatma
Gandhi 18/-
- Despoo's Letters To Ashram Sisters
—By Kaka Kalelkar 2/5
- Which Way Lies Hope
—By R. B. Gregg 2/-
- Gandhi And Marx
—By K. G. Masani 2/2
- A Righteous Struggle
—By Mahadev Desai 2/3
- Economy Of Persuasion
—By Kumasappa 3/-
- The Wit And Wisdom Of Gandhi
—By Homer A. Jack 25/-

Obtainable from:

'INDIAN OPINION'

P/Bag, Phoenix, Natal

Books For Sale

Tagore's Literature

Essays, Novels, Poems and Plays

SACRIFICE (Novel)	5	6
GORA (Novel)	9	0
NASHTI (Novel)	5	0
LOVER'S GIFT (Poems)	5	5
CHITRA (Play)	3	6
STRAY BIRDS (Short Poems)	3	5
RED OLENDERS (Play)	4	0
HUNGRY STONES AND OTHER STORIES	5	5
THE HOME AND THE WORLD (Essays)	6	0
GLIMPSES OF BENGAL (Essays)	3	5
REMINISCENCES	5	5
POEMS OF KABIR	8	5
POST OFFICE (Play)	2	5
THE KING OF THE DARK CHAMBER (Play)	5	0

Obtainable from:

'Indian Opinion'

P. Bag, Phoenix,
Natal.

એણું તમે તો: જા કે કેનેડાની વિશ્વ વિખ્યાત કંપની

સન લાઈફ ઓફ કનેડા

કંપનીના કાર્યો જાણવાર મેન-અ ડીએ.

ઉપરાંત

વિશ્વ આકાશની વિશ્વ અક્ષરોની કેવે ઓફ યુર હોય શાળા-શીખવે કીચક
પ્રતિષ્ઠિત સરકારી નીચાણવા અમેરિકા તમા મુજબની આપનારકાર કીચક
તેમના અંગેની કંપીએશન અંગેની કાર્ય પણ ભવ્ય કંપનીના વિના કીચક
ભરીત મનીએ વર્ડ યાકે ઉ

1. Wherever there is a particular Life Assurance Problem a Sun Life of Canada Plan can solve it.
2. Prompt settlement of claims is a maxim of the Company's Management.
3. During 1951 the Company paid over £11,000,000 to annuitants, policy holders and their families.

The Sun Life of Canada is a Leader in World Wide Assurance.

Consult us first.

C. C. PALSANIA

GENERAL AGENT

Buildings, Estate, Financial, Insurance and Immigration Consultant.
Sworn Translator.

100 Sir Lowry Road,
P.O. Box 4624.

CAPETOWN
Phone 32390

એ અકવાડીક પંચાંગ

વાર	ચોરસી ૧૯૫૨ જા-પુઆરી	હોદ્દ ૨૦૦૯ માર્ગશીર્ષ	પ્રજ્ઞમાન ૧૯૭૨	પારસી ૧૯૨૨ શેકે. ૩૬૫૧	સુયોદા કે. મી. કે. મી.	સુવર્ણ કે. મી.
શુક્ર	૧૧	૧૬	૨૬	૧૭	૫-૧૦	૭-૦૧
શનિ	૧૭	૨૨	૩૦	૧૮	૫-૧૧	૭-૦૨
રવિ	૧૮	૨૩	૩૧	૧૯	૫-૧૨	૭-૦૩
સોમ	૧૯	૨૪	૩૨	૨૦	૫-૧૩	૭-૦૪
મંગળ	૨૦	૨૫	૩૩	૨૧	૫-૧૪	૭-૦૫
બુધ	૨૧	૨૬	૩૪	૨૨	૫-૧૫	૭-૦૬
ગ્રા	૨૨	૨૭	૩૫	૨૩	૫-૧૬	૭-૦૭
શુક્ર	૨૩	૨૮	૩૬	૨૪	૫-૧૭	૭-૦૮
શનિ	૨૪	૨૯	૩૭	૨૫	૫-૧૮	૭-૦૯
રવિ	૨૫	૩૦	૩૮	૨૬	૫-૧૯	૭-૧૦
સોમ	૨૬	૩૧	૩૯	૨૭	૫-૨૦	૭-૧૧
મંગળ	૨૭	૩૨	૪૦	૨૮	૫-૨૧	૭-૧૨
બુધ	૨૮	૩૩	૪૧	૨૯	૫-૨૨	૭-૧૩
ગ્રા	૨૯	૩૪	૪૨	૩૦	૫-૨૩	૭-૧૪

Phones: 29121/3 (Switchboard)
24179 (Manager)

Cables & Tel. Add:
"PROSPERITY" (All Branches)

P.O. Box 2197

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Maize Products, Wheat, Wheaten Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG	BENONI
Phones: 34-3554/5	Benoni Coal Site
P.O. Box 200, Fordsburg,	Phone 54-1813,
82, Crown Road,	Rangaview Coal Sites—54-2205
Fordsburg, Johannesburg.	P.O. Box 392, Benoni.

Proprietors:

C. L. Patel, D. K. Patel
V. B. Patel, H. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.
Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representative:

H. L. Hompes & Co.,
(Pty.) Ltd.

Durban, P.O. Box 1301.
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.



Full range of men's and
boys' khaki shirts and
trousers

Is there
anybody
tropical?

DENTON'S
SHORTS AND SLACKS
101 MOYAZAHEZ Road.

TRADE ENQUIRIES

UNION OF S. AFRICA
DENTON TRADING CO.
JOHANNESBURG

Phone 34-4381

P.O. Box 2587

N. RHODESIA
FEIGENBAUM BROS.
BULAWAYO

Phone 2338

P.O. Box 354

BRITISH EAST AFRICA
VAN BRUSSEL & CO (E.A.) LTD.

Phone 4010

RAISB021

FRANCIS
CONGO BELGE
H. J. HYMAN
ELIZABETHVILLE

Phone 313

P.O. Box 137

MASHONALAND AND P.E.A.
W. F. NEUMAN
SALISBURY

Phone 2-1219/2-4934

P.O. Box 1492

BULAWAYO CLOTHING FACTORY LTD.

Phone 2410, Bulawayo, P.O. Box 427, Southern Rhodesia.

1953

SOUTH AFRICAN DIARIES

		Size	Price	Postage
No. 85.	3 days to page	8" x 5"	4/9	5d.
No. 851.	1 day to page	8" x 5"	7/6	8d.
No. 138.	3 days to page	13" x 8"	9/-	1/-
No. 1381.	1 day to page	13" x 8"	16/3	1/6

Immediate Delivery — Order Early
to avoid disappointment.

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

76 Victoria Street, Durban.

If it's PRINTING

Consult—

UNIVERSAL PRINTING WORKS

Commercial Printers

Calendar Specialists

9 Bond Street, Durban,

Phone 25295

P. O. Box 1327

No. 4—Vol. LI

FRIDAY,
23RD JANUARY, 1953

Registered at the G.P.O. as a Newspaper

Price 6d.

INDIAN OPINION

Founded by Mahatma Gandhi in 1903



MR. ATTLEE'S TRIBUTE TO INDIA

Duty

Duty is that which is due to Humanity which we owe to all those who are poorer and more helpless than we are ourselves. It is a debt which, if left unpaid during life, leaves us spiritually insolvent and moral bankrupts in our next incarnation.

—H. P. Blavatsky,

—o—

Let us put all our burden on God and He will take us along to our heaven of rest and peace. To trust in man is no good, think of and remember God for ever. He protects the world. Hold Him constantly in mind. He who surrenders himself entirely to His keeping, never is left alone. O God, Thou art the friend and leader of all Thy true devotees.

—Saint Tukaram.



MR. C. R. ATTLEE, Leader of the Opposition in the British House of Commons, in a broadcast from New Delhi on January 5 said: "I am visiting India again after an interval of 23 years and I am finding the experience most interesting. In the years 1927 to 1929 I paid two visits to India. I travelled the length and breadth of the land and I made many enduring friendships, and I had the privilege when I was Prime Minister of welcoming your Prime Minister as one of the constituent parts of the British Commonwealth of Nations. And now I come back, it is interesting to see what has been happening. I am struck by the great energy that is being displayed throughout India."

Of course, I have not been able to see very much yet. I have only flown across and come to Delhi, but I find Delhi an enormous place now, and I see something of the work that is being done for the refugees—a difficult problem. In the afternoon I have been round the Department of Industrial Research and there, I think, are the foundations being laid of the things which will be of utmost importance to India—the development of the wealth of the country in the interest of all the people.

I have been struck in those years when I held responsibility as the Prime Minister of Britain of the vital importance of there being a full understanding between the peoples of Europe and the peoples of Asia, and in this matter it seems to me that India holds a key position, because India has its ancient civilisation but, at the same time, has had such close contacts with the West that Indians are fitted to be the interpreters between the East and the West. And, further than that, India exhibits the most remarkable example of democracy in action in Asia. I was enormously impressed by the way in which the elections were carried through.

In the struggle that is going on throughout the world between free institutions and totalitarianism, it seems to me that India has a very leading part to play as the greatest Power in Asia. She, I think, will set the example to other Asian countries that are following along the same course. And above all, I think, it is necessary that we should cultivate the closest possible personal relations.

There are very many personalities that bind together the peoples of our countries and nowadays we all meet as equals. I find wherever I go a great pleasure in meeting our Indian friends, talking of our common problems, because the world today is so closely bound up that while Indians must and should take the greatest possible interest in their problems, they have their part all the time to play in the greater world problems; and I have been struck by the statesmanship displayed in the U.N. by the Indian representatives, particularly recently in the attempt to get a settlement of the Korean question.

Therefore, I would like to say to all of you who are listening to me here in India that there is an immense fund of friendship for India, sympathy in any difficulties she may face in the belief that holding as we may do so many common ideals, we can help the world in moving towards better days, days of peace and days of better conditions for the ordinary man and woman. May I close by just saying God speed to you all.

INDIAN OPINION

FRIDAY, 23RD JANUARY, 1953

Africans' Complaint Against Indians

THE article on "Serious On Afro-Indian Alliance" by Jordan K. Ngubane, appearing elsewhere in this issue, must set the minds of all responsible Indians thinking seriously. The charges laid against a section of the Indian community are unfortunately irrefutable. The African has been so terribly oppressed and exploited all these years and despised not only by the White rulers, but, it must shamefully be admitted, by sections of the Indians as well, that the more enlightened among the Africans are quite justifiably beginning to lose patience and they easily feel hurt even where no hurt is actually meant. For instance, when "The Hindustan Times" referred to the African as being "somewhat mercurial" we do not believe the paper had the slightest intention to use the term insultingly. The African is understandably sensitive about the adjectives used to describe him. This, in itself, is a good thing. But as the African grows to full nationhood he will have to realise more and more that being sensitive is not the end and that where genuine weaknesses of his are pointed out, he should not be ashamed of admitting them. If he must be universally accepted as the equal of all men he must ever be conscious of them and try to remove them. It is therefore all the more pleasantly amazing that such a people should have been able to show such a tremendous amount of restraint and dignity in the present campaign. There is no doubt about the fact that it is a miracle which is most creditable to the African. The amazing thing about it is that this has come about without any previous training. What the intelligent African has a right to take exception to, however, is the blunder which the "Hindustan Times" has unconsciously made in apportioning credit for leadership, suffering and sacrifice. In fact, a very large part of credit for

this must undoubtedly go to the African people. Practically the whole burden of leadership has been borne by them and it is they who have undergone most of the sufferings and sacrifice. The part the Indians have played so far amounts comparatively to little and yet the Group Areas Act materially affects them more than anybody else, the Africans being the least affected. The Indian with the back ground he so proudly claims to have, has exerted himself mightily little for anyone to have any regard for it. And it is this which hurts the African.

New Outlook Required

Mr. Ngubane has referred to the N.I.O. and a section of the Indian Press who, far from trying to befriend the Africans and help them in their great struggle for emancipation, are trying to play the part of "Rhengu" by collaborating with the Government to crush them or to get their own material interests safeguarded at the expense of the African. Past experience should have taught them that that is not going to pay, but that, on the contrary, it may cause incalculable harm not only to themselves but to their whole community. The time has come when the Indians—the merchant class in particular, who by their material wealth are looked upon as holding a leading position in the community must have an entirely new outlook in their relations with the Africans. The time has passed when the latter can be regarded as an insignificant people worthy only of their exploitation. It will be well for the White ruler too to realise this fact. There is a rapidly growing consciousness among the Africans. They are no longer prepared to tolerate such things. They honestly and sincerely mean to recover their manhood which has been snatched away from them by violence or by non-violence. Thus they have been inspired to adopt

the non-violent way as taught by Mahatma Gandhi is a blessing for South Africa. If Indians wish to be true to Mahatma Gandhi, by whom they swear from the house tops at all times they must not play the leadership but make common cause with the Africans in their great struggle and be and act as their humble servants, not out of any fear complex but because humility is the hall-mark of Truth and Non-violence and in truth humility lies real service to the down-trodden humanity.

Most Unfortunate Thing

One of the most unfortunate things about the African people is that they have not one single organ which can be said to represent their voice. The so-called African papers that exist do not express the true sentiments of the Africans. They benefit mainly the European syndicates by whom they are owned and feed the Africans with stuff that would result in stultifying their national spirit, growth and advancement. Some of these papers have gone to the extreme of devoting much of their space to poisoning the relations between the Indian and the African. To create friction between the Indian and the African seems to be the object some of them have set themselves—as if Indo African conflict will make the African move forward a little faster. These have large tirades and can therefore easily poison the minds of the Africans. Fully conscious of this fact, "Indian Opinion," which has the welfare of the Africans truly at heart, has deemed it its duty to open up its own columns for their benefit and it is desired as soon as time, space and circumstances permit, to introduce the African languages in it.

Personal Contact

We entirely agree with Mr. Ngubane that there is a dire need now than ever before for closer personal contact not only between the Indians and the Africans in South Africa but between the people and the Government of India and the African people, if India really means to help the Africans in their struggle for emancipation. We whole-heartedly agree with the suggestions made by Mr. Ngubane in this respect.

In conclusion we cannot lay too much emphasis on the need for all non-Europeans in South Africa to make common cause to

fighting a common enemy not losing sight of the fact that the enemy without may be just a reflection of the enemy within ourselves which is more dangerous than the one without. Our aim should therefore be to be good and to do good. If we can succeed in doing that we are sure all will eventually come right.

Republic Of India

INDIANS throughout the world will celebrate on Monday, January 26 the fourth anniversary of the attainment of the Republic of India. It is a great day in the history of India for on that day she threw off the foreign yoke and became completely independent. She is proud of her achievement more than any other country under the circumstances can be and she has every reason to be because unlike any other country she achieved her goal without flowing rivers of blood. The parties with which she had waged a non-violent war have not remained her enemies. On the contrary they have become her true friends. They are both living in amity and are helpful to one another in every aspect. How strange it is that while our Prime Minister Dr. D. F. Malra should declare India as South Africa's enemy, Mr. Aulic, the former Prime Minister of Britain, with whom India had fought so bitterly for over half a century and had her Government to completely retire from India, should pay her such a glowing tribute and acknowledge her not only as the best friend of Britain but of the whole Western world. So being a Republic she is still the most useful partner in the British Commonwealth of Nations.

Though India has made tremendous strides during the six years of her independence and four years of her complete independence in political, social, educational, economic and spiritual advancement and has helped to solve the problems of world peace and is still doing so successfully let her not be too proud. Let her not forget that she is held in high esteem by the outside world because of her high standard of culture and philosophy. It is in that respect that she is looked upon as the guiding star. Let her be ever conscious of that fact and fit herself for that great task and not become consciously or un-

consciously an imitation of the materialism of the West. Let her not be entrapped in that glamour for if she does as she seems to be doing she will lose all she has gained and the same fate will await her as awaits the West. We must confess that we are not too enamoured of her rapid industrialisation. What we have been enamoured of is the great achievement of that simple little man but a great soul Vinoba Bhave, in settling the land problem and now in trying to settle the economic problem in a non-violent way by changing the hearts of the people. Though he is receiving scant publicity his achievement surpasses all other achievements and is really showing the way to the world to bring about real peace and happiness. India's relations with Pakistan are unfortunately not too good and her two sons representing the soul of India, Khan Abdul Gaffar Khan and Dr. Khan Sahib, are still pining in Pakistan jail for no

crime whatsoever. How can India glory over her achievement when these things exist? How can there be any peace of mind for any true Indian? She must thank God for what she has been able to achieve and in a spirit of humility search within lest her own hands are not soiled, her own conscience not beguiled which is hindering a settlement of the problems that are still facing her. Let her search whether she is really honouring the memory of Mahatma Gandhi whom she regards as the "Father of the Nation," or whether she is betraying him. India is as much in need of light as the world at large is. We Indians to the outside world send to the President of the Republic of India, Dr. Rajendraprasad and to the Prime Minister Mr. Nehru our felicitations and pray that the Almighty may give them wisdom and courage to perform the very heavy task of guiding the destiny of our dear Motherland.

own views and repeat his own news.

Apartheid Policy Responsible For Riots

The Committee convened by the Kimberley City Council to inquire into the riots in No. 2 Location in November, began its sitting in the City Hall last week. All the members of the Committee are Councillors. The first witness, the Venerable Archdeacon Wade, Rector of St. Matthew's Church, said the broad policy of apartheid brought about the conditions which led to the riots. Archdeacon Wade said there was little or no contact between the City Council and the location people. The housing position was far from satisfactory and unfulfilled promises had made many give up hope. The beer hall had been a major cause of the riots in the location. The strength of the beer served had been a bone of contention and when it was suggested the people concerned were arrested for preparing a concoction. Archdeacon Wade said that lighting in the location was an important factor. The lack of lighting was helping the isolation element. He said Natives found the beer hall in Kimberley unsatisfactory. Licences should be granted to individuals for the brewing of beer. As far as the bus service to the location was concerned, the staff did not exercise sufficient self-control when dealing with Africans. The Venerable Archdeacon H. E. Wraige said he attributed existing race relations to the policy of the present Government and its repressive legislation.

Study Of Educational Facilities

A five-man Natal University team, aided by the Natal Education Department is soon to start on a 12-month survey of all the available education facilities for Europeans, Natives, Indians and Coloureds in the Province. The

team will be composed of four university graduates, holding education diplomas, under the leadership of Professor Arnold Lloyd, Dean of the Faculty of Education at the University of Natal. It will start sitting at the beginning of the university term and will visit all the centres in the Province where educational facilities are warranted and where such facilities are thought to be warranted. The aim is to find out the exact position with regard to available facilities at present. An official of the Education Department told the Press that there was a total of 298,204 children of all races attending schools in Natal at present. There were 50,681 European, 51,539 Indian, 7,305 Coloured and 178,686 Native. Out of this total there were 114,583 (40,535 European, 13,976 Indian, 4,666 Coloured, 55,306 Native) children attending Government schools, and 103,636 (4,655 European, 44,170 Indian, 2,505 Coloured, 112,306 Natives) attending Government-aided schools.

Segregation in Schools

The principle of race segregation in Coloured and Asiatic schools in the Transvaal, insofar as teachers and pupils is concerned, has been dropped from the provisions of the Draft Education Ordinance, which the select committee presented to the Provincial Council in Pretoria.

CHANGE OF NAME

In response to our request to our readers for proposals to change the name of 'Indian Opinion' we have now received the following names: 'Liberal Opinion,' 'The Statesman,' 'New Outlook,' 'African Dawn,' and 'Times Of Africa' and 'Equality'. Readers are requested to kindly to send further suggestions.

Manager 'Indian Opinion.'

NOTES

Care Against Mr. Patrick Duncan And Others

Seven Europeans including Mr. Patrick Duncan and fourteen Africans and eighteen Indians including Mr. Manilal Gandhi who were arrested on Monday, December 11 and were charged with having entered the Germiston African location without permits and in terms of the new proclamation with having incited Africans to break laws will be tried at the regional Court, Germiston, on Monday, January 26. The accused are: Patrick Duncan, Elizabeth Sophia Czebulia, Winifred Mary Macdonald Levson, Selma Stameitmann, Percy Cohen, Margaret Holt, Griffith Lekopa, Cromwell Dumadi, Charles Luker, Frans Khugou, Goobem Cojee, Jolozela Mawumbela, Piet Molosi, Ebrahim Dawood Cojee, Henry Gordon Makgodi, Philemon Duna Mokwe, Mohamed Aamal, Maganlal Melha, Suliman Joona, Rehmatulla Keshavjee, Amratal Parboe, Morris Moola, Billy Shabaku, Sigamony Naigat, Kara Rungam, Dr. Jesudas Harold Sundrum, Govenderwami Sooboo, Rookmany Moodity, Luxmi Ratchood, Sarah Cojee, Khetronnasa Aicff, Thayasayeg Petumal, Parvathy Padesychoy, Genna Twala, Linoewe Ngakane, Alfred Hutchinson and Manilal Gandhi.

Our New Acting Editor

In the absence of the present editor Mr. Manilal Gandhi Mr. Jordan K. Ngubane will assume the editorial responsibility of this journal. Mr. Ngubane is a well-known African writer and has recently been a regular contributor of the "African View Point" to this paper. Mr. Ngubane is an ardent non-Com-

Mahatma Gandhi's Death Anniversary

ON Friday, January 30 will be the sixth death anniversary of Mahatma Gandhi. As usual on that day between 4 and 7 p.m. in the evening there will be prayer held at the Phoenix Settlement which will be open to all those who are interested irrespective of race, colour or creed.

muist and we can trust him to keep the paper from being contaminated by the present day Communists.

A Regular New Feature

We are happy to present to the readers of 'Indian Opinion' with a new regular feature which will appear fortnightly by "John Gild," a well informed journalist who will be free to express his

P.O. Box 95.

Phone 24471.

To Furnish Your Home Economically
See

LALA BABHAI & CO. (PTY.) LTD.

107 Prince Edward Street, DURBAN.

Stocks of:—

NEW & RECONDITIONED FURNITURE & HOUSEHOLD EFFECTS. RADIOS & RADIOGRAMS, MUSICAL INSTRUMENTS, SEWING MACHINES & OFFICE FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and Vegetables. We specialise in green ginger and Indian Vegetables. Wholesale only. Write for particulars
Box 96, Durban

The New India Assurance Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	
Marine Premium	56,04,844	Assets exceed	54,34,00,000
Miscellaneous Premium	35,84,968	Total claims paid over	17,95,00,000
Life Premium	2,88,79,302		

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The New India Assurance Company Limited

Cable & Telegraphic
Address:
"RUSTOMJEE" or
"NIASURANCE"

RUSTOMJEE (PTY.) LTD.
Directors: Sorabjee Rustomjee
Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29307 & 38513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

**EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY**

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephones 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

BRADFORD CLOTHING FACTORY

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crockery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 45.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

We specialise in
Manufacturing
**OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

DUNCAN'S DEFIANCE

By C. W. M. GELL

THE very heat which is generated when Europeans discuss Patrick Duncan's conduct in joining the passive resistance movement constitutes one justification of his action. For it has challenged all those who believe in racial liberalism not merely to define their principles, but to express them in action at a time when it is socially invidious and even legally dangerous to do so. Duncan with his conspicuous has crossed the dividing line between passive sympathy with the non-European cause and active support for it. In doing so he has exposed the political and moral dilemma of our European liberals who, as an overseas critic recently said, have lately seemed to move so cautiously as to be in danger of not moving at all.

Duncan is a friend of mine. I have known something of how his mind has developed towards this decision and I think his motives deserve to be more widely known, even than his admirable statements have made them.

He has told himself that he has "thought defiance" for the last four years, ever since it became plain that Nationalist policy must precipitate a decisive crisis in our race relations. He and I and others realised that the only hopeful activity open to non-Europeans was civil disobedience—not, as many suppose, with the primary purpose of silencing the jails and embarrassing the authorities (though it may have that incidental consequence), but of shaking and shaking (the conscience of South Africa and the world. We watched with admiration the unexpected dignity, restraint and discipline of the Defiance volunteers in the face of a certain amount of provocation and ill-treatment. We felt a common sorrow at the wave of violence which swept the Eastern Province and Johannesburg in October and November.

There was a moment then when Duncan faltered, afraid that more violence was likely and would betray the campaign's early promise. But it gradually became clear that the riotous outburst of Defiance incidents or involve Defiance leadership, that in three out of the four towns there appeared to have been some police or administrative provocation which, while not amounting to murder and arson, at least explained how the general racial tension fomented by the Government's policies was exploited by big game and

criminals for their own ends. The circumstances which provoked civil disobedience are inevitably such that they may lead to explosions of violence. Those who are responsible for the circumstances do not have the right to blame passive resistance to their policies, for the violence which those policies engender. There can be no more denying threefold indictment of Nationalist policy than the Government's refusal to appoint a judicial commission of inquiry, the irresponsible and sensational expansions of the riot press, and by Messrs. Swart, Verwoerd, Louw, Strijdom and others, and the palpably false identification of the Defiance Campaign with Mau Mau terrorism.

A little belatedly and perhaps not quite as unambiguously as we hoped, the leaders of the African National Congress condemned the violence and re-affirmed their adherence to the principle of non-violence. And Duncan decided that he must take the step for which he had prepared earlier in the year by resignation from the Receptacle service and settling on a farm within the Free State border.

Now here, I think, his motives have been misrepresented. The first and most widely published criticism was that of all the most influential English-language critics, which was to his action at Germiston location on December 2 "a slight and an embarrassment" to the electoral prospects of the present political Opposition as well as a threat to the conception of "White Supremacy with justice" which it professes.

Duncan was not unaware that his action might cost the Opposition a few fleeting votes. He did not wish to give the Nationalists any gratuitous assistance. But he is one of those many liberal South Africans who believe that the U.P.'s greatest weakness is its failure to oppose the Nationalists' fundamental principles with any principle of its own at all. If Duncan's defiance embarrassed the U.P., the blame must lie rather with the U.P.'s reluctance to think out any colour policy of its own, distinctive in principle from that of the Nationalists. Thus, to blame Duncan for the embarrassment is to commit the same error of logic as the Nationalists do, when they blame the Defiance Campaign for the riots. It is to confuse a secondary effect with the primary cause.

Secondly, two other considerations decisively outweighed these short term arguments of political expediency in Duncan's mind. The first was that the hysterical and modulated thinking which followed the riots dangerously increased the risk of the non-Europeans coming to believe that the head of every White man was against them. Both the English and Afrikaans press indulged in political leading articles more or less implicating the Defiance movement and the whole African community in what had happened. The Nationalists, who had systematically broken down all bridges between Europeans and non-Europeans, sought the maximum party advantage by misrepresenting the facts. "The Opposition paid lip service to 'conciliation,'" but declined to consider the consequences without which conciliation is meaningless. Even municipalities and individuals with a long and practical liberal record momentarily went into reverse, though there were honourable exceptions and others who quickly recovered their faith and courage. But it was against this background that Duncan made his decision. And time may yet prove that his gesture made its small but not unimportant contribution towards preventing the dual metropolis of all Whites appealing and being opposed by all non-Whites.

Thirdly, there is a little publicised struggle going on within the African and Indian Congresses between the liberal and communal leaders. I am speaking now of genuine communists, not the comic-opera category of "statutory communism" with which Mr. Swart seems to befuddle the laity and bespatter all opponents of the Government's racial ideology. There are several communists among the non-European leaders, notably in the Transvaal, whose adherence to non-violence is purely temporary and tactical. But there may be not yet dominate the Congresses. The danger is that, if the genuine liberals among the Congress leaders—men like ex-Chief Luthuli, Drs. Moroka, Njongwe, Nankar, Professor Matthews, Mankel Goshit, Lucas Phillips—do not adopt any resolute by peaceful methods, they may be discredited by their failure and the refusal of Europeans to recognise them as spokesmen of their people. In an effort to bring home to the public the realities of the present situation, some European liberals are saying that there are no "moderate" non-European leaders in the sense that there are none with any followers among their own people who are less "extreme"

than the official policy of the A.N.C., this is true enough. But the present A.N.C. policy is very "moderate" compared with what it would be if the racial extremists and communists were in control of the Congresses. Common sense and European self-interest both urge us to come in terms with the non-European movement which reasonable men still have the confidence of their people.

Duncan is very conscious of this and realises better than most Europeans how little time is left for an honourable and ethical compromise before, in their anger, frustration and ignorance, the non-Europeans go over into irreconcilable hostility towards all Whites men. Weighing all these considerations and the apathy of the larger part of his fellow Whites, he has decided that his conscience as a Christian and his love of South Africa required him to support actively the non-violent campaign for justice and a larger future for the underprivileged four-fifths of his fellow-countrymen. In doing so, he has moved a few to join him and stirred a great many more consciences in a way that more political skillfulness could not have done. When someone described him and his companions as "the only Whites with clear consciences," they acknowledged the decisive nature of his deed.

Some sincere and practical workers for racial co-operation may question the manner or timing of Duncan's action. He would himself be impatient only with those who have done nothing but talk, or with those whose small-mindedness would censor their intention of maintaining perpetual White domination in a thinly-veiled disguise. His message to us is twofold. First that "within the lifetime of many of us, our non-White fellow citizens will be smothered." We can only choose whether it happens with violence that would destroy South Africa, or by agreement and mutual trust. Secondly that our condition is so critical that it is not enough to cast a vote once in five years and leave the rest to the politicians. There is an active political leader today among the Europeans openly dedicated to an ethical solution of the racial question, because none believes the electorate would support him. We have to choose that to grace to the non-Europeans that we mean to meet their legitimate aspirations and to our politicians that it will pay them and South Africa to do so to grace by our deeds that we have principles, and mean to stand by them, whatever the cost in personal sacrifice or social ostracism.

Within the limits of his individual effort, that is what Oppen has tried to do, stressing the solidarity of our common humanity overruling racial differences. Let those who criticise him prove their sincerity and

convince by their own deeds and, today. For we have no longer enough. And those who are not yet prepared in some manner to take their stand actively, forfeit the right to criticise those who do.

THE WIDER WORLD

By JOHN GILD

"WHEN MALAN GOES"

THE new session will give the Union Parliament its first opportunity to debate the significance of the defence campaign. The campaign began just as Parliament adjourned last year at the end of June. No doubt there will be plenty of wild words, and not only from the Government side. For one of the saddest things in the country today is the failure of the Opposition to oppose the Government in an effective fashion. That is why it is so dishonest to pretend that "when Malan goes," all will be well. The United Party, better organised than at the last election, is hard at work, assisted by the world's English daily papers, pointing across the sea that it is only the Nationalists who have ruined race relations. People must be persuaded that a change of government will produce results of progress. It is, of course, true that it would be a good thing to get rid of the Malan Government. But it would be foolish for white people to delude themselves with the belief that the United Party could speedily put matters right. Mr. Struwig and the malcontent men who surround him have given no sign that they perceive, even dimly, how to relax tensions, let alone how to "solve the problem." They are too eager to get back to the fruits of office that they have given no serious thought to anything but slogans like "when Malan goes." As long as they continue to evade realities, no Indian or African can have faith in any organisation but one built up by the efforts of his own people.

New Liberal Groups

There are, fortunately, some Europeans who recognise that neither of the major political parties is at present capable of reconstructing South Africa on new foundations. As David Davidson put it in his superb book, "Report on South and Africa," it is to white people merely a question of "which white supremacy" shall rule. Malan's brand of Strauss, and to understand that struggle is "little better than a shabby farce." But there are increasing numbers of Europeans with enlightened minds who decline to take part in the work of the United Party. These people are now searching for the best form of activity for their political energies,

They have formed loose liberal groups in Capetown, Johannesburg and Mafeking, and they are meeting shortly at the Cape to discuss linking their groups to produce a common purpose. Alan Paton and Margaret Nollinger are among those interested in this movement, but the groups are still leaderless. Another weakness is the fact that "liberal" is an exceedingly vague term which covers all sorts of politically hopeless and unhappy men and women. Some of these people are, however, beginning to see that in the Congress movement lies the best hope of progress in race relations. Freedom cannot be given to non-Europeans on a plate held out to them by Europeans. It can be achieved only by long and patient exercises on the part of those who want it. Europeans can greatly help, above all by making the movement inter-racial and co-operative in its aims, but the effective demand must come from those who will gain most by its success.

American Foreign Policy

President Eisenhower has in the coming months to make important decisions in the foreign policy he has chosen Mr. John Foster Dulles as his chief adviser. All his life Mr. Dulles has cherished the ambition to be Secretary of State, a position held nearly 60 years ago by his grandfather. As a Wall Street lawyer, Mr. Dulles was a partner in one of the world's most influential law firms, one which counted foreign governments among its clients, including leading Nazi leaders. He is also a keen Christian, a pillar of the Presbyterian Church. As the main author of the peace treaty with Japan, he antagonised some of America's friends, including Mr. Anthony Eden, by his brusque handling of their objections. Like his grandfather, Mr. Dulles will be partial towards Japan, and not merely for sentimental reasons. Japan is making great strides forward in re-building its industries. To the endless quest for allies in the cold war, the United States feels that it cannot rely on India. So it is leaning heavily towards Japan. This is part of the same basic design to oppose the new China. Some of the Republicans who put Mr. Eisenhower into the

presidency, don't trouble to hide their demand for action against China. Unlike Britain and India the United States has refused to recognise the Communist Government. Whether the new Administration in Washington will be pushed into an even more aggressive policy—that remains to be seen. Perhaps Americans will realise, before it is too late, that no good can come in mankind from war in Asia.

Sympathy Abroad

More news has now come from "Americans for South African Resistance," the new society formed to show sympathy with the defence campaign. Among its sponsors are Dr. Marjorie Johnson, president of

Howard University (for Negroes) in Washington, Mr. Roger Baldwin, a famous figure in the American Civil Liberties Union, and Mr. Norman Thomas, leader of the Socialist Party. The joint chairmen are the Rev. Donald Harrington and the Rev. Charles F. Frigg. The address is 415 West 144th Street, New York 32, and the secretary is Mr. George M. Mosser. An announcement quotes a letter from one of the younger leaders of the African National Congress, who wrote "There has been a transformation in the way of thinking of the Africans. . . . They are on the march, and whatever the result of the present defence campaign, even if it ends in total defeat at the hands of the Government, South Africa will never be the same again."

INDIAN FILM STAR ALBUM

A set of four to be issued quarterly. Unique because for the first time in the history of film star albums actual camera photographs are included in the album with biographical sketches of each star on the thin covering paper and superior album type rexine binding.



A UNIQUE OPPORTUNITY FOR A UNIQUE OFFER
A THING OF BEAUTY... AN IDEAL GIFT

ORDER TO-DAY

Price per issue: Nine Shillings
" " set Thirty-two shillings

Enterprisers Corporation

P.O. Box 3024. — Bombay-3 (India)

TRADE ENQUIRIES WELCOME

REMEMBER—It's Enterprisers Corporation Product.
A guarantee of Fine quality and finer WORKMANSHIP.

TO BE OUT REPUBLIC DAY-26th JANUARY-53,
INDIA'S BEST ENGLISH MONTHLY MAGAZINE

LIGHT Editor—VAJU KOTAK

Tri-Colour Art Paper Cover: 60 Pages in Demi size, Cheapest
Reading Material on Variety of Subjects with Photos,
Cartoons and Sketches.

Price Per Copy - Eight Annas Only.

Annual Subscription 15/- (Including Special Issues)

Apply for Particulars:—The Messenger 'LIGHT'

61, Kewar Street, Fort, BOMBAY-1 (INDIA.)

Agents: Wadood Enterprises.

Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(KORNER SWEETMEAT HOUSE)
Corner Gray and Victoria Streets,
DURBAN.

Phone 22414.

Tel. Add. 'KAPITANS.'

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

Bankers: BARCLAYS BANK (D. C. & O.)

Partners:
C. C. PATEL
L. B. PATEL
S. K. PATEL

L. B. & COMPANY
PHONE 429

Branches: P.O. Box 33, BROKEN HILL
P.O. Box 89, LUANSHYA
Telegrams and Cables, "CLOTHING"
P.O. BOX 93.

NDOLA,

N. RHODESIA

**WHOLESALE MERCHANTS AND
CLOTHING MANUFACTURERS**

NATHOO TABHA

**TIMBER & HARDWARE MERCHANT
& DIRECT IMPORTER**

Door, Windows, Corrugated Iron, Cement,
Monarch, Iron Duke, Buffalo, and Elephant
brands paint or any other building material
at reasonable price.

Established 1907,

NATHOO TABHA,

107 Queen Street,

Phone 24647.

Telegraph "Mani."

DURBAN.

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

**Importers & Exporters & General
Commission Agents**

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with "THE OLD MUTUAL" your friend for life—

The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative—

DAYABHAI PATEL

P.O. Box 1750,
JOHANNESBURG.

Phones:—} Business 33 0711
Residence 33-5961

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

**Extensive range always carried in
the following:**

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery. Wide Range of
Indian, Persian and Chinese
Carpets.

**Stockists of well-known branded
Watches.**

COPPERBELT PIONEER STORE

**Where Quality and Service
are Paramount.**

Luanshya,

Northern Rhodesia.



Wholesale Clothing Manufacturers
MANUFACTURERS
 OF
MENS' TROUSERS,
SPORTS COATS
AND
SUITS.

Trade Enquiries to
 P.O. Box 541 — BULAWAYO
 P.O. Box 150 — KITWE, N.R.
 P.O. Box 7412 — JOHANNESBURG.
 P.O. Box 541 — CAPE TOWN.
 P.O. Box 4 — PORT ELIZABETH
 P.O. Box 739 — EAST LONDON.

CONVOY TRADE MARK

Convoy Garments Manufactured by:

Maxwell Clothing
Co. Ltd.

P.O. Box. 541, Phone 3786.

BULAWAYO.

Tel. Add. "CONVOY."

Phone
 Day 24169

Phone
 Night 833549

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
 Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
 COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
 accepted by phone and despatched by rail
 at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 29388.

P. HARGOVAN & CO.

(PTY.) LTD.

WHOLESALE MERCHANTS
AND IMPORTERS.

P.O. BOX 1250.

155,7 Warwick Avenue

DURBAN.

SWEETMEATS

PURE

WHOLESOME

HEALTHY

★ APPETISING -

★ DISTINCTIVENESS of Flavour.

★ Combined with **INGREDIENTS** of the
PUREST QUALITY go into the making
 of our **SWEETMEATS**.

★ Made by our experts whose knowledge
 and experience of the delicate art of
 preparing these Oriental **DELICACIES**.

★ Assure **YOU** of the most **PALATABLE**
SWEETMEATS money can buy any
 where in **SOUTH AFRICA**

અમે દરેક ભારતીય ખીચડીઓ બનાવીએ છીએ
 મોટા સ્તરના કોર્ડોને સ્વાદમયી કાચીસું ખાત આપીએ છીએ.

★ Great care is exercised in the **PACKING** and
DISPATCHING of country and foreign orders.

★ WE assure you of **PROMPT, HYGENIC**
SERVICE with the **GUARANTEE** of
SATISFACTION.

THE HOUSE OF



HOMEMADE SWEETMEATS

We specialise in:

Birthday Cakes, Wedding Cakes, High Class
 Fruit Cakes, Pastries, and Nann etc.

Victory V Lounge

(Cnr: Grey & Victoria Streets.)

Phone 24965 — DURBAN.

AFRICAN VIEWPOINT

STRAINS ON AFRO-INDIAN ALLIANCE

By JORDAN K. NGUBANE

EVEN in the best of times and in the happiest of countries an arrangement like the Indo-African alliance against colour discrimination would have been a delicate affair. In a country like South Africa, at the present moment, it has within it complicated tensions of a highly explosive nature. For this reason alone, if for nothing else, it behoves the partners to the alliance to treat it with the realistic care it deserves.

In recent months the African has discerned certain trends among his allies which made him feel that his national pride was being insulted or that certain sections of the Indian community were bent on giving a twist to the resistance movement which would give to it a character that would redound only to their own exclusive credit and reveal African contributions in poor light.

I shall confine myself to two events—the first in this country and the second in India because my purpose is not to set out communities involved in a row about these things nor to give our enemies clues of where the alliance is weakest. These two incidents are selected because they are indicative of unhappy trends and in themselves are too dynamic given to our mutual enemies by those whom we have the right to claim as friends.

The first case concerns the Natal Indian Organisation. This body is in a very unique position. To the average African, it is more representative of Indian opinion than even the Indian Congress. This is a mere statement of fact and does not in any way reflect my own opinion. Somehow, the average African feels that the N.I.O. is more expressive of Indian opinion than the Congress.

There are two reasons for this. The clearest picture that the average African has is of the Indian as a trader and since the N.I.O. represents the merchant class it is accepted as the real representative of the Indian community.

Secondly, the African people, I suppose like most Indians against the African, have not as yet shed all their suspicions against the Indian—suspicions based on their experiences with the trader class and which led to the 1949 riots. The riots were, in actual fact, a demonstration against the merchant class, but then the African re-

gards the merchant class as the leaders of the Indian community as well. So that the N.I.O. stands in the position of exceptional responsibility vis-à-vis the Indian people in African eyes.

The ordinary Indian factory hand finds it hard to understand African suspicions of him—whereas the African judges him in terms of his (the Indian's) merchant class.

Plot To Dynamite Campaign

Reports circulating in Durban suggest that the N.I.O. is on a plot to dynamite the resistance campaign acting in collaboration with the Minister of the Interior. The N.I.O. counterblast, it is being said, might be started in the form of an open denunciation of the campaign followed by a series of underground negotiations with the Government which would end up with the Government seeing to these denunciations "responsible Indian opinion." From there the way will be clear for drastic laws to be passed against the resisters here and for a heated exchange between the Union Government and India at U.N.O. based on the "responsible" denunciations.

These reports might be based on fact or they might be rumour. But against what is going on in the N.I.O. at the moment, and which we need not bring to the light of day at this stage, African anxieties are not altogether without foundation. This is particularly the case when it is remembered that the N.I.O. itself has complicated the situation by its own reluctance to enable the African and the world to know precisely where it stands on the resistance movement. It is for the N.I.O. to dispel the mists of suspicion surrounding its activities.

The second instance concerns the behaviour of sections of the Indian Press here and very often in India. The treatment meted out to African leaders and African contributions by important sections of the Indian Press at times does little to cement Afro-Indian relations. Both in this country and in India the resistance movement is often reported as though it were an Indian movement. The impression is being sedulously created that the African leaders of the struggle are juniors to their Indian counterparts.

One has to contrast the behaviour of Indian journalists with the reports we get from the British and the United States Press. From those sections which we have grown to regard as impartial we get fair and accurate reports which do not play down anything vital done by either the African or the Indian. As much cannot be said of the sections of the Indian Press under discussion: a Press we have every right to expect to be friendly—more friendly than papers from England and America.

'Hindustan Times'

A case in point is a recent editorial in the December 28, 1952 issue of the 'Overseas Hindustan Times'. Discussing the entry of the Whites into the campaign and the Indian community's role in it, the editorial concludes: "The attainment of independence by India could not fail to produce its effect on Indians in South Africa and the unexpected success which their movement has attained is as much a tribute to their leadership as to the readiness with which the somewhat mercurial African has risen to the call for vigorous and dignified which a non-violent resistance campaign enjoins."

Two things are worthy of note here. The editor is quite sure that the resistance campaign is an Indian movement, led by the Indians. Secondly he goes out of his way to cast aspersions on what he calls the "somewhat mercurial Africans."

The 'Hindustan Times' is one of the most powerful papers in India and wields considerable influence on both the people and on the policy of the Indian Government. What is more, it has a world circulation. So that whatever it says is bound to be read right round the world. The damage such a paper can do is obvious.

In the editorial under review the editor has allowed himself to be guilty of two unfortunate errors. He has his facts all wrong and, secondly, has gone out of his way to cast aspersions on the African which are quite uncalled for.

Of the 8,000 people who have gone to jail so far the percentage of Indians does not in any way suggest that they regard the campaign as theirs. At the very best, the numbers they have sent to jail have been of little more than token dimension. To call the campaign theirs creates the impression that somebody somewhere wants to play down the achievements of the "somewhat mercurial African" and play up, even at the cost of exaggerating and dis-

torting facts, the achievements of the Indian. We, Africans, never begrudge the Indian his due. We have never concealed our admiration for his perfect mastery of the creed of non-violence, nor have we concealed our desire to learn from him. We are indebted to the Indian for the help he has generously given us. But we do not want him to make unfair claims at our expense.

Wrong Facts

Even on the plane of leadership, the editor's facts are all wrong. Up to now, hardly more than two prominent Indians, barring the former Communists, have come out courageously in support of the African defence campaign. The editor probably had the National Joint Action Council of the resistance movement in mind when he wrote of leadership. But even here the Africans and the Indians are evenly represented—an African gesture of appreciation to the Indian for his part in the campaign. At the very best, equal representation should mean joint leadership and nothing more.

I must, on behalf of the African, express strong disapproval of barbed adjectival qualifications used to describe my people because they are not only in bad taste but also because they do not in any way create better understanding between the Indians and ourselves. In them is implied a slur on the African community and as a result on the valiant men and women who have made colossal sacrifices to lead us which no self-respecting African can tolerate. We expect these things to come from the opponents of our just cause and not from declared friends.

I appreciate the fact that there is a lot of ignorance about the African in India, or in America, England and elsewhere. But the remedy for this lies in the hands of the Indian Press and Radio. I think it is in the interest of the cause which we and the people of India hold dear—the attainment of human freedom through non-violence—that the Indian Press should arrange with African journalists in this country to give it regular contributions describing conditions and developments in the African community. Leading African personalities should be asked even to prepare talks to enlighten the people of India on going on in the African community—to be broadcast through All-India Radio.

Secondly, we must set in motion a movement for the exchange of correspondence

between our two peoples so that they should build up personal friendships and get to understand India's truly great cultural attainments—if to seal the bonds of comradeship with the Indian here. It is extremely difficult for the African—I mean even the well-educated African, to build up a strong and abiding friendship with the Indian here. The Indian lives in his own cloister, telling us of his great culture, when he does nothing to make us understand it and through it to understand him better.

Thirdly, even in the resistance movement one would like to see India working in direct consultation with the Africans. Up to now the main inter-

mediaries between ourselves and the people of India have been individuals who are not in real sympathy with our national aspirations. And if the picture they have given India of ourselves has been unfortunate, it has only complicated relations between the Indian and the African here.

Our alliance with the Indian here is always subject to very many stresses from our common oppressor. If we will not betray our struggle, we and the Indians need to march arm in arm as men and equals. Anything which drives us off this course must be subtly weeded out or exposed, for ours is the destiny to make South Africa a land fit for free men to live in.

ness in Krugersdorp. He was one of the best legal brains in the Khulvadian community. He was a very generous hearted public worker. He is survived by 7 children, his eldest son Dawood Ismail Caje is well known in business, sport and in the political field. One of his sons Coolam Caje and his grand daughter Sura Dawood Caje and grand son Ebrahim Dawood Caje were arrested with Mr. Patrick Duncan and Mr. Manilal Gandhi in the defiance campaign at Germiston location on December 8. The heartfelt sympathy of all the friends of Mr. Caje will go out to the bereaved family.

HINDU DHARMA

By—M. K. Gandhi

Price 12/6

To be had from:

“INDIAN OPINION,”

P. Bag, Phoenix, Natal.

TROUBLED WATERS

By JOHN O'HIND

This book deals with that period of Indian history when three empires were at a clash with each other of the Indian Peninsula. The Mughal Empire was breaking up; the Maratha Kingdom was declining, and the British were establishing themselves. The story is full of suspense, keeping the reader engrossed in the acts of heroism and valour, naval bombardment and piracy on the high seas, escapades, a chase with bloodhounds, and romance. Order your copy as soon as possible, as there are only a few copies on sale at our office.

Price 10s.

Available at:

“Indian Opinion,”

P. Bag, Phoenix, Natal.

Cuticura



ANTISEPTIC OINTMENT

You will find this world-famous Antiseptic Ointment invaluable for cuts, pimples, heat rash, chafing and other irritations of the skin and scalp. It also allays inflammation and brings speedy relief and comfort to sore, tired feet.

Comforts aching FEET!

R. VITHAL

Bookkeeper, Writing up Bets of Books, Balance Sheets Income Tax Returns. Apply:

305 Commissioner St.,
Jeppe, Johannesburg

NEW BOOKS

A Nation Bolder At Work

—By Pyarelal 1/6

Why Prohibition

—By Kamesappa 1/-

Satyagrah In S.A.

—By M. E. Gandhi 12/6

Autobiography Of Mahatma

Gandhi 15/-

Bapoo's Letters To Ashram Sisters

—By Kaka Kalelkar 2/6

Which Way Lies Hope

—By E. B. Gregg 2/-

Gandhi And Marx

—By R. G. Mathews 2/6

A Righteous Struggle

—By Mahadev Desai 2/6

Economy Of Permanence

—By Kamesappa 3/-

The Wit And Wisdom Of Gandhi

—By Homer A. Jack 25/-

A Gandhi Anthology

—By V. O. Desai 3d

The Story Of The Bible

—By S. K. George 6/-

Obtainable from:

“INDIAN OPINION”

P. Bag, Phoenix, Natal.

Things In General

Golden Wedding Anniversary

Mr. and Mrs. B. Parmesar, well-known residents of Durban celebrated their golden wedding anniversary at St. Anthony's Hall on Saturday, January 16. The Hall was filled by a large crowd of men and women. Quite a large number being relatives of the Parmesars. Mr. and Mrs. Parmesar very happily cut the wedding cake specially made by Mrs. Jithoo and the guests present partook of the light refreshments that were served. Congratulatory messages were received from all over the Union and other places. Mr. S. L. Singh acted as the M.C. and among the speakers were Senator Clarkson, V. Lawrence, Manilal Gandhi, M. B. Naidoo, J. W. Godfrey, P. R. Luther, Mrs. A. Christopher, Dr. Anusuya Singh, Pundit Jugmohan, R. Sanyal, M. Ramoathar, C. Varadachariu and others. Songs specially composed for the occasion were sung. Music was supplied by the Tonic and his Quintette orchestra. After Mr. and Mrs. Parmesar expressed their hearty thanks for the eulogistic terms in which the speakers had referred to them and for their good wishes the very pleasant and happy function terminated with an expression of gratitude by Mr. R. Chetani one of the sons-in-law.

messages of good wishes that had been received and to the Catholic Mission for kindly allowing them to use the Hall.

S.A. Indian Soccer Team To Tour India

A South African Indian football team will leave South Africa on May 3 for a six weeks' tour of India. The team of 17 players, a manager and a trainer will leave Durban on the Karanja on May 3 and arrive at Bombay on May 24. After a tour of six weeks they will return in the Kampala, which leaves Bombay on July 9. The proposed itinerary for the tour will be discussed at a council meeting of the S.A.I.F.A. in Durban on January 25. The S.A.I.F.A. had proposed 14 matches, including three Tests. The team will most probably be selected at the end of March, and it is probable that fixtures throughout the country will commence a month earlier to give the selectors an opportunity of studying the form of players.

Obituary

Mr. Ismail Amod Caje, a well-known Indian of Schweizer-Reneke died recently at the age of 86. The late Mr. Caje came to this country 65 years ago. He had the biggest business

INDIA INDEPENDENCE NUMBER

Published as Special Number of **INDIAN OPINION** to commemorate the attainment of Freedom by India.

Printed on art paper and profusely illustrated.

With historic pictures connected with India's struggle for Freedom and with photos of the late Dadabhai Naoroji, Tilak, Gokhale, Subash Bose and many others who have sacrificed their lives in fighting for freedom and of Mahatma Gandhi, Pandit Jawaharlal Nehru and many others who have lived to see the fruits of their labour.

Also containing a brief



B. I. S. N. Co. Ltd.

S.S. Kampala arriving January 29. Sailing February 3 for Bombay.

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES: DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-13-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)	without food		21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6
Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.

Tel. Add.: "KARAMAT."

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

IMPORTED & GOVT. CERTIFIED VEGETABLE & FLOWER SEEDS

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST."

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Marine, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Wills, Trade Licences, Revenue Clearance Certificate, Passports And Immigration Matters.

Representatives: National Mutual Life Assn. Of Australasia,
Yorkshire Insurance Co. Ltd.

Telephone: 33-9033, 29a Commissioner Street,
JOHANNESBURG.

The World's Best

OLIVETTI

Typewriters (Portable & Standard)

Adding Machines (Hand Operated & Electric) Calculators

Portables with Hindi Keyboard from £29.

The OLIVETTI Factory is now established in South Africa, therefore Stocks and Parts always available.

Contact Sole Distributors

PINCHEN & YOUNG (PTY) LIMITED

(Olivetti Division)

212/110, Mercury Lane Buildings, DURBAN.

Phones:

20291, 23180, 28464.

Telegram:

PINYON.

For ALL your Stationery Requirements contact
Our Wholesale & Retail Stationery Dept.

RUBBER STAMPS

(24 HOURS SERVICE)

PRINTING

(DONE AT SHORTEST NOTICE)

Standard Printing Press

GENERAL PRINTERS and RUBBER STAMP MAKERS.

73 BEATRICE STREET.

DURBAN

ESTABLISHED 1927.

PHONE 81008.

TELEGRAPHIC ADDRESS:

P.O. BOX 2782

"DUICKPRINT"

EVERY



FRIDAY from
NAIROBI—

A Constellation leaves
for KARACHI and
BOMBAY with immediate
connections for
all parts of

INDIA and PAKISTAN

This is the fastest, most,
direct and most comfortable
route, IMMEDIATE BOOK
INGS AVAILABLE.

"CARGO ACCEPTED"



Incorporated
in India.

Members of I.A.T.A.

AIR-INDIA

International LTD.

P.O. Box 3006, NAIROBI.

Cables "AIRINDIA."

For details apply to I.A.T.A. Agents and Airlines.

Will all our friends kindly note that our offices at present situated in Shell House, will be shifted to Air-India, Stewart Street from 1st October 1952 until further Notice. Our telephone Nos. will be 3013 or 3310 Ext 3, but our P.O. Box No 3006 remains unchanged. Our agent friends and passengers can now contact us direct for their reservations.

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CROPPED-DE-CHINE 45" 5/6 yd.

EMBROIDERED GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CLOTHES
GEORGETTES 45" 15/6 yd.

44" PRINTED GEORGETTES
Spot & Floral Designs 45" 4/11 yd.

44" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 16/6 pair.
Colours: Green, White, Red,
Brown, Blue and Wine.

BAREES!

EMBROIDERED GEORGETTE
BAREES all shades 12/11/0 each

WHITE COTTON BAREES
22/6 each.

GEORGETTE JARI WORK
BAREES 25-30-0.

EMBROIDERED SUEDE SILK
BAREES with borders 63/- each.

LADIES UNDIES

Large range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Bare Borders, Jari Trimmings
Always in Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
STRAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED 18/11 each.

INFANTS ROOTES, BONNETS,
BIBS, PLOCHERS.
all one price 2/11 each.

HOUSE - HOLD

Bedcovers 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Satin Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specially reduced.

JAYBEE SILK HOUSE

39a MARKET STREET,

JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

LATEST BOOKS AND NOVELS ALWAYS IN STOCK**YOGA BOOKS**

Gyana Yoga By Ramachandra	12	6
Raja Yoga	11	0
44 Lessons in Yoga	10	6
Philosophy		
Advaita Cosmo Yoga	10	6
Philosophy "		
Yogi Practical Water	7	9
Cure "	3	9
Science Of Breath	4	4
First Step in Yoga	4	4
Harmonies "	10	6
Bhagwat Gita	7	6
" The Song Of God	1	9
Ramayana and Mahabharata	5	0
Cinema No Sangeet Gujarati	10	0
5 Volumes	4	0
Music Guide Film Sangeet	15	6
New Release	10	0
Business Guide Letter Writing	4	0
Gujarati		

Vandana Ramayan in 3 Volumes
Ramayan-malla Bhajan
Sol Samant
Shri Ram Kalia
Harmonium Teacher
1000 India Magazines 6/6 each

Gujarati 6/6
" 4/-
" 2/3
" 2/3
" 1/3

Only obtainable at our new address:

ROOPANAND MUSIC SALOON

AND BOOKSELLERS

286 Grey Street C

SHINGADIA STORES

(Prop: Premier Silk House Ltd.)

Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.

Telegrams: "Premisilk" Phone: 2523.

PREMIER WHOLESALERS

(Members of the African Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicoes, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.

UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Pleas Goods, Hosiery, Jute Goods.

Enquiries Solicited, Prompt Attention.

"Aryan Mahal" 6th Floor,
Plot 43, "C" Road,

Our America Letter

By HOMER A. JACK

Chicago, January 8.

THE World Council of Churches is the new, international Protestant body organized in Amsterdam in 1948. At its first meeting, the world Council passed strong statements condemning racial discrimination and segregation within and outside the churches. In 1950, the Central Committee of the World Council, meeting in Toronto, Canada, proposed that a multi-racial, inter-denominational delegation be sent to the Union of South Africa. Both the Dutch Reformed Church in South Africa and the English-speaking churches in South Africa responded by indicating that the time was not ripe to receive such a multi-racial delegation. Instead, the World Council in April and May 1952 sent its Hollander general secretary, Dr. W. A. Visser 't Hooft to South Africa.

While I was visiting South Africa in the summer of 1952, I heard rumors of the first draft of Visser 't Hooft's report to the World Council. Some African churchmen said they saw the draft and felt it was a good report. Churches from other, more liberal denominations in South Africa also said they saw the first draft and also felt it was a good report. This ambiguous reaction intrigued me, but it was not until last week that I finally saw a copy of the report entitled, "Christianity, Race, and South African People." It is published as a 35-page pamphlet by the National Council of the Churches of Christ in the United States of America.

This is a report to the Central Committee of the World Council of Churches which, at this writing, is meeting in Lucknow, India. What the Central Committee will do with the report, except file and forget it, is problematical. But the report itself remains a curious document meriting comment. Dr. Visser 't Hooft admits at the onset that his observations are "not a general report on conditions in South African churches." Throughout the report one sees that Visser 't Hooft is more the theologian and the ecclesiastical politician than the sociologist and the religious prophet. He is best at analyzing the theological basis of apartheid and best at concluding all churches and making none of them angry (for his job as general secretary of the World Council is to

keep all the denominations now members of the Council still members and to induce others which are not yet members to join).

There are evidences in the report that Dr. Visser 't Hooft was well wine and dined by his fellow Dutchmen, however many gentlemen removed. He seems to endorse the apartheid-created medical school for non-whites in Natal and he criticizes the African National Congress. He echoes the widespread canon in white circles that "a good deal of the reporting concerning South Africa is quite definitely misleading." He almost implies that apartheid could be given a fully constructive meaning.

Dr. Visser 't Hooft's recommendations and suggestions are essentially ecclesiastical, chief among them being the negative suggestion that the World Council of Churches should not send a multi-racial delegation to South Africa at this time since it "might well create misunderstanding rather than understanding." This, again, might be good politics for the World Council of Churches, but is a denial of the religious principles which the World Council has consistently propounded. Why should it hesitate at this time to send a delegation to South Africa, one containing some non-whites? What could be more important than at least to try to send a delegation including some outstanding non-European clergymen? Their visit to the South African churches could only do good if the non-Europeans were allowed to enter the country and, come to think of it, no harm could possibly be done if it got to be known that some distinguished non-European representatives from the World Council of Churches were barred.

These are the personal reactions to this report on South Africa by this correspondent, but let us turn to the January 5th issue of "The Christian Century," most important weekly of interdenominational Protestantism. It devoted a leading editorial to the Visser 't Hooft report and is critical. It likened the report to a speech by an American president which initially was called "very able" but, on second thought, someone asked, "On what side of the question was the speech?"

The editors of the powerful "Christian Century" magazine state plainly, "We question whether there is much in this report to offer help to Christians and churches to South Africa in dealing with a problem of such dimensions and perplexity." It plainly says that with the "fundamental human revolt of the African

Christianity is that conflict must reckon." If Christianity must come into conflict with the colonial order, "then it must accept the penalties of that conflict." Above all, "The Christian enterprise must pay whatever price is involved to free itself from seeming to be—and frequently being—a part of the historically doomed colonial order." This is the kind of tough judgment which some Christian body should make about South Africa, a kind of judgment which tragically did not result from the two-month visit of Visser 't Hooft.

The parade of books published about Mahatma Gandhi continues unabated. The latest is "Mahatma Gandhi: Fascist Revolutionary," by Haridas T. Muzumdar and published in New York by Scribner. This slim volume is one of a dozen in the Twentieth Century Library, a new series about "those thinkers of the last hundred years who have most influenced the intellectual currents of our time." Mahatma Gandhi follows in this collection such giants as Charles Darwin, Albert Einstein, and Sigmund Freud.

Professor Muzumdar is a well known American of Indian origin who has interpreted Gandhi to America for more than three decades. This is his fifth book on Gandhi and contains interesting chapters on Gandhi's economics and pedagogy as well as an analysis on his "moral equivalent of war." Best news for the future of the Gandhi literature in America is that John Haynes Holmes, longtime interpreter of Gandhi to the West, is bringing out a new volume on Gandhi which Harper will publish next autumn under the title, "My Gandhi."

The defiance campaign in South Africa has continued to lead its way into the American press. When Patrick Duncan and Nagpal Gandhi defied the law in December, this was front page news in many American newspapers and the correspondent first heard about it over a television news programme. The non-white press in America played up the facts

that Dr. Ralph Bunche, prominent American Negro, was named to the three-man committee of the United Nations to investigate apartheid in the Union of South Africa... This correspondent's articles on his observations of the Union of South Africa have begun to appear in "The Courier," largest non-white newspaper in America with editions in 14 metropolitan centres.

Potpourri: Adlai Stevenson, retiring governor of the State of Illinois and past candidate for the presidency, has announced his plan to visit India on a proposed tour of the Far East. Efforts are being made to induce him also to visit Africa... It is rumoured that United States Justice William O. Douglas, who has visited Asia several times in recent years, will visit Africa next summer. This is another indication of the growing interest about Africa on the part of the American people and its leaders... Michael Scott, who has been observing the United Nations General Assembly sessions in New York City for the past several months, was one of ten persons named on the 1952 honour roll for democracy by the Chicago Defender, large non-white weekly published in Chicago.

Fraser Field Business Properties
For Sale Pemba, Mozambique
Apply: R. Constant
P.O. Box 20
Pemba N. Rhodesia.

M. L. Sultan Technical
College
Durban
P.O. Box 1334
Filmrigat: 11 Members, O.A.E., B.E., A.M.I.E.E., etc.

New term summer on Monday, 26th January 1953. All classes will be held at the following branches of the College—Salem, Calcutta, Durgam Road, Lower Hyderabad, Targui, Gurgaon, Durgam, Calcutta, Huda, Tamil Nadu, Umkoma, and Kuchind in New School.

Top Attendance Evening and Week, and Classes in Commercial, Technical, High School, Construction and General Educational Subjects.

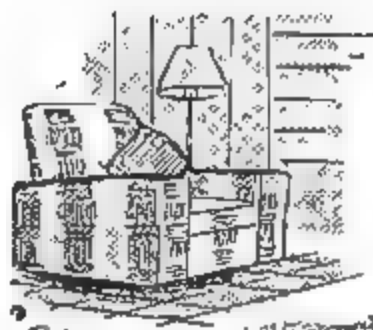
Students are prepared for the W. 1953 examinations leading to the National Senior Certificate (Matriculation) and the National Diploma in Commerce.

Low Fees Keep Students in By Arrangement.

A limited number of Government and other bursaries are available. No One Needs To Forgo The Benefit Of Education For Financial Reasons.

Enrollment Commences From 15th January.

Early Application Advisable.
110 E. Call as Telephone 24416.
M.A. DUG, B.A.
Registrar.



SAVE MONEY
IN
FURNITURE

SPECIAL WHOLESALE DEPARTMENT
TO CATER FOR STOREKEEPERS

Write for Price List and Illustrations
of FACTORY MADE Furniture.

Bedroom, Diningroom and Lounge Suites—
Kitchen Furniture, Occasional Furniture and
Office Furniture.

You can also send Customers to our Showrooms
to be served on your behalf—or sell to them
from our Catalogue which we can supply
on application.

SIMPLEX
FURNITURE FACTORY (Pty.) Ltd.,
Phone 20508. — Tel. Add.: "SIMPLEXFUR"
64 Alice Street, DURBAN.

"Everyone
says how
smart I
look now I
use Nugget
every day."

Yes, NUGGET is a wonderful
preservative. It's the regular
DAILY use of NUGGET that
really p-r-o-t-e-c-t-s the life of
your shoes.

"Thanks to me—
it's the DAILY
dose that
does it!"



There's a Nugget Shade for every shoe that's made!

BONES WANTED

We Pay
£7 PER TON
F.O.R. your
Station or Siding

BAGS RETURNED RAILAGE PAID

For Full Particulars write to:

THE
**BULLBRAND
FERTILIZERS LTD.**
SARNIA, NATAL.

BOOKS FOR SALE

THE GITA ACCORDING TO GANDHI	12	8
—Mahadev Desai		
GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	6	0
WOMEN AND SOCIAL INJUSTICE—M. K. Gandhi	10	0
PILGRIMAGE FOR PEACE—Pyarelal	12	6
STRAY GLIMPSES OF BAPU—Kaka Kalelkar	5	0
SELECTIONS FROM GANDHI—Nimar Kumar Dasg	10	0
FOR PACIFISTS—M. K. Gandhi	5	0
ULANINOS—Men	1	6
GANDHIAN ETHICS—Benny Gopal Ray	2	0
BAPU—Marry F. Barr	4	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS PARSIS	7	6
FREEDOM AND CULTURE—S. Radhakrishnan	5	6
THE EPIC FAST—Pyarelal	2	6
THE HEART OF HINDUSTHAN—Radhakrishnan	2	6
TALES OF BENGAL—Santo and Sita Ghatterji	8	6
CHAITANYA TO VIVEKANANDA	3	8
FOOD SHORTAGE—Gandhi	1	0
INDIA AND HER PEOPLE—Swami Abhedananda	8	6
POEMS—Kamdas	1	7
THE SCEPRED FLUTE—Sarajini Neida	8	0
STORY OF SATARA—Major B. D. Basu, (I.M.B.)	16	0
THE U.K.O. AND INDIA—A. N. Agarwala	5	8
SEVEN MONTHS WITH GANDHI—Kripadas	12	6
STORY OF THE BIBLE—S. K. George	5	0
RUSKIN—UNTO THIS LAST—M. K. Gandhi	1	6
DELHI DIARY—Gandhi	10	8
A RIGHTEOUS STRUGGLE—Mahadev Desai	4	6
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Desai	17	0

Obtainable from:

"INDIAN OPINION,"
P. Bag. Phoenix, Natal.

HANNONS DETECTIVE AGENCY (PTY.) LTD.

Manager: Director: O. HANNON, seventeen years Royal Irish Constabulary
and Criminal Investigation Department, S.A. Police.

Manager: HUNDEEN PLUMLEY, ex Head of Police College and Criminal
Investigation Department, New Scotland Yard, London.

Criminal, Commercial and Motor Vehicle Investigations Carried Out
in Strictest Confidence.

11/12 Pattison Chambers, Jepson Street, P.O. Box 5189 Johannesburg
Phone: Office 22-7271. After hours 24-4848.

Phones: 2912/3 (Switchboard)
24179 (Manager)

Cable & Tel. Add:
"PROSPERITY" (All Branches)

P.O. Box 2197

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large stockists of all kinds of Indian and European Groceries, Provision, Soap, Oil, Grains, Beans, Peas, Kaffircorn, Maize, Mince Products, Wheat, Wheaton Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pina Street, Durban.

also at

JOHANNESBURG
Phones 34-3554/5
P.O. Box 200, Fordsburg,
83, Crown Road,
Fordsburg, Johannesburg.

BENONI
Benoni Coal Sta
Phone 54-1813,
Rangeview Coal Sta—54-2205
P.O. Box 392, Benoni.



Full range of men's and
boys' haberdashery and
clothing.

In 1953
call for
samples.

DENTON'S
SHORTS AND SLACKS
IN REVERSIBLE

TRADE ENQUIRIES

UNION OF S. AFRICA
DENTON TRADING CO.
20 JAMIESBURG

Phone 34-4283

P.O. Box 3547

N. RHODESIA
FEIGENBAUM BROS.
BULAWAYO

Phone 2758

P.O. Box 254

BRITISH EAST AFRICA
VAN BRUSSEL & CO. (E.A.) LTD
Trent Road

Phone 4610

PAFNOBI

CONGO BELGE
H. J. HYMANS
ELIZABETHVILLE

Phone 313

P.O. Box 357

MASHONALAND AND F.E.A.
W. F. NEUMAN
SALISBURY

Phone 2-1219/2-4574

P.O. Box 1492

BULAWAYO CLOTHING FACTORY LTD.

Phone 3410, Bulawayo. P.O. Box 437, Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel
V. B. Patel, H. J. Patel
K. C. Patel.

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.
Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representatives:

H. L. Hompes & Co.,
(Pty.) Ltd.

Durban, P.O. Box 1301.
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.

1953

SOUTH AFRICAN DIARIES

	Size	Price	Postage
No. 85.	3 days to page 8" x 5"	4/9	5d.
No. 851.	1 day to page 8" x 5"	7/6	8d.
No. 138.	3 days to page 13" x 8"	9/-	1/-
No. 1381	1 day to page 13" x 8"	16/3	1/6

Immediate Delivery — Order Early
to avoid disappointment.

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

76 Victoria Street, Durban.

If it's PRINTING Consult—
UNIVERSAL PRINTING WORKS
Commercial Printers
Calendar Specialists
9 Bond Street, Durban.

Phone 25295

P.O. Box 1327

INDIAN OPINION

3 FEB 1953

Founded by Mahatma Gandhi in 1903



Imagine a world without God, and then we shall see. Without God the Universe loses its meanings; without God our ideals are dreams and our hopes are bubbles; without God's faith feet stand on nothing; without God man sinks down essentially to the level of the brute. But with God, a real God, and a God of infinite wisdom and love, the Universe is alive, hope lights eternal fires, love reigns in all worlds; and there is no good thing on earth or in heaven that is not waiting to be ours.

—J. T. Sunderland.



Not all the armies of all the empires of earth can crush the spirit of one true man, and that our man will prevail.

—Terence MacSweney.



Long, long is the way, rugged is the ground and the weary steps must be trodden with bleeding feet, and bleeding hearts.

—Dr. Rash Behari Ghose.



THUS SPAKE THE MAHATMA . . .

In every great cause it is not the number of fighters that count, but it is the quality of which they are made that becomes the deciding factor. The greatest prophets, Zoroaster, Buddha, Jesus, Mohammed—they all stood alone . . . But they had living faith in themselves and their God, and believing as they did that God was on their side, they never felt lonely.

★ ★ ★

Passive Resistance cannot proceed a step without fearlessness. Those alone can follow the path to the end who are free from fear, whether as to their possessions, their false honour, their relatives, the government, bodily injuries or death.



Five years ago on this day we lost him . . . With choked voices and bended heads, with heavy hearts and weeping tears . . . we lost a prince among men—God lived in him and he lived in God. Even now we long for the touch of that vanished hand and the voice that is no more, and no more that divine touch to soothe. His stature reached the heavens—the greatest man of our ages gone by and ages to come.

INDIAN OPINION

FRIDAY, 30TH JANUARY, 1953

Talk Of A Truce

THERE have been talks of a truce on the resistance front for some time now. Its advocates, who include outstanding men on all sides of the colour line, argue that the defiance campaign has made a definite impression on the White people of South Africa and that it has done this in such a permanent way that the Government has been forced to recognise it.

In view of these two facts and with an eye on the general elections in another two or three months, these people have for some time now been urging the leaders of the resistance movement to call a truce. Such a move, it is said, will be a realistic gesture of goodwill designed first to prevent the prevailing racial tension developing into a deadlock; second, to impress and, therefore strengthen, that section of European opinion which has begun to recognise the reasonableness with which the non-European has put forward his case and, thirdly, to create a situation which might make consultation and negotiation between the non-Whites and those White sections willing to do this, possible.

The case for a truce seen in this light is formidable. If the non-Europeans can declare a truce at this stage they would not lose the initiative which they have bought at very great cost—in terms of human suffering and sacrifice. On the other hand, one of the immediate gains would be the creation of a situation in which the Europeans would have to demonstrate their own goodwill by returning a slightly better Government than Dr. Malan, free from duress.

In this light, such a truce would not in any way be the abandonment of anything by the resisters. On the contrary, it would strengthen their case immeasurably by showing that the non-European appreciates the difficulties with which some of his White countrymen are faced

and that id so far as lies in his power, he is not willing to do anything to complicate things for them unnecessarily. This, we believe, is the case of the advocates of a truce in a nutshell.

The other side of the case deserves to be stated as well. The resister notes with appreciation that his sacrifices have made a favourable impression on sections of European opinion. He notes, also, that this section has not gone out of its way to show much understanding of his own difficulties. Add to this the fact that the Government is drafting draconian legislation to crush the resistance movement in which it might be supported by some of these people. In fact, "reasonableness" has not stopped the introduction of the hated influx control measures at Port Elizabeth.

While men of goodwill might be strengthened by a truce the resister believes that it would be a futile gesture for him to say he is going to strengthen an unknown quantity. With the Government determined to be unreasonable, the resister feels that for him to declare a truce would be justification of everything the Government has done to date to humiliate the non-European people and would enable the Malanites to go to the country and say: "See! We cracked the whip and the leaders of the resistance movement went skulking into their bunk-beds. Firmness is what the non-Whites understand. If you return us to power, we promise to deal more firmly with them and make mincemeat of the resistance campaign."

It should be recognised that the resister regards himself as a man of honour and principle and rightly believes that in the face of brutality and unreason, with which there can be no compromise, he would rather go down fighting than capitulate in the vain hope that the race-haters might see better reason.

A complicating factor is the attitude of the United Party, which might form the next Government. In the fight against Malanism, it does not fight with the will to win. This weakness places the resister in the position where he has every reason to fear that he might fall into a trap where he might be betrayed by the very people whom he shall have helped to come to power. In the absence of any definite and concrete proposals for reform, the resister has every right to doubt the intentions of the United Party.

In our view, however, the South African situation is more than normally complicated and where opportunities present themselves of reasonable and honourable compromises, neither the non-Europeans nor the Whites should let them go. Equality with the Whiteman does not and should never mean that we non-Whites have everything our own way. It means as it should mean that at all times we shall gladly meet the other man as far as we would like him to meet us.

Against this background, the call for a truce is something that deserves the serious consideration of the leaders of the non-White people. Particularly is this the case when it is remembered that as these remarks are being written Parliament has before it a motion by Col. Pilkington-Jordan asking the Government to meet the accredited leaders of the non-European people. The motion is obviously supported by the United Party, of which Col. Pil-

kington-Jordan is a member. The South African Labour Party has already committed itself to consultation with the non-Europeans. Even the Liberals, through the Institute of Race Relations, are working on plans to meet the leaders of the non-European people.

From these moves it is quite clear that the anti-Malan sections of White opinion want to meet the non-European people. The principle is one which should be acceptable to men and women who have pledged themselves to use only persuasion and non-violence to ensure respect for their wishes. The terms on which such consultation shall be made is strictly a matter for the leaders of non-European thought.

The non-Europeans would be quite justified in ignoring the appeals for a truce—because there always lurks behind them the threat of treachery, either intended or not intended. The non-European can argue that he has not got the time to waste taking risks with the destiny of ten million souls. But if we want to build a united nation and not just set up a black tyranny in place of the White, we shall do well to remember that a statesman can afford to negotiate from strength. And the situation in which all of us as South Africans are, calls for statesmanship. For this reason alone, a positive response to the appeals for a truce until after the elections is something which the leaders of the resistance movement should sincerely and urgently consider.

NOTES

Parliament To Be Asked To Seek Non-European Co-Operation

Notice of a motion that it was essential, in the interest of national unity and internal peace, that the Government should seek the co-operation of accredited and responsible non-European leaders, with a view to the removal of existing racial tensions, was given in the Assembly today by Col. R. D. P. Jordan (U.P., Rondebosch).

Institute To Convene Interracial Conference

A nation-wide conference of responsible people from all races is soon to be called by the Institute of Race Relations. This was decided at the Institute's council meeting in Cape-

town. The resolved said that as it was urgently necessary to re-establish contact with all races this conference should be called without delay. The council welcomed the establishment of labour bureaux with their aims to increase the Africans' chances of finding work and to reduce the African labour wage provided these bureaux were not the only means through which Africans could find work. Mr. J. D. Reinhardt Jones was re-elected president.

D.R.C. Worried By Officials' Discourtesy To Africans

The discourtesy towards Natives sometimes shown by State and railway officials is listed by the "Kerkbode," organ of the biggest Dutch Reformed Church, as

complicating factor in South Africa's race problems. Quoting an account of Native urbanization by Prof N. J. J. Olivier, the "Kerkbode" states in a leading article that only a minute proportion of the Africans streaming into the cities are Christians and a high percentage are almost completely uncivilized. "What they learn from their first encounter with White people is certainly not calculated to simplify this great problem. "At the third class ticket office, the police station, the labour bureau and other points of contact things do not always go well. "He who has an ear to hear overheard more than one rough word that makes one shudder, while the strictly matter of fact attitude typical of the ordinary official—and excepted of him—does not leave much room for humane, let alone Christian considerations. "High wages, bad trading matter, strong temptations, much drink and a crowd of other dangers confront these improving masses, but the friendly word and Christian helpfulness are far rarer in our over-hasty society. "The "Kerkbode" appeals to every believing Afrikaner to become a missionary by word and deed in his own surroundings.

Government Paper Demands Indian Boycott

"Transvaal" (Nationalist) suggests a boycott of Indian traders by Europeans as a means of persuading Indians to leave the country. "There is fear among the Indians that the Apartheid laws of the Government will in the long run compel them to leave the Union in large numbers," says the newspaper. "If this should come about few Europeans and non-Europeans would third a tear. "The time has arrived when every member of the public should help to speed the departure of the Indians. We have often remarked on the sad phenomenon that Afrikaners, who are an example in their fellowmen in different spheres, still buy from Indians, thus jeopardizing the future of their own people and their posterity. "Let all Europeans stop buying from Indians for six months and the problem will be half solved already. Everything cannot be expected of the authorities, and success can only be attained if the public plays its part. Can anyone who calls himself a Nationalist refuse to help?"

Afrikaner Clergyman On Whiteman's Fears

Total apartheid was fair and liberal if it was fairly and liberally applied, the Rev. J. Reyneke,

an executive member of the South African Institute of Race Relations said at the Institute's discussion on racial tension and racial policies in Cape Town today. A policy of segregation, he said, "might lead to the creation of a non-White block holding the balance of power. This block might force the passing of legislation leading to universal adult suffrage. "It is not inconceivable that in 30 years time all adults in South Africa—Black and White, educated and uneducated, civilized and uncivilized—will have the suffrage. Then we will have a new tyranny—the tyranny of numbers. "If this comes to pass, many White people will say 'This is no place for me.' "But the Afrikaners will say 'We cannot withdraw. South Africa is our home. We have no back door. We must hold what we have. We can see what is coming and wish to prevent it.' "On the policy of the Institute, Mr. Reyneke said, "we are here to create good relations between Black and White. We must champion the cause of the non-Whites, help them and comfort them. But don't let us forget that by placing one section of the community we may harm the race relations we are seeking to promote. "We must consider the good things, the positive accomplishments. The Government will spend £8,000,000 this year on African education. There are more African children at school in South Africa than White—but you won't hear Michael Scott say that at U.N."

Indians Pass Resolution

On Defiance

The steering committee on the 58th session of the Indian National Congress passed a resolution calling on the "civilized" nations to look upon the struggle of the satyagrahis—passive resisters in the spirit of the late Mahatma Gandhi in South Africa as a "struggle of mankind for freedom of opportunity and racial equality." The resolution called upon South Africans of Indian origin to support the passive resistance movement and to share the "sacrifices" of the resisters. The resolution also referred to the Union Government's "offences against the laws of humanity and the conduct of civilized nations."

A European's Fine Gesture

We must take note here of a wonderfully pleasant experience our representative had in Durban last week. He had gone to some Indian merchant to collect

funds for a school being built at the Phoenix Settlement. A European called a stranger to our representative overheard the conversation he was having with the Indian merchant and without any solicitation offered to donate the sum of £10—10-0 because he considered the cause of education to be a great cause, for the future of the world depended on the enlightenment our children received and which allowed of no distinction based on class, colour or creed. The greatness of the gesture was in the spirit in which it was made. We are profoundly grateful to this European friend.

Medical Journal On

Skin Colour

Colour in the human skin depends on many factors, some hereditary and some environmental, but not all of them known, according to an editorial in the latest issue of the "South African Medical Journal." Although it is fairly certain that skin colour is determined genetically, it is by no means certain, how many pairs of genes control it, states the article. "But," it continues, "there is too much subjective bias in these matters, and adequate and objective research into this important problem will not be possible until prejudice has been eliminated, so that an objective assessment can be made. An appreciation is necessary of the underlying principle and arbitrary assumptions determining the features of race; but the way in which skin colour is inherited should make clear the dangers of relying on her layman's concept of how these things are determined." Skin colour and hair form are not correlated, states the journal, and these traits are inherited independently. But, what is "perfectly clear on the basis of the genetical determination of skin colour," is that a child born of Coloured parents, but with a skin indistinguishable from that of a White child has a skin as pure "as that of the original Caucasian ancestor."

Israel Delegation To U.N.

Condemns Racism

Speaking on racism in South Africa, Mr. S. Ellsiehr, Israel delegate to U.N., said, "this question has a special significance for my delegation. In the course of their long history, my people have known only too intimately the full meaning of racial discrimination and are sensitive to its implications whenever they occur. It is this conscious action of our own

history and of general principles which must guide our policy in any case where the issue of discrimination arises." He added, "We hope that the Union of South Africa will realize the ever-growing sensitivity of many people and states in regard to the matter under discussion. We hope, too, that the Union of South Africa will find the way to comply with the wishes of the majority of this organization." In conclusion he said, "If this discussion will lead to direct negotiations between the parties with the aim of finding an honourable solution—it will mean great progress along the path of the peaceful co-existence of different peoples of differing origin and race."

Churches Condemn Race

Bar

All forms of racial discrimination were strongly condemned by members of the Central Committee of the World Council of Churches meeting at Chicago (U.S.). After a long discussion in private, the committee reaffirmed the Amsterdam Assembly's protest against the exploitation of non-self-governing peoples and the flagrant violation of human rights, involved in racial discrimination. Mr. Clifford Marchmont, of the United States Protestant Episcopal Church, said that the churches had failed to set on reasonable standards of racial equality made by the Amsterdam Assembly, and he urged that no further statement should be made until the local churches had carried out these resolutions in their day-to-day life. Mr. Kenneth Grubb (Great Britain), chairman of the Committee of the Churches of International Affairs said that Christian leaders of liberal outlook in South Africa had told them that it would not be advisable at the moment to issue an emphatic protest about the present situation there. Dr. Henry H. Leliper (U.S.A.) told a press conference later of a Negro who, after being asked to leave a white church in America, was told, "We have you don't feel badly about this." The Negro replied, "Oh no, I was telling the Lord about it in my prayers, and he said, 'Hoo, you don't need to worry. I have been trying to get into that church myself for 25 years!'"

The **New India Assurance** *Company Limited*

for
FIRE, MARINE, LIFE, ACCIDENT

1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	
Marine Premium	56,04,844	exceeds	54,34,00,000
Miscellaneous Premium	35,84,968	Assets exceed	15,36,00,000
Life Premium	2,88,79,302	Total claims paid over	17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The

New India Assurance Company Limited

Cable & Telegraphic
Address:
"RUSTOMJEE" or
"NIASSURANCE"

RUSTOMJEE (PTY.) LTD.

Directors: Sarabjee Rustomjee
Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL

**EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY**

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
FACTORY**

**Direct Importers and
Wholesale Merchants**

Clothing Manufacturers

Proprietor **RAMBHAI D. PATEL**

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crockery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 65,

MEHTA BROS.

(PROP. M. D. MEHTA)

**Wholesale Merchants
and
Clothing Manufacturers**

**We specialise in
Manufacturing
OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

LIBERAL PERSPECTIVE

COMMUNISTS ADVOCATE A NEW RACIALISM

By C W M GELL

OUR South African Communists, both European and non-European, have always posed as the only sincere champions of racial equality and, conversely, as the only effective opponents of racial discrimination. The recent outbreak of anti-Semitism throughout Eastern Europe and Russia must, therefore, lead to a good deal of heart-teaching among their genuine idealists who have felt drawn to Communism for racial reasons.

Of course, I am not writing this article in the vain hope of converting any confirmed Communists who have already surrendered their consciences and intellectual freedom in the blind pursuit of an inexorable dialectic of history and the infallibility of the Universal Communist Party and its Russian directors. Such people have so toughened their digestive systems by generations of eating their own words that they are now willing to swallow anything and say they like it. They were organising resistance to fascism throughout the Western world in 1933-8, sabotaging the war effort of the "imperialists" in 1939-41 (after the Stalin-Hitler pact), leading the same imperial war effort in 1941-5 (after Germany had attacked Russia), turning again to industrial sabotage after 1945 (during the "friendly" period that preceded the Cold War), and finally trying to wreck the economic recovery of Western Europe by thwarting the Marshall Plan (though they only succeeded in their own satellite, Czechoslovakia).

Anyone who believes that this chauvinistic record is inspired by the desire to better the lot of the common man has lost the use of his critical faculties. Its sole motive is the furthering of the long-range strategy of the Communist Party, (1) to consolidate its power and control in the Russian heartland ("socialism in one country first") and (2) to disrupt the economic and political strength of the non-Communist world with a view to installing their Communist Parties in power by a coup d'état. These two current processes were seen at work in the three years after the war, during which nine once-independent nations in Eastern Europe became Soviet satellites. The only one which has recovered its independence, while retaining its Communism, began with a strong and genuine Communist movement which the others lack

ed. But the outcasting of Yugoslavs from the Communist fold refuted those few unserving devotees who still maintain that the People's Democracies are both genuinely democratic (i.e. represent the majority opinion of their countrymen) and genuinely independent. We of the world outside the Iron Curtain might have given Communism the benefit of the doubt in regard to Rumania, Bulgaria and Hungary, which were previously governed by feudal and even fascist autocrats. We were very doubtful, though badly informed, about the Baltic states. We were pretty sure that the Russians were lying about Poland. But we were downright certain when Czechoslovakia's turn came. It has been that unhappy country's melancholy privilege to provide the final irrefutable proof of, first, German intentions (March 1939) and then Russia (1945).

And it may, therefore, be no coincidence that this most "wasteful" of Slav nations was the focal point of the new anti-Semitism. For of all the Slav peoples the Czechs—the Bohemians of history—have the longest and most valiant record of intellectual independence in the face of the most adverse political conditions. No thoughtful observer of the present tragedy seriously doubts that among the reasons for the severest persecutions is the intellectual individualism, religious dissentiveness and international contacts of the Jews, which factors would be more operative in Czechoslovakia than elsewhere in Eastern Europe. Every violent revolution eventually consumes its revolutionaries. Because of their intellectual heritage Jews have always been among the revolutionary leaders of Eastern Europe. But for this very reason these same men become a danger to the monolithic police dictatorship of the Communist Party (the mis-called "dictatorship of the proletariat"), when the latter is trying to consolidate its power into a permanent form. Having become the Musaparts of the Russian revolution, the Kremlin clique now has to purge its "deviationists," its go-ahead revolutionaries as well as its counter-revolutionaries. In these circumstances the turn of the Jews was as sure to come sooner or later as that of the Ukrainians, Armenians and other racial minorities.

Personally, I shed no tears over Slansky and his associates.

Having plotted successfully the overthrow of their country's freedom against the undoubted wishes of a large majority of its population, they ironically received from their political friends the fate they very justly deserved at the hands of those they betrayed. It is not their well-earned execution that one mourns, but the palpably false grounds on which principally they were convicted. For by identifying them against all the reasonable evidence with Zionism, the Communist authorities have deliberately paved the way for a new persecution of the 300,000 Jews remaining in East Europe and the 2 million or so in Russia—common people leading undistinguished lives.

To pretend that this is just a recrudescence of the Nazi type of anti-Semitism would flatter the Communists. It is both more or less than that. Less, because anti-Semitism was one of the cardinal, evil principles underlying the whole Nazi Herrenvolk ideology. Communism, as such, is not racist and, indeed, is opposed in principle to all forms of racism. But the new persecution is more horribly reminiscent even than the Nazi business because, while the latter was faithfully following its own fifth principles, the Communist form of anti-Semitism represents a shameless, cynical betrayal of professed principles in the interests either of preserving the present Soviet regime or of an unadmitted political opportunism. Possibly the Russian motives combine something of both these elements. The evidence accumulates of a gigas in purge throughout Russia and Russia-controlled countries in which Jews are prominent victims and which may be either a living Stalinist struggle against younger competitors or a mortal combat to decide his successor. Equally strong, however, is the evidence that Russia is seeking to make the maximum trouble for the Western powers in the strategically important, rich oil-bearing lands of the Middle East by exploiting the Arab hostility to the Jews and Israel. An abortive coup in Pakistan two years ago, Communist provoked riot in Persia and Egypt, the present unrest in Iraq the activity of the Russian embassy in Beirut and personal attacks on Israeli ministers all go on in the same direction. That Russia was one of the chief original sponsors of Israel, which is something the notably short-memoried Arabs now overlook, would count for nothing against Israel's refusal to become a semi-satellite and her continuing but unavailing efforts to secure the emigration of Eastern Euro-

pean and Russian Jews to a new and freer homeland.

I am not mainly concerned here with Russia's real motives which we cannot yet know with certainty. The point I want to make is that the whole basis of present Communist philosophy is so false that dishonouring of international, legal and moral obligations as well as the ruthless disregard for human life and of declared principles, whenever an opportunistic advantage seems to present itself, are only to be expected from such rotten premises. Communism, first of all, says that this world is all. We do not live, as all the great spiritual traditions assert *sub specie aeternitatis* (under the gaze of eternity); we live only to make this best of this world. Anything that improves material existence—the greatest material good of the greatest number which only the "dictatorship of the proletariat" is supposed to be able to achieve—therefore justifies itself and any means whatsoever used to attain that improvement. Secondly, since this world is all and man has no soul which is part of the Great Spiritual Principle, individual men are unimportant. They are expendable units of a social mass moving forward under a new regeneration to its predestined heaven on earth. In divididit personis, communities, races, nations may be sacrificed as well in order to advance the cause," which in practice has come to mean the Party interests within a Communist society and Russian expansionist ambitions in international affairs. This practice is a slight, but only a slight, deviation from basic Communist theory. For the evangelists, thirdly, an inexorable dialectical process—that is an inevitable, irreversible historical process by which power passes from economic class to class until it finally comes to reside in the "dictatorship of the proletariat" as a prelude to "withering away." Strictly speaking the frantic activities of Communist agents are largely unnecessary, since they only seek to hasten something that will come to pass anyway. But since this world is all, each man will naturally try to bring heaven to a being before he himself passes into oblivion and, in any case, the Hegelian Marxist dialectic provides the perfect justification for every human action—just what ever happens is good because it is part of an inevitable process towards a desired end. Such an outlook, in which consideration of right and wrong are irrelevant, can only lead to the most thoroughgoing material selfishness. And that in fact is what Communism is all about. It is nothing in history but only a

his day or after) conforms to Marx's arbitrary termination of the struggle for power process. A power group of proletarians does not differ fundamentally from any other power group. As one group succeeds another and establishes its own privileges, the "withering" process trends indefinitely into an unrealisable future.

Communism's great appeal is, however, based upon a misunderstanding of its philosophical implications. Of those who embrace Communism freely and do not have it imposed on them, the small intellectual elite of genuine idealists are captivated by a creed which promises to effect so great a degree of social justice. They do not at first see that the lack of scruple which the theory encourages and the practical politics of its historical emergence must preclude the attainment of its ideal. Bad means never reach good ends, for ends and means are inseparable parts of each other. These idealists are not, in fact, dedicating themselves to the high ideals which Communism proclaims, but to a small group's interpretation of those ideals at a particular moment in history, which is a very different thing. And they must accept with the unquestioning loyalty of automata every tactical somersault and about-face dictated by that group, in its callous pursuit of monetary tactical advantage. This is in practice the very reverse of idealism, but by the time the usual idealistic recruit realises it he is too deeply involved for his mind has become too irrevocably warped to back out. He is by then irrevocably committed to undeviating subservience to the policies of his Party and his State in a pragmatism unparalleled in history.

And the great majority of willing adherents to Communism have so little to lose that they accept blithely a system which promises them the earth and their fortunate neighbour's riches as well. Communism seems to such people to be all things to all people. What they have to realise is that it is only so far as long as it suits it to be so—i.e. for as long as it suits the immediate purpose as the local Communist Party or Russia's imperial policy.

Many of the first category of Communists joined the movement in the '30s in a genuine revulsion from Nazi anti-Semitism. Many of these Communist recruits were Jews. Today the Communist press in Western Europe, which is skilled in the art of standing on its head, explains that Stansky and his colleagues were not executed for what they were, but for what they did. But they were made to confess to having done some-

thing which they almost certainly did not do, something which raised a suspicion against all Jews in Communist countries. Their "crimes" deliberately implicated a whole racial group which once again is now suffering dispossession and the concentration camp (in East Germany under former Nazi police officials). Despite the theory, this is racialism in practice and Communist attempts to pretend otherwise remind me of Dr. Malan's claim that the Group Areas Act is non-discriminatory.

An alliance with the Communists offers our non-European in South Africa no more abiding hope than the Jews of realising their legitimate aspirations. At best they might exchange a pig minority for a class autocracy which would probably liquidate the pigmentary aristocracy but would even more certainly subordinate the development of this country to the needs of a European homeland and the freedom of the individual to the rigid, ever watchful discipline of the Party and the secret police (of a far more efficient brand than our present type). At worst, it would use the coloured peoples of Africa for as long as they were helpful in Russia's power politics and sacrifice them without compunction or regret when some other advantage offered.

Russia is now woeing the Muslim world. I remember seeing the few surviving Kazaks struggle in north-west India in the later years of the last war. This nomadic Muslim people of several

hundred thousand trekked from their steppe in central Asia rather than submit to forcible abandonment of their religious freedom and their conversion into an industrial proletariat. After a painful, persecuted journey of many thousand miles, the few remaining thousands crossed the Karakoram into India, a weary, starving, emaciated, plundered remnant. They had been found to be "unassimilable"—a term whose overtones we understand well in this country. They suffered and died because in the land of no racial discrimination they valued their own racial and religious traditions, neither seeking to impose nor be imposed upon. And that is the fate of millions of Jews today in the Communist states—ordinary men and women leading humble lives, most of them, tortured because of race, because their persecution may assist Communist power politics and intrigue in other lands. If there is good and evil, the system that does thing is evil, and its ethos unutterably immoral.

Perhaps I may be allowed to recall words I wrote in an article last year: "The case against anti-Semitism or any other form of racial intolerance among Europeans is exactly the same in principle as the case against the *doankap*—that it is a denial of the Oneness of humanity or the intrinsic value of the individual personality." Since the class theory of Communism denies the first and its materialism the second of these two humanist

doctrines, the inhumanity of Communist practice is not accidental, but a logical and inescapable consequence of its inhuman philosophy.

CHANGE OF NAME

In response to our request to our readers for proposals to change the name of 'Indian Opinion,' we have now received the following names: 'Liberal Opinion,' 'The Statesman,' 'New Outlook,' 'African Dawn,' 'Times Of Africa,' 'Equality' and 'Candid Opinion.' Readers are requested so kindly to send further suggestions.

Manager 'Indian Opinion.'

HINDU DHARMA

By— M. K. Gandhi
Price 12/6

To be had from:

'INDIAN OPINION,'
P Bag, Phoenix, Natal.

Sets Of Indian Art Pictures

By Celebrated Indian Artists
Price 8/- Including postage.

'INDIAN OPINION,'
P/Bag, Phoenix, Natal.



The delegates to the Seminar on the "Contribution of Gandhian Outlook and Techniques to the Solution of Tense in Within and Between Nations" visited Rajghat (Delhi) on January 5, before the inauguration of the Seminar, to place wreaths on the "samadhi" of Mahatma Gandhi.

Photo shows some of the delegates to the Gandhi Seminar laying a floral wreath on the sacred 'samadhi' to pay homage to the memory of Mahatma Gandhi.

Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address: **KAPITANS BALCONY HOTEL,**
(KORNER SWEETMEAT HOUSE)
Corner Grey and Victoria Streets,
DURBAN.
Phone 23414. Tel. Add. "KAPITANS."

Tel. Add: "Charotar" Telephone: 33-8885.

MANCHESTER TRADING

—CO., LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—
Direct Importers.

47, Commissioner Street,
JOHANNESBURG.

Bankers: BARCLAYS BANK (D. C. & O.)

Partners:
C. C. PATEL
L. B. PATEL
S. E. PATEL

B. S. & COMPANY
PHONE 429

Despatch: P.O. Box 83, BROKEN HILL.

P.O. Box 89, LUANSHYA

Telegrams and Cables: "CLOTHING"

P.O. BOX 93,

NDOLA,

N. RHODESIA

WHOLESALE MERCHANTS AND
CLOTHING MANUFACTURERS

NATHOO TABHA

TIMBER & HARDWARE MERCHANT
& DIRECT IMPORTER

Door, Windows, Corrugated Iron, Cement,
Minerals, Iron Duka, Buffalo, and Elephant
brands paint or any other building material
at reasonable price.

Established 1907,

NATHOO TABHA,

107 Queen Street,

Phone 24647.

Telegraph "Mani,"

DURBAN.

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

Special attention is paid
to indent orders

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with "THE OLD MUTUAL" your friend for life—

The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1760.
JOHANNESBURG.

Phones:— } Business 33-0711
Residence 33-5961

Phone 53.

Telegrams "SOLANKI"

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

Extensive range always carried in
the following:

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

Stockists of well-known branded
Watches.

COPPERBELT PIONEER STORE

Where Quality and Service
are Paramount.

Luanshya, ; Northern Rhodesia.



Wholesale Clothing Manufacturers
MANUFACTURERS
 OF
MENS' TROUSERS,
SPORTS COATS
AND
SUITS.

Trade Enquiries to
 P.O. Box 541 — BULAWAYO
 P.O. Box 156 — KITWE, N.R.
 P.O. Box 7461 — JOHANNESBURG.
 P.O. Box 541 — CAPE TOWN.
 P.O. Box 4 — PORT ELIZABETH.
 P.O. Box 719 — EAST LONDON.

CONVOY

Convoy Garments Manufactured by:

Maxwell Clothing
Co. Ltd.

P.O. Box. 541, Phone 3786

BULAWAYO.

Tel. Add. "CONVOY."

Phone
 Day 24160

Phone
 Night 83349

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
 Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
 COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
 accepted by phone and despatched by rail
 at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 29388

P. HARGOVAN & CO.
 (PTY.) LTD.

WHOLESALE MERCHANTS
AND IMPORTERS.

P. O. BOX 1250.

155/7 Warwick Avenue
DURBAN.

SWEETMEATS

PURE

WHOLESSOME

HEALTHY

★ APPETISING—

★ DISTINCTIVENESS of Flavour.

★ Combined with **INGREDIENTS** of the
PUREST QUALITY go into the making
 of our **SWEETMEATS**.

★ Made by our experts whose knowledge
 and experience of the delicate art of
 preparing these Oriental **DELICACIES**

★ Assure **YOU** of the most **PALATABLE**
SWEETMEATS money can buy any
 where in **SOUTH AFRICA**

અમે ફરેહ બાગી આપણી બનાવેલી બીજે
 મલકે આપણી બીજે ફરેહ બાગી બીજે આપણી બીજે

★ Great care is exercised in the **PACKING** and
DISPATCHING of country and foreign orders.

★ WE assure you of **PROMPT, HYGENIC**
SERVICE with the **GUARANTEES** of
SATISFACTION.

THE HOUSE OF



HOMemade SWEETMEATS

We specialise in:

Birthday Cakes, Wedding Cakes, High Class
 Fruit Cakes, Pastries, and Naan etc.

Victory Lounge

(Cnr: Grey & Victoria Streets.)

Phone 24965 — **DURBAN.**

AFRICAN VIEWPOINT

HEADING FOR TROUBLED WATERS

By JORDAN K. NGUBANE

ONE of the greatest triumphs of the resistance movement has been to make people in all racial and political camps think seriously over the problems which gave rise to the defiance campaign. Perhaps nowhere has this been so noticeable as in the White community. For this reason, events in that community at the moment move so rapidly that the careless might lose count of them.

A case in point is the attempt being made to bring into being an all-White organisation which will enjoy enough African confidence to make racial co-operation between the African and the White people once more attractive.

It would appear that already, two different groups of White people are rivals for the African's favours. On the one hand are those who met recently in Johannesburg and formed themselves into a South African People's Congress. On the other are the men and women—mainly liberals and university people—who are trying to agree on a political programme which will restore South Africa to the path of racial sanity.

The first group—the Whites—men who have brought into being the South African People's Congress—is reported to have already been given the blessing of the African National and the South African Indian Congresses. Its declared aims are to remove every form of colour bar as well as to give every South African the opportunity to rise to any height to which his abilities might entitle him. This is a courageous statement of intentions, something very necessary in the present times when White people who claim to be democrats hesitate and equivocate, torn between loyalty to Christ and democracy, on the one hand and crude self interest, on the other.

The second group—the liberals, do not seem to be quite clear on what they want and do not seem to agree, as these notes are being written, on how to work for its realisation.

This is unfortunate in the extreme—although the attitudes and behaviour of the two groups might or might not be eloquent. The very name of the South African People's Congress is rightly or wrongly suggestive. People's Congresses, Leagues and Associations the world over, have varied in their political hues from rose pink to red. In

South Africa the red political colour has been proscribed by law. But the law has not made political pinkness a crime. For this reason, if the average African sees in the new South African People's Congress an organisation with a predilection for going socialistic, he would not be entirely to blame. It would be for the new Congress to convince him that it is not what its name suggests it might be.

This body might be seen also from the narrowly African standpoint. In this light, I am surprised how the African National Congress in particular could have been so unimpressed as to bring into being a political group with whose ultimate intentions it might not agree. Either a stupidity one cannot explain has enfolded the Congress mind or the Congress is fast losing its political soul.

Whether the Congress in the Transvaal was aware of it or not, it seems to have plunged headlong into a political trap whose ultimate aim is to crush the spirit of African Nationalism. At the moment, there are people in this country, people belonging to certain political camps from the extreme left to the extreme right, who plot and scheme by day and by night to influence Congress policies in the direction of their own choosing. The South African People's Congress might be quite a harmless organisation of honest White men and women who seek to restore South Africa to the path of racial sanity. Or, it might not be. It might be a "front" by which ideologies hostile to the cause of the African seek to undermine the African National Congress and finally neutralise the spirit of African Nationalism. They would then one day set up the People's Congress as the voice of the oppressed people of South Africa and set before our people goals we had never dreamt to attain for ourselves.

In these days Congress leaders cannot say they have been too careful or circumspect. The African National Congress has, by taking a firm stand against Malanisms, shown that it is the only political body with the courage to take and strike blows effectively against oppression and the tyranny of colour. In this connection it finds itself attracting all sorts of political friends and allies; some of them

genuine; some distinctly parasitical in intent and others with clearly treacherous motives.

Of course one cannot label an organisation before it has shown by deed what its real purpose is. For this reason, it would be wrong and unfair to accuse the South African People's Congress of having any particular motive, other than what it has made known to be its goal. But even the White members of this body will be fair enough to realise that the African can't afford to be credulous. If we are suspicious and seek to be assured that we have nothing to fear from political organisations which want to work with us, it is because our experiences of working with similar organisations in the past have produced the unhappiest results.

I do not, by this, mean to throw suspicion on the motives of the South African People's Congress. But I do suggest that, firstly, the name is very unfortunate because in the African's mind it has connotations of something which is basically anti-African and, secondly, that it is in the interest of the African people themselves to be a little wary about jumping into the arms of White political pressure groups whose political hue they do not actually know.

This is particularly the case at the moment because almost every White pressure or political group, from the extreme right to the extreme left is making every effort to build a bridge between itself and the African people. Even the apartheidists spend time, money and thought to win over the African. The Institute of Race Relations has organised a national conference to build its own type of bridge between itself and the Africans. Other groups are equally at work to set up their own bridges. In these circumstances the African National Congress needs to show an independence of thought which a body leading 9,000,000 voiceless souls should show. It seems to me Congress on this occasion has been in such a haste to join with the White people that it has lost its sense of perspective.

And this haste will be particularly tragic if it transpires later that the White people who are truly behind the South African People's Congress are either from the extreme left working underground or are the agents of apartheid. If they are neither, well and good.

The liberals, of course, have not concealed their own political hue. They are trying to strike a mean between the "hasten slowly" school and the younger men and women who realise that now is no longer the

time to do that because it is no longer the Whites who set the pace of political progress but the African. Since the African does, he will insist on his own terms for co-operation. Most of the liberals cannot as yet shake themselves off from the mentality in which they think of themselves as members of a ruling caste. Consequently their hedging about is a means to strike a bargain with the African which will not expose them to the charge of being disloyal to a social order which gave them exclusive privilege. Alternatively, very many of them might not be convinced that the evils we are fighting are evils at all. They might be irritants and pinpricks, as so many of them often say.

But even they, when finally they do come up with their own group, will have to be treated with care—just as we plead that the African National Congress should have been less hasty in committing itself to working hand in hand with the South African People's Congress, if Press reports reflect the position in correct light.

On the other hand White awakening to the fact that the African is now a political power to reckon with is very healthy. But our leaders must always be very careful to ensure that they do not follow policies where the African National Congress is merely the stooge of an non-African political group or the other. A leader who betrays Africa's pride in that way is a false African Nationalist and a traitor to Africa.

Finally, the leaders of the African National Congress owe their people the duty to make a clear, public statement outlining the reasons by which their policy is guided in their relations or dealings with non-African political organisations and pressure groups. I realise that there is a certain timidity about telling the truth these days. But if the people will not be allowed to drift to disaster, the African National Congress will have to take them into its confidence. To wait until Swart has it might be too late.

R. VITHAL

Bookkeeper, Writing up dues of Books, Mahabesha Estate, Income Tax Returns. Apply:

306 Commissioner St
Jeppe, Johannesburg

NON-EUROPEANS "MUST BE CONSULTED"

CHURCH CALL TO DR. MALAN

CONSULTATIONS between the Government and accredited representatives of the non-European sections of South Africa, in an effort to understand the causes which had led to racial tension in the Union, was urged in a statement issued by the executive committee of the Christian Council of South Africa and sent to the Prime Minister, Dr. Malan.

At the conference of the S.A. Institute of Race Relations in Capetown, speakers called for immediate round-table talks on the colour question between the Institute and the South African Bureau of Race Relations.

The Christian Council, presided over by the Archbishop of Capetown, the Most Rev. G. H. Clayton, met in Capetown recently and issued the following statement:—

The executive committee of the Christian Council of South Africa desires to express its profound sympathy with the non-European Christians of South Africa in the circumstances in which they find themselves.

"It recognises that many of them are conscious that the operation of legislation and administrative action, based on racial discrimination, deprives them of the opportunity of self development which is their right."

"The absence of any constitutional methods by which they can find a remedy is calculated to give them a sense of frustra-

tion and hopelessness."

The statement said that the committee understood and sympathised with the motives which had led many to associate themselves with the civil disobedience movement.

"Not if feels bound to point out that obedience to the law is a Christian duty, and that disobedience is only justified when such obedience involves disobedience to the dictates of conscience."

"It desires to represent to those in authority that it is of the first importance that an attempt should be made to understand the causes which have led to this position of acute racial tension; and for this purpose, it strongly advocates that there should be consultation between representatives of the Government and accredited representatives of the non-Europeans."

"Further, it is of the opinion that there is grave danger of injustice done, so long as persons, who are accused of an offence, are deprived of the right of defending themselves in the courts, and it urges that this right should be restored," the statement concluded.

The Christian Council of South Africa consists of the following churches: Quaker Society of Friends, Salvation Army, Presbyterian Church of South Africa, Congregational Union of South Africa, Church of the Province of South Africa (Anglican), Baptist Union of South Africa

of the Native to-day arose from the fact that for the past 40 years he had been told that the system under which he lived—with the Bantu Advisory Boards, the N.R.C.—was a training ground for his ultimate assumption of human rights.

The Native accepted that system as a starting point. That situation had been destroyed by the blunt statement of the present Government that the Native people would have to be satisfied for always with an inferior status, under White domination.

It was the substitution of *bossism* for *trusteeship*.

Mr. M'zimba made a plea for faith from the White population which brought a long

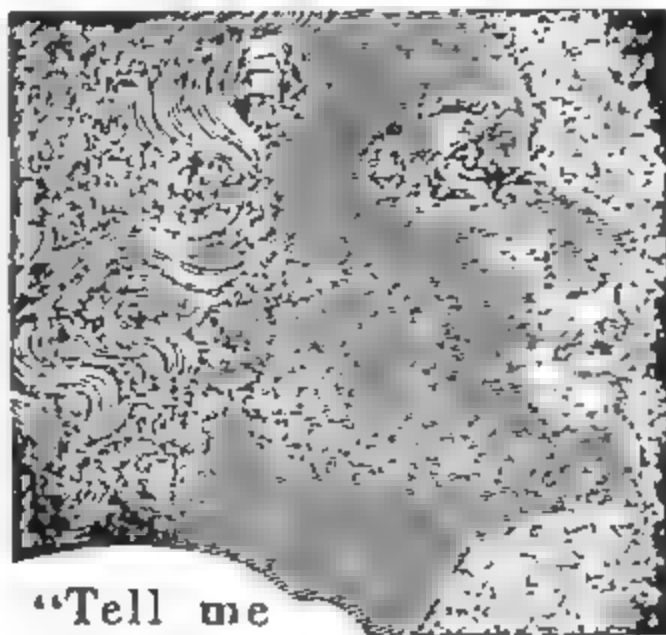
ovation from delegates.

"Fear of being swamped indicates something fundamentally wrong in our relationship between Black and White. The White man does not fear us," he said.

"What we need is faith. The White man asks us to have faith, but he is not prepared to have faith in us. There can be no consultation between two groups who do not trust one another."

The African National Congress have not looked for a Gold Coast, where the White man would be forced to push and go.

The demand of the Native to-day was for a partnership between White and non-White.



"Tell me
Doctor . . . What do you mean
by a safe antiseptic?"

To be called safe an antiseptic must be safe in several ways. It must be reliable, it must be gentle, it must be non-poisonous, it must help, not hinder, the natural processes of healing and repair. 'Dettol' the modern antiseptic, is a highly efficient destroyer of germs, but it works on the germs, not you. It is non-poisonous, pleasant, safe to have around.

DETTOL

THE MODERN ANTISEPTIC

AGENTS: A. COLMAN (PUBLISHERS), LIMITED, 100, ROYAL LANE, CAPE TOWN.

HANNON'S DETECTIVE AGENCY (PTY.) LTD.
Managing Director: O. HANNON, previous years Royal Irish Constabulary and Criminal Investigation Department, S.A. Police.
Manager: RICHARD PLUMLEY, ex London Police College and Criminal Investigation Department, New Scotland Yard, London.
Criminal, Commercial and Motor Vehicle Investigations Carried Out in Strictest Confidentiality.
11/12 Fenton Chambers, Jeppe Street, P.O. Box 5155 Johannesburg.
Telephone Office 33 3771. After hours 28-4544.

MOVE FOR "ROUND TABLE" OF ALL RACES

A CALL for a conference between the South African Institute of Race Relations and the South African Bureau of Race Relations (Sabre), as an essential step in resolving racial tensions in South Africa, was made at the annual meeting of the Institute in Cape Town by the Rev. H. P. Jonck.

Successive speakers—among them Mr. D. M. Buchanan, Mr. H. R. Gadio, of East London, Chief A. J. Taitbull, of Natal, Mr. D. G. S. M'zimba, Professor B. Z. Ntantu and Dr. E. G. Malherbe—called for an immediate round-table conference of people of all views.

"Now is the time to call such a conference," said Mr. Jonck. "The first, and absolutely essential, one is with Sabre. We must do some-

thing to stop this schizophrenic action over the African and these two bodies must come together."

"It is no use any longer to bombard one another with pamphlets."

"There is already a great change of heart," he added. The fact that the Dutch Reformed Church is convening a conference of all churches on the question is a sign of the times."

Supporting the suggestion, Dr. E. G. Malherbe said that such a round-table conference should be sponsored either by the Institute of Race Relations, Sabre, or one of the universities. This was the psychological moment at which it should be done.

Mr. D. G. S. M'zimba, of Durban said that the attitude



B. I. S. N. Co. Ltd.

S.S. Kampala arriving January 29. Sailing February 3 for Bombay.

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES: DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-13-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)	without food		21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6
Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.
Tel. Add.: "KARAMAT."

P.O. Box 96.

Phone 24471.

To Furnish Your Home Economically

See

LALA BABHAI & CO. (PTY.) LTD.

107 Prince Edward Street, DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSEHOLD EFFECTS. RADIOS & RADIOGRAMS, MUSICAL INSTRUMENTS, SEWING MACHINES & OFFICE FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and Vegetables. We specialise in green ginger and Indian Vegetables. Wholesale only. Write for particulars Box 96, Durban.

RUBBER STAMPS

(8 HOURS SERVICE)

PRINTING

(DONE AT SHORTEST NOTICE)

Standard Printing Press

GENERAL PRINTERS and RUBBER STAMP MAKERS

73 BEATRICE STREET,

DURBAN

ESTABLISHED 1927.

PHONE 81006

TELEGRAPHIC ADDRESS:

P.O. BOX 2782.

"QUICKPRINT"

YOUR GARDEN'S SUCCESS—Begin with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packages

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

CHAIN, FERTILISER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST."

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India or to any part of the world

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accidents, Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax, Winding Of Your Books, Trade Licences, Revenue Clearance Certificate, Passports And Immigration Matters.

Representatives: National Mutual Life Assn. Of Australasia,
Yorkshire Insurance Co. Ltd.

Telephones: 33-9033. 29a Commissioner Street,
JOHANNESBURG.



Every Friday from NAIROBI

VIA **AIR-INDIA**



INTERNATIONAL LTD.
P.O. Box 3088, NAIROBI

Full details from Agents and Airlines.

Will all our friends kindly note that our offices at present situated in Shell House, will be shifted to Air India, Stewart Street from 1st October 1952 until further Notice. Our telephone Nos. will be 3013 or 3310 Ext 9, but our P.O. Box No 3006 remains unchanged. Our agent friends and passengers can now contact us direct for their reservations.

LATEST MATERIALS!

DOUBLE HOKUMI PAISLEY
CREPE-DE-CHINE 45" 5/6 yd.

EMBROID GEORGETTE
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET & TWEED
GEORGETTES 45" 15/6 yd.

4" PRINTED GEORGETTE,
Spot & Floral Designs 45" 4/11 yd.

4" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades size 3 to 7 1 G/6 pair
Colours: Green, White, Red,
Brown, Blue and Wap.



SAREES!

EMBROIDERED GEORGETTE
SAREES.
all shades 2 1/2 15/6 each.

WHITE COTTON SAREES
22/6 each.

GEORGETTE JAKI WORK
SAREES 15-10-0.

EMBROIDERED SUPER SILK
SAREES with borders 65/- each.

LADIES UNDIES

Large range of SLIPS, NIGHTIES,
PANTIES, BEDGOWNERS etc.
Now unpacked.

Save Borders Jarl Trimmings
Always in Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 15/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SILKWEBS 17/6 to 30/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED
10/11 each.

INFANTS BOOTIES, BONNETS,
BIBS, PILLOWERS,
all one price 2/11 each.

HOUSE - HOLD

Quilts 15/6 to 15/- each.

Pillow Cases plain 3/6 each.

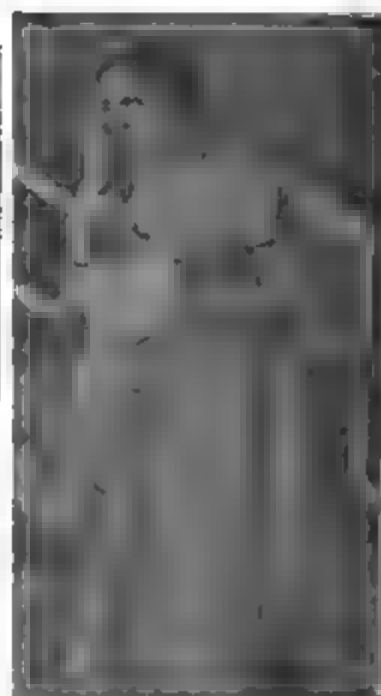
Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Suits Readymade
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS etc.
Specially reduced.



JAYBEE SILK HOUSE

39a MARKET STREET, JOHANNESBURG.

P. O. Box 5169.

Phone 33-6219.

LATEST BOOKS AND NOVELS ALWAYS IN STOCK

YOGA BOOKS

Gyana Yoga By Ramachandra	12	6
Raja Yoga "	14	6
44 Lessons in Yoga Philosophy "	12	6
Adv. nce Castro Yoga Philosophy "	12	6
Yoga Physical Water Cure "	7	7
Science Of Breath "	3	7
First Step In Yoga Exercises "	4	6
Dhyanat Gita "	12	6
" The Song Of God "	7	6
Ramayana and Mahabharata	7	9
Chakra Nu Sangeet Manual 3 Volumes	5	0
Manu Gita, from Sangeet New Edition	5	0
Business Guide Latest Version Gujarati	10	0
Dhyanat Gita (Hindi)	8	0



Vaishnava Ramayan in 2 Volumes
Ramanam-stilla Dhyan
Sri Samsat
Sambad's Kutha
Haraman's Teacher
Film India Magazine 0/6 each

Gujarati: 6/6
" 4/-
" 2/1
" 2/1
" 15/-

Only obtainable at our new address:

ROOPANAND MUSIC SALOON

AND BOOKSELLERS

206 Grey Street, Corner Lorne & Grey Street,
DURBAN.

SHINGADIA STORES

(Prop: Premier Silk House Ltd.)

Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.

Telegrams: "Premsilk" Phone: 2523.

PREMIER WHOLESALERS

(Members of the Merchants Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods

P.O. Box 319. Phone: 2523/Extn 1.

UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Place Goods, Hosiery, Lute Goods.

Enquiries Solicited, Prompt Attention.

"Aryan Mahal" 6th Floor,
Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

DUAL STANDARDS IN SOUTH AFRICA

By O. CALDECOTT in 'Peace News'

SOUTH AFRICA'S apologists are apt to point out in defence of the Union, or in mitigation of her racial excesses, that there are many other countries where the Rights of Man are not fully achieved and where the denial of democratic rights is a feature of government.

And they add that, in the light of Soviet tyranny, the Southern States of the U.S.A. and Kenya, South Africa has a fine record of social welfare work, of selfless encouragement to Native aspirations and of educational opportunities for the people of colour.

This argument not only persuades South Africans that, since they are not as bad as some, they have no cause to be "unfriendly" structures, but it also induces in liberal critics overseas a feeling that the world is being unnecessarily hostile to South Africa. It is necessary to clear this matter up.

Those social orders which in the past have, in the words of Professor Lecky, failed "to recognize the claims of personality" have either collapsed or survived only by the exercise of the greatest oppression.

There have been and there are many such, and each and everyone of them has forfeited its claim to moral authority and the allegiance of its citizens—the ancient regime in France, the Tsarist regime, Chiang Kai-Shek's government and the British rule in India.

In condemning South Africa's failure to accord just and equal rights—or at least the possibility of such rights in the foreseeable future—we in no way excuse or condone present or past oppression on either side of the Iron Curtain.

There may have been other societies in which poverty, bad housing, racial separation and illiberalism have prevailed but they all succumbed when their members recognised that the claim of man to equality of status as human beings had hope of being recognised. It is because the non-European has realised this to be true of South African society that he is now groping his way towards the formulation of a revolutionary method.

And it is no good at all arguing that collectively and individually white South Africa gives much to the non-European through welfare bodies, charities and missionaries and that

the non-European should be grateful, respectful and appreciative because the White master has been kind to him.

To argue this and to expect that it is to accept the dual standards underlying white South African thinking—which loses sight of the fact that it is inferior status, the denial of dignity, the implication of a different nature, needs and rights which gulf and hurt the non-European and pervert the Black-White relationship.

No matter how kind the individuals with White skins, no matter how "understanding" the failure of White South Africa, even at its best, to concede that non-Europeans are entitled to claim the same rights as Europeans—the vote, racial security, freedom to move and settle and own property—this failure is at the root of the matter and is the over-riding indecency of the colour bar society, whether it be in South, East, Central Africa or the Southern States of America.

Organised charity and individual kindness can at best palliate in a basically unjust society.

Although I have not seen a copy of it, 'De Kleur Krisis en die Weste' ('The Colour Crisis and the West') by Dr. Ben Marais has, apparently, made a considerable impact in South Africa where it is rare to find a Minister of the Dutch Reformed Church expounding critical views on segregation policies.

Dr. Marais, whilst firmly urging the solution of total separation and the creation of separate states, has some pro-

found things to say about present policies, which, of course, are far less moral even than such total apartheid would be.

"We Whites," he writes, "are a small island in a great sea. Our danger does not consist only in intermixture but also in the fact that, to maintain ourselves we may try in an

unworthy, selfish and un-Christian manner to hold the non-European under and, in our own interest, make permanent his inferior position by depriving him or withholding from him rights to which he is entitled. In the long run this cannot be sustained. A people that does this digs its own grave."

WORLD QUIZ IN APARTHEID

IN preparing his book on apartheid, Dr. Marais set an international colour quiz.

A questionnaire was sent to 20 eminent churchmen and theologians from all over the world, asking them their opinions on the problem of apartheid and the church.

Dr. Marais chose, especially, "strongly-Reformed" churchmen. "These groups stand nearer to than any other section of Protestant Christianity," he said.

Among them were members of the Gereformeerde Kerk of Holland, the Hervormde Kerk, and the Obseant Reformed Church of the United States.

And they voted solidly against apartheid.

This was a specimen question, with four answers.

Q: Do you believe that the Bible gives justification or leaves scope for a policy of enforced racial segregation within the Christian Church?

Dr. G. Driltenburg (Wurth [Netherlands]): Never moral.

Professor Karl Barth (Basle): No.

Professor Emil Brunner (Zurich): Of course not.

Professor Dr. Franz J. Leenhardt (Geneva): No.

Dr. J. H. Savinok (Amsterdam): No. I don't believe that

Dr. B. Derkshof (Dordrecht): No. That is a sin. Gal 3: 28.

Professor Wilhelm Vischer (Montpellier): No.

Professor Derkshof v.d. Brankel (Utrecht): The Bible gives a clear judgment against racial segregation.

Professor N. Dahl (Oslo): No.

Professor Samuel Zwemer (Princeton): No.

Dr. Karl Hartenstein (Germany): My answer is a clear no.

Professor Barth, the most famous theologian in Europe, answered authoritatively "No!" to every question about apartheid. In one suggestion he replied "No! Nazi-theology!"

Professor Brunner said in one place: "All the attempts of some churches to give scriptural foundation for a factual race discrimination are sheer hypocrisy. They know quite well that it is a mere camouflage of quite other motives and reasons."—The Star.

WANTED

A qualified Teacher to teach Urdu and Arabic.

Islamia Madrasah Society, P.O. Box 51, Sanganer.

GOLDEN WEDDING CELEBRATION



The picture taken at the Golden Wedding celebration on Saturday, January 17, of Mr. and Mrs. B. Purmasir of Durban, shows some of the large number of guests invited.

BRITISH COMMENTS ON PROFESSOR HAARHOFF'S SPEECH

ACCORDING to 'Pace News' last year's Hayes Memorial Lecture (intended "to promote a better and wider understanding of the international obligations of Christian peoples") was "a dreadful portent." The guest lecturer was Professor T. J. Haarhoff, head of the Classics Department of the University of the Witwatersrand. This is what 'Pace News,' the pacifist weekly, says of it:

It was perhaps a pity that a Professor of Classics should have been selected for the purpose, for while Professor Haarhoff's address was generously studded with (coloured) ornamentation (even the limerick on the young lady of Riga was presented in Latin) this was no very satisfying substitute for the illumination we might have hoped for on racial issues.

We do not think it unjust to say that Professor Haarhoff regards the racial issue as between the Afrikaans-speaking and the English-speaking sections of the South African community as of primary importance, in any case he gave this matter the best place in his lecture.

He gave no indication that there was any realisation among White South Africans of the character of the outrage towards the sense of human equality manifesting itself throughout the African continent that would make for true partnership in the mixed communities instead of the pseudo-partnership we so often hear vaguely expounded, and which is so obviously a euphemism for keeping things as nearly as possible as they are at present.

His single mention of the movement of non-violent resistance against the re-called laws of racial discrimination, that had so far resulted in 7,500 court sentences for black people, was a reference to a comment of the President-General of the South National Congress who had said that "the Bantu chiefs of Natal, more than 200, had warned their people against the passive resistance movement on the ground that the Indians were using the Bantu people as a political pawn." The Professor did not say whether in his view the passive resistance movement has no more significance than this, and surely in a lecture under this title this has some importance.

The immediate practical proposals he had to offer were that

there should be a limited number of Parliament working in conjunction with the European members who now represent them, one Indian member working with a sympathetic European, and one of two "coloured" members.

We have devoted some space to the character of this lecture, because we take it for granted that the Professor Haarhoff, who is attached to the Witwatersrand University, represents the best of white South African opinion, and that being so one can only regard with the profoundest pessimism the prospects in South Africa during the next decade.

Death Of Mr. Hajen Amood Jeewa

The death occurred on Wednesday the 27th inst., at Bombay, of Hajen Ebrahim Amood Jeewa, proprietor of the Union Printing Works, Durban, at the age of 58, through a sudden attack of apoplexy (pressure of blood to the brain.) The late Mr. Jeewa was the Proprietor-Editor of the journal 'Indian Views' from 1919 to 1934. He proceeded to India during the year 1941 for the exclusive purpose of educating his children and grandchildren. His 3 sons are all studying for the M.B.B.S. degree and his daughter is preparing for the M.A.B.T. exam. in Bombay and another daughter is in the 2nd year of M.B.B.S. at the Calcutta Medical College. The late Mr. Jeewa leaves a widow, 2 brothers, 7 sons, 3 daughters and a large family and a circle of friends to mourn their irreparable loss.

Cuticura



After the evening bath, a refreshing all-over coating with fragrant Cuticura Talcum Powder will ensure sound sleep for a happy and contented baby free from all chafing and irritation.

ABSORBENT AND COOLING



**SAVE MONEY
ON
FURNITURE**

**SPECIAL WHOLESALE DEPARTMENT
TO CATER FOR STOREKEEPERS**

*Write for Price Lists and Illustrations
of FACTORY MADE FURNITURE*

Bedroom, Diningroom and Lounge Suites,
Kitchen Furniture, Occasional Furniture and
Office Furniture.

You can also send Customers to our Showrooms
to be served on your behalf—or sell to them
from our Catalogue which we can supply
on application.

SIMPLEX

FURNITURE FACTORY (Pty.) Ltd.,

Phone 20508. — Tel. Add.: "SIMPLEXFUR"

64 Alice Street, DURBAN.

INDIAN FILM STAR ALBUM

A set of four to be issued quarterly. Unique... because for the first time in the history of film star albums actual camera photographs are included in the album with biographical sketches of each star on the thin covering paper and superior album type retine binding.



**A UNIQUE OPPORTUNITY FOR A UNIQUE OFFER
A THING OF BEAUTY...AN IDEAL GIFT**

ORDER TO-DAY

Price per issue: Nine Shillings
" " set: Thirtytwo shillings

Enterprisers Corporation

P.O. Box 3024. — Bombay-3 (India)

TRADE ENQUIRIES WELCOMED

REMEMBER:—It's Enterprisers Corporation Product.
A guarantee of Fine quality and finer WORKMANSHIP.

Polishing with* **SUNBEAM** is so easy!

Sunbeam—a boon to all housewives—makes it so easy to keep the floors and furniture bright and attractive!

Effortlessly a little Sunbeam is spread over a large area to give that pleasing shine which lasts for days and days.

Sunbeam makes your home look clean and inviting!

**FOR BRIGHTER FLOORS
AND LIGHTER WORK**

Always ask for

SUNBEAM **POLISH**

Shines...

and shines...

...and shines



BOOKS FOR SALE

THE GITA ACCORDING TO GANDHI		
—Mahadev Desai	12	6
GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	6	0
WOMEN AND SOCIAL INJUSTICE—M. K. Gandhi	10	0
PILGRIMAGE FOR PEACE—Pyarelal	12	6
STRAY GLIMPSES OF BAPU—Raka Kalelkar	5	0
SELECTIONS FROM GANDHI—Nisar Kameer Soes	10	0
FOR PACIFISTS—M. K. Gandhi	3	0
CLEANINGS—Mira	1	6
GANDHIAN ETHICS—Benoy Gopal Ray	2	0
BAPU—Marry F. Barr	1	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS PARSES	7	6
THE EPIO FAST—Pyarelal	2	6
CHAITANYA TO VIVEKANANDA	8	3
FOOD SHORTAGE—Gandhi	4	0
STORY OF SATYAGRAH—Major B. D. Bhat, (I.M.S.)	16	0
THE U.S.C. AND INDIA—A. N. Agarwala	5	6
SEVEN MONTHS WITH GANDHI—Kriandras	12	6
STORY OF THE BIBLE—S. K. George	2	0
RUSKIN—UNTO THIS LAST—M. K. Gandhi	1	6
DELHI DIARY—Gandhi	10	6
A RIGHTEOUS STRUGGLE—Mahadev Desai	4	6
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Dhawan	17	6

Obtainable from:

"INDIAN OPINION,"

P. Bag, Phoenix, Natal

BOOKS FOR SALE

INDIAN JUDGES (Biographies and critical sketches with portraits)	2	6
AMBIENT AMERICANS WHOM INDIA SHOULD KNOW—James T. Sunderland	7	6
THE BHAGAVAT GITA—The Lord's Song—(An English Translation)—Annie Besant	1	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE?—Dr. V. K. R. V. Rao	8	0
OUR INDIA (Children's stories by various writers, illustrated)—Miboo Misani	2	6
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao	2	8
SHAW—WELLS—KEYNES ON STALIN—WELLS TALK (Verbatim Record)	3	6
GOLDEN NUMBER OF "INDIAN OPINION", 1911 (Source of the Passive Resistance Movement in S.A., 1906-1914)	1	0
THE DELIVERANCE (A picture of the pulsating life of the joint family)	4	6
PUBLIC FINANCE AND OUR POVERTY—J. C. Kumarappa	3	6
THE LIFE OF RAMAKRISHNA—An exhaustive account of the Master's wonderful life—Romana Roland	15	0
INDIAN STATES PROBLEM (Gandhi's Writings and Utterances)—M. K. Gandhi	10	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah	15	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	16	0
SOVIET ATTITUDE TOWARDS CHINA Facts And Facts—Stanley Powell	8	0
AMONG THE GREAT (Conversation with Romana Roland, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Aurobindo)—D. K. Kumar Roy	15	0
TWO HISTORICAL TRIALS IN RED FORT An account of the trial of the Officers of the I.N.A	14	0
WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyam	2	6
GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	6
INDIAN SCIENTISTS (Biographical Sketches. An account of their researches, discoveries and inventions)	7	6
GANDHI'S CORRESPONDENCE WITH THE GOVERNMENT (1922-44)—M. K. Gandhi	5	2
THE STORY OF MY EXPERIMENTS WITH TRUTH—M. K. Gandhi	15	0
CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	3	0
INDIAN CHRISTIANS (Biographical and critical sketches of poets, publicists of the Church)	7	0
PRACTICE AND PRECEPTS OF JESUS—J. C. Kumarappa	3	6

Obtainable from:

"Indian Opinion,"

P. Bag, Phoenix, Natal.

Phone: 29121/3 (Switchboard)

24179 (Manager)

P.O. Box 2197

Cable & Tel. Add:

"PROSPERITY" (AN Branches)

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Mince, Mince Products, Wheat, Wheaten Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, 'Durban.

also at

JOHANNESBURG

BENONI

Phones: 34-3554/5

Benoni Coal Site

P.O. Box 200, Fordsburg,

Phone 54-1813,

81, Crown Road,

Rangeview Coal Sites—54-2205

Fordsburg, Johannesburg.

P.O. Box 392, Benoni.

Proprietors:

C. L. Patel, D. K. Patel
V. D. Patel, H. J. Patel
R. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.

Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representative,

H. L. Hompes & Co.,
(Pty.) Ltd.

Durban, P.O. Box 1301.

Johannesburg, P.O. Box 3480.

Capetown, P.O. Box 824.



Full range of men's and
boys' khaki shirts and
clothing.

For khaki
gear,
Dentons.

DENTON
SHORTS AND SLACKS
IN MASHONALAND

TRADE ENQUIRIES

UNION OF S. AFRICA
DENTON TRADING CO.

JOHANNESBURG

P.O. Box 3541

N. RHODESIA

FEIGENBAUM BROS.

P.O. Box 354

BULAWAYO

BRITISH EAST AFRICA

VAN BRUSSEL & CO. (E.A.) LTD.

NAROOM

Phone 4010

Trade Enquiries

CONGO BELGE

H. J. HYMAN

P.O. Box 157

ELIZABETHVILLE

MASHONALAND AND P.E.A.

W. F. NEUMAN

P.O. Box 1491

Phone 2-1219/2-1921

SAUSBURY

BULAWAYO CLOTHING FACTORY LTD.

Phone 2410, Bulawayo, P.O. Box 427, Southern Rhodesia.

1953

SOUTH AFRICAN DIARIES

		Size	Price	Postage
No. 85.	3 days to page	8" x 5"	4/9	5d.
No. 851	1 day to page	8" x 5"	7/6	8d.
No. 138	3 days to page	13" x 8"	9/-	1/-
No. 1381	1 day to page	13" x 8"	16/3	1/6

Immediate Delivery — Order Early
to avoid disappointment.

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

76 Victoria Street, Durban.

IF IT'S PRINTING

Consult—

UNIVERSAL PRINTING WORKS

Commercial Printers

Calendar Specialists

7 Bond Street, Durban,

Phone 25295

P.O. Box 1327

No. 6—Vol.—L.I

FRIDAY,
6TH FEBRUARY, 1953

Registered at the G.P.O. as a Newspaper

Price 6d.

INDIAN

OPINION

Founded by Mahatma Gandhi in 1903

IRON CURTAINS

Earth's multitudes are sundered.

Each half is afraid of the other and of the lethal steel that may shatter a double curtain. One that separates peoples, and another that holds off atomic annihilation.

On one side, from brewing vats of potent dogma, bitter fumes arise and swirl in provocative snarls while from the other come evil odours of fierce apprehension and wrath.

In vain we seek the unsullied air of a 'fraternity where minds can speak without fear, distorted suspicion and propagated enmity

What can raise or demolish the curtain?

What can open pathways of peace, signposted with respect and goodwill?

What can remove the infectious poison?

Maybe we need first to appreciate how every iron curtain comes from an ancient foundry that fashions many intimidating protections

Was not "Apartheid" made therein and all its variations, impacted with colour-bars, and wrought by dwarfs obsessed with gross prejudice—foolish little craftsmen who worship a god clad only in pink and never tawny

Was not also made therein all racial arrogance and national enmity?—the severed blindness that saw no affinity of mood between 'Rule Britannia and 'Deutschland uber Alles' and operated the cynical paradox of seeking to rearm disarmed aggressors!

Were not therein made the arrogant devices that have sheltered wealth and class-privilege?

Ah, but therein also are manufactured the weapons and armour of all vanity and pride, the harsh instruments of intolerance of creative thought and the missiles of human hatred.

Surely no demolition of vast curtained blasphemy can succeed unless we become more apt in the crafts needing a richer courage, a more perceptive eye, winged devotion, a faithful stability of spirit and a more sensitive appraisal of the whole Man.

Surely we pursue our massive task effectually only if, dissolving the fear that mental divergence must issue in hostile severance, we remove the mental screen between your heart and mine.

How can we bring Earth's kindred into fellowship unless knowledge be endued with elements drawn from a precious liberated personal communion that can penetrate beyond implacable wills?

—R. W. Sorensen.

"By thine own soul's law
learn to live
And if men thwart thee
take no heed
And if men hate thee
have no care
Sing thou thy song and
do thy deed,
Hope thou thy hope and
pray thy prayer."

—
"Master of human destinies
am I
Fame, love and fortune
on my footsteps wait
Cities and fields I walk,
I penetrate
Deserts and seas remote,
and passing by,
Hovel and mart and
palace—soon or late
I knock unbidden, once
at every gate!
If sleeping, wake—if
feasting, rise before
I turn away. It is the
hour of fate.
And they who follow me
reach every state,
Mortals desire, and
conquer every foe
Save death, but those who
doubt or hesitate,
Condemned to failure,
penury and woe,
Seek me in vain and
uselessly implore—
I answer not, and I
return no more"
—Ingalls.

INDIAN OPINION

FRIDAY 6TH FEBRUARY, 1953

Catastrophe To Be Preferred?

THE current issue of the 'Forum' contains an article by an advocate of apartheid which deserves to be pondered over by every South African. Mr. P. J. Cillie, an editor of 'Die Burger,' the Capetown Afrikaans organ of the Government, starts by saying that "... our colour problem is in reality mainly a problem of nationality, in essence quite analogous to that of countries like India, Palestine and Ireland ... Ever since Union they (most White people) have increasingly felt that White South Africa constitutes or should constitute a separate and distinctive nation ... To maintain that, economic forces having made nonsense of previous attempts at the territorial separation of races, we must now accept the inevitable by including the Black majority in our blueprint for the future South African nation, seems to be an example of the fallacy of regarding economic facts as somehow more important and powerful than the forces of nationality. The dynamic of nationality will not be denied; and if a greater measure of territorial apartheid should prove to be impossible by orderly and planned processes, 'nationality' will probably in the end resort to the catastrophic methods it employed in those partitioned countries (Palestine and India) referred to above."

Two things will immediately strike the reader in

Mr. Cillie's case: His dogmatic approach to the myth of nationality and his thinly disguised hostility to reason as the final arbiter in the relations between Black and White in this country.

The chief value of this statement of Malanite intentions, however, is that it makes clearer the true aims of Afrikaner Nationalism and reflects in clearer light the evils against which the men of colour, in common with White democrats, have to fight.

"The 'dynamic of nationality' is a myth defied by the Nazis. Those who accept it regard themselves as being threatened by those among whom they live. Although, they are very loud in professing allegiance to the Christian faith, they never realise that as soon as the 'dynamic of nationality' becomes the 'Be-All and-End-All' in life, Truth, Justice and Christian Love go by the board. In their place remain crude self-interest and an uncompromising rejection of the Golden Rule.

Mr. Cillie rejects with scorn the idea of a nation made up of Black and White people. The fact that the Blacks are in the majority is only an incidental fear. Nationality is the deciding factor. And because it is, those who belong to a different nationality group cannot be reasoned with; are not people with whom to share a common citizenship. They are people always to be kept apart,

If this cannot be done by orderly and planned processes, civil war communal murders, the forceful removal of people from their homes (for these things happened where the 'dynamic of nationality' won) are prospects which Mr. Cillie invites us to look to with equanimity.

In all this, of course, what he really succeeds in doing is to state, in effect, that the bridge between those Whitemen who think as he does and the non Whites is ultimately unbridgeable. In the end efforts to bridge it might produce catastrophic results. This explains why the Government has come along with the Public Safety Bill. If the non-Europeans can, by peaceful organisation and orderly demonstrations, create situations where they can place themselves in the position of negotiating on terms of equality with the Whiteman, the votaries of the "nationality dynamic" will not hesitate to resort to extreme measures to silence all demands for reform.

We know Mr. Cillie does not speak for the majority of the White people when he postulates that the bridge between them and the non-Whites is ultimately unbridgeable. Very many of them might not be liberals. That we concede. But very many of them want a stable society—something they would not get if the 'dynamic of nationality' held its way all along the line.

But the greatest danger in Mr. Cillie's catastrophe-talk is that it hardens non-European opinion and creates a black dynamic of nationality. When dynamics of nationality clash, they usually leave behind them a trail of destruction which at best can only be a monument to human stupidity.

Rheinallt Jones

MEN of goodwill in all the racial camps received with grief the news of the death, after a long illness, of Mr. J. D. Rheinallt Jones.

For many years he was very closely associated with the South African Institute of Race Relations, which he founded and whose president he was when he died. He could be called a champion of the rights of the man of colour. But in being that, he was a champion of the old school. He recognised the evils in our social system. Throughout his long public life he believed that the group he led—a few Africans, Europeans, Indians and a handful of Coloureds—could, through discussion, research, bulletins, deputations and memoranda, build an effective bridge between the White and the non-White races.

As a means for building closer personal friendships between the select few, his methods probably worked. But tried against the national canvas, they brought the word "liberal" into disrepute.

Liberalism's failure to be an effective bridge brought into being African Nationalism; a new force now trying to bring the African to the position where he can negotiate with the Whiteman on terms of equality. As things stand to-day, the liberalism for which Rheinallt Jones stood is definitely on the way out. But the greatest thing is that from the ruins of the old, a new liberalism is arising which holds within itself the promise of building a true and durable bridge between White and non-White men of goodwill. This in itself, is a magnificent tribute to the vision of Rheinallt Jones. For, when the history of the times comes to be written, men will say of him that he held the torch—albeit falteringly—aglow and kept alive the faith. Therein lay the man's greatness.

NOTES

Tragedy in Britain, Belgium
And Holland

DEATH and destruction came to Britain and Europe during the week end when gales lashed the North Sea into a fury which engulfed people and property in one of the worst natural disasters of the past 100 years. Men, women, children and animals were drowned or battered to death. Hundreds are believed to be dead and thousands rendered homeless. The sympathy of the world will go out to Britain, the Netherlands and Belgium in this grievous disaster. To those who are suffering and to those who are mourning the loss of their dear and dear ones, go prayers and heartfelt compassion of every man and woman of goodwill.

Malan's Government Dislikes
Christian Action Activities

A fund to assist the families and dependents of civil disobedience resisters in South Africa, who have been imprisoned for resisting the apartheid laws, was launched publicly at a meeting in Central Hall, Westminster, London, recently. Over a week ago Canon L. J. Collins, Chancellor of St. Paul's Cathedral and Chairman of Christian Action, said that £1,400 had been collected for the fund, principally as the result of a private appeal through the post to members of Christian Action. Mr. James Griffiths, the former Colonial Secretary, and the Rev. Michael Scott were among those who spoke in support of the fund. The serious view which the Union Government is taking of Mr. Griffiths' association with the work of Christian Action to raising funds for the dependents of the unjust law resisters in South Africa, is reflected in letters which the Union High Commissioner, Dr. Greyer, has written to Mr. Attlee in this connection.

Don't Exaggerate Differences
—Steyn

The question of relationships between Europeans and non-Europeans had changed more in the last 10 years than in the previous century—not only in South Africa, but throughout the world—and the new conditions which had been created had to be dealt with in a new way, said Dr. Colin Steyn, M.P., at a United Party meeting in Capetown recently. With our small white population in the southern tip of this continent,

we must act with wisdom and understanding if we are to survive," Dr. Steyn said. "We must look for points of contact. We must not exaggerate our differences and prejudices. Having a heterogeneous population, it is only by co-operation, among all sections that we will have any success. The Africa and the South Africa of yesterday will never return—we must deal with the new conditions in a new way."

Institute Calls For Racial
Conferences

The findings Committee of the South African Institute of Race Relations recently made the following recommendations on the Union's racial tensions:—(1) The 23rd annual meeting of the Institute's Council:—1. That Council approves the Statement of the fundamental beliefs and attitudes of the Institute of Race Relations as contained in the pamphlet "Go forward in faith."

2. That it is urgently necessary to re-establish contact between all the population groups in our country.

3. That, therefore, a Conference or series of Conferences of responsible individuals drawn from the various population groups should be organised with as little delay as possible.

4. That Council instruct the incoming Executive Committee of the Institute to arrange for such Conference or Conferences, and to decide both on the time and place for these Conferences, and on the programmes of discussion.

5. Council recommends to the incoming Executive Committee that arrangements be made for the publication of Mr. Quintus Whyte's assessment of the situation which led to the publication of "Go forward in faith."

Death Of Rhelmalt Jones

Mr. J. D. Rhelmalt Jones, president of the South African Institute of Race Relations and adviser on Native affairs to the Anglo-American Corporation of South Africa, died in Johannesburg. He was 68. For five years—from 1937 to 1942—Mr. Rhelmalt Jones sat in the Senate as elected representative of the Natives for the Transvaal and Orange Free State. Soon after he retired from the Senate, he became Director of the South African Institute of Race Relations. Throughout his public life he was actively engaged in

social and welfare work, both among the Native and the European communities and was a recognised authority on race relations, juvenile employment, education and technical training. As a speaker and writer he made considerable contributions in all these spheres. He was born in North Wales in 1884, and

came to South Africa in 1905. Mr. Rhelmalt Jones had been seriously ill since the middle of December from a suspected tropical infection. He visited Portuguese and British territories in East Africa, the Sudan, Europe and the United Kingdom and Central Africa towards the end of last year.

PATRICK DUNCAN, MANILAL GANDHI
AND OTHER RESISTERS SENTENCED

THE trial of eight participants in the defiance campaign in Germiston on December 8, concluded on Wednesday morning, February 4, when all were convicted of a charge of behaving in a manner calculated to cause Natives to resist and contravene a law, or to prevail upon them to resist and contravene a law, or to prevail upon them to obstruct the administration of any law by leading a procession or group of Natives into the Germiston location.

Mr. Patrick Duncan, son of the first Governor-General of South Africa, was fined £100 or 100 days' imprisonment with compulsory labour, and Mr. Manilal Gandhi, son of Mahatma Gandhi and editor of 'Indian Opinion' was fined £50 or 50 days.

Du Tint, Troup, Stamelman and Cohen were each fined £50 or 50 days, half suspended for three years on condition that they do not commit a similar offence during the period of suspension.

Holt and Shall were each fined £20 or 20 days, similarly suspended for three years.

Bail was fixed pending an appeal.

In finding the accused guilty, the Magistrate said that it was obvious Mr. Duncan was a very well educated and very intelligent type of person, and one who held a responsible position. It was also obvious that the others were well educated and intelligent types.

Mr. Duncan had left the Colonial Service to take part in the political sphere, and he came to Johannesburg on December 4 to participate in the defiance campaign.

Mr. Duncan had told the Court that he intended to enter the location in defiance of the permit regulations and that he had no permit to do so.

The accused must have known that their action of entering the location would cause a crowd of Natives to collect whether out of

curiosity or otherwise, and that as soon as they entered the location the crowd would follow them.

They behaved in a manner and did acts calculated to cause Natives to resist and contravene the law.

CHANGE OF NAME

In response to our request to our readers for proposals to change the name of 'Indian Opinion,' we have now received the following names: 'Liberal Opinion,' 'The Statesman,' 'New Outlook,' 'Africa Dawn,' 'Times Of Africa,' 'Equality,' 'Candid Opinion' and 'Justice.' Readers are requested to kindly send further suggestions.

Manager 'Indian Opinion.'

NEW BOOKS

- A Nation Builder At Work
—By Pyarelal 1/6
 - Why Prohibition
—By Komarappa 1/-
 - Satyagraha In S.A.
—By M. K. Gandhi 12/6
 - Autobiography Of Mahatma Gandhi 18/-
 - Bapoo's Letters To Ashram Sisters
—By Kaka Kalelkar 2/6
 - Which Way Lies Hope
—By B. B. Gregg 2/-
 - Gandhi And Marx
—By K. G. Narayana 2/6
 - A Righteous Struggle
—By Mahadev Desai 3/6
 - Economy Of Permanence
—By Komarappa 3/-
 - The Wit And Wisdom Of Gandhi
—By Homer A. Jack 22/-
 - A Gandhi Anthology
—By V. G. Desai 5/-
 - The Story Of The Bible
—By S. K. George 6/-
- Obtainable from:
'INDIAN OPINION'
P.O. Bag, Phoenix, Natal

The
New India Assurance
Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950
31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	
Marine Premium	56,04,844	exceeds	54,34,00,000
Miscellaneous Premium	35,84,960	Assets exceed	15,36,00,000
Life Premium	2,00,79,302	Total claims paid over	17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The
New India Assurance Company Limited

Cable & Telegraphic
 Address:
 "RUSTOMJEE" or
 "NIASSURANCE"

RUSTOMJEE (PTY) LTD.
 Directors: Sornbyee Rustomjee
 Rustom Jalbhoy Rustomjee
 Principal Controlling Officers in the Union of South Africa
 Phone Nos: 25845, 29807 & 28511—P.O. Box 1610.
 74 Victoria Street, DURBAN, NATAL.

**EXPERIENCED,
 RELIABLE
 AGENTS
 MAY APPLY**

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
 FACTORY**

**Direct Importers and
 Wholesale Merchants**

Clothing Manufacturers

Proprietor RAMBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
 Enamelware, Stationery, Drapery,
 Crockery, & Wool.

Telegrams
 "META" Brokenhill.

Phone 298.
 P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

**Wholesale Merchants
 and
 Clothing Manufacturers**

**We specialise in
 Manufacturing
 OVERALL
 AND
 BOILER SUITS**

Supplied To Trades Only

LIBERAL PERSPECTIVE

SMUTS BY HIS SON

By C. W. M. GELL

MR. SMUTS' life of his father (Casell, 25/-) does not pretend to be the official biography. It is a personal eulogy. It tells us a good deal about General Smuts' personality and the impression he created among those nearest and dearest to him. It also quotes extensively from some of his speeches which will not be readily available elsewhere for some years. As General Smuts was by any standard a great man whose vision and abilities left their mark on our country, our Commonwealth and our world, this must be a valuable book.

It is nevertheless a bad book. This is not because of its uncritical adulation nor because of the comparisons between General Smuts and some of his contemporaries which (notably in the case of Hofmeyr on p. 384) seem to transgress the bounds of good taste. These all relate to the subject of the book and may be allowed to such an author of such a book so soon after his father's death.

It is a bad book principally because of what Mr. Smuts has added to it on his own account. Perhaps it is unfair to be so critical of one who disclaims any qualifications as a journalist, historian or politician. But South Africans notoriously lack a critical historical perspective and all too easily therefore accept statements served up to them in black and white. And since this book about so focal a figure abounds in facts and inaccurate historical asides by the author, there is a real danger that it will help to perpetuate some of the myths which feed the vanity and conceit of a White population preponderantly apathetic about its political and social responsibilities.

Where Mr. Smuts comments on world affairs, his views are often absurdly naive or definitely mistaken. No one except a South African—possibly no one except an Afrikaner—seriously believes that the repercussions of the Anglo-Boer War "still reverberate around the world." (p. 27) The complicity of Joseph Chamberlain in the Jameson Raid has long been a vexed question. But who has ever before and on what evidence involved the British Prime Minister, Lord Rosebery? (p. 35) To suggest (p. 90) that the outcry against the importation of Chinese labour for the Reef gold mines decided the British decision of 1905 is to lose all sense of proportion. And surely the London Land Bank Loan of £3 million to the Transvaal Gov-

ernment (p. 103) was not the result of the gift of the Cullinan diamond to the King?

There is no point in prolonging the list of improbable or inaccurate historical references. No one is likely to treat Mr. Smuts' book as a reliable guide to world affairs. His opinions on such matters are, therefore, curious but unimportant, though one is surprised that the publishers have not corrected a few of them.

The case is rather different, however, with respect to South African history and the chances of people being misled on issues which are still alive today are much greater. I think it is important, therefore, that the unreliability of Mr. Smuts' opinions on his own country's history should be widely known. I shall hope in a later article to have the opportunity of commenting on a number of other topics from this book. In this article I will confine myself to Mr. Smuts' remarks about Indians and Asia, in order to expose the limitations of his historical method.

The Indians had, for example, on p. 41 with Natal importing "6,000 low-caste Hindus Indians." This is only a minor inaccuracy, as about 10 per cent. of these early immigrants were Brahmans or Rajputs. In some of the later batches as many as 21 per cent were Brahmans, 11 per cent Kshatriyas or Vaisyas, and only some 35 per cent Sudras or out-castes. Certainly over the whole period of immigration the lower castes considerably outnumbered the higher, as they do in the population of India or indeed (speaking of classes) of any other country at all.

The next misrepresentation is far more serious. Mr. Smuts writes: "The Indians bred prolifically and at the turn of the century presented a formidable problem. The people of Natal instead of raising a clamour to get the coolies repatriated, merely crossed their arms in resignation." (p. 94) On p. 101 he writes: "The Indian people were breeding like rabbits and the country was fast becoming swamped by them." And on p. 106: "The 6,000 Indians originally imported had by 1910 multiplied to 250,000."

Any unsuspecting reader would surely suppose from these statements that the total immigration was 6,000 and that natural increase was the cause of the growth of the Indian population in the Union. But in fact, 100,000 Indian immigrants

was (with brief interruptions) continuous from 1860 to 1911 and constituted by far the greater part of the expansion of the Natal Indian population, which rose from 6,000 in 1871 to 21,000 in 1880, to 11,000 in 1891, to 101,000 in 1901 and to 132,000 in 1911. No natural increase could produce these results, especially since, if the Indians were breeding like rabbits, they were also (particularly their infants) dying like flies. There was also a high adverse mortality rate throughout the period: 166 Indian males to every 100 females in 1891, 167 in 1904 and 156 in 1911. The total indentured immigration for the period 1860 to 1911 was something over 142,000 Indians. Free Indian immigration was about 50,000.

Secondly, and even more serious than Mr. Smuts' mistaken fertility inferences, the picture of the patient, long-suffering Europeans of Natal is quite untrue to the facts. By an overwhelming majority they and their government voted for Indian coolies in order to provide themselves with reliable labour for their plantations. Britain and Boer, from the tropical coast and the highlands inland, they had put their names down for Indian labourers for agricultural and domestic purposes. Nor was it ever open to them to raise an effective clamour for repatriation, because the Indian Government only sanctioned indentured emigration from India on terms (embodied in Natal Law 11 of 1850, sections 6, 9 and 28) which permitted the coolies to become free men on the expiry of their five years' contract and offered them a grant of Crown land in lieu of their free passage home, if they preferred. That is to say, the Europeans of Natal freely chose to import Indians on terms which encouraged them eventually to settle as free men and, despite a growing volume of protest from some quarters which certainly does not read like the evidence here, in response to their own very considerable profits continued in favour the importing of Indians on these terms until 1911.

On p. 101 Mr. Smuts makes two more points which demand attention. He says that the disfranchisement of the Natal Indians in 1896 was a measure of self-protection to ensure the security of the White. Whether the then population of 10,000 Europeans, 100,000 Indians and 107,000 Africans constituted a "White" or a "coloured" matter, not improved by the continued importation of Indians. But he does not say that 100,000 Indians were free and could theoretically qualify for the vote, and the actual voters' roll contained the

names of 9,309 Europeans and 151 Indians.

Secondly, the £3 poll tax which Mr. Smuts thinks was imposed to "deter Indians from coming to South Africa" was in fact intended to deter Indians who had completed their term of indenture from settling here as free men. The original proposal was for a £25 tax which was punitive by the standards of those days. But the Indian Government, which could have cut off the supply of indentured immigrants, had this reduced to £3. The whole history of Natal and the Indian immigration is of a struggle between the profits to be obtained from the use of cheap indentured labour and the anxieties caused by the growing freed Indian community. Profits won every time. No doubt the colonists would have liked to import coolies, subject to their immediate repatriation on the expiry of their contracts. But it was the Indian Government which laid down the terms which Natal had to accept or go without coolies. Having chosen to accept both the terms and the coolies, it could not "clamour for repatriation" without abrogating its historical obligations which are still binding today. And disfranchisement was then, as it is today, an attempt to perpetuate White political monopoly while continuing to reap the profits of multi-racial economy. I do not think that any unsuspecting reader of Mr. Smuts' remarks: "In 1911 further immigration of Indians into the country was prohibited" (p. 106) would guess either from his words or their context that this was a decision of the Government of India because of the unsatisfactory treatment of Indians in the Union and that it was energetically but unsuccessfully opposed by Natal and the Union Government. Thus, it was India and South Africa which brought coolie immigration to a close.

Both General Smuts and Gandhi were too big to consider whether during their political career of 1907-13 one "got the better of the other." (p. 106) The historical conclusion must be that Smuts made no concession on major matters, though he did hope that closing Indian immigration entirely would free Europeans from the fear which inspired their illiberal policies. That hope was disappointed. The concessions which Gandhi's first campaign of satyagraha won were worth more to sensitive feelings and racial pride than to material value, except for the repeal of the £3 tax.

Mr. Smuts regards the Durban riots of 1949 as "no reflection on the White man..." (but) an indication of the danger of the nature of their exploitation by unscrupulous Indian merchants.

(p.519) Echoes of this line of reasoning appeared earlier on pp. 94 and 106. Now, since the bulk of African shopping in Natal (and Durban in particular) is done with Indian stores and since merchants of all races include some avowed persons, no prudent person would deny that some Africans may have had legitimate grievances against some Indians. But some, at least, of this resentment should have been directed rather against the general rise of prices than the personal avarice of individual merchants. And Europeans bear a share of the responsibility for what happened, for (a) the anti-Indian speeches made during the 1948 election campaign, (b) their frequently declared antipathy to Indians (there were some depraved Europeans who actually cheered the African voters on) which encouraged the Africans to think the Indians could be attacked with impunity, and (c) the apathy of the electorate (virtually all Europeans) in the face of non-European frustration, squabbling, homelessness, ill health, lack of education etc.—to say nothing of the offensive against non-European rights which has intensified in the last four years but origi-

nated much earlier. It is an inevitable corollary of confining political power to one race group that that race group is then responsible for almost everything that happens.

By that strange inversion which even General Smuts for all his breadth of vision could never quite overcome in regard to coloured peoples (e.g. his comments on the independence of India and Indonesia), Mr. Smuts considers that our situation in South Africa is "often complicated by the fact that the problems of India and Empire are often projected onto our domestic area." (p.104) There is some truth in this but much more in the proposition that the Union's racial policies are an abiding source of embarrassment to the rest of the Commonwealth.

Mr. Smuts's book contains so much that is valuable that I do urge him to consider whether for future editions he should not most carefully revise all his own historical comments. The few here criticised show a serious defect in his book which is consistently repeating itself throughout his pages and which could be eliminated without in any way detracting from his main purpose.

the crusades he preached to them when in reality they believed only in him.

R J was in the thick of every controversy over Native policy in the last 25 years. Always he tried to prevent racial discrimination and, when he failed, to modify its evil effects. To his great credit, he long recognized the crucial importance of the African National Congress, repeatedly endeavoured to encourage its growth, and, in the very end of his life, held that his

successful organization would be a vital factor in bringing about political change.

It is hard to recall any European who has been more zealous in the pursuit of social justice and of racial freedom and in whom there glowed a more equitable fire.

We who must face the future, inherit from this pioneer a legacy of good works inspired by firm faith. We shall honour his memory best by building well on the solid foundations he laid.

ALAN PATON ON DEFIANCE

AN article by Alan Paton, author of "Cry the Beloved Country," in the "Church of England Newspaper" (October 17, 52) described the attitude of some White South Africans to the Defiance Campaign. "While White Liberals and Christians, being of their time and place, find it impossible to support actively the campaign, they find it equally impossible to condemn it. In their hearts they hope it will succeed in bringing about opportunities for a richer and fuller life for all people, but they would choose to see such opportunities given honourably rather than under duress. The British Christians see the issues very simply and clearly. They know that South Africa is in position A, where as it ought to be in position B; therefore it must move from A to B at once as a matter of simple morality. Now the White South African Christian will no doubt agree that South Africa ought to be in position B, but if he wishes to go there immediately, he knows that he will have to go there by himself. That is precisely what Michael Scott did."

Now an ordinary White South African Christian does not like going places by himself;

if he does, he may have to sacrifice career, possessions, security, family, in fact the whole order of his life. He hesitates moreover to make common cause with non-White people against White people, nothing in his life and education has prepared him for such a step.

"Many White Christians will speak boldly, but cannot go so far as to identify themselves with the Black men's cause. It is because White South African Christians are more cowardly or more hypocritical? It is because they are more cowardly than, say, the German martyrs under Hitler? I do not think so. I think it is because they are not yet in the same position as the German martyrs. It is no use for anybody to tell me, or for us to tell ourselves, that we soon will be. The truth is that our Government is of its own kind Christian, and no question has yet been posed to us in any such fatal and final way...

"I do not suggest that British Christians should not criticize us; let them do what they think is right. But if they do criticize and rebuke, let them first have prayed for us.

RHEINALLT JONES

By JULIUS LEWIN

BY the death of Mr. J. D. Rheinallt Jones, the theory and practice of race relations have lost their oldest pioneer. In the South African Institute of Race Relations, Rheinallt Jones leaves a monument to himself that may prove more lasting than bronze. In the hearts of countless men and women of all races who knew him, he leaves a memory of high purpose served by great knowledge and directed by strong faith in humanity.

When he came to Johannesburg from the Cape in 1918, "R. J." was already concerned with social welfare. He soon realized that there could be no social progress in the Union unless the conditions of the non-White people was first studied and then action taken as a result of study. In this realization he was far in advance of his times. It was years before his view was accepted by public opinion in general. To gain its acceptance, he founded the Institute of Race Relations in 1929, singlehandedly with the support of the inter-racial Joint Councils that he had nursed into life in various towns.

If it is realized today that good race relations necessarily involve personal contact and friendship

between Whites and non-Whites, no one did more than R. J. to establish that idea in the minds of White people. Not only in their offices but also in their homes at Florida, R. J. and his first wife set their fellow-citizens a splendid example.

Through fair weather and foul, R. J. retained his quiet confidence in the capacity of non-European people to improve their own position. He likewise maintained his own steady, persistent pressure, through a dozen different channels, for alteration of the laws that hampered non-Europeans and held them back.

Under his direction, the Institute grew and enlarged its beneficent activities. R. J. made his best contribution less by oratory and writing, though he was at ease in both, than by the unobtrusive power of a captivating personality. It consisted partly in an unusual resourcefulness in finding methods by which vague benevolence could be converted into constructive action, partly in his Welsh genius for discovering common ground where men of differing views could meet; and, most of all, in an effortless ability to inspire confidence which beguiled people into believing in

INDIA INDEPENDENCE NUMBER

Published as Special Number of INDIAN OPINION to commemorate the attainment of Freedom by India.

Printed on art paper and profusely illustrated.

With historic pictures connected with India's struggle for Freedom and with photos of the late Dadabhai Naoroji, Tilak, Gokhale, Subash Bose and many others who have sacrificed their lives in fighting for freedom and of Mahatma Gandhi, Pandit Jawaharlal Nehru and many others who have lived to see the fruits of their labour.

Also containing a brief Survey of the work of the Indian National Congress from the time of its inception.

Price 2s



B. I. S. N. Co. Ltd.

S.S. Karanja arriving March 1st Sailing March 5th.
via Karachi and Porbander for Bombay

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted

FARES : DURBAN TO BOMBAY

First Class	single	without food	475-15-0
Second "	"	"	30-12-0
Inter-Class	"	"	24-2-0
Unberthed (Deck)	without food		21-2-0

Muslim Special Food 41-10-0 Ordinary Food 44-17-6
Hindu Special Food 40-3-0 Ordinary Food 44-5-4

Bookings for 1st, 2nd, 3rd-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.
Tel. Add.: "KARAMAT."

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Parcel

A. B. NAIDOO & SONS

(Established 1917)

Stockists of —

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST"

145 Brook Street,

DURBAN

WE SELL ONLY ONE GRADE OF SEEDS ABSOLUTELY THE BEST.

DHIRUBHAI P. NAIK

Travel Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Strike, Accident, Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Will, Trade License, Revenue Clearance Certificate, Passports And Immigration Matters.

Representatives: National Mutual Life Assn Of Australasia,
Yorkshire Insurance Co. Ltd.

Telephone: 33-9033. 29a Commissioner Street,
JOHANNESBURG.

P.O. Box 96,

Phone 24471.

To Furnish Your Home Economically

See

LALA BABHAI & CO. (PTY.) LTD.

107 Prince Edward Street, DURBAN.

Stockists of—

NEW & RECONDITIONED FURNITURE & HOUSE-
HOLD EFFECTS, RADIOS & RADIOGRAMS, MUSI-
CAL INSTRUMENTS, SEWING MACHINES & OFFICE
FURNITURE Etc

Exporters and Commission Agents for Natural Fruit and
Vegetables. We specialize in green ginger and Indian
Vegetables. Wholesale only. Write for particulars
Box 96, Durban.

RUBBER STAMPS

12 HOUR SERVICE

PRINTING

LOOSE AT SHORTEST NOTICE.

Standard Printing Press

GENERAL PRINTERS and RUBBER STAMP MAKERS.

73 BEATRICE STREET,

DURBAN

ESTABLISHED 1927.

PHONE 61006.

TELEGRAPHIC ADDRESS:

P.O. BOX 2782.

"QUICKPRINT"

EVERY



FRIDAY from
NAIROBI—

A Constellation leaves
for KARACHI and
BOMBAY with imme-
diate connections for
all parts of

**INDIA and
PAKISTAN**

This is the fastest, most
direct and most comfortable
route, IMMEDIATE BOOK-
INGS AVAILABLE.

"CARGO ACCEPTED"



Incorporated
in India.

Members of I.A.T.A.

AIR-INDIA
International LTD.

P.O. Box 3006, NAIROBI.

Cables "AIRINDIA"

For details apply to I.A.T.A. Agents and Airlines.

With all our friends kindly note that our offices at present situated in
Shell House, will be shifted to Air-India, Stewart Street from 1st
October 1952 until further Notice. Our telephone Nos. will be 3013 or
3310 Ext 9, but our P.O. Box No 3006 remains unchanged
Our agent friends and passengers can now contact us direct for their
reservations.



CONVOY



Wholesale Clothing Manufacturers
MANUFACTURERS
OF
MENS' TROUSERS,
SPORTS COATS
AND
SUITS

Trade Enquiries to
P.O. Box 54 — BULAWAYO
P.O. Box 150 — KITWE, N.R.
P.O. Box 7452 — JOHANNESBURG.
P.O. Box 541, CAPE TOWN.
P.O. Box 4 — PORT ELIZABETH
P.O. Box 739 — EAST LONDON.

CONVOY

Convoys Garments Manufactured by:

Maxwell Clothing

Co. Ltd.

P.O. Box. 541, Phone 3786

BULAWAYO.

Tel. Add. "CONVOY."

Phone
Day 24149

Phone
Night 833549

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Res. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 19388.

P. HARGOVAN & CO.

(PTY.) LTD.

**WHOLESALE MERCHANTS
AND IMPORTERS.**

P. O. BOX 1250.

155/7 Warwick Avenue
DURBAN.

SWEETMEATS

PURE

WHOLESOME

HEALTHY

★ APPETISING—

★ DISTINCTIVENESS of Flavour

★ Combined with **INGREDIENTS** of the
PUREST QUALITY go into the making
of our **SWEETMEATS**.

★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental **DELICACIES**

★ Assure **YOU** of the most **PALATABLE**
SWEETMEATS money can buy any
where in **SOUTH AFRICA**.

અમે ફક્ત બરાબરી ગુણવત્તાના અને સ્વાદના ઉપર
જાણીતા અને સ્વાદના ગુણવત્તાના ઉપર જાણીતા અને સ્વાદના ઉપર

★ Great care is exercised in the **PACKING** and
DISPATCHING of country and foreign orders.

★ WE assure you of **PROMPT, HYGENIC**
SERVICE with the **GUARANTEE** of
SATISFACTION.



HOME MADE SWEETMEATS

We specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Naan etc.

Victory V Lounge

(Cnr: Gray & Victoria Streets.)

Phone 24965 — **DURBAN.**

AFRICAN VIEWPOINT

DANGERS AHEAD FOR CONGRESS

By JORDAN K. NGUBANE

THE African National Congress might soon find itself entangled very badly if it does not exercise a little more discretion in its choice of allies.

As the leader of the resistance movement and the senior partner, whatever happens to the African National Congress will perforce produce important results on the resistance movement. The leaders of the Congress need to remember that they do not lead only their own people; they lead all who have chosen to join the ranks of the resistance. Thus, what would perhaps assume no particular significance if the resisters were the Africans only, might produce very far-reaching repercussions. For this reason, the leaders of the African National Congress have, by their success to date, brought on their shoulders additional responsibilities.

It is because of this that now, more than at any other time, the Congress should be more than careful about the things it does.

At the moment two dangers threaten the African National Congress—one from the side of the Government and the other from the underground leftists.

As everybody knows, the Government is determined to do one or both of two things to him Congress: to exploit its existence and identify the resistance movement with the *Kryas Mau Mau*. The first move will have been a blow at a body which has proved clearly that it is a political force which alone can successfully challenge and defeat apartheid. The Government, however, might decide not to rush anything by way of badging Congress at this stage. It might decide to allow the Congress to continue its existence in the hope that agents provocateurs will provoke from Congress a response which might be distorted and then give substance to the Government's *Mau Mau* charge.

Against this background, the leaders of the resistance movement are acting very wisely if they follow a cautious course at the moment. Our leaders often get too little credit and unwarranted kicks for the wisdom they display in leading us. But at the moment the situation is extremely fluid. Even the Government has been forced to act a little more than warily. This is about the best tribute to the tact and wisdom of the men to

whom we have entrusted our destinies.

But too much caution might lead to paralysis and a betrayal of the struggle. If Congress has to be cautious at this stage and, for that matter, send as few men and women to jail as possible, the reasons behind this should be made known to the public—it is to counter malicious propaganda suggesting that the resistance leaders have been frightened by the crack of Verwoerd's whip, into self-peddling on the active front.

The dangers from the Government side we all know. It is the dangers from the underground communists which do not appear to be more widely known, even among some of the people who should know better in Congress.

When Malan talked of the Suppression of Communism Act the communists at the time were scared pale. They could not imagine themselves jailed, persecuted or even hanged for loyalty to their political faith. They would not fight apartheid openly, come what might. They rushed into their bunkers underground and there waited to see what would happen. The Congress took up the Malan challenge and fought back with exemplary courage: that is, it fought back as a masser which shamed the communists. In this, of course, it was joined by the Indian Congress.

These two bodies know what fate awaits them. Their leaders have made colossal sacrifices to date. But this has not deterred them. They both fight on and are determined to go down fighting rather than try and play safe and scuttle the resistance movement.

This stand of theirs has enabled them to send 8,000 men and women to jail from all walks of life, representing all races. It has won for them world-wide respect and admiration. This has convinced the underground communists that they made a blunder by running away from the struggle in the way they did. They have been quick to mend their ways and are now making determined bids to stage a come-back at any price.

Their tactics are simple. They do not return to the struggle as underground communists, nor do they espouse clearly communist causes. They are, finally, plotting some of their trusted

men in non-European political, trade union and social organisations. One point where the communists beat all their opponents, barring the Malanites, is their absolute devotion to their cause. If they are instructed to join a movement to influence its decisions, they will work harder than anybody, very often for no material gain whatsoever, to bring its objects nearer realisation. In that way they quickly rise to the top in very many organisations. Secondly, they are well-grounded ideologically. They know precisely what courses will best advance communist goals from day to day.

A movement might all along think that it is still on its rails when, in fact, it has long abandoned them and is clearly on its way to Moscow.

Where plotting is not effective, they bring into being new organisations with perfectly plausible aims and objects. These organisations are used as "fronts" which underground communism employs as platforms or sounding-boards. They might enter into alliances with other bodies or work with them, not so much to achieve the goals of the latter as either to destroy them or encourage them to keep closer to the Moscow line.

Thirdly they skilfully play-up or play-down leaders whom they dislike. At the moment distinguished African leaders like Dr. James L. Z. Njongwe, president of the Cape Congress, do not get the publicity they deserve from the leftists. Dr. Njongwe is cited here because his is a typical case of a man who is being played down because he is dangerous to the underground leftists. He has built up his own Cape Congress independently of the communists and shows that he has a firm hold on his following. Nobody can touch Dr. Njongwe in the Cape. Well, if they cannot corrupt or undermine him, the next best thing is to bottle him up in the Cape and prevent him from being universally recognised as the national hero that he is.

There are very many Dr. Njongwes in all the four provinces whom the underground leftists are subtly trying to destroy to pave the way either for making Congress one of their "fronts" or for strengthening the men they have planted or seek to plant in it.

As soon as the contents of the draconian bills in Minister Swart's briefcase are more widely known, we might find a number of organisations under underground communist domi-

nation coming forward with suggestions of a bigger alliance embodying all the enemies of apartheid, regardless of colour. There would have, of course, to be a supreme co-ordinating body to dictate to all the national bodies constituting such an organisation. And in this co-ordinating agency, the underground communists will sort things out in such a way that they dominate without anybody suspecting them.

The African National Congress is, of course, target-Number One of the underground communists. By showing that it enjoys the confidence of the African people it has won for itself regard as a good host to the leftist political parasites.

Strenuous efforts might be made to force Congress to take such follow courses which might bring about its early elimination. As things stand pressure might be exerted on Congress to prepare now for a national strike. Such a strike might well prove disastrous. I do not suggest that Congress is afraid of disaster. But Congress would be extremely unwise to invite disaster its way when it knows very well that it will not cope with it. Thus, for Congress to call a national strike is a hurry and without making the necessary preparations would suit the underground communists very well because it would antagonise the African masses against Congress and justify Minister Swart in crushing the Congress.

Congress would find it next to impossible to re-group underground except on terms dictated by underground communism—which has a longer and more expert tradition in this respect.

One of the advantages favouring underground communism is the fact that all they need to do is to pull strings only along the Reef and they have the African National Congress at their beck and call. The underground leftists do not conceal the fact that the election of Mr. Luthuli as President-General is a major calamity for them for two reasons. Mr. Luthuli is first and foremost a nationalist—the farther he can go is towards the centre, from the right. Secondly, the residence of the chief executive officer of Congress in Natal, miles away from Johannesburg, threatens to decentralise the control of Congress and in that way weaken the central hub which it wishes their easy reach.

Johannesburg's role has always been unfortunate because in the sacrifices and organisation, the Transvaal, and Johannesburg in particular, have not made the contributions which qualify

them for being regarded as the national headquarters of the African National Congress. But this is not the point really at issue. The point is: Too much centralisation of Congress control in Johannesburg deprives the other provinces of an effective say on how their affairs shall be run and, secondly, binds Congress bound hand and feet readily to its underground enemies of tomorrow.

The fact that such a distinguished fighter for African freedom like Dr. James L. Z. Njongwe should not have an effective say in the inner councils of Congress or the resistance movement is very significant, and, I might add, dangerous.

What Congress needs is to make every province have an equal voice in the administration

tion of our political affairs—even if this means the transference of the headquarters, as was the case in the past, to where the President-General is. A refusal to do this today might tomorrow create dangerous tensions inside Congress itself, apart from helping the underground communists. The call is therefore for a statesmanlike attempt to give all the provinces an equal say in the inner councils of Congress and the resistance movement, if to no trench in them the feeling that these bodies are their own and do not have to be dictated to by the Reef.

Given goodwill, these adjustments can be made smoothly without trouble and the African people and their true allies will stand to gain tremendously.

NON-EUROPEAN LEADERS ARRESTED

THE President of the African National Congress, ex-Chief A. J. Lutshuli the President of the Natal Indian Congress, Dr. G. M. Nalaker, and Mr. J. W. Singh a vice-President of the Natal Indian Congress and Mr. O. I. Amos an Executive member of the Natal Indian Congress and Mr. Denton Mngadi a member of the A.N.C. were arrested at the Nicot Square, Durban last week.

The N.I.C. had called a mass rally of protest against the squalid shereg of school accommodation for non-European children in Natal. It is estimated that no less than 37,000 Indian children alone are without school, and there are thousands upon thousands of African children who have no schools to go to.

The meeting was opened by Chief Lutshuli who said that it was unconstitutional to the degree that the people had come to ask for education for their children. Indian schools had already opened and many thousands of children had been refused admission. In the case of Africans, facilities exist for at least 40% of the children of school going age.

The N.I.C. had not been given permission but it was felt that on account of the urgency of the matter the meeting had to go on.

Mr. J. W. Singh said that he saw no reason why the Durban City Council has seen fit to refuse permission to hold the meeting. They had made it a policy to refuse permission for all meetings called by the N.I.C.

Mr. Singh had only spoken for about five minutes when an Police Officer and two plain-clothed policemen stepped on the platform. The Officer later

quoted Mr. Singh's speech and said "Have you permission to hold this meeting?" The plain-clothed policeman then said "Dr. Nalaker—I am arresting you, and you Lutshuli."

Mr. Singh asked the Officer if he could say something to the gathering of several thousands who were at a loss to understand the police intervention. The Officer refused. And, he himself came to the microphone and said "I am warning you that this meeting is illegal. I am warning you to disperse. Otherwise you lay yourself open to criminal action."

Then he got two African policemen to translate his words into Zulu and Sotho and an Indian policeman to Tamil.

The people however refused to leave, but the leaders from the platform beckoned to them to go away peacefully. The people shouted "Africa" and started singing "Mayi Soye Afrika" and dispersed.

When the police officer came on the platform a big cordon of at armed policemen quickly formed round the platform and the square. They carried guns and batons and looked threateningly upon the people.

Earlier in the afternoon the police had threatened the owner of the loudspeaker equipment that he would be charged if he hired his equipment for the meeting, but notwithstanding this threat, the loudspeaker was installed.

At the meeting hundreds of people signed a petition to the Administrator of Natal asking for more schools.

Shortly after his release Chief Lutshuli, said:—"The authorities are apparently very much frightened because they do not

allow us to speak even about a non-political subject. I regret very much the attitude of the Durban City Council which is so much out of touch with English traditions of freedom of speech. The English speaking people talk so much about the totalitarian Nationalist government, but what can be more totalitarian than the ban placed on our meeting. We shall continue to speak to our people. That is our duty. We pray as leaders that God may make us truly responsible and not make us fail in our duty."

Treated Like Criminals

The five non-European leaders appeared in the Durban Magistrate's Court last week charged with holding an unauthorized meeting in Nicot Square, Durban, one of the defence attorneys, Mr. R. I. Aronstein, said that the accused had been treated like common criminals after their arrest; their finger-prints had been taken for an alleged contravention of a by-law.

Mr. A. B. Knox, one of the counsel for the defence, said that it would be necessary to call the Mayor of Durban, Mr. Percy Gebora, to prove that no permission was required to hold

the meeting. The defence, he said, would also take the point that the by-law was ultra vires.

Mr. Knox said that, while agreeing to the adjournment of the case to February 17, he wished to protest at the manner in which the authorities handled the accused.

The police and municipal authorities had been advised that the meeting would be held with the intention of fanning a hot man, but in spite of that the five men, who were responsible people, had been arrested and taken away in a police van in custody.

That this was unnecessary was shown by the fact that the men were released on their own recognisances after giving their particulars at the charge office.

Since the promulgation of the by-law permission to hold meetings have been persistently, arbitrarily and unreasonably refused, said Mr. Knox.

Mr. A. Obandrea, who appeared for Dr. Nalaker and Mr. Mngadi said that when he visited the charge office to ascertain the nature of the charges he was told to wait outside until the charges had been made out.

The magistrate, Mr. O. E. Sussel, said he would go into the matter.—Sigs.

INDIA REPUBLIC DAY CELEBRATIONS

In Cape Town Celebrations were observed at the Palace Theatre, Salt River by about 2000 people of a cosmopolitan nature.

Mr J. L. Malhotra, assistant secretary to the High Commissioner for India said, the people of India wished to make their contribution towards the peace and the stability of the world and the ideals incorporated in the Charter of the United Nations.

The meeting passed a resolution extending greetings and good wishes for the future progress of India as an independent country and praying that the people be given guidance to conduct their future progress with wisdom and peace.

The resolution expressed gratitude to India for the moral support she had given to the oppressed peoples in different parts of the world, and particularly in South Africa, in their struggle for democratic rights.

Mr. B. D. Obayde, chairman of the Republic Day celebration committee, paid tribute to the part Mahatma Gandhi and the other leaders had played in the struggle to obtain freedom.

The celebration ended with a programme of Indian national songs and music by the Chauhan Brothers, children of the Gandhi Memorial School and the Habibie Institute.

Miss Champa Chandel presented the Arabian and Indian Classic dances.

In Durban, a joint meeting was held by the Kathiawar Hindu Sava Samaj and the Surat Hindoo Association.

In Natal, the Indian community celebrated the third anniversary of the Indian Republic, at the Shantyre Indian School, Mr. D. M. Patel presided. Mr. K. T. Patel, principal of the school paid a tribute to those who have died for the country and to those who are today carrying on the fine work.

R. VITHAL

Bookkeeper, Writing up Bills of Books, Balance Sheets, Income Tax Returns, Apply
306 Commissioner St.,
Jeppe, Johannesburg.

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CUT-DE-CUT 45" 5/6 yd.

EMBOSSED GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CRENTLE
GEORGETTES 45" 15/6 yd.

4" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.

4" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Latest Plaid Champals
all shades Size 3 to 7 16/6 pair.
Colours: Green, White, Red,
Brown, Blue and White.

SAREES!

EMBROIDERED GEORGETTE
SAREES.
all shades 23/15/6 each.

WHITE COTTON SAREES
22/6 each.

GEORGETTE JARI WORE
SAREES 25-30-0.

EMBROIDERED SUEDE STEEL
SAREES with borders 67/- each.

LADIES UNDIES

Large range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Saree Borders, Jari Trimmings
Always in Stock.

CHAMPALS

Ladies Latest Champals
- Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED S.O.O.L.
SHAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS
Pair & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED
18/11 each.

INFANTS BOOTIES, BONNETS,
BOBS, POLKERS
all one price 2/11 each.

HOUSE - HOLD

Bedcovers 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 7/11 to 15/6 each.

Table cloths & Sofa Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specially reduced.

**JAYBEE SILK HOUSE**

39a MARKET STREET,

JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

LATEST BOOKS AND NOVELS ALWAYS IN STOCK**YOGA BOOKS**

Gyana Yoga By Ramachandra	12 6
Raja Yoga	11 6
44 Lessons in Yoga Philosophy	12 6
Adriatic Cosmic Yoga Philosophy	12 6
Yogi Practical Water Cure	7 6
Science Of Breath	1 9
First Step In Yoga	4 6
Balgest Gita	10 6
" " The Song Of God	7 6
Ramayana and Mahabharata	7 6
Chitra Na Sargat Lipton	2 0
Volume 1	2 0
Music Guide Film - Bengali	15 6
New Release	10 0
Balgest Gita Letter White	10 0
Balgest Gita (Lipton)	4 0



Vedant Ramayan in 2 Volumes
Ramanandaji Bhajna
Sol Samara
Samartha Katha
Hermantham Trasher
Film India Magazines 6/6 each

Gajapati 6/6
" 4/-
" 7/6
" 7/6
" 15/-

Only obtainable at our new address:

ROOPANAND MUSIC SALOON

AND BOOKSELLERS

286 Grey Street, Corner, Lorne & Grey Street,
DURBAN.

SHINGADIA STORES

(Prop: Premier Silk Bazaar Ltd.)

Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111, UMTALI, S. Rhodesia.

Telegrams "Premsilk" Phone: 2523.

PREMIER WHOLESALEERS

(Members of the Mashonaland Wholesalers Association)

Everything for the African Trade, Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.

UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Piece Goods, Hosiery, Jute Goods

Enquiries Solicited, Prompt Attention

"Aryan Mahal" 6th Floor,

Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

Always Better, Better Always,
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(KORNER SWEETMEAT HOUSE.)
Corner Grey and Victoria Streets,
DURBAN.

Phone 23414.

Tel. Add. "KAPITANS"

Tel. Add: "Charotar" Telephone: 33-8885.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

Bankers: BARCLAYS BANK (D.C. & O.)

Partners
C. C. PATEL
L. R. PATEL
S. K. PATEL

GO & COMPANY
PHONE 429

Branches: P.O. Box 83, BROKEN HILL
P.O. Box 89, LUANSHYA
Telegrams and Cable: "CLOTHING"
P.O. BOX 93

**NDOLA,
N. RHODESIA**

**WHOLESALE MERCHANTS AND
CLOTHING MANUFACTURERS**

NATHOO TABHA

TIMBER & HARDWARE MERCHANT
& DIRECT IMPORTER

Doors, Windows, Corrugated Iron, Cement,
Marble, Iron Oaks, Buffalo, and Elephant
brands paint or any other building material
at reasonable price

Established 1907,

NATHOO TABHA,

107 Queen Street,

Phone 24647.

Telegraph "Mani,"

DURBAN.

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with "THE OLD MUTUAL" your friend for life—

The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative,—

DAYABHAI PATEL

P.O. Box 1750,
JOHANNESBURG.

Phone:— } Business 33-0711
Residence 33-5961

Phone 53.

Telegrams "SOLANKI."

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

**Extensive range always carried in
the following:**

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

**Stockists of well-known branded
Watches.**

COPPERBELT PIONEER STORE

**Where Quality and Service
are Paramount.**

Luanshya, Northern Rhodesia.

INDIA LETTER

From Our Own Correspondent

Delhi, January 30.

MR. JAWAHARLAL NEHRU, Prime Minister of India and the president of the Indian National Congress completely dominated the fifth session of the Congress, which ended on Monday the 26th January at Hyderabad. His views prevailed on every issue under consideration. The session unanimously endorsed his foreign policy.

The Congress reiterated its admiration and appreciation of the Satyagraha movement in South Africa against racial discrimination, to which the overwhelming majority of the people of South Africa are subjected by the Government of the Union.

The Congress in its resolution further said that the Government of South Africa continues to flout world public opinion even as embodied in the moderate resolutions of UNO, which so rightly upon the Union Government to enter into negotiations and allow the acts of racial discrimination to be eliminated. The Government of South Africa has thus given further evidence that it does not respect the principles of human rights to which the civilized world has given its approval and also that the date not a law the light of reason or of truth to be directed to its offences against the awe of humanity and the conduct of civilized nations.

Protagonists of linguistic provinces provided some groundwork at the otherwise tame session, but ultimately they also bowed down to Pandit Nehru's will and the re-organization of provinces on linguistic basis, for which the clamour had reached a new height after the decision to form separate Andhra province, was postponed for at least four or five years. Led by Kaka Qadri, former Minister of Public Works at the Centre and Shri N. Lingappa, president of Karnataka Pradesh Congress Committee, the forces demanding immediate formation of linguistic provinces beat a hasty retreat when they found that Pandit Nehru and the Congress High Command held very strong opinion in this matter. And Kaka Qadri himself presented the resolution deciding to postpone the issue till "Andhra State was established."

Main reasons for this postponement were that if reorganization of provinces was taken in hand at this juncture, it would create bitterness bordering on hostility between the peoples speaking different languages, taking their claims on each other's territories. Already heated controversies are going on between various States, Gujarat

and Maharashtra are squabbling over Wagh area, Gujarat and Rajasthan over Ahu, Andhra and Tamil Nadu over Madras and some other talukas, Bihar and Bengal over certain Bengali speaking areas of Bihar. So if immediate reorganization was taken in hand, people's and their leaders' energy would be directed towards this question, generating unnecessary heat and animosity. Such situation will be the biggest impediment to the implementation of the Five-Year Plan, on the success of which the fate of the Congress at the next general elections depends. The Congress is staking its all on the success of this plan and wants to employ all its energy and resources to its implementation. Surely the people who have never had linguistic provinces before can wait for a few more years.

The newly created provinces will upset the existing administration which will have to devote its energy to stabilize the newly created provinces, with its numerous problems. Further they will be financially deficit provinces during the initial period requiring substantial aid from the Centre, thus depleting the already short funds for the Plan.

Regarding the implications that prevailed in the Congress Committee's last session the Congress passed a resolution authorizing the Working Committee to draft amendments to the Congress constitution to eradicate this evil.

Mrs. Nehru deprecated the Anglo-American plan to invade Pakistan in the proposed Middle East Defence Organisation (MEDO). Inclusion of Pakistan in MEDO is regarded by New Delhi as a back to the walling Arab nations in the proposed Organisation. Creation of such alliance will, over and above other difficulties, bring cold war nearer India's border, by the establishment of Anglo-American bases in Pakistan against Russia. It is felt by the political circles here that the last resolution by Anglo-American block regarding Kashmir passed by the Security Council was the result of a secret deal between Pakistan and the Anglo-American countries by which in return for joining MEDO, Pakistan was promised help in obtaining Kashmir.

We have seen policemen lathi-charging and arresting people, but Madras city witnessed a rare scene of policemen being lathi-charged and arrested on a mass scale.

Policemen's Association had put forward certain demands regarding pay, leave etc. These demands were, according to the Chief Minister of Madras, Mr. Rajagopalachari, just, but the Government was not in a position to satisfy them. On the contrary Government arrested two office bearers of the Association, policemen numbering about 4000 refused to draw their salary as a protest. The Government regarded this as an act of indiscipline and acted swiftly. All the policemen were dismissed and nearly 150 policemen including 60 members of the executive committee were arrested. Now the situation is normal.

Justice Wadhwa, appointed by the Government of India to examine and recommend on the formation of Andhra province has started his work. Prof. Ranga, leader of the Hindu Mahasabha, presented a demand to include certain talukas of Tamilnad in the proposed Andhra State. Wagh area of Madras city continues isolated.

In Saurashtra anti-lease tax agitation continues. The strike and satyagraha started on 1st December 1952 has not been abandoned, despite the generous concessions given by the Chief Minister Shri Quebar. All the prisoners sentenced for breaking the law were released and the Sales Tax Act was toned down to a great extent. While giving these concessions, Shri Quebar said that the Government had gone as far as it could and no more concessions would be granted. After his announcement negotiations were started by Mrs. Sobha

Kripalani, the leader of the Praja Socialist Party, for rapprochement. But Praja Parishad wanted to make political capital out of the agitation and so placed impossible demands which could not be accepted by the Government. So the negotiations broke down and after two days' pause satyagraha was resumed.

In Panaji 19000 District Board school teachers went on strike, which ended after the intervention of Muzumdar Azad, Education Minister, Government of India.

The Central Committee of the World Council of Churches which met at Lucknow practically refused to take effective action against racial discrimination, which according to its own constitution was against God's will. It passed a statement of opinion offering support and encouragement to all peoples and agencies labouring for a solution of the racial problems in South Africa. The Committee, affirming its conviction that all political, social and economic discrimination based on groups or race, wherever it existed, were contrary to God's will, recognized the fact that the existing racial discriminations were increasing tensions and bitterness in different parts of the world. It urged member churches to engage in the Christian reconciliation ministry and do all in their power to end such discrimination.

The majority of the delegates felt that the Council should not merely confine its proposed reforms to the churches alone, but call for an outright denunciation of racial discrimination wherever and in whatever form it existed.

BONES WANTED

We Pay
£7 PER TON
F.O.R. your
Station or Siding

BAGS RETURNED RAILAGE PAID

For Full Particulars write to.

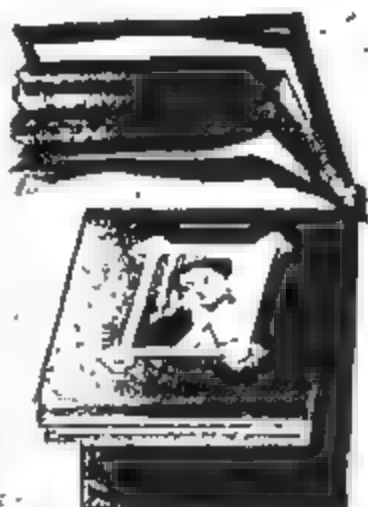
THE
BULL BRAND
FERTILIZERS LTD.

SARNIA,

NATAL.

INDIAN FILM STAR ALBUM

A set of four to be issued quarterly. Unique — because for the first time in the history of film star albums actual camera photographs are included in the album with biographical sketches of each star on the thin covering paper and superior album type rexine binding.



A UNIQUE OPPORTUNITY FOR A UNIQUE OFFER
A THING OF BEAUTY.....AN IDEAL GIFT

ORDER TO-DAY

Price per issue: Nine Shillings

" " set: Thirtytwo shillings

Enterprisers Corporation

P.O. Box 3024. — Bombay-3 (India)

TRADE ENQUIRIES WELCOME

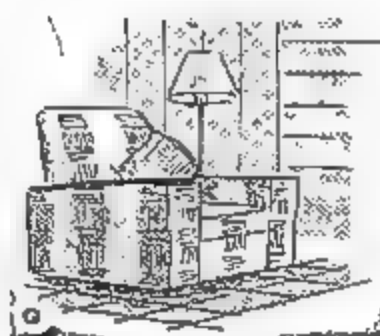
REMEMBER:—Enterprisers Corporation Product.
A guarantee of fine quality and finer WORKMANSHIP.

"Nugget White keeps me bright!"

NUGGET WHITE CLEANER

Stays whiter... longer!

In Jars and Tubes complete with handy sponge for easy application.



**SAVE MONEY
ON
FURNITURE**

**SPECIAL WHOLESALE DEPARTMENT
TO CATER FOR STOREKEEPERS**

Write for Price List and Illustrations
of **FACTORY MADE FURNITURE:**

Bedroom, Diningroom and Lounge Suites,
Kitchen Furniture, Occasional Furniture and
Office Furniture.

You can also send Customers to our Showrooms
to be served on your behalf—or sell to them
from our Catalogue which we can supply
on application.

SIMPLEX
FURNITURE FACTORY (Pty.) Ltd.,
Phone 20568. — Tel. Add.: "SIMPLEXFUR"
64 Alice Street, DUBAI.

BOOKS FOR SALE

THE GITA ACCORDING TO GANDHI		
—Mahadev Desai	12	0
GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	8	0
WOMEN AND SOCIAL INJUSTICE—M. K. Gandhi	10	0
PILGRIMAGE FOR PEACE—Pyarelal	12	0
STRAY GLIMPSES OF BAPU—Raka Kalkar	5	0
SELECTIONS FROM GANDHI—Nimur Kumar Bose	10	0
FOR PACIFISTS—M. K. Gandhi	3	0
CLEANINGS—Mira	2	0
GANDHIAN ETHICS—Benoy Gopal Ray	2	0
BAPU—Merry F. Barr	4	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS PARSIS	7	0
THE EPIC FAST—Pyarelal	2	0
CRATANYA TO VIVEKANANDA	3	0
FOOD SHORTAGE—Gandhi	4	0
STORY OF SATARA—Major E. D. Baw, (I.M.S.)	18	0
THE U.E.O. AND INDIA—A. N. Agarwala	6	0
SEVEN MONTHS WITH GANDHI—Krimadis	12	0
STORY OF THE BIBLE—B. K. George	9	0
RUSKIN—UNTO THIS LAST—M. K. Gandhi	1	0
DELHI DIARY—Gandhiji	18	0
A RIGHTEOUS STRUGGLE—Mahadev Desai	4	0
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopabandhu Desai	17	0

Obtainable from:

"INDIAN OPINION,"

P. Bag. Phoenix, Natal.

TERMS OF ANTI-RESISTANCE BILL

NEW BILLS OPEN DOORS TO
POLICE STATE

THE Criminal Law Amendment Bill, more popularly known as the Anti-Resistance Bill, makes it an offence for a person to "advise, encourage, incite, command, aid or procure any other person or persons in general" to commit an offence by way of protest against a law or in support of any campaign against a law.

It also seeks to outlaw the offer or acceptance of financial or other assistance for organised resistance against the laws of the Union and provides for special measures for the recovery of fines imposed in terms of the legislation.

It provides for deportation for those convicted who are not south Africans by birth or descent and for the restriction of movement of persons within the Union.

The measure includes a section entitling the Postmaster-General to intercept mail suspected of containing money for organised resistance movements.

Sentences

Any person who commits such an offence will be liable on conviction to the penalties prescribed for incitement to breach of Union's laws.

For offences committed by way of protest or in support of any campaign against the laws of the Union, or in support of any campaign for the repeal or modification of any law or the extension or limitation of the application or administration of any law, a court may, on conviction, impose the following sentences—

- (a) A fine not exceeding £300;
- (b) Imprisonment for not more than three years; or
- (c) A whipping not exceeding strokes; or
- (d) Both fine and imprisonment; or
- (e) Both fine and a whipping;

- (f) Both imprisonment and a whipping.

For incitement to commit an offence in support of a resistance campaign, the court may impose the following penalties.

- (a) A fine not exceeding £500;
- (b) Imprisonment for a period not exceeding five years; or
- (c) A whipping not exceeding strokes; or
- (d) Both fine and imprisonment; or
- (e) Both fine and a whipping.

(f) Both imprisonment and a whipping.

Incitement

The penalties for incitement apply to any person who, in any manner whatsoever, advises, encourages, commands, aids or procures any other person, or persons in general, to commit an offence by way of protest against a law or in support of a campaign of resistance against the laws of the Union, or to any person who uses any language or does any act or thing calculated to cause any person or persons to commit such offences.

The Bill makes it an offence for any person to solicit, accept or receive from any person or body of persons, whether within or outside the Union, or who offers to give to any person or body of persons any money or other article in support of a resistance campaign.

Offences under this section will be punishable by the penalties provided for incitement.

In addition to imposing these penalties, the court may, on conviction of any person, confiscate to the State any money or article in possession or under the control of the person convicted.

Provision is made for the joint trial of persons alleged to have committed similar offences at the same time and place.

Where a person convicted in terms of the Bill fails to pay the fine imposed on him within 48 hours, the court may issue an order to recover the money by attachment and sale of movable property.

A magistrate's court will have jurisdiction to impose any of the sentences provided in the Bill except that no magistrate's court will have jurisdiction to impose a sentence of a fine exceeding £300 or imprisonment for a period exceeding three years.

Deportation

The Bill provides for the deportation of any person who is not a South African citizen by birth or descent, and who has been committed in terms of the Bill, if he is deemed by the Governor-General, or in the case of an inhabitant of South-West Africa, by the Administrator, to be an undesirable inhabitant.

Such a person may be removed from the Union or from the territory and, pending removal, may be detained in custody in the same way as prohibited immigrants.—Sapa.

THE Working Committee of the African National Congress and the South African Indian Congress in a Press statement says it views with "grave alarm" the introduction by the Minister of Justice, Mr. C. R. Swart, to Parliament of the Public Safety Bill and the Criminal Law Amendment Bill. The so-called Public Safety Bill is the most serious challenge to the civil liberties of the people and will pave the way for a new system of governing the country by proclamations and Martial Law.

The power to declare a state of emergency in the Union of South Africa under which the existing laws of the country may be suspended and the powers of the state be exercised by the Governor-General or the Minister of Justice himself will leave the entire fate of the country in the hands of Mr. C. R. Swart. Such wide and sweeping powers will be used to render the courts ineffective, to destroy not only the Congress but also all the anti-Nationalist groups, to round up leaders and throw them into concentration camps, to crush the rights of the citizens to express their legitimate opposition to the oppressive policies of the Government.

It should be realised that if the Bills were allowed to become law, the draconian measures contained therein will make the country undergo all the horrors of the police state. No person, no home, and no organisation will be safe from the witch hunt it will let loose. It will be a mistake to assume that these measures are intended merely as an electioneering stunt, to make the electorate believe that the Government is only dealing with the Defiance movement. Such an attitude is fraught with tragic consequences for the people.

The present Government is notorious for its abuse of power. The history of the last five years is full of such examples which need not be enumerated here. The Congress, therefore, call upon all the democratic forces within the country to raise their voices and organise a Union-wide

protest to these Bills and to do all that is humanly possible to prevent a grave catastrophe befalling South Africa. The Congress call upon the Whites and non-Whites to join hands in this country-wide campaign.

The Congress warn the Government that its attempt to resort to fascist tyranny will have far-reaching consequences not only in the Union but also beyond its borders and will constitute a severe threat to world peace.

The Congress considering it as their sacred duty to stop Malan tyranny, to stop Swart's Bills, to defend all democratic organisations and the civil liberties of the people, have undertaken a country-wide campaign of protest which will culminate in mass provincial conferences on Sunday, 15th February, at which the people of South Africa will demonstrate their opposition to the new onslaught. To these conference delegates will be invited from all political organisations, churches, religious and sporting bodies, trade unions, youth and student organisations, vigilance committees, advisory boards, women's organisations as well as teachers' organisations. Chiefs have also been invited.

As a preliminary to these conferences Sunday, February 8, has been set aside for holding of public meetings in as many centres as possible throughout the Union.

Cuticura

ANTISEPTIC
DIPLOMAT



FOR SAFETY'S SAKE

A break in the skin is a "way in" for germs! Apply Cuticura Ointment—quickly. To rapidly restore skin health. To combat infection. To stay soothed and to keep the injury clean and comfortable while it heals.

FOR CUTS AND SCRATCHES

HANNON'S DETECTIVE AGENCY (PTY.) LTD.

Managing Director: G. HANNON, seventeen years Royal Irish Constabulary and Criminal Investigation Department S.A. Police.

Manager: MUNDEN PLUMLEY, ex-Harlow Police College and Criminal Investigation Department, New Scotland Yard, London.

Criminal, Commercial and Maritime Investigation Carried Out by Expert Confidential Agents.

17/18 Portico Chambers, Joppa Street, T.S. Box 2190 Johannesburg
Phone—Office 22-7712. After hours 24-4544

Phones: 37121/3 (Switchboard)
24172 (Manager)

Cables & Tel. Add:
"PROSPERITY" (All Branches)

P.O. Box 2197

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and Large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Canned Beans, Peas, Kidney Beans, Malt, Maize, Maize Products, Wheat, Wheaten Products, Crackery, Hardware and also Coal of all types

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
164 Pine Street, Durban.

also at

JOHANNESBURG

BENONI

Phones: 34-3554/5
P.O. Box 200, Fordsburg,
82, Crown Road,
Fordsburg, Johannesburg.

Benoni Coal Site
Phone 54-1813,
Rangeview Coal Sites—54-2205
P.O. Box 392, Benoni.



Full range of men's and
boy's khaki shorts and
slacks.

In stock
in all
tropicals.

DENTONA
SHORTS AND SLACKS
IN MOYCA'SHIEL ROAD

TRADE ENQUIRIES

UNION OF S. AFRICA
DENTON TRADING CO.

Phone 21-4221

P.O. Box 2581

JOHANNESBURG

N. RHODESIA

Phone 2758

P.O. Box 364

FEIGENBAUM BROS.

BULAWAYO

BRITISH EAST AFRICA

Phone 4010

NAIROMI

VAN BRUSSEL & CO. (E.A.) LTD.

Trade Managers

CONGO BELGE

H. J. HYMAN

Phone 312

P.O. Box 157

ELIZABETHVILLE

MASHONALAND AND P.E.A.

W. F. NEJMAN

Phone 2 1219/2-4221

P.O. Box 1492

SAUSBURY

BULAWAYO CLOTHING FACTORY LTD.

Phone 2410, Bulawayo, P.O. Box 427, Southern Rhodesia.

Proprietors:

C. B. Patel, D. K. Patel
V. B. Patel, T. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.
Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representative:

H. L. Hompes & Co.,
(Pty.) Ltd.

Durban, P.O. Box 1301.
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.

1953

SOUTH AFRICAN DIARIES

		Size	Price	Postage
No. 85.	3 days to page	8" x 5"	4/9	5d.
No. 851.	1 day to page	8" x 5"	7/6	8d.
No. 138.	3 days to page	13" x 8"	9/-	1/-
No. 1381	1 day to page	13" x 8"	16/3	1/6

Immediate Delivery — Order Early
to avoid disappointment.

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

76 Victoria Street, Durban.

If it's PRINTING Consult—
UNIVERSAL PRINTING WORKS

Commercial Printers

"Calendar Specialists"

9 Bond Street, Durban.

Phone 25295 P.O. Box 1327

No. 2—Vol.—I.1

FRIDAY,
13TH FEBRUARY, 1953

Published at the C.P.S. in a fortnight

Price 6d.

INDIAN OPINION

Founded by Mahatma Gandhi in 1903

*More helpful than all
wisdom or counsel is one
draught of simple human
pity that will not forsake
us*

—George Elliot.

*He knows not his own
strength who has not met
necessity*

—Ben Jonson

*You can oppose Com-
munism only with truth in
your heart. For which
truth you must be prepared
to die. That must be the
truth of God*

—Archbishop of York.

*Faith is the strength by
which a shattered world
shall emerge into the light*

—Helen Keller.

*Most men revel in other
people's suffering more than
in their own happiness.*

—Socrates.

*The terror was not that
of battle, of shells, tanks,
guns, grenades or even
bombs. It was not the
terror of death.....No, the
terror was that of man,
what men of one race could
do to fellow-men of another
race.*

—Lin Yutang.

GOD IS LAW

Believe in God in such a time as this—
When tyrants rule the earth with brutal sway,
When death and hell hold gruesome holiday,
When wrong prevails and justice is remiss?
Believe in Christ who walked in Galilee
And talked of light, of hope, of life, of love,
Of sparrows in the care of God above,
Of certainty of truth that sets men free?
I do! Ten thousand times, I do! I know
That God is law, as well as love: that man,
In full accord with God's eternal plan,
Will reap at last in kind as he did sow,
'Tis but the harvest now, and from the sod
Leap up ten thousand arguments for God.

John Calvin Slomp.

INDIAN OPINION

FRIDAY, 13TH FEBRUARY, 1953

Deeds Required—Not Words

THE anti-Jew Bill introduced in Parliament by the Minister of Justice, Mr. Swart, have caused a stir throughout the country. The powers sought under the Bill are worse ever known even during war time. Hitler alone is known to have assumed such powers and the world knows what he did and the fate eventually he himself met with. Alan Government seems to be going the same way. Hitler's target were the Jews. Dr. Mulan's target are the non-Whites. The latter should know what is in store for them. They have so far done well in fighting non-violently against the ills suffered by them. It is a long and arduous battle entailing a tremendous amount of sufferings and sacrifices, even of being annihilated. But it is better to be annihilated fighting courageously than to live a life of ignominy. It requires some strength and courage to remain unbending and to die without taking a single life of our opponents or causing the slightest injury to them. That is the Godly way which the non-Whites have wisely chosen. To swerve from that noble path which has attracted the sympathy and support of all thinking people of the world would be suicidal. To stick to it at all costs will make the world livable for humanity—a noble cause indeed worth living for as well as dying for. If we

have an unshakable faith in God there is nothing whatsoever to fear. If we lack that faith and give way to cowardice we are done for. Let us therefore be awake and alert and not be alarmed even under the direst circumstances.

The eight thousand men and women who have already undergone the rigours of prison life have won the approbation of the civilised world at home and abroad. Let us not become drunk and lose our senses. This is only the first step. We have yet a long way to go and to "pass through blood-curdling experiences. We must prepare ourselves for it.

The Government in its madness believes that the repressive measures already adopted by it has crippled the defiance movement and that what it is about to adopt will crush it. That impression is shared by a section of the South African Press and the people. The present hull has to some extent justified that impression.

Last Sunday there was a meeting held at the Trades Hall, Johannesburg, under the joint auspices of the African National and the South African Indian Congresses. Speeches were made strongly condemning the action of the Government. It was also announced that conferences of all the non-White organisations will be held in all the Provinces where decisions will be taken on the future steps to combat the

situation. It will be well to remember that the time now is not for eloquent speeches but for firm and determined action. The correct thing would be to anticipate the worst steps from the Government and to be fully prepared to counteract them with double the vigour. Nothing more is demanded of the non-Whites than sacrifices of the purest type to eradicate the evil without bearing ill-will in the slightest degree towards the evil doers. It was very rightly said by

one of the speakers at last Sunday's meeting referred to above that we have launched on a Holy War. That demands absolute purity in thought, word and deed. It certainly does not allow of giving way to fear, anger, hatred or malice. It demands quiet but firm determination to die with the name of God on our lips and an undying faith in Him in our hearts. May God grant us the wisdom and courage to give a fitting reply to Mr. Swart by our deeds and not words.

LAW PROFESSOR ON SAFETY BILL

PROFESSOR B. BEINART.

Professor of Roman Law at the University of Cape Town, said in a Press statement last week on behalf of the Civil Rights League that every member of the public would stand aghast at the scope of the Public Safety Bill.

The safeguards to the Minister's powers under the Bill were illusory.

Professor Beinart is chairman of the League.

His statement continued. The Government, having brought the the country to a state of nerves, now wishes to claim that South Africa is in what an English writer has described as a state of "perpetual emergency."

The Bill seeks powers for the Minister of Justice to declare an emergency or and when he, in his arbitrary discretion, deems fit. The measure prescribes no limit to or definition of a "state of emergency."

It is hardly necessary to state that the existing law should be adequate to meet any unworded situation, for a government can always take the necessary measures to ensure peace and order, even calling out the military, but with the constant safeguard that it must be prepared to answer for the necessity of its acts to the courts or to Parliament, which may then pass an Indemnity Act.

When an emergency has been declared then, in terms of the Bill, the Minister (note, not Parliament) may make whatever laws he thinks are necessary for public safety and may impose penalties, confiscate property, suspend laws including Acts of Parliament and even override them.

He may make such regulations retrospective for five days.

The safeguards to his powers are illusory. Although these regulations have to be submitted to Parliament, they cannot be done if Parliament is not sitting, which is for at least half of the year.

But the Bill goes further. It starts off by imposing a limit of one year to the validity of the proclamation but in the same breath allows the Minister to issue another proclamation continuing the state of emergency.

One wonders what the need for this Bill can be when the Government is also introducing the Criminal Law Amendment Bill authorising heavier penalties for crimes committed under certain circumstances and prohibiting support of organized breaking of the law, which action is no doubt directed at the defiance campaign.

One can only conclude that the Public Safety Bill is an attempt to carry on what has been termed "ordinary government by extraordinary means."

CHANGE OF NAME

In response to our request to our readers for proposals to change the name of 'Indian Opinion,' we have now received the following names: 'Liberal Opinion,' 'The Sixtiesman,' 'New Outlook,' 'Africa Dawn,' 'Times Of Africa,' 'Equality,' 'Candid Opinion,' 'Justman' and 'Truth.' Readers are requested to kindly send further suggestions.

Manager 'Indian Opinion.'

CANDID THOUGHTS ON NON-VIOLENCE

WE publish below extracts from an article by the Rev. Arthur W. Blaauw that appeared in the American weekly, 'The New Republic':—

I am myself convinced that any individual whose conscience revolts against certain legislation is entitled to express his conviction by refusing to obey the law if he is prepared to suffer the consequences. I am, therefore, satisfied in my own mind that there is ample ground in South Africa for peoples of all races to defy various laws on the Statute Book. As I say, it is a matter for the individual conscience, but when such a mental attitude is deliberately cultivated and trained it is natural that those who love peace above all things, and loathe violence in any form should carefully examine the organization before they give support either mentally or practically. I have, therefore, had to ask myself a number of questions which I shall endeavour to summarize as follows:

Can this movement in South Africa be called a spiritual movement, or is it merely an attempt to secure political advantage? This again is a difficult question. Twice I discussed it in the first six months of this year with Mamail Gadhil, who should be in a position to judge this issue. I gained the impression that at the beginning of this year he was very doubtful, but of late, from correspondence and articles in 'Indian Opinion,' I gather he is impressed with the movement although still critical. It is not without interest that from the beginning the organizers have encouraged the people to observe days of prayer, and although it may be possible to criticize this it must be admitted that it indicates some measure of spirituality. It has been said again and again that the campaign has broken out because the non-Europeans are desperate and have no other way of expressing the fact that they are frustrated beyond endurance. To this must be replied that frustration has either spiritual influence, or an utterly demoralizing one. If it is spiritual influence it produces character which can go to great lengths as the world knows from the life of Mahatma Gandhi and others in other places. To me indications are not lacking that this campaign in South Africa is a spiritual development but I am still waiting to see it consolidate into a steady movement educating the masses to

disciplined character development.

As it seems to me the movement has grown by the spiritual force of the non-violence which has been maintained. Many who were sceptical at the beginning have stopped to think. And in many cases thought has led to personal action. It is the type of strength which grows by realization of itself; power of this nature will not be intimidated by threats of severer punishment. There is very little of accepted Communistic technique in this so it does not look to me as if the few "named" persons exercise any influence out of proportion to their numbers...

The serious charge is that there is little leadership among the Africans and that they are mainly led by Indians. This is a serious thing for anyone to say without evidence which I personally do not think exists. I know some leading Africans have refused to take part in the movement, but on the other hand many of those who are risking a good deal are men and women of high standing, and quite definitely not the type who would be influenced by anyone. It is a very serious thing in South Africa when people in responsible positions try to insinuate racial jealousies and antipathies which do not exist, or if they do, are due to other factors which can be dealt with in their own sphere. Few things are more diabolical than a whispered campaign, a practice which has become all too common in South Africa.

Has the campaign so far justified itself? From several angles I have heard that even if it should be decided to close the campaign as such and dissolve the organization, leaving individuals to do as they may decide, the sufferings of those who have been in jail and beaten are fully justified by the fact that the non-European people have realized the power they possess even without resort to any sort of violence. That worldwide interest has been awakened has also greatly encouraged them, although the more intelligent leaders feel embarrassment when some well-intended friends overseas express themselves rather crudely, and are informed by superficial knowledge of life in South Africa. However, there can be no question that non-European people in South Africa know that the moral support of a freedom-loving people is behind them in their struggle to develop

NATIONALISTS' NIGHTMARE

THE following letter by Mr. C. W. M. Gell appeared in the 'Rand Daily Mail' dated February 3. Sir—Mr W. A. Maree the Natives member for Newcastle is reported to have told the House of Assembly on January 25 that "Natal is located in the area in which India hopes to offload the surplus millions of its population."

Can Mr. Maree answer the following questions?

(1) Is it not true that immigration of indentured Indians into the Union was finally stopped by the Government of India in 1911, despite energetic protests by Natal and the Union Government?

(2) Did not the Immigrants Regulation Act of 1913, which was part of the Smuts-Gandhi agreement, finally close all other Indian immigration into the Union?

(3) Apart from the trickle of wives and minor children allowed into the Union by the first Cape

Town (Malay Sastri) Agreement of 1927, when has the re-opening of Indian immigration ever been made an issue, either by the Indian Government or by our resident Indian community?

(4) As against this clear evidence of India's lack of interest in emigration of her nationals to South Africa for these last 40 years, has Mr. Maree any better basis for his statement than his own inspired guess work and the supposed interests of his party?

The unsupported statements of Dr. Malan and Dr. Doeges that India intends to use Africa as "a dumping ground for her surplus population" will convince no one but the faithful (like Mr. Maree) that, against all the historical evidence, India has any such designs against any part of the Union—Yours etc, C. W. M. GELL.



"Tell me, Doctor . . . when there's an accident,

is it safe to put on antiseptic straight on the wound?" In an emergency you need an antiseptic that can be used quickly, without hesitation, and without danger or undue discomfort. One which retains high germicidal efficiency in the presence of blood. You need a reliable killer of germs, but non-poisonous, gentle on human tissue, and valuable in promoting clean and rapid healing. You need the modern antiseptic, 'Dettol.'

DETTOL

THE MODERN ANTISEPTIC

SPECIALTY COLPAM (P) CALYTH PO BOX 1037, CAPE TOWN

The *New India Assurance* Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950
31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	54,34,00,000
Marine Premium	56,04,844	Assets exceed	15,36,00,000
Miscellaneous Premium	35,84,968	Total claims paid over	17,95,00,000
Life Premium	1,88,79,302		

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The New India Assurance Company Limited

Cable & Telegraphic

Address:

"RUSTOMJEE" or
"NIASURANCE"

RUSTOMJEE (PTY.) LTD.

Directors: Sorabjee Rustomjee

Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 21807 & 28513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams "BRADFORD"

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

BRADFORD CLOTHING FACTORY

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery.
Enamelware, Stationery, Drapery,
Crockery, & Wool.

Telegrams
"META" Brokenhill.

Phone 296.
P.O. Box 61.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

We specialise in
Manufacturing
**OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

LIBERAL PERSPECTIVE

SMUTS BY HIS SON

By C. W. M. GELL

II

IN my last article about Mr. Smuts' life of his father I was critical of the author's historical method because its inaccuracy obtrudes in a rather large number of passages. In this article I want to deal with General Smuts himself as the central subject of the book.

First, I must discuss two singular omissions relating to racial and labour problems—two of what may have been Smuts' blind spots, though the author is responsible for some of their neglect in these pages. Mr. Alan Paton has already drawn attention in the January 'Forum' to the extensive treatment of African-British relations and the almost complete evasion of all other racial problems. Not only is the Native Legislation of 1936, dealing with the Cape franchise, the Native Representative Council and the Native Trust, never mentioned; neither is the 1913 Native Land Act, the Native Affairs Act of 1920, the Native (Urban Areas) Act of 1945. Yet all these important measures were passed by a Government of which Smuts was either Premier or vice-Premier (in fact, if not in name). The Asiatic Representation and Land Tenure Act of 1946 is briefly and inadequately discussed. Nothing in the book suggests that Smuts had a coherent, synoptic vision of racial problems, such as characterized his approach to all other subjects. It is hard to say whether Smuts was deliberately blind (or rather, evasive) on racial affairs, realising their importance (if not, perhaps, their urgency) and hoping that the logic of events would eventually convince a notoriously short-sighted electorate. Certainly such a view accords with his attitude to some other matters, where patience seemed to him the better part of political wisdom. But there is no doubt that, if this was his real intention he ran the risk of leaving his party stranded in a racial crisis without (if his own deep perception of realities had been lost to it) any guiding principles on which to base its policies. This is the harvest we are reaping today. In all fairness we should perhaps allow that, if the importance of this subject should never have been in doubt, its urgency has only become apparent in the five years since General Smuts last office.

On pp. 303-7 Mr. Smuts prefaced his father's Rhodes Memorial lectures at Oxford in 1929 with a soliloquy on Native Affairs

which is apparently his own. After not unfairly summarising the ambivalent attitude of the original Whites—the Bible and the iron hand—he doubts that the master-servant relationship will long be feasible now in face of a "national madness of surging unrest." He puts forward, on y to reject, a very inadequate presentation of the liberal approach and a curious, half-baked "scientific" approach. He seems to come down tentatively in favour of "the tactical approach" by which the Whites take military and economic precautions against "a day of reckoning." But, as Mr. Paton very pertinently asks, what follows next? Another day of reckoning? And another? And another?

Mr. Smuts tells us that his father looked with disfavour on "over-liberal views and was confident that the White man's intellectual and administrative superiority would enable him to live indifferently in a state of semi-overlordship over the blacks." I cannot say that this is an untrue condemnation of his father's opinions, but I wonder if Mr. Smuts has really defined them correctly. The extracts from General Smuts' lectures on the next five pages certainly suggest a broad, tolerant paternalism towards the rural Africans. But on p. 312 he puts his finger with his usual warring scum on the crux of a matter on the question of the distributed, urban African population, which he recognised to be (depending how it is handled) the creative or destructive element in the evolution of a mixed society. To this problem the quoted extracts of his lectures offer no solution, Smuts being seemingly divided in his mind between the economic inefficiency of migrant labour and the social consequences of integration.

This lecture was given 24 years ago and much has happened since. I think General Smuts' most distinctive quality was that his questioning mind was never closed upon any subject. No doubt he inherited some of the prejudices of his people and he had to bow to others with which he did not wholly agree in order to carry on the business of government. But even as he pegged Indian residence rights in 1946, he offered some sort of parliamentary representation as well. I am not suggesting that it was a fair exchange or that the Indians could do other than refuse it. I merely

instance it as an example of his mind reaching forward despite its limitations and the reluctance of his supporters to some new situation. His mind was always advancing, while those of most of his countrymen were static or in full retreat. I recall that in 1917 he said that our non-European policy must be based on "the granite bedrock of the Christian moral code," which for him was liberal-humanist not Calvinist-predestinarian, and I like to think that, facing the sort of situation we have brought on ourselves today, he would have applied the following doctrine to off men (as Hofmeyr taught him) in the same manner that he applied it to the defeated nations of Europe:

"When you are up against a position as terrible in its possibilities for good and evil, you can only do one thing, even if you fail utterly. And that is the right thing, the thing you can justify to your conscience and to that of all reasonable and fair-minded people."

Smuts' other blind spot was the bread-and-butter issues which mean so much to industrial labour. He was involved in labour troubles in 1913, 1914, 1919, 1922-3 and again in 1947. On no occasion, so far as this book shows, was he really concerned with the basic causes of the unrest, and his tactics of "show-downs" and "teaching lessons" (the phrases are his son's) were both clumsy and inhumane. They helped to lose him two elections. In this respect there is a certain parallel with his great contemporary and friend, Winston Churchill. Smuts' views on the Mines and Works Act Amendment Act of 1925, which introduced the statutory industrial colour bar, is never discussed in the book nor is the Act mentioned.

It is pleasant to turn from these weaknesses to the great aspects of his unquestionably great man—one of the greatest of our lifetime. I need not dwell on his services to the Union, the Commonwealth, the League of Nations and the United Nations, since these have been frequently and deservedly praised. Perhaps Smuts was at his brilliant best in 1919. Though he failed to influence the Versailles Peace settlement decisively, he correctly prophesied where it would fail and why. Nor need we linger on the many delightful scenes of him with his family and his grandchild, which have been widely quoted by reviewers.

Rather let me close these two articles by extracting something of the basic philosophy which guided the life of this rare combination of thinker and man of action. For Smuts was a great intellectual in the best sense of the word, the only considerable

philosopher South Africa has yet produced whose deeds derived their meaning and impetus from his view of life. Perhaps this is most beautifully expressed in his Recessional Address at St. Andrews in 1934 when, after some sentences of splendid world-and-life-affirmation and acknowledgement of the heroic in the human spirit, he analyses the heart of the modern problem:

"The disappearance of the sturdy, independent-minded, freedom-loving individual, and his replacement by a servile mass mentality is the greatest menace of our time. In spite of our scientific expansion, our essential human rights are contracting...The denial of free human rights must in the long run lead to a cataclysm." Later he was to say:

"The New Order can only arise under the sign of the Cross in the spirit of service and self-sacrifice, which has carried man from his brutal, bestial past to the height of his spiritual vision. Not in mastery but in service, not in dictatorship, but in freedom, lies the secret of man's destiny."

On another occasion he questioned the adequacy of the purely materialist Marxist world-view: "A house swept clean and garnished but empty of the spirit, still remains a place which seven devils may enter and occupy." He believed in the greatness of the world and the goodness of man of whom Jesus was the great archetype and forerunner. Over it all brooded, he believed, not God in the image of man, but some great Spiritual Principle or Divine Law. Though he set great store by the heroic stature of man, he sought this quality in his moral potential, not in his physical or intellectual vitality. He accepted science as "perhaps the clearest revelation of God to our age," but he fully recognised our urgent need to bring it under spiritual and ethical discipline before our own inventions destroy us. Superficially science teaches us that "our origin is an accident, our position exceptional, and our fate is sealed with the inevitable running down of the solar system...According to astronomy, life is indeed a lonely and pathetic thing in this physical universe—a transient and embarrassed phantom in an alien, if not hostile, universe."

But his holistic vision, working more profoundly, saw the essential unity of mind and matter, the human soul meeting with spiritual hospitality and response throughout a friendly universe of material organisms evolving in the fulness of time towards beauty and holiness, even to the human soul is

This was no small man who chided his countrymen for "despising my larger hopes" and

who warned them that "it paralyses a people to live in the past." A great rationalist, a great liberal and a great dreamer of dreams. I am sorry that his son has not found room for his father's plea to South Africans to "follow the larger vision" in racial affairs, for his public acknowledgement late in public life that segregation was dead as a practical policy and for his tribute to Hofmeyr as "the conscience of South Africa." But I thank him, indeed, for the glimpse of his father stopping a friend from picking a rare flower on Table Mountain.

THE WIDER WORLD

By JOHN GILD

"A WHITE POLICY"

THE United Party has published a pamphlet advocating immigration on a large scale. In favour of this "white policy," there are put forward a variety of arguments, all of them muddled or mischievous. The pamphlet points out that there is a danger that non-Europeans are now replacing European workers who leave their jobs on the railways and in other fields of employment. If this tendency continues, "it will make it virtually impossible to maintain the colour bar." The Europeans in this country will become a shrinking white patch in an ever larger black sea. Of necessity this must result in the employment of non-Europeans in uppermost normally reserved for Europeans.

Seldom have I read a political pamphlet more dishonest and deceitful in all its implications. Everyone knows that there are only two reasons why the United Party really wants to welcome immigrants from abroad. The first is that such people will vote for the party, not for the Nationalists. The second is that industrialists want more skilled artisans, of whom there is a shortage in this country. The obvious solution to the latter problem is to relax the industrial colour bar and to train Africans and Indians as artisans. Business men would be inclined to support this solution, but the United Party is afraid to face the immediate political consequences. It prefers to play the "clever" game of accepting the Nationalists' assumptions about race and colour and trying to beat them by juggling with words and figures. But the U uses themselves are meticulous in hiring 30,000 immigrants to South

Africa every year would mean that an average of 1,000 a week must enter. That is to say, a fleet of ships carrying only immigrants and no other passengers. Where are all these people to find houses to live in? Or schools for their children? To crown the absurd argument, it is said that immigrants will create a bigger market. Have the pundits of the United party not yet noticed the ten million non-Europeans who would also like to consume goods—if they could do skilled work and so earn larger incomes to spend?

Academic Apartheid

Congress in Natal did well to devote one of its excellent newsletters to apartheid in the Universities. There is an unpleasant amount of deception in this sphere. The sorry record of the University of Natal is properly exposed. But the other English-speaking universities are not as fair as they pretend to be. Capetown declines to allow Africans to study medicine, I am told. It has some kind of private agreement with the Witwatersrand University, whereby the latter takes Africans and Capetown takes Coloureds. This apartheid within a theoretical equality is absurd. For one practical objection is that it greatly increases the high cost of higher education when a student is forced to travel 1,000 miles from his home. At the Witwatersrand University non-whites cannot study any form of engineering, or even a subject like Fine Art, where the obstacle is alleged difficulties in securing drawing masters, who would have to be non-European. Although a Chinese was admitted to the men's residence a couple of years ago, the women's residence still refuses to admit a Chinese girl.

The white students in Johannesburg and Capetown are generally against these forms of segregation; indeed, they have often displayed more liberalism than the staff which teaches them. Incidentally, it is said that the white student resistors in Duncan's hostel at Germiston are likely to get into trouble with the University, if they are convicted by the court.

Self-government For The Sudanese

A new crisis has blown up in the Sudan, one of the most advanced areas in Africa. Britain is very reluctant to relinquish control, but Egypt is forcing her to do so by demanding certain rights herself. Rather than let the Sudan fall under Egyptian influence, Britain has accelerated the Sudan's progress towards complete self-government, which has been promised in three years' time. Britain's foreign Office hoped to delay matters by claiming the right to continue to protect the primitive Sudanese tribes in the south against the advanced Northern Moslems. But now, to everyone's surprise, General Nuri has produced evidence, in the form of signed documents, that the tribes are willing to dispense with British protection and are not afraid of Egypt. The move is, of course, complicated by the British occupation of the Suez Canal zone, which is deeply resented by all parties in Egypt as a continued and unnecessary limitation on their country's independence. If Mr. Churchill and Mr. Eden are wise, they will see to it that Britain leaves both Suez and the Sudan voluntarily, while some goodwill towards her remains. I can't help noting that international factors can play a decisive part in cancelling non-western people from European domination. It was so when Britain quickly made Jordan an independent state in 1946 (to embarrass the Jews in Palestine); and it looks like being so in the Sudan this year or next.

Fact And Fiction About Race

One of the most important things today is that non-white people should have in their minds clear, scientific ideas about race. In our country more rubbish is written and spoken on this subject than on any other. UNESCO is doing a splendid job of work in publishing cheap booklets and pamphlets that tell the truth about racial myths. That is the main reason why countries like our own are so hostile to UNESCO and decline to assist

its work. UNESCO's latest booklet, "What is Race?" certainly deserves a warm welcome. In less than 100 pages and illustrated with excellent diagrams, this booklet explains the facts about racial inheritance and, incidentally, exposes colour prejudice for the foolish thing it is. A team of world-famous scientists, drawn from a dozen different states, reached a set of unanimous conclusions. "There are," they say, "no scientific grounds whatever for the racialist position regarding purity of race and the hierarchy of superior and inferior races to which this leads. No evidence exists of differences in inborn mental ability. Differences between people within the same 'racial' group are at least as great as differences between people of various racial or ethnic groups."

These scientists say that they were fortunate in having as members of their team some who had made special studies of the results of inter-marriage between members of different races. This meant that the conclusion that race mixture in general did not lead to disadvantageous results was based on actual experience as well as upon study of the scientific literature. In passing, I was fascinated to read of a special school in New York for 500 gifted children. When these were finally selected, it was found that 70 per cent. were Negroes, who form just about their percentage of the total population.

For 5s. (plus 6d. postage) you can get this booklet from any bookseller or from the agents for UNESCO publications, von Schenk's Book Store, P.O. Box 724, Pretoria.

Mahatma Gandhi Memorial Fund

We wish to thank an anonymous donor for the donation of £2-2-0 towards the Mahatma Gandhi Memorial Fund.

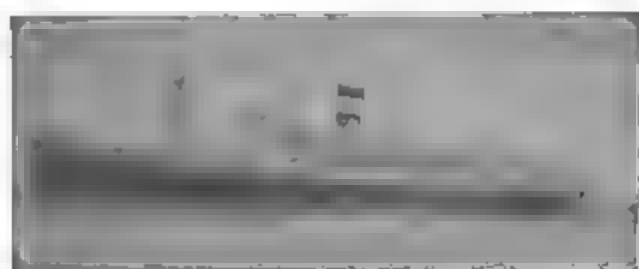
Cuticura SOAP

Every woman knows the treatment!



Baby simply loves the currying action of its silky and fragrant lather. It is so good (they say) and cooling to hot sun-baked skin. After the bath a dusting with completely perfumed Cuticura Talcum Powder will soothe baby's tender skin.

FOR SENSITIVE SKINS



B. I. S. N. Co. Ltd.

S.S. Karanja arriving March 1st. Sailing March 5th
via Karachi for Bombay

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES : DURBAN TO BOMBAY

First Class	single	without food	£75-5-0
Second "	"	"	50-3-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)	without food		21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6
Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letter.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.
Tel. Add.: "KARAMAT."

P.O. Box 96.

Phone 24471.

To Furnish Your Home Economically

See

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St
DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSEHOLD UTENSILS. RADIOS & RADIOGRAMS, MUSICAL INSTRUMENTS, SEWING MACHINES & OFFICE FURNITURE, Etc.

Exporters and Commission Agents for Natal Fruit and Vegetables. We specialize in green ginger and Indian Vegetables. Wholesale only. Write for particulars
Box 96, Durban.

RUBBER STAMPS

(8 HOURS SERVICE)

PRINTING

(DONE AT SHORTEST NOTICE)

Standard Printing Press

GENERAL PRINTERS and RUBBER STAMP MAKERS

73 BEATRICE STREET,

DURBAN

ESTABLISHED 1917

PHONE 61006.

TELEGRAPHIC ADDRESS

P.O. BOX 2782.

"QUICKPRINT"

YOUR GARDEN'S SUCCESS—Begin with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Tins

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST."

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Public Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Wills, Trade Licenses, Revenue Clearance Certificates, Passports And Immigration Matters.

Representative: National Mutual Life Assn Of Australasia,
Yorkshire Insurance Co. Ltd.

Telephone: 33-9033. 29a Commissioner Street,
JOHANNESBURG.

**AUSTRALIA
BURMA
CEYLON
HONG KONG
INDIA
JAPAN
NEW ZEALAND
PAKISTAN**



Every Friday from **NAIROBI**

VIA **AIR-INDIA**

INTERNATIONAL LTD

P.O. Box 3004, NAIROBI

Full details from Agents and Tourists

Will all our friends kindly note that our offices at present situated on Shell House, will be shifted to Air India, Stewart Street from 1st October 1952 until further Notice. Our telephone Nos. will be 3013 or 3310 Ext 9, but our P.O. Box No 3006 remains unchanged. Our agent friends and passengers can now contact us direct for their reservations.

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5/6 yd.

EMBOSS GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

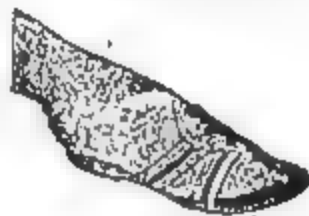
VELVET CRENEL
GEORGETTES 45" 15/6 yd.

44" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.

44" COLOURED GEORGETTES
4/11 yd.

CHAMPALSI

Ladies Latest Plastic Champals
all shades sizes 3 to 7 15/6 pair
Colours: Green, White, Red,
Flower, Blue and Wine.

**SAREES!**

EMBROIDERED GEORGETTE
SAREES.
all shades 13/15/6 each.

WHITE COTTON SAREES
22/6 each.

GEORGETTE JARI WORK
SAREES 45-18-0.

EMBROIDERED SUEDE SILK
SAREES with borders 63/- each.

LADIES UNDIES

Huge range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unstocked.

Saree Borders, Jari Trimmings
always in Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SHAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS
Pink & Blue 5/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED
18/11 each.

INFANTS BOOTIES, BONNETS,
BIBS, PILCHERS.
at one price 2/11 each.

HOUSE - HOLD

Bed Sheets 13/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered -
4/11 each.

Towels from 1/11 to 12/6 each.

Table cloths & Bath Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES HANDKERCHIEFS Etc.
Specially reduced.

**JAYBEE SILK HOUSE**

39a MARKET STREET, JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

LATEST BOOKS AND NOVELS ALWAYS IN STOCK**YOGA BOOKS**

Gyano Yoga By Ramachandra	12 6
Raja Yoga "	11 6
44 Lessons In Yoga Philosophy "	12 6
Advance Course Yoga Philosophy "	13 6
Yogi Practical Work Cure "	7 6
Science Of Breath "	2 2
First Step In Yoga Ramachandra "	1 6
Shriyent Gita " The Song Of God "	2 6
Ramayan and Mahabharata "	7 6
Cinema Nu Sangat Gofrati 5 Volumes "	8 0
Music Guide Film Sangat New Release "	15 6
Business Guide Letter Writing Gofrati "	10 6
Dhyan Gita Gofrati "	4 0



Vandana Ramayan in 5 Volumes	Gofrati	55/-
Ramayan-malla Bhajan	"	4/-
Sol Summer	"	7/3
Samaran Kasha	"	7/3
Harmonious Teacher	"	15/-
Hitas India Magazines		4/6 each

Only obtainable at our new address:

ROOPANAND MUSIC SALOON

AND BOOKSELLERS

286 Gray Street, Corner Lorne & Gray Street,
DURBAN.

SHINGADIA STORES

(Prop: Premier Silk Saree Ltd.)

Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.

Telegrams: "Premsilk" Phone: 2523.

PREMIER WHOLESALERS

(Members of the Rhodesian Wholesalers Association)

Everything for the African Trade, Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.

UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited, Prompt Attention.

"Aryan Mahal" 6th Floor,

Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod."

BOMBAY, INDIA.

AFRICAN VIEWPOINT

"NUREMBURG" DECREES AND DUTCH REFORMED CHURCH

By JORDAN K. NGUBANE

THE Dutch Reformed Church of South Africa are committed to the doctrine of apartheid and the injustices perpetrated by the present Government in the name of that ideology are things of which the Dutch Reformed Churches cannot substantially wash their hands. This is particularly the case at the moment when the Government have gone to the extreme of presenting before Parliament Bills—the Public Safety Bill and the Criminal Law Amendment Bill—the purpose of which is reputedly to crush the resistance movement, but which, in fact, gave the way for the recent and most painful debasement of the human personality.

The Christian Church in Germany during Hitler's rise tolerated his perverted racial laws. It refused to see in them a direct attempt to debase the human personality in the end. As a body, the Church did protest now and again, but did next to nothing to take a firm, manly and uncompromising stand against what was clearly to be a complete repudiation of everything precious and valuable in the Christian tradition. Even when the Nuremberg Laws were passed, the Church's attitude was one of passivity.

Now, this statement requires to be explained and qualified. The Church in Germany did not at such accept Nazism. It took up the attitude that it would not interfere in State matters. This meant that although it shunned Nazism it would not actively advise its members to withhold support from the Nazi Party. The enactment of the Nuremberg Laws, which completed the degradation of the Jews and gave the way for Buchenwald and Dachau and Belsen was viewed largely as a secular affair, something which the Church could not fight tooth and nail, even at the expense of having it branded and its leaders imprisoned or shot. In short, the Nuremberg Laws were not regarded as evils with which there could be no compromise.

A complicating factor was that they were directly largely against the theological rival of the Christian Church Judaism. The Jews were not Christians and very many of the Christians who looked on while the Nuremberg Laws crushed the Jews could soothe their conscience by saying that in any case the Jews repudiated Christ.

Only a few notable Christian men and women risked every danger to denounce Nazism for the evil it was. The overwhelming majority of these were thrown inside concentration camps—some died there. It is to the glory of Christendom that these few did stand forth courageously against evils which Christ would never have permitted to descend and appear.

But the majority in Germany took up an attitude which has striking parallels in the attitude of the Dutch Reformed Churches in this country. An Afrikaans pastor who would denounce apartheid without using words would certainly invite being ostracised. I have followed with keen interest Dutch Reformed attempts to build bridges between the races. Fundamentally, these attempts have been no more than efforts to get more universal acceptance of the creed of apartheid. They have not been real bridges. It is true that the Churches have tried to show up where Malan's apartheid falls short. But when Dr. Malan told the Churches bluntly that they were talking nonsense with their "Bantustan" apartheid, it is very a pity that they promptly self-peddled on this issue.

In the meantime men and women of all races who do not want anybody to dominate anybody have been slowly making their influence felt. They have done this in their own different ways, none of them co-ordinated. First, there have been the African, Indian and European republics. When the history of our times comes to be written—that is, if South Africa will survive the dark night into which it is being led by the Malanite Government—men will note with gratitude the stand taken by these people. To be a resister is to invite persecution and ruin these days. But true resisters will go through everything to save their country from the barbarism into which it is being thrown by the Malanites in the name of Christ and Western Civilization.

On quite a different plane the Catholic and English-speaking Churches have taken a stand against apartheid which, while it does not go far enough, commands respect.

These moves, coupled with others I need not mention, have thrown the apartheidists on the defensive. Because they stand for an evil philosophy they have

refused to answer argument with argument and feel with fact. Because they know that the truth shall always prevail over falsehood and good over evil, they now come forth with their "Nuremberg" decrees to crush the soul out of the African people.

Far, make no mistake about these Bills. They are designed to crush the African people and reduce them to slavery. The Dutch Reformed Churches might say that these laws are matters for the State. But since the Government remain in power largely because of their support the evil things it does in their name must also be laid at their feet as well.

It so happens that in this country, as in Germany, the "Nuremberg" laws are directed against a racially different people. The average White church-goer to the Dutch Reformed Churches can see his own conscience and say that after all Minister Swart's "Nuremberg" laws are directed against a racially different people.

A complicating factor here for the Dutch Reformed Churches is the fact that the African is a fellow Christian. Although racially he belongs to a hated group, he owes allegiance to the same God and Christ whom the Dutch Reformed Churches worship. If they accept the brotherhood of Man through the fatherhood of God, they cannot successfully repel their consciences with too much harping on too racial differences.

In these circumstances a situation will soon arise when the African people will feel that there is absolutely no place for them in the Dutch Reformed Churches. Already, a trend in this direction is noticeable. In marked contrast, Roman Catholicism, which does not direct its attack against a man because his God created him with a particular colour, is wise enough to his fold thousands of Africans. It is blessing for the African people and South Africa that there are denominations, like the Catholic Church, which hold on to the ideal of the brotherhood of Man even in the face of Government fear and persecution.

As things stand Minister Swart's "Nuremberg" Decrees will become the laws of the land. The Malan Government will see them to humiliate a voiceless people. If it were not men and women like Patrick Duncan and Freda Troup, I would be saying that the "Nuremberg" Decrees mark the final parting of the ways between Black and White. But men and women like Patrick Duncan and Freda Troup have risen above the racial mist and shown

that the fight between my people and the Malanites is not a racial fight. By going to prison and suffering every humiliation by our side they have shown that they realise with us that the Right is far superior values. We, who resist, truly love all our countrymen, regardless of race or colour. We would rather injure ourselves than harm them. Even when the Malanites whip us with scourges, we know they are our own consignment; every white South African like us. If they stand for tyranny and racial hatred; we are fortresses for government by consent and for the brotherhood of Man. If they make laws which make one race hate the other, we stand uncompromisingly for racial tolerance. If, in their desperation, they rely on brute force alone to keep themselves in power, we, in our strength, rely on truth and persuasion. Because they defend a basely immoral order, for them force, whippings, persecution, ruin are the things they hope to use to frighten us into submission. But because Good and Humanity are on our side, we shall not debate the personality of Man and yield to tyranny; nor shall we hate those who plan our destruction. But we shall hate evil tyranny with a determination which no power on earth can bend.

We believe that our own stand confronts the Dutch Reformed Churches with a challenge from which they dare not run away. The things for which we stand are part and parcel of the democratic and Christian tradition. The things behind the Minister of Justice's "Nuremberg" Laws are totalitarianism and are foreign to Christian civilisation. I hope that these are things are done behind the Iron Curtain at the moment and not in democratic Christian countries of the West.

Fortunately, although the minutes fly rapidly past, it is not as yet too late for the Dutch Reformed Churches to accept the African people, among whom they have laboured and set up impressive schools and missions, that they are not leading us, as the Government is doing, into the darkness of the night.

R. VITHAL

Bookkeeper, Writing up Bills of Books, Business Sheets, Income Tax Returns, Etc.

306 Commissioner St.,
Jeppe, Johannesburg.

Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECIPES.

Address:

KAPITANS BALCONY HOTEL,

(CORNER BIVESTMEAT HOUSE)
Corner Gray and Victoria Streets,
DURBAN.

Phone 23414.

Tel. Add. 'KAPITANS.'

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—
Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

Bankers: BARCLAYS BANK (D.C. & O.)

Partners:
G. C. PATEL
L. D. PATEL
S. K. PATEL

L. D. & COMPANY
PHONE 419

Branches: P.O. Box 83, BROKEN HILL

P.O. Box 89, LUANSHYA

Telegrams and Cables: "CLOTHING"

P.O. BOX 93,

NDOLA,

N. RHODESIA

**WHOLESALE MERCHANTS AND
CLOTHING MANUFACTURERS**

NATHOO TABHA

**TIMBER & HARDWARE MERCHANT
& DIRECT IMPORTER**

Door, Windows Corrugated Iron, Cement,
Monarch, Iron Duke, Buffalo, and Elephant
brands paint or any other building material
at reasonable price

Established 1907,

NATHOO TABHA,

107 Queen Street,

Phone 24647.

Telegraph "Mani,"

DURBAN.

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

**Importers & Exporters & General
Commission Agents**

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Assure with "THE OLD MUTUAL" your friend for Life—

The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative.—

DAYABHAI PATEL

P.O. Box 1760,
JOHANNESBURG.

Phone:— } Business 33-0711
Residence 33-5861

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

**Extensive range always carried in
the following:**

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

**Stockists of well-known branded
Watches.**

COPPERBELT PIONEER STORE

**Where Quality and Service
are Paramount.**

Luanshya,

Northern Rhodesia.

Things In General

Protest Against Safety Bill

About 200 people—most of them Natives—attended a mass meeting on the Grand Parade, Cape Town, last week to protest against the public Safety Bill. Organized by the Cape Western Advisory Boards and Vigilance Associations, the meeting passed a unanimous resolution deploring the attempt of the Nationalist Government to pass the Bill and to remove the few remaining democratic rights of the non-European community. Mr. Albe Sachs, son of E. S. Sachs, who sailed for Europe on Friday, told the meeting that his father had not run away but had gone to an important job in Europe, where he would bring the state of affairs in Africa to the notice of millions. The speakers, who numbered 11, all emphasized the belief the South Africa was undemocratic and urged that the Government should not interfere in their election of Mr. Bunting as their member of Parliament. "We elected him because he was the best man we could get," one speaker said.

Moral Re-Armament

"I want to build bridges between South Africa and India," Mrs. Marie van Selms of Natal recently told a mass meeting of Indians in the Rajaji Hall, Madras, resting place of some of Mahatma Gandhi's ashes. Mrs. van Selms, who is touring India with the cast of the industrial play "The Forgotten Factor," has given her whole inheritance to further the work of Moral Re-Armament in Africa. She apologized to the Asian peoples for her superior attitude to other races. "Moral Re-armament is a common platform on which all races can meet. It is bringing new relationships in the gold mines of Johannesburg. Farmers are giving better housing and payment to their workers," said Mrs. van Selms. The meeting was presided over by Mr. Peter Howard, author and journalist, who said: "The greatest imperialistic power in the world today is the power of materialism. This power occupies the hearts and minds of the ordinary person and the statesman. It makes us accept lower standards than we should, both personally and nationally. We judge ourselves by our ideas and our neighbour by their actions. These are the hall-marks of materialism. We need a new attitude of living that rises above materialism."

East African Students In India

With the help of a Nairobi businessman, Mr. B. R. Capila, a party of 33 students have gone to India from East Africa. The party consists of 4 girls and 27 boys. The trip has been organized by Mr. and Mrs. Gautam, both of whom are teachers. Mrs. Nirmala Gautam, an art teacher in the Government Asian Girls School, Mombasa, praised Indian art and architecture. She said "your art galleries and museums are thrilling to watch. The different wooden and stone carvings, the idols and temple towers have made us realise what our ancient culture was." The party were special guests at the Republic Day parade. They have visited Bombay, Bangalore, Mysore, Madras, Puri, Calcutta, Tananagar, Patna, Benares, Lucknow and Simla.

"Mr. M. A. Rahman, First Secretary to the Commissioner for Government of India in British East and Central Africa and his assistant Mr. Mahendar Singh arrived in Blantyre from Salisbury on 28th January. He was on his official visit to select four African candidates, two for the Government of India Cultural Scholarships and the other two for the Scholarships awarded by local donors, one by D. M. Patel and second jointly by Messrs J. S. Kumbhar and Gobindaram. During his short stay of two days he visited local schools and met leading personalities of Indian and African communities at the residence of the Hon. Mr. P. Dayaram.

TROUBLED WATERS

By JOHN O'HIND

This book deals with that period of Indian history when three empires were at a clash with each other of the Indian Peninsula. The Mughal Empire was breaking up; the Maratha Kingdom was declining, and the British were establishing themselves. The story is full of suspense, keeping the reader engrossed in the acts of heroism and valour, naval bombardment and piracy on the high seas, escapades, a chase with blood-hounds, and romance. Order your copy as soon as possible, as there are only a few copies on sale at our office.

Price 10s.

Available at

'Indian Opinion',
P.O. Bag, Phoenix, Natal.

and SUNBEAM is so economical too!

House-proud wives who strive to keep their homes bright and cheerful looking, use Sunbeam—it gives that pleasing shine to floors and furniture!

And so economical too—a little Sunbeam speeds easily over a large area in time for days on end.

Sunbeam makes work easy—saves time and money.

FOR BRIGHTER FLOORS
AND LIGHTER WORK
Always ask for

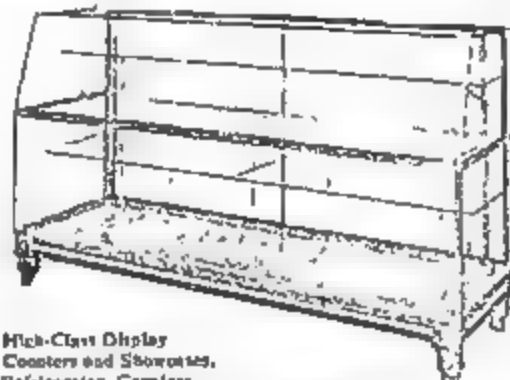
SUNBEAM POLISH

Shines...
and shines
and shines



ASSOCIATED SHOPFITTERS LTD

GOLD MEDAL QUALITY



High-Clear Display
Counters and Showcases,
Refrigerator Cases,

Wall Units, Display Fixtures, etc.

CATALOGUES ON APPLICATION

104 MARSHALL ST. (Facing Central House),
Phone 23-4211/2 Johannesburg. P.O. Box 501

HANNON'S DETECTIVE AGENCY (PTY.) LTD.

Managing Director: O. HANNON, seventeen years Royal Irish Constabulary and Criminal Investigation Department, S.A. Police.

Manager: HENDEN PLUMLEY, ex-Headon Police College and Criminal Investigation Department, New Scotland Yard London.

Criminal, Commercial and Miscellaneous Investigations Carried Out
In Strictest Confidence

11 12 Fettes Chambers, Jeppe Street, P.O. Box 5359 Johannesburg
Phone—Office: 22 2721 Afterhours 21 4544



Wholesale Clothing Manufacturers
MANUFACTURERS
 OF
MENS' TROUSERS,
SPORTS COATS
AND
SUITS.

Trade Enquiries to:
 P.O. Box 541 — BULAWAYO
 P.O. Box 150 — KITWE, N.R.
 P.O. Box 2452 — JOHANNESBURG.
 P.O. Box 541 — CAPE TOWN.
 P.O. Box 4 — PORT ELIZABETH.
 P.O. Box 739 — EAST LONDON.

CONVOY

Convoy Garments Manufactured by:

Maxwell Clothing
Co. Ltd.

P.O. Box. 541, Phone 3786.

BULAWAYO.

Tel. Add 'CONVOY.

Phone
 Day 24169

Phone
 Night 833549

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
 Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
 COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
 accepted by phone and despatched by rail
 at the shortest notice.

Cable & Tel. No.: "HARGOVAN".

Phone 29382.

P. HARGOVAN & CO.
 (PTY.) LTD.

WHOLESALE MERCHANTS
AND IMPORTERS.

P. O. BOX 1250.

155/7 Warwick Avenue
DURBAN.

SWEETMEATS

PURE

WHOLESOME

HEALTHY

★ APPETISING—

- ★ DISTINCTIVENESS of Flavour.
- ★ Combined with **INGREDIENTS** of the
PUREST QUALITY go into the making
 of our **SWEETMEATS**.
- ★ Made by our experts whose knowledge
 and experience of the delicate art of
 preparing these Oriental **DELICACIES**.
- ★ Assure **YOU** of the most **PALATABLE**
SWEETMEATS money can buy any-
 where in **SOUTH AFRICA**.

અમે હંમેશાં સ્વચ્છતા અને સ્વાસ્થ્ય જાળવવાનો પ્રયત્ન કરીએ છીએ
 અને આપણા સ્વચ્છતા અને સ્વાસ્થ્ય જાળવવાનો પ્રયત્ન કરીએ છીએ

- ★ Great care is exercised in the **PACKING** and
DISPATCHING of country and foreign orders.
- ★ **WE** assure you of **PROMPT, HYGENIC**
SERVICE with the **GUARANTEE** of
SATISFACTION.



We specialise in:

Birthday Cakes, Wedding Cakes, High Class
 Fruit Cakes, Pastries, and Naan etc.

Victory V Lounge

(Cnr: Gray & Victoria Streets.)

Phone 24965 — **DURBAN.**

INDIA LETTER

From Our Own Correspondent

Dombay, February 4

INDIAN REPUBLIC CELEBRATION

THE third anniversary of the Indian Republic was celebrated on January 26 with subdued emotions due to the uneasy economic conditions of the masses, although there was the usual pomp and pageantry at the official functions. High prices, business depression and increasing unemployment are causing concern and hardships to the masses. From President down to the lowest leader exhorted the public to take a pledge to make the Five Year Plan a success, as the economic future of the country depends on it.

The President, Dr. Rajendra-prasad, in his message to the nation declared that "India will continue her efforts for world peace, but may not 'appreciate' any move that may bring danger of war near her. Obviously he was referring to Pakistan's joining the Middle East Defence Organisation in the last sentence.

He revealed that the food position was improving and the examination of the claims of refugees from West Pakistan was nearing completion and the valuation of evacuated property was also going on apace.

The people paid their homage to the Father of the Nation—Mahatma Gandhi on 30th January, the 50th anniversary of his death. Tributes were paid in glowing terms to the architect of our freedom. Thousands of men, women and children went to Rajghat in the early morning to pay respect to Bapuji. Rajghat, where Bapuji was cremated, has become a centre of pilgrimage not only for Indians, but even foreign celebrities who visit Delhi do not miss the opportunity to visit Rajghat and lay a wreath and pay respect to the Apostle of Peace. Prayers, music playing and constructive work were the main features of the day's programme.

Correspondence has been going on between the Prime Ministers of India and Pakistan. Although the contents of the correspondence are not revealed officially, it is learned from reliable sources that Pandit Nehru again offered to solve all the disputes by direct negotiations and make a "no-war" declaration. Mr. Nizamuddin, the Prime Minister

of Pakistan, rejected the proposal to make a "no-war" declaration by both the countries till the Kashmir question was solved and suggested that all the disputes, if not solved by direct negotiations, should be referred to arbitration. But Mr. Nehru, it is learnt, was not prepared to submit any matter involving basic principles to arbitration. Correspondence is still going on but is not expected to bear fruit.

Being unable to sell cotton and jute to foreign countries, Pakistan is thinking of negotiating a five years' trade agreement with India. India and Pakistan have come to an understanding with regard to making travel conditions easy between the two countries.

In the meanwhile, Mr. G. S. Bajpai, Governor of Bombay, who will lead the Indian delegation to Geneva for talks on Kashmir with high powered Pakistani delegation under United Nations mediator Mr. Grabam, has left for Geneva. Sir Mungaiat Pakvasa has been appointed as the acting Governor of Bombay.

Justice Wadchoo, appointed by the Government of India to inquire into all separate aspects of Andhra Province, has completed his enquiry and he will submit his report in a few days. Andhra Congress Committee has presented a claim of Rs. 50 crores as compensation for Andhra from the residuary Madras State. Mr. Bhakhtavatsalam, Minister of Madras, has described this claim as fantastic and has opposed it. It is believed that the new Andhra State may come into existence by next June. Meanwhile separate budgets prepared by Madras State show that Andhra Province will have an annual deficit of Rs. 5 crores.

The Supreme Court has dismissed the appeal preferred by Syed Karim Raza against the judgment of the Special Tribunal sentencing him to seven years rigorous imprisonment in Bibi-sagar Decoy case.

Agitation continues against Sales Tax in Saurashtra. Satyagraha, which was suspended for a few days, was resumed on Saturday last. Marol has broken down and almost all the shops are now open. The merchant community seems to be tired of this fruitless agitation and their interest in the struggle is waning. There was again a clash between the agitators and the police, in which about forty people were injured. The Government released three leaders of the agitation from the jail. They are refusing to take the leadership of Satyagraha now.

Relief works are being started in famine-stricken districts of Maharashtra and Gujarat.

There has been a spate of litigation challenging the validity of one or the other Act on constitutional grounds, since the new constitution came into force. Jamindari Abolition Act of various States were challenged in various courts without success. Now Orissa High Court has held Orissa Estates Abolition Act valid and dismissed the petition of eight Jamindars of Ganjam district.

President inaugurated the Indian Academy of Dance, Drama and Music at Delhi. Two other Academies, Academy of Art and Academy of Letters will be opened in the near future.

RHODESIA NEWS

(From Our Livingstone Correspondent)

MR FENNER BROCKWAY, Labour Member of British Parliament, who recently visited Kenya, is reported by Reuters to have said that British methods against Mau Mau Secret society in Kenya might destroy the organisation but would intensify its spirit. The new emergency regulations empowering the authorities to confiscate property would increase bitterness that caused violence.

Mr. Fenner Brockway says "unless something immediate and imaginative is done to win confidence of the African people there is a danger of racial conflict from Capetown to Nairobi."

"The Labour Government" says Mr. Brockway, "had converted millions of millions of Asians in India, Pakistan, Ceylon and Burma to an attitude of goodwill. Something of that kind could be done in Africa. It had already been achieved in Gold Coast where self-government had largely been introduced."

Proceeding further, Mr. Brockway observes, "conditions vary in different colonies but in each of the colonies Britain should fix in consultation with representatives of African organisations, a target date for self-government. Britain had only to do this to win at once co-operation of African people. Such a plan would enable Africa

to become a continent of racial harmony."

Central African Federation

Central African Federation conference just ended last week in London. The report was signed by Sir Godfrey Haggins Lord Swinton, Mr. Oliver Lyttelton, Sir Gilbert Reaume and Sir Godfrey Colby.

Sir Godfrey Haggins the Southern Rhodesian Prime Minister said at a Press conference: "If Southern Rhodesia cannot link politically and economically with Northern Rhodesia and Nyasaland, she will find herself isolated between two extreme policies—one in West Africa and the other in the South."

Mr. Roy Welensky, leader of the Europeans said "We have now reached a stage when the decision to federate has got to be taken. If this opportunity is missed, I doubt if it will ever come again."

The new Federation will group together nearly seven million people—6,500,000 Africans, 200,000 Europeans and 15,000 Asians.

Mr. C. W. Gillebrand, arbitrator in the pay dispute between the African Mineworkers Union and the mining companies awarded pay increases of from 1/2 for African miners groups and 1/8 a shift in the higher groups.

Bharat Wins The Castle Shield

The final league positions for the Castle Shield, are as follows:

Name	Played	Won outright	Lost outright	Won on tie testing	Lost on tie testing	Draw	Points
Bharat	6	4	—	—	—	1	20
Barbours	6	2	1	2	—	—	11
Sahib	6	2	2	1	—	—	10
Loch	6	—	2	1	—	—	10
Thibault	6	1	3	1	—	—	11
Alpha Barb	6	—	3	1	—	—	10
Victoria Falls	6	1	2	—	2	2	10

NYASA CHIEFS OPPOSE FEDERATION

CHIEF MWASE presided over the Conference of Nyasaland African Chiefs held at Lilongwe last year and at which the following resolutions were passed:

1. This Conference of Chiefs reaffirms the decision that African people of Nyasaland reject federation in principle and condemn the propaganda being carried on by the so-called Round Table talks, presided over by responsible Government officers directed at persuading Africans to accept federation.

2. This Conference deplores the fact that the Secretary for South African Affairs, Provincial Commissioners, Administrative Officers and officers of various Government departments have engaged themselves on propaganda work to persuade Africans to accept federation despite the Africans' solid opposition.

3. This Conference of Chiefs regrets to know that the Government is encouraging and making use of people of doubtful honesty to preach a new way in trying to get the Chiefs and their people to agree to federation against their free consent, and in the face of their strong and solid opposition to the whole federation scheme. As a result of this action on the part of Government, the Chiefs and their people have lost confidence in the Government of Nyasaland.

4. Furthermore, this conference of Chiefs refutes the allegations made that Nyasaland African Congress influenced and is still influencing the Chief in rejecting federation in principle, as the Chiefs themselves clearly understand the implications which federation would bring into their country.

5. This Conference of Chiefs wishes to testify that to the best of their knowledge, the Nyasaland African Congress has never engaged itself in intimidation as has often been alleged by supporters of federation in order to stop Africans to accept federation, and wishes to certify wholeheartedly that the Congress has all along been working in the best interests of Africans and peace and order of the country in general. That the Congress has not at any time indicated its intention to interfere with the existence of Chiefs or their hereditary duties.

6. That this Conference of Chiefs views with concern the actions taken by Government officials intimidating African civil servants with either dismissal or forced transfer.

7. That this Conference reaffirms their natural claim that Nyasaland is a country belonging to the indigenous people, protected by treaty with H.M.G. that no law could be enacted by any Government to entitle any other races to become lawful inhabitants of this God-given land without the express consent of the Africans themselves.

8. That this Conference demands the following constitutional changes to enable the African people of this country to have full share in the Government of Nyasaland:

(a) African members of District Councils to be elected or selected by the Africans themselves, and that the chairman be an African.

(b) African members of Provincial Councils be elected or selected by Africans and that the chairman be an African.

(c) African members of Protectorate Council be elected or selected by Africans and that the chairman be an African.

(d) African members of the Legislative Council be increased to 18, and that these members be elected or selected by Africans themselves.

(e) Africans be elected or selected by members of Protectorate Council to be members of Executive Council.

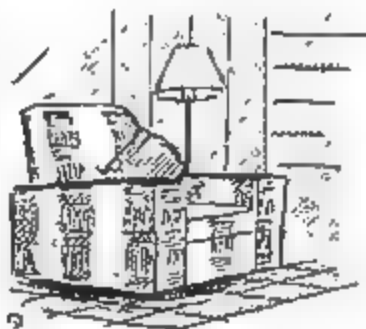
The Conference sent the following telegram to the Colonial Secretary: "Chiefs and African people of Nyasaland send their sincere and undivided loyalty to Her Majesty the Queen and the British Throne. Strongly adhere to the treaties made between Her Gracious Majesty Queen Victoria with the Chiefs and African people of Nyasaland. Strongly reaffirm their unanimous opposition to federation in principle. Stoutly reject further discussions on federation proposals. Sending delegation."

Sets Of Indian Art Pictures

By Celebrated Indian Artists
Price 8/- including postage.

'INDIAN OPINION,'

P/Bag, Phoenix, Natal.



**SAVE MONEY.
ON
FURNITURE**

**SPECIAL WHOLESALE DEPARTMENT
TO CATER FOR STOREKEEPERS**

*Write for Price Lists and Illustrations
of FACTORY MADE Furniture:*

Bedroom, Diningroom and Lounge Suites,—
Kitchen Furniture, Occasional Furniture and
Office Furniture.

You can also send Customers to our Showrooms
to be served on your behalf—or sell to them
from our Catalogue which we can supply
on application.

SIMPLEX

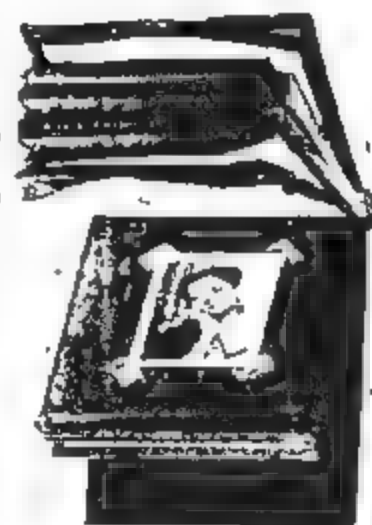
FURNITURE FACTORY (Pty.) Ltd.,

Phone 26508. — Tel. Add.: "SIMPLEXFUR"

64 Alice Street, DURBAN.

INDIAN FILM STAR ALBUM

A set of four to be issued quarterly. Unique because for the first time in the history of film star albums actual camera photographs are included in the album with biographical sketches of each star on the thin covering paper and superior album type resin binding.



**A UNIQUE OPPORTUNITY FOR A UNIQUE OFFER
A THING OF BEAUTY ... AN IDEAL GIFT
ORDER TO DAY**

Price per issue: Nine Shillings
" " sets Thirtysix shillings

Enterprisers Corporation

P.O. Box 3024. — Bombay-3 (India)

TRADE ENQUIRIES WELCOMED

REMEMBER:—Its Enterprisers Corporation Product.
A guarantee of Fine quality and finer WORKMANSHIP.

BOOKS FOR SALE

THE GITA ACCORDING TO GANDHI		
—Mahadev Desai	12	6
GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	5	0
WOMEN AND SOCIAL INJUSTICE—M. K. Gandhi	10	0
PILGRIMAGE FOR PEACE—Pyarelal	12	6
STRAY GLIMPSES OF BAPU—Kaka Kalelkar	5	0
SELECTIONS FROM GANDHI—Narain Kumar Bose	10	0
FOR PACIFISTS—M. K. Gandhi	8	0
GLEANINGS—Mam	1	6
GANDHIAN ETHICS—Brady Gospel Roy	2	0
BAPU—Marry F. Barr	4	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS PARSIS	7	6
THE EPIU FAST—Pyarelal	2	6
CHAITANYA TO VIVEKANANDA	8	8
FOOD SHORTAGE—Gandhi	4	0
STORY OF SATARA—Major B. D. Bano, (I.M.S.)	15	0
THE U.E.C. AND INDIA—A. N. Agarwala	5	6
SEVEN MONTHS WITH GANDHI—Krisnadai	12	6
STORY OF THE BIBLE—S. K. George	9	0
RUSKIN—UNTO THIS LAST—M. K. Gandhi	1	6
DELHI DIARY—Gandhi	10	6
A RIGHTEOUS STRUGGLE—Mahadev Desai	1	6
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopabandhu Das	17	6

Obtainable from:

"INDIAN OPINION,"

P. Bag, Phoenix, Natal.

Golden Number

OF

"INDIAN OPINION"

Souvenir

Of The

Passive Resistance

Movement

1906—1914

Price: Four Shillings.

Obtainable From:

"Indian Opinion"

Phoenix, Natal.

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	7	6
ANCIENT AMERICANS WHOM INDIA SHOULD KNOW—Jabez T. Sunderland	7	6
THE BHAGAVAD GITA—The Lord's Song—(An English Translation)—Anand Beasant	1	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE?—Dr V. K. R. V. Rao	8	0
OUR INDIA (Children's stories by various writers, illustrated)—Mishra Masani	2	6
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao	2	6
BRAH—WELLS—KEYNES ON		
STALIN—WELLS TALK (Verbatim Record)	8	6
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement in S.A., 1906-1914)	4	0
THE DELIVERANCE (A picture of the palpitating life of the joint family)	4	6
PUBLIC FINANCE AND OUR POVERTY—J. C. Kumarappa	3	6
THE LIFE OF RAMAKRISHNA—An exhaustive account of the Master's wonderful life—Bosman Rolland	15	0
INDIAN STATES' PROBLEM (Gandhi's Writings and Utterances)—M. K. Gandhi	10	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah	15	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	15	0
SOVIET ATTITUDE TOWARDS CHINA Poets And Facts—Stanley Powell	5	0
AMONG THE GREAT (Conversation with Bosman Rolland, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Aurobindo)—Dilip Kumar Ray	15	0
TWO HISTORICAL TRIALS IN RED FORT—An account of the trial of the Officers of the I.N.A.	14	0
WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subramanyam	2	6
GANDHIJINNAH TALKS (Text of Correspondence and other relevant matter)	2	6
INDIAN SCIENTISTS (Biographical Sketches. An account of their researches, discoveries and inventions)	7	6
GANDHIJI'S CORRESPONDENCE WITH THE GOVERNMENT (1922-44)—M. K. Gandhi	5	9
THE STORY OF MY EXPERIMENTS WITH TRUTH—M. K. Gandhi	15	0
CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	8	0
INDIAN CHRISTIANS (Biographical and critical sketches of poets, publicists of the Church)	7	0
PRACTICE AND PRECEPTS OF JESUS—J. C. Kumarappa	8	6

Obtainable from:

"Indian Opinion,"

P. Bag, Phoenix, Natal.

Phones: 29121/3 (Switchboard)
24179 (Manager)

Cables & Tel. Add:
"PROSPERITY" (All Branches)

P.O. Box 2197

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Tons, Kaffircorn, Nuts, Maize, Maize Products, Wheat, Wheaton Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

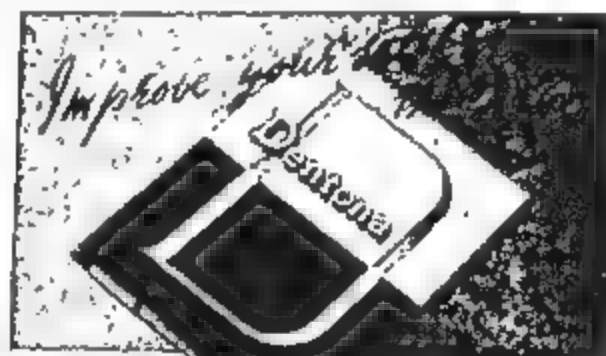
also at

JOHANNESBURG

Phones: 34-3554/5
P.O. Box 200, Fordsburg,
82, Crown Road,
Fordsburg, Johannesburg.

BENONI

Benoni Coal Site
Phone 54-1813,
Rangavle Coal Sites—54-2105
P.O. Box 392, Benoni.



Full range of men's and
boys' khaki shirts and
clothing.

In khaki
globe,
tropically.

DENTONA

SHORTS AND SLACKS

TRADE ENQUIRIES

UNION OF S. AFRICA

DENTON TRADING CO.

Phone 34-4381

P.O. Box 2541

JOHANNESBURG

N. RHODESIA

Phone 3754

FEIGENBAUM BROS.

P.O. Box 334

BULAWAYO

BRITISH EAST AFRICA

Phone 4010

VAN BRUSSEL & CO. (E.A.) LTD.

NAIROBI

TRUST MANAGER

CONGO BELGE

Phone 211

H. J. HYMAN

P.O. Box 157

ELIZABETHVILLE

MASHONALAND AND P.E.A.

Phone 3-1215/2-4931

W. F. NEUMAN

P.O. Box 1492

SALISBURY

BULAWAYO CLOTHING FACTORY LTD.

Phone 2410, Bulawayo, P.O. Box 412, Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel
V. M. Patel, J. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.
Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representative:

H. L. Hompes & Co.,
(Pty.) Ltd.

Durban, P.O. Box 1301.
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.

1953

SOUTH AFRICAN DIARIES

		Size	Price	Postage
No. 85.	3 days to page	8" x 5"	4/9	5d.
No. 851.	1 day to page	8" x 5"	7/6	8d.
No. 138.	3 days to page	13" x 8"	9/-	1/-
No. 1381.	1 day to page	13" x 8"	16/3	1/6

Immediate Delivery — Order Early
to avoid disappointment

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

76 Victoria Street, Durban.

If it's PRINTING

Consult:—

UNIVERSAL PRINTING WORKS

Commercial Printers

Calendar Specialists

9 Bond Street, Durban.

Phone 25295

P.O. Box 1327

No. 8—Vol. L1

FRIDAY,
30TH FEBRUARY, 1953

Registered at the G.P.O. as a Newspaper

Price 6d.

INDIAN OPINION

Founded by Mahatma Gandhi in 1903



These are times that try men's souls. The Summer Soldier and the Sunshine patriot will, in this crisis, shrink from the Service of their Country but he that stands it now, deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we have this consolation with us that the harder the conflict, the more glorious the triumph. What we obtain too cheap, we esteem too lightly; it is dearness only that gives anything its value. Heaven knows how to put a proper price upon its goods, and it would be strange indeed if so celestial an article as Freedom should not be highly rated.

—Paine.



He that cannot forgive others, breaks the bridge over which he must pass himself, for every man has need to be forgiven.

—Lord Herbert.



CLASS WAR AND COMMUNISM

(Mahatma Gandhi)

SOCIALISM and communism of the West are based on certain conceptions which are fundamentally different from ours. One such conception is their belief in the essential selfishness of human nature. I do not subscribe to it, for I know that the essential difference between man and the brute is that the former can respond to the call of the spirit in him, can rise superior to the passions that he owns in common with the brute and, therefore, superior to selfishness and violence, which belong to the brute nature and not to the immortal spirit of man. That is the fundamental conception of Hinduism, which has years of penance and austerity at the back of discovery of this truth. That is why, whilst we have had saints who have worn out their bodies and laid down their lives in order to explore the secrets of the soul, we have had none, as in the West, who laid down their lives in exploring the remotest or the highest regions of the earth. Our socialism or communism should, therefore, be based on non-violence and on harmonious co-operation of labour and capital, landlord and tenant.

Ryots themselves have no greater ambition than to live in peace and freedom and they will never grudge your possession of property provided you use it for them.

All exploitation is based on co-operation, willing or forced, of the exploited. However much we may detest admitting it, the fact remains that there would be no exploitation if people refuse to obey the exploiter. But self comes in and we hug the chains that bind us. This must cease. What is needed is not the extinction of landlords and capitalists, but a transformation of the existing relationship between them and the masses into something healthier and purer.

Let us not be obsessed with catchwords and seductive slogans imported from the West. Have we not our distinct Eastern tradition? Are we not capable of finding our own solution to the question of capital and labour? What is the system of *varnashrama* but a means of harmonizing the difference between high and low, as well as between capital and labour? All that comes from the West on this subject is tarred with the brush of violence. I object to it because I have seen the wreckage that lies at the end of this road. The more thinking set even in the West to-day stand aghast at the abyss for which their system is heading. And I owe whatever influence I have in the West to my ceaseless endeavour to find a solution which promises an escape from the vicious circle of violence and exploitation. I have been a sympathetic student of the Western social order and I have discovered that underlying the fever that fills the soul of the West there is a restless search for truth. I value that spirit. Let us study our Eastern institutions in that spirit of scientific enquiry and we shall evolve a truer socialism and a truer communism than the world has yet dreamed of. It is surely wrong to presume that Western socialism or communism is the last word on the question of mass poverty.

INDIAN OPINION

FRIDAY, 20TH FEBRUARY, 1953

Another Immoral Act

A SECTION of the Indian community resident in the Union is greatly perturbed over the announcement made in Parliament by the Minister of the Interior, Dr. T. E. Donges, that the Government had decided to deprive Indian women married to South African Indians and their minor children of the right to enter the Union, which they have been enjoying under the Immigration Act of 1913 and which was vouchsafed to them under the Indian Relief Act of 1914, which formed part of the Simon Gandhi Agreement and again under the Capetown Agreement of 1927. The Minister is reported to have said:

"There had been some satisfaction at the time for the Simon-Gandhi Agreement allowing the entry of Indian women and children because of the discrepancy between the number of Indian men and women in South Africa."

"With the passage of time and the entry on the Union of Indian women and children, this discrepancy had been removed."

"Since the Agreement a total of 4,929 Indian women and children had entered South Africa."

"There had been some difficulty in administering this legislation, largely in connection with the identification of Indians."

"The Government had therefore decided to withdraw this concession and to apply the normal laws of the country to the entry of Indians."

"This decision would require legislation, which would be introduced after the general election."

The Minister said the proposed legislation would be made retrospective to today.

"There had been a certain amount of illegal immigration of Indians into the Union, but it was impossible to fix the number of illegal immigrants. His department had assumed him that the number was not so large as it was sometimes supposed to be."

"It could only be controlled if there was effective national registration, and with this subject in view instructions had been given to his department that national registration in respect of Indians should be speeded up."

If the proposed legislation to effect this were passed, and it would certainly be passed if the Nationalist Government were to

decide that it should be passed, Indian women and children would be affected by such legislation from February 10, 1953, since the Minister has said that it would be made retrospective to the day he made the announcement.

If such a piece of legislation were passed it would be yet another atrocious act on the part of the Union Government. What would happen to all the Indian women who have already been married and their minor children who were at present out of the Union? Must their marriages be made null and void and what about their minor children without the protection of their fathers? It is true that a large percentage of Indians resident in the Union are now able to get their children married in this country but all cannot do so owing to their religious and social customs. For instance there would be no inter-marriages between Hindus and Muslims or between persons belonging to the Madras or Bengal Province and Bombay Province. So the scope for Indians getting married to their womenfolk within the Union is not as big as Dr. Donges imagines. And of course it should not be forgotten that Indians could not marry Afrikaners or English women even if they would, so that would be a criminal offence under the Union Statute.

Dr. Donges has established no case to justify such a harsh step on the part of the Government. According to his own statement 4929 Indian women and children had entered the Union in the last thirty-nine years which is by no means a considerable number. The difficulty in administering the legislation referred to by Dr. Donges seems ambiguous. The reference is, if we may be permitted to say so, to hoodwink the European public.

Dr. Donges refers to a hard-earned "right" as a "concession." It is not a concession but an existing statutory right which the Government contemplates depriv-

ing the Indians of, which will amount to the breaking of a solemn pledge.

Dr. Donges referred to "a certain amount of illegal immigration of Indians into the Union" but we thank him for being good enough to admit that "the number was not so large as it was sometimes supposed to be." It is surely not the rule of law to penalise a whole community for the fault of a few individuals.

Apart from the practical difficulties and hardships such an act on the part of the Government would cause it is morally indefensible since it would be an attack on individual freedom and liberty—a flagrant breach of the basic principles of democracy. Dr. Donges has thus sounded a note of warning to those Indians who are still hesitant to join the present campaign against unjust and immoral laws to do so forthwith. For if they have to die in any case why not die like men rather than worms?

Port Elizabeth Riots In News

THE Minister of Justice must have drawn from a particularly rich repertoire of experiences to paint the gruesome picture he drew in his speech justifying his "Nuremberg" decrees in Parliament. He dwelt at length on the brutal murder of the Catholic sister at Port Elizabeth and on unconfirmed reports that some Africans had cut pieces off her dead body and eaten them. He showed how he had had discussions with the White clergy-men of the Catholic church destroyed during the Port Elizabeth riots and then sinisterly hinted that there is a lot more in his bosom which he does not feel constrained to make public but which persuades him in asking Parliament to invest him with the powers of a dictator.

This speech must be seen against two important factors. Firstly, in another six weeks South Africa—that is, the Whites who have the vote—will go to the polls in an election about whom outcome the Malanites are not too sure. Secondly, the Malan Government is desperately in need of material by which to justify its brutal and pagan treatment of the non-Whites before the eyes of the world.

First, for the elections. It is a deeply entrenched political tradition among a large section of the Whites here that the voters' flesh should be made to creep with hideous pictures, real or imaginary and very often imaginary, of the African people's alleged intentions towards the Whites as a group. Quite a number of elections have been won, particularly by Afrikaans-speaking members of nationalistic persuasion, this way. The Minister knew full well that by telling the screaming and gullible White voter in the country the blood-curdling things about the White Catholic Sister's death, every Whiteman, bearing a few intelligent and independent-minded, would swallow his very holus-bolus and see in every African a cannibal in Western clothes. That would pay handsome ballot-box dividends. He was not interested in the harm this would do both to the African and the White community. He was interested in preparing for the elections and creating a wave of racial hysteria which would sweep him and his party back to power.

For this reason, it is absolutely imperative that the true facts of the situation should be more widely known. Firstly, a few hours after the riots Dr. J. L. Z. Njongwe, President of the Cape branch of the African National Congress, called forth for a judicial inquiry to ascertain the real causes of the riots. There was information at his disposal which he wanted to place on record before such a tribunal.

Speaking, weeks later, at Oudendalrus, Dr. Malan rejected Dr. Njongwe's demand on the score that a judicial inquiry would be used to put all the blame on the Police. This was a very shocking admission from the Prime Minister. It was shocking also because it was an unfair slur on the judiciary itself. The Prime Minister apparently did not trust a single judge in the Union of South Africa to sift fact from propaganda and arrive at a fair and impartial assessment of the real causes of the riots. After refusing to ascertain the facts publicly, the Minister of Justice comes forward with his horror stories. Who does he think he will fool with these, except the blind whom he and the Prime Minister lead?

But in demanding a judicial inquiry Dr. Njongwe and through him the African National Congress, wanted to be given the

opportunity to cross-examine some of the Government's agents-provocateurs who acted at Port Elizabeth to stir up trouble and furnish the Malan Government with exactly the type of "evidence" which Mr. Swart now bandies about as though it were proven fact! If he was as sure as he tells the country he is that all these things were true, why was he afraid of appointing a judicial commission to give his facts and evidence the substance they so visibly lack to-day?

A very significant passage in the Minister's catalogue of African "vices" is his reference to the discussion he says he had with the White Catholic Fathers outside their ruined church. According to the Minister, they told him that their church had been burnt down because it was the only one with White priests. But here again, the facts contradict the Minister's allegations. The church was burnt down long after the Police had publicly announced that they had the situation well in hand.

If, after they had restored order, the church was burnt down the obvious inference is that on second thoughts the agents-provocateurs decided, to burn the church down to make it possible for the Malanites to say the riot was an anti White demonstration.

It is also very significant that the Minister was at pains to hark back to the Catholic Church in this fight with the riots. The Dutch Reformed Church, which supports the Malan Government, is at the moment and was before the riots, on a spirited campaign to discredit the Catholic Church. The Minister must have relished the idea of heaving Catholic priests conferring to him that atrocities had been committed against their church because they were White. If they did say that, the Minister must have looked on them with feelings of mingled pity and contempt for the Catholic Church is such a determined opponent of apartheid and an advocate of racial equality that it recently appointed a Basuto and African Bishop of Leribe while simultaneously elevating an Indian to the position of a Primate of the Church!

For men who have done these things to come to me of the high priests of apartheid and tell him they had tough treatment because of their skin was only to invite him to say, "Dr. Malan and I have always told you so!"

Finally, if Dr. Malan was quite sure that no agent provocateurs

had been at large in Port Elizabeth during the riots, why was he so keen to shield the Police, even at the expense of suppressing the truth? The technique is too much in line with the burning-down of the Reichstag to pave the way for Nazism's brutal laws. And the present Government rarely deviates from the political and racial philosophies it imbibed from its Nazi mentors.

In this light the blood-curdling stories about the Africans having cut pieces off the corpse of a White woman have to be taken exactly for what they are—slandorous reports whose authenticity the Prime Minister refused to establish because he did not believe them himself on the evidence placed at his disposal by Minister Swart immediately after the riots. How dark Minister Swart comes forward with such

information and handy it about is though it were established fact!

Of course, all this shows up the desperate plight of the Malanites. They are so wrong in their advocacy of wicked political ideas that anything, no matter how unfounded, is good enough, if only it will paint their opponents black. There is absolutely no truth in these stories. The Government itself knows there is no truth in them and it was for this reason it refused to investigate them through a judicial commission of inquiry.

The tragedy in South Africa is that there are White people who will ignore all these facts and believe the Minister simply because he says something evil against a community which they hate. But thoughtful persons in the White camp will not have forgotten the behaviour of the Government during the riots.

FEROCIOUS POWERS

'The Cape Times' dated 19 February 3 writes the following leading article on Mr. Swart's much discussed Bill:

WE wonder why it is that the Nationalist Party continues itself unable to undertake the business of running the country without conferring on its Ministers the most extravagant personal powers. Most of the Western world has been able to deal with communism in terms of its ordinary law, its ordinary police and its ordinary apparatus of constitutional safeguards for the rights of the individual. Mr. Swart needs an Anti-Communist Act to exclude the party and to give him personally the most outrageous powers to outlaw individuals, to declare them communists, or, if "communism" is not sufficiently sweeping in its application, to declare them "statutory communists," the only adequate definition of which is a person whose political activities are displeasing to Mr. Swart. For generations the United Party and other governments have been able to maintain law and order without more than occasional difficulty. Mr. Swart produces his Public Safety Bill, a ferocious measure which clothes the Minister with far more power than is asked for by a country at war, with more power than any country outside Hitler Germany and the Iron Curtain has ever needed to deal with the most trying of domestic situations. As the Communist Bill eliminates the courts, so the Public Safety Bill eliminates Parliament. Mr. Swart can declare his state of

emergency at the spirit moves him. His regulations are not really subject to parliamentary approval and the employment of the powers which Mr. Swart will force Parliament to give him could give an omnipotent politician an estate control of this country in much the same measure as was once enjoyed by Meier, Hitler and Himmler. And now comes the Criminal Law Amendment Bill.

We have studied this early example of inadequate parliamentary draftsmanship with our utmost concentration but we still hesitate to assess its effect with any confidence. On the credit side is the fact that, within its extremely wide terms, the courts are still left to determine such facts as are necessary and to impose sentences, even in this elementary requirement of modern government there are reservations. After a second offence the court, whether it agrees or not, is forced to impose a sentence of imprisonment or whipping; magistrates are given a jurisdiction of three years in goal or a fine of £300 although the wisdom of generations has hitherto limited this jurisdiction to six months or £50; and Mr. Swart takes the familiar right, at his own absolute discretion, to impose on a convicted person the most arbitrary restrictions on personal movement. On the more positive provisions of this enactment we are less confident. Two or more persons favouring the repeal or modification of any law seem to become a "protest" or a "support" or a "campaign."

On a hastily-indicated offence being committed, these two or more persons lay themselves open to the most savage penalties. We are open to correction by Mr. Swart but it seems to us that the following could be a hypothetical example of the application of his law: The United Party (which consists of two or more persons) holds a meeting at Krugersdorp to protest against the High Court of Parliament Act. Nationalist headlines break up the meeting. One or two members of the audience appear before the magistrates and are fined £3 or ten days for a breach of the peace. If the 'Cape Times,' without any reference to the going-on at Krugersdorp, were to describe the High Court Act as a political fraud, we should have committed an offence under Mr. Swart's new Bill. If our reference to Dr. Douglas's eccentric measure was construed as a "protest" we would be liable to a fine of £300, a ten-stroke whipping and three years in goal or to combinations and permutations of these punishments. If our words were construed as an incitement, we could get for the original crime—a fine of £500, a 15 strokes whipping and five years in goal.

It is, of course, easy to understand what Mr. Swart is getting at, as it is easy to sympathize with him in his attempts to deal with communists and to keep the peace. What gives cause for anxiety is the clumsiness and incompetence with which Nationalist politicians can face no problem except in terms of giving extravagant powers to its Ministers. Once an incompetent regime is set on the road of keeping in office with bigger and bigger doses of personal power there is little that can be done to save it from the fate which awaited Hitler. We would, however, appeal to Mr. Swart and his friends to look for a moment at the wider picture. We have a handful of Whites in this country asserting political supremacy over a community of 10,000,000 Blacks in a coalition of 150,000,000 Blacks. The Native Representative Council has gone and the only unopposed channel for the expression of Black grievances is threatened with extinction with the suppression of the Native's representatives from Parliament. The Natives have been told by the Nationalists that any expression of grievance is communism, and then came the Communist Act. The Public Safety Bill and now this Bill of Mr. Swart's clamp down the lid ever more firmly. With great strength and great stupidity a lid can be clamped down on a boiling kettle for quite a long time. But when it eventually blows off there is a considerable explosion. Have the Nationalists not the wit to realize that they are not bringing down these essays in police-state crudities, that they are merely being incompetent?



Wholesale Clothing Manufacturers
MANUFACTURERS
 OF
MENS' TROUSERS,
SPORTS COATS
AND
SUITS.

Trade Enquiries to
 P.O. Box 541 — BULAWAYO
 P.O. Box 150 — KILWE, N.R.
 P.O. Box 7461 — JOHANNESBURG.
 P.O. Box 541 — CAPETOWN.
 P.O. Box 4 — PORT ELIZABETH.
 P.O. Box 739 — EAST LONDON.

CONVOY TRADE MARK

Convoy Garments Manufactured by:

Maxwell Clothing
Co. Ltd.

P.O. Box. 541, Phone 3786.

BULAWAYO.

Tel. Add. "CONVOY."

Phone
 Day 24169

Phone
 Night 833549

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
 Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
 COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
 accepted by phone and despatched by rail
 at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 29388.

P. HARGOVAN & CO.

(PTY.) LTD.

WHOLESALE MERCHANTS
AND IMPORTERS.

P. O. BOX 1250.

15517 Warwick Avenue
DURBAN.

SWEETMEATS

PURE

WHOLESOME

HEALTHY

* APPETISING—

- ★ **DISTINCTIVENESS** of Flavour.
- ★ Combined with **INGREDIENTS** of the **PUREST QUALITY** go into the making of our **SWEETMEATS**.
- ★ Made by our experts whose knowledge and experience of the delicate art of preparing these **Oriental DELICACIES**.
- ★ Assure **YOU** of the most **PALATABLE SWEETMEATS** money can buy any-where in **SOUTH AFRICA**.

અમે દરેક ભારતીય શીઠાઈઓ બનાવીએ છીએ
 તમારે માટેના શીઠાઈઓ સંભાળવાની વાતોને બદલે આપણે બનાવીએ છીએ.

- ★ Great care is exercised in the **PACKING** and **DISPATCHING** of country and foreign orders.
- ★ We assure you of **PROMPT, HYGENIC SERVICE** with the **GUARANTEE** of **SATISFACTION**.



HOME MADE SWEETMEATS

We specialise in:

Birthday Cakes, Wedding Cakes, High Class
 Fruit Cakes, Pastries, and Naan etc.

Victory V Lounge

(Cnr: Gray & Victoria Streets.)
 Phone 24965 — **DURBAN.**

LIBERAL PERSPECTIVE

AFRICANS AND INDIANS

By C. W. M. GELL

THE discussion of some sore points in the essential solidarity of the Indian and African communities in South Africa was recently so admirably handled in these columns by Mr. Ngubane and the editor, that I only wish to deal with two points where the possibility of misunderstanding remains and which it may be easier for me who is neither an African nor an Indian (though deeply sympathetic towards both) to discuss. Otherwise I agree entirely with what was written in the January 23rd issue.

My first point is Mr. Ngubane's statement that most Africans consider the Indian merchant to be typical of his community. My quarrel here is not with Mr. Ngubane who understands very well that this is not the true position and was only reporting what his fellow-Africans believed. But I want to try and show how very little factual basis there is for this belief which is shared by many Europeans.

In 1939 Indians held 19,000 licences to trade. Only 8,000 were general dealers or fresh produce dealers—the rest being hawkers, pedlars, patent-medicine sellers etc. whom we can disregard. Out of these 8,000, about 4,000 were in Natal, about 2,700 in the Transvaal and about 1,300 in the Cape. During the war the number of Indian licences increased somewhat. I do not have the latest figures by me; but we shall not be far wrong in setting off this increase against the number of families which hold two or more licences, and accepting the above figures as representing the number of Indian families which today derive their income from keeping shops, stores etc. (This excludes shop assistants and other salaried employees, both African and Indian. We are here concerned only with families owning shops.)

A Natal University survey in 1946 found that Indian families average about seven persons. On this basis we may estimate that the shop-owning Indian families comprise about 28,000 persons in Natal (i.e. about 9 per cent of the Natal Indian population), about 19,000 persons in the Transvaal (i.e. 40 per cent of the Transvaal Indians) and about 9,000 in the Cape (i.e. 50 per cent of the Cape Indians). The total number of Indians dependent on the profits of shopkeeping, therefore, comes to about 56,000 persons or 16 per cent of the Union's Indian population. That leaves rather more than 300,000 Indians (270,000 of them in Natal) earning their

livelihood in other ways—and this figure may well be larger in fact, as I have assumed for the purpose of this article that all members of a shop-owning family derive their income from the business. The sort of jobs the shopless have may be seen from pages 12-13 of Professor Burrows' 'Indian Life and Labour in Natal'; but his classification is not altogether satisfactory as the shop-owners and his assistants are lumped together under 'Commerce', 'Public Service' and 'Professional' includes doctors, lawyers, clerks and municipal cleaners, and 'Agriculture' covers large land owners, petty tenants and wage labourers.

As Bad As Africans

The Natal University survey in 1946 found that Indians in Natal rural towns had an average annual income per head of £39; but that Durban Indian labourers, who comprise rather over half the Natal Indian population, had only about £21 per head (i.e. about the same as the Africans in the rural towns). And the fact that between 60 and 80 per cent of the Union's Indians live in conditions of poverty, undernourishment, disease and lack of housing equivalent to that of the Africans in the urban areas has been very clearly demonstrated in a series of booklets issued by the Institute of Race Relations.

My conclusions from these facts are that (1) the Indian merchants are a small economically frustrated underprivileged minority of the Indian population and (2) that the identity of interests and grievances between the large majority of both Africans and Indians in regard to economic conditions and opportunities (housing, political and municipal rights etc.) is just about 100 per cent.

Nevertheless, I will be the first to agree with Mr. Ngubane that this does not dispose of the matter. If most Africans and Indians are companions in misfortune, is the small, more fortunate Indian minority pulling its weight in the common struggle of all non-Europeans for a larger future in the land of their birth? And here, I think, the honest answer must be an almost unqualified "No". It may be that the tiny African minority that has lifted itself above the rack is equally backward in coming forward, though there is some evidence to the contrary. But in any case nothing like 15 or even 10 per cent of the African population yet belongs to the better off class. The 1-2 per cent mercantile minority, however, is

a significant section of the Indian community and it is not participating in its people's fight in proportion either to its numbers or its wealth.

Now, whatever Africans may have against this self-centred apathy, the less fortunate Indian majority has a great deal more legitimate grievance. We are not here concerned with over-creechy traders who cheat their clients since in almost every case the remedy lies in the clients' hands to trade elsewhere. In any case, rapacity is not the monopoly of any one race group. But we are questioning the reluctance of an upper class, which should be responsible for the leadership of its people, to commit itself unequivocally in the common cause. I do not accessarily mean that every wealthy Indian should join the Defence Campaign personally, for that is a decision that each man must take in his own conscience and no one has the right to thrust another for coming to some other decision. But there should be no room for doubt about unity of purpose in pursuit of common aims.

No New Phenomenon

This reluctance on the part of some to say where they stand is no new phenomenon. All through their history in South Africa there have been Indians who were prepared to acquiesce in oppressive or discriminatory legislation, provided that their own established interests were safeguarded. They sacrificed their fellow-Indians' future opportunities on the altar of their present profits, instead of taking their stand on principle. I imagine that Mr. Ngubane's anxiety about the Natal Indian Organisation is based upon his fear that it might be contemplating some such treachery in return for a few individual concessions. I cannot say how well founded his fear may be. But clearly the Group Areas Act is the sort of measure which lends itself to such devious negotiations.

For instance a few months ago I had occasion to speak to some of the leading Indian merchants of a small Transvaal town. While stressing that it seemed to me important for Indians not to appear to claim anything for themselves which was not equally applicable to all non-Europeans, I said that I thought they would be justified in organising themselves against the sort of Group Areas plans that are circulating in the Transvaal, because Indians have much to lose from these and Africans little or nothing (except in particular areas of the Rand.) I inquired whether they had given these matters any thought; but they replied that, though much worried, they had not

yet got down to any concrete thinking. I mentioned the example of Lydenburg, where, but for their united front, the 146 Indians might by now be consigned to a site two miles out, at the town on a hill adjoining the sewage farm with their trade licences cut from seven to one. But in spite of the obvious threat of similar Group plans in other towns, I have yet to see signs of a united effort to oppose them. Each merchant seems to be too fully pre-occupied with his business and the possibility of some loophole for himself, to face the comprehensive menace to the whole commercial existence of the Indian community in the Transvaal and the Cape, where nearly one half owns shops and most of the other half work in them. That such short-sightedness will inevitably reap its own reward is no compensation to the great non-shop-owning majority of Indians who, with their African companions, are deprived of the full measure of leadership and support that this wealthier and better educated minority could and should provide.

A Betrayal

Secondly, while the deplorable housing conditions of most of the Transvaal and Natal Indians are primarily due to an increasing population being restricted to the old residential areas and built up it is aggravated by the unscrupulous manner in which some Indian property owners exploit the shortage of accommodation to fleece their Indian and African tenants. The Transvaal Indian Congress rightly opposes the Lewis housing scheme on principle; but it cannot get the full support of its own community while some unfortunate homeless are charged exorbitant sums for rent and "condos" by some of the owners of the inadequate accommodation available for Asiatic occupation. Profiteering from shortages is not peculiar to Indians—it is a world-wide malpractice. But in the present conditions of this country it is a betrayal of the non-European cause and an open invitation to the "divide and rule" mentality of white politicians.

If for no better reason than their own true self-interest, it is time for the wealthier Indians to realise that they have more to lose than anyone else by the application of Nationalist policies, that no one can help them unless they are determined to help themselves and their poorer fellows, and that no one will wish to help them unless they put their own affairs in order on a basis which earns them the affection and not (as sometimes today) the hostility of their less fortunate brethren, Indian and

African. The downfall of that minority of the commercial minority which profiteers out of others' poverty and homelessness will be mourned by no one in any race group—and it cannot be long postponed by any private pact or temporary concession.

I will make my second point much more shortly. Mr. Ngubane and the editorial of January 23rd shared a common error with the editor of the 'Hindustan Times.' They talked in group or race stereotypes—of the Indians or the Africans. The argument is not really whether Africans are "mercurial" or not; but whether we should allow ourselves to think of large bodies of people, who are composed of good, bad and indifferent individuals as all proper are, as possessing group attributes. To make generalisations about voluntary allegiance—such as Roman Catholicism, liberalism etc.—is in order, for a man may renounce what he no longer believes; but no one can renounce his race group. The limits of racial generalisations must, therefore, be recognised. If I say "Africans are mercurial," I do not say "all Africans are mercurial" but that many Africans are. I have no doubt that the editor of the 'Hindustan Times' in using the phrase "mercurial Africans" in that context had in mind the past propensity for many Africans (especially in company) to become excited and violent under duress. This led him and many other sympathetic observers to wonder if Africans could achieve the restraint and self-discipline required by a campaign of civil disobedience. The non-violent success of the Defiance Campaign is a standing reproach not merely to these doubts, but to those who extended an inadequate knowledge of some Africans into generalisations about the conduct of all of them.

One further point arises out of this—that, as a people advances towards its full human status, it must also learn not to be over-sensitive about criticism. If in this instance Mr. Ngubane has possibly made rather much of a trivial remark, he is in the good company of Dr. Malan, Pandit Nehru, and many individual South Africans of all races and colours—and of other peoples the world over, not excluding Britons and Americans. I think the first rule for all sensible men of goodwill is to ascertain whether the apparently derogatory remark was in fact intended as such, or whether the speaker has merely chosen his words badly to express an unobjectionable sentiment. Secondly, after giving him the benefit of any doubt in this regard, to see whether the remark contains a truth, however

unpalatable, which we should do well to ponder and correct in ourselves. Thirdly, to refute what is unjust or unjustified without anger and with moderation and dignity—sometimes with laughter and good-humoured irony. Anger, vituperation and scorn belong to the childhood of our racial history, for none is above reproach and honest men admit it. Balanced judgment and reasoned refutation come with the maturity into which our African and Indian peoples are rapidly growing.

Since the above was in print we received the following from Mr. Gell:—

Sir,—The latest available figures of trade licences (1948/9) are tabulated below as the totals of General Dealers and Fresh Produce Dealers' licences held by Indians:—

	G.D.	F.P.D.	Total
Natal	2,601	1,491	4,092
Transvaal	4,027	798	4,825
Cape	1,072	524	1,596
	7,700	2,813	10,513

Only in the Transvaal, therefore, were my figures seriously inaccurate. But the addition of perhaps another 14,000 persons to my estimate of 56,000 Indians dependent on owning shops hardly affects my argument that only a very small minority of the Indian community is composed of merchants and their families.

Instead of 16 per cent., the figure should be about 19 per cent for the whole Union and the provincial proportions: Natal 9 per cent, Transvaal 70 per cent. (I think a number of families here hold more than one licence) and Cape 58 per cent.—Yours etc., G. W. M. GELL.

THE WIDER WORLD

By JOHN GILD

COALITION between the United Party and the Nationalists remains a distinct possibility in the near future. It has already been mentioned in the London press, but our daily newspapers prefer not to discuss it openly. The pressure for coalition comes from some of the big mining companies. They want to attract capital from overseas for new and further ventures and they find investors reluctant to risk their money so long as the future in South Africa is dark with uncertainty.

Above all, business men are averse to Mr. Strydom. He could become Prime Minister at any time now. Dr. Malan is an old man, anxious to retire from politics. Mr. Havenga is not in good health and might leave the political scene at the same moment, or shortly afterwards. That would leave the way wide open for Mr. Strydom, unless the Nationalist Party could be split into two. On the other side, it is recognized that Mr. Struys obviously lacks the qualities necessary for leadership. So coalition, if it comes, would come under a new leader, either Mr. Pirow, whom the mine-owners like, or someone else. Coalition would "solve" the constitutional crisis by providing the Government with a two-thirds majority. Mr. Strydom and those Nationalists who support him would form the official Opposition. It is not a pleasant prospect. The world would be led to believe that all was now well in South Africa, but few, if any, of the recent laws would

be repealed, or even radically amended.

Are The Russians Racists?

I am sorry that Mr. Gell wrote as he did in this journal about Russia and the Jews. It seems to me that, like so many others, he has failed to distinguish Russian hostility to the state of Israel from anti-Semitism. These two attitudes are by no means the same thing. When the Russians and the Czechs helped to establish the new Jewish state in 1948, they no doubt hoped that it would be friendly to them. In fact, however, the dependence of Israel on American dollars has since secured that it would side with the United States in its cold war against Russia. Today Russian policy is more interested in cultivating friendship with the various Arab states, none of whom have any fondness for their former masters, France and Britain. Now the Russians allege that some Jews, prominent in political life in Czechoslovakia, were secretly sympathisers to Israel and that, encouraged by American agents, these men were guilty of political crimes. The allegation may be untrue. Some of the evidence brought to support it looked absurd to those able to assess its value. It may well be that the Russian and Czech Communists are searching for scapegoats on whom to blame their internal difficulties. However that may be—and it is very hard at this distance to form an accurate picture of events—there are no

grounds for assuming that Russia is about to embark on an anti-Jewish crusade. One of the great achievements of the Soviet Union has been to abolish racial discrimination and to strive for racial freedom. During the second world war, when Russia was our ally, everyone admitted that fact, including the newspapers now so quick to deny it. No doubt popular prejudice, as distinct from legal discrimination, has persisted to some extent against the Jews. That is only to be expected, if one understands that law alone cannot abolish racialism. It would be as if all legal colour bars were suddenly abolished in this country. Africans and Indians would, for a very long time, continue to encounter White people who had failed to adjust their behaviour and their minds to the new situation. I do not argue that Soviet Russia is a perfect country. Far from it. Its shortcomings are considerable, especially in the field of civil liberties. But nothing is gained by deluding ourselves into the belief that the Russians have suddenly become racists. Let us at least wait and see. I guess that, in a year's time, Mr. Gell will be able to view the whole affair much more calmly and to write about it in the style we normally expect from his pen.

Trade Unions

Even those with very little money to spare can improve their minds by buying an occasional book. But, on entering a bookshop, most men are bewildered by the variety and range of books facing them. Now and then I intend to recommend in this column books of moderate price that would really enlighten readers. By the way, when a useful book costs a pound, more or less, why should not two or three readers club together and buy it to share between themselves?

Trade Unions play such a vital part in political progress that we should all know something about their history and purpose. I recommend a recent small volume, "Trade Unions" by Allan Flanders (published by Hutchinson; price 11s. 6d. South Africa.) It tells you about the British labour movement, how it is organized and what it does. It is a clearly written text-book, the first of its kind to be published for years. Public libraries tend to avoid this type of book, which is another reason for buying your own copy.

Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.
TRY US FOR THE LATEST INDIAN RECIPES.

Address:

KAPITANS BALCONY HOTEL,
(CORNER SWEETMEAT HOUSE)
Corner Grey and Victoria Streets,
DURBAN.

Phone 23414.

Tel. Add. "KAPITANS."

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING
CO. LTD.

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

Bankers: BARCLAYS BANK (D.C. & O.)

Partners:
C. C. PATEL
L. D. PATEL
E. S. PATEL

L. D. & COMPANY
PHONE 429

Branches: P.O. Box 83, BROKEN HILL,
P.O. Box 39, LUANSHYA
Telegrams and Cables: "CLOTHING"
P.O. BOX 93.

NDOLA,

N. RHODESIA

**WHOLESALE MERCHANTS AND
CLOTHING MANUFACTURERS**

NATHOO TABHA

TIMBER & HARDWARE MERCHANT
& DIRECT IMPORTER

Door, Windows, Corrugated Iron, Cement,
Monarchs, Iron Duke, Buffalo, and Elephant
brands paint or any other building material
at reasonable prices.

Established 1907,

NATHOO TABHA,

107 Queen Street,

Phone 24647.

Telegraph "Mani,"

DURBAN.

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with "THE OLD MUTUAL" your friend for Life—
The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1760,
JOHANNESBURG.

Phones:— } Business 33-0711
 } Residence 33-5961

Phone 53.

Telegrams "SOLANKI."

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

**Extensive range always carried in
the following:**

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

**Stockists of well-known branded
Watches.**

COPPERBELT PIONEER STORE

**Where Quality and Service
are Paramount.**

Luanshya,

Northern Rhodesia.

The *New India Assurance* Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT

1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	54,34,00,000
Marine Premium	56,04,844	Assets exceed	15,36,00,000
Miscellaneous Premium	35,84,968	Total claims paid over	17,95,00,000
Life Premium	2,88,79,302		

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The New India Assurance Company Limited

Cable & Telegraphic
Address:
"RUSTOMJEE" or
"NIASURANCE"

RUSTOMJEE (PTY.) LTD.

Directors: Sorabjee Rustomjee
Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28512.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY.

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

BRADFORD CLOTHING FACTORY

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery
Enamelware, Stationery, Drapery,
Crockery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

We specialise in
Manufacturing
**OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

INDIAN OPINION

Founded by Mahatma Gandhi in 1903

CHURCH CAN NEVER MAINTAIN SILENCE

*Let me swing out my life
over human depths, trust
my weight to nature's laws
and, never fearing, sing
the morning song of
my true instincts. Customs
and conventions have hedged
me in, tradition has re-
strained me; people's beliefs
have stifled me. Oh set
me free to trust, and swing
and sing!*

—o—

*By starving emotions we
become humourless, rigid
stereotyped, by repressing
them we become liberal, re-
formatory and holier-than-
thou; encouraged, they
perfume life; discouraged,
they poison it*

—Dr. Joseph Collins.

—o—

*Freedom is not worth
having if it does not con-
note freedom to err*

—Mahatma Gandhi.

—o—

*From the point of view
of moral life seems to be
divided into two periods.
In the first we indulge, in
the second we preach*

—Will Durant.

—o—

*No folly is more costly
than the folly of intolerant
idealism.*

—Winston Churchill.

THE Christian Church can never undertake to maintain silence in the face of laws which seem to it to infringe Christian principles, says a statement criticising the Public Safety Bill and the Criminal Law Amendment Bill which was issued in Capetown last week by the Archbishop of Capetown, Dr Geoffrey H. Clayton, in his capacity as president of the Christian Council of South Africa.

The Christian Council of South Africa represents nearly all English-speaking churches in South Africa except the Roman Catholic Church. A copy of the statement has been sent to the Minister of Justice, Mr. C. R. Swart.

The statement says: "On behalf of the Christian Council of South Africa, we desire to record our protest against the Public Safety Bill and the Criminal Law Amendment Bill.

"We have sought an interview with the Prime Minister in which it was our intention to make certain representations about the Bills, but the Prime Minister was not able to grant us an interview.

"We therefore consider it our duty to make public our objections on these Bills.

"The Public Safety Bill makes possible the suspensions of any Act of Parliament, with one or two exceptions, for a period of 12 months if the Governor General is of the opinion that a state of emergency exists.

"This is a great and dangerous extension of the principle of government by regulation. Sufficient cause has not been made public for such extension.

"Indeed, we have been informed by members of the Government that, as a rate among non Europeans, there has been less disorder than under the previous Government.

"We believe that Government by regulation lends itself to injustice and ought only to be resorted to in case of dire necessity. We question whether the necessity for such legislation has arisen.

"The Criminal Law Amendment Bill in Section 25 renders it illegal not only to incite persons to commit an offence by way of protest against a law, but also to use any language or do any act or thing calculated to cause any person to commit such an offence.

"It seems to us that the language of this section is dangerously vague.

"Any public criticism of any existing law might conceivably lead someone to break that law.

"We desire to say that the Christian Church can never undertake to maintain silence in the face of laws which seem to it to infringe Christian principles. If we are commanded to do so we can only say, like the Apostles, 'We must obey God rather than men.'

"But we are not only thinking of ourselves. We would urge the great importance of all citizens being allowed, and indeed encouraged, to criticise existing laws.

(Continued on page 135)

INDIAN OPINION

FRIDAY, 27TH FEBRUARY, 1953

Reflections On N.I.C. Conference

WRANGLING between the Trotskyites and the Stalinists seems to have become a regular feature of the annual conferences of the S.A.I.C. and the N.I.C. This was the impression gained from the N.I.C. conference held in Durban last Sunday. It is a pity that this should be so particularly at a time when in all seriousness we should be discussing ways and means to efficiently conduct the present campaign against unjust laws. Must we be such wiseacres to dabble in international politics, as is usually done at these conferences, while our own house is on fire? Indeed nobody expects us to do so because they have far more experienced and efficient people than ourselves to deal with their own affairs. They would certainly be quite justified if we just minded our own business well and were able to set an example to them by action rather than by speech. What, indeed, have we got to do with the Anglo-American bloc, for instance, when we are confronted with the Nationalist 'bloke' which is threatening our very existence in this country? A third World-War is not going to be averted by our continuous barking. It can only be averted by our sober and determined action and our preparedness to die in our thousands for real peace in our own land and that will surely bring peace to the whole world. Is there that preparedness in us? That is the question we should all be asking ourselves in all humility and we have no doubt twenty hours of would be too short a time to solve that question.

Wasting Breath

It is deeply regrettable that we should be wasting our breath in rambling, as has been done during the last few weeks and was done at last Sunday's conference, the Swart Bull, which will very shortly become the law of the land. If a little of it were spent in finding out how we can successfully combat these measures it would have been more

profitable and we might have been able to render them still-born. We have now to beware lest we may not be caught napping. If we had sufficient faith in the Divine weapon we have wisely chosen to adopt and would wield it with complete mastery, no weapon on earth would cause us the slightest anxiety. We would not be effusing trash at Mr. Swart, but we would smile at Mr. Swart and tell him in the most dignified manner: "Bravo, Mr. Swart! You may do your very worst, we are fully prepared for you, we shall prove to you that our weapon will render the worst possible weapon you may choose to use against us impotent." And surely it would, if we had sufficient faith in our own weapon. But the question is have we that faith? If we have not Mr. Swart will surely win and will deserve to do so.

Fear God, Not Man

The weapon that we are wielding reminds us every moment to have an indomitable faith in it for it is a godly weapon. It tells us: We must shed all fear of man and fear God alone, and He will rescue us. We are instruments in His hands, let us be faithful to Him and allow Him to use us as He wills. Whining or the fire of the machine guns or the bombs should not perturb us. We must quietly march onward to our goal fearless of all consequences. If we die in the process we shall have won the battle. Mr. Swart will be the loser. It is this strength, courage and wisdom that is at present desired in us and which we must strain our every nerve to cultivate. This is the Divine message to all of us from the leader down to the common man. It is quiet and determined action (that is needed, not words. Action such as we had begun the campaign with. There is no time to pause or to hesitate).

Our Motto

Truth, Love and Non-violence in thought word and deed should be our motto, not "down with this" and "down with that." If

we occupy ourselves in mastering this we shall have done our duty to ourselves, to our community, to this country of ours and to the world. It requires a complete change in the life we are at present leading. If we think we can achieve the very high goal we have set out for by leading the present worldly life and by being engrossed in materialism the weapon we have chosen will fail us hopelessly. It requires a code of discipline far greater than that required in military warfare. Let us consciously remind ourselves of that. If last Sunday's conference has not brought this home to the people, and we doubt very much if it has, we must humbly say that its deliberations have been a failure and we are far from the right path. We have heard quite enough about "democracy," "democratic front" and "democratic rights." They have proved meaningless throughout the world. What we actually want and are fighting for is the abolition of all unjust and immoral laws. We want the prevalence of the spirit of "live and let live" respect for the dignity of man. If we can make our lives for this we shall have done well. One thing which has impressed us most is a passage in the presidential address, at last Sunday's conference, which we quote here in conclusion.

"While we welcome the support and encouragement we have received from outside the borders of the Union, we must at all times clearly understand that our emancipation will come from our own efforts in South Africa. Every oppressed South African must be educated by his political leaders to have faith in himself and the united efforts of the oppressed peoples to free himself, his people and his country. Our freedom cannot and will not come from the United Nations, India, Pakistan or any other outside source, however welcome and important their support."

India's Intentions Towards Africa

THERE is an unfortunate tendency among sections of the White people to mind to think with their hearts on matters involving men of colour. This national weakness is so deeply entrenched among these sections that often twists even the most upright scientific intellects and forces

them to give expression to views which have no real foundation in fact.

A case in point is the statement attributed to Dr. S. H. Shafer to the effect that he agreed with Dr. Mahan that India looks forward to making Africa her colony in which to dump her surplus population. He based his belief on what he called the "appalling fecundity" of the Indian community. According to these reports he even suggested the limitation of families, presumably to avoid getting the world overwhelmed by the Indians.

But what are the facts here? Firstly, we must concede that up to the time of independence the birth-rate among India's poor was on the high side. But it compared very favourably with that of similarly placed countries in the East. And it was not something which the people of India did with any designs of world domination. The poor in India, like the poor among the Whites in Africa itself, had a high birth-rate. The poor, in every part of the world, have a high birth-rate.

After independence, however, the Government of India tackled the twin evils of poverty and illiteracy and in a few years the India has had complete control of her affairs she has made commendable efforts to raise the living standards of her people as well as spread literacy. These two processes will naturally have a stabilising effect on the Indian birth rate.

But there is more to it than just that. Most critics of India's birth rate delight in seeing only one side of the picture. None of them ever refers to the equally high death-rate among the masses of the poor.

On the other hand it is important that in making generalisations on a whole national group its traditions and outlook should be taken into account in determining whether or not it might go the way Dr. Shafer and Dr. Mahan say it will go.

A cursory study of the people of India will reveal that they are a profoundly peace-loving race. This does not arise out of any physical or other weakness in them. India has the potential to be one of the most powerful nations in the world. She has a culture which the smart minds in the world treat with respect.

Their love for peace has its roots deep in this culture. Peace

is the dominant force in the Hindu way of life and it has been so for more than four thousand years. He would be held indeed who would abandon such a heritage in favour of the military aggressiveness which colonialism requires.

Nor do the statements of policy by the leaders of modern India in any way justify Dr. Sklar's belief. War, by which alone Africa can be converted into a colony, has no part in India's plans for the future.

It might be argued in Dr. Sklar's favour that peaceful persuasion might be used to capture Africa for India. That might be the case: it might not be. Probably it might be argued that nobody can guarantee what will happen in the future. But Dr. Sklar, as we are, is concerned with present realities and these nowhere give any form of substance to his charges.

What he and Dr. Malan are afraid of are the closer bonds of friendship now being forged between the people of Africa and the people of India, not in this country alone, but on the continent as a whole. But this friendship is designed to protect the man of colour against the racial tyranny to which he is subjected in this country and elsewhere. India went through centuries of racial oppression and knows precisely how it predisposes men to war. Because her whole economy is based on a stable and peaceful world order,

she has the duty to ensure that nobody, no matter how white, aggressively creates—as the Malanians are doing—world conditions which will throw the world into turmoil.

India's friendship for the people of Africa is designed to strengthen the African and encourage him to grow politically until he is a free citizen able to look after his own affairs. When that time comes, the African out of gratitude given at a dark moment, will in turn advocate peace—having himself won his independence the peaceful way. India has every right to reckon that when the West goes for wars and violence, Africa will then stand by her side for peace in the world. When the western world destroys itself through the use of the atom bomb, India wants to be sure that there will be sane men in Africa who will stand by her to save the human civilisation which shall have been betrayed by the atom-bomb makers of the West.

This interest on her in it the elements of patriotism and statesmanship on the part of the leaders of modern India. And they themselves have consistently denied having any designs on Africa. If thro their history, culture, interests and declared policies do not confirm Dr. Sklar's fears, we might leave him to draw freely on speculation and the imagination to conjure up any picture he likes of India's intentions.

sion down from the clouds of unapproachable Sinai to a level where it can reasonably be discussed by mere mortals. Exactly how dangerous it is for Nationalists to emancipate themselves from Divine Right can be seen from the recent outburst of Professor H. J. Strauss in the Bloomsbury press.

"You link the franchise, the vote, the representatives of the people and the Government together. Thereby you derive the authority of the Government from the electorate, while the truth is that the Government stands in a divine capacity and receives its authority from God alone. If the individualistic doctrine of human and popular sovereignty is correct, on what grounds do we not give equal voting rights to Natives and other non Whites? After all, they too are men. Anyone who considers this logical consequence of the popular sovereignty premise will realize at once the inconsistencies in which one lands."

But the Professor is too late. The damage is already done. The Nationalist theorists are committed, if they wish to save their consciences, to a solution based in some sort on what the rest of the world recognises as

Christian morality. Total partition is a morally tenable ideal. But I have little doubt that, when the practical implications of total partition really dawn on its sincere advocates, they will have to accept its impossibility. Then the real battle will begin between their consciences, their fears and their prejudices. They will then need our sympathy, understanding and patience while they struggle to outgrow their old emotional heritage.

While admiring the industry that has gone into this book and welcoming this evidence of American interest in our problems, I find it hard to see what public Mr. Dvorin has written for. The technical apparatus of scholarship—the plethora of quotations and ever-numerous footnotes—will not for the well-informed outweigh the drawbacks of a pedestrian style and lack of originality in the conclusions, even where these are clear-cut. And the uninformed will find the going too heavy and the price far, far too high for so small a book. What Mr Dvorin has attempted has been accomplished much more fluently and informatively and at half the price by Basil Davidson or Len Marquard.

C.W.M.G.

Book Review

AN AMERICAN ON APARTHEID

"Racial Separation in South Africa," by Eugene P. Dvorin (Chicago University Press) £4.50.

DESPITE its extensive documentation (202 pages of text, 34 of footnotes, 10 of bibliography) this book never overcomes the two fatal defects of relying only on secondary sources unsupported by personal experience or original research and a style which is turgid and indigestible. When Mr. Dvorin writes in his introduction that "rising opposition to the consequences of the (apartheid) program has brought forth extreme circumstances from the matrix of which no South African of any race or station can remain unaffected"

I can see what he means. But such wordiness usually indicates wooliness in thought and decision,

and that verdict is borne out by the author's unselective use of his wide reading.

Most of what he says and quotes is, however, more or less accurate without being the full story. In particular he relies too much on what others have said about African motives and Nationalist policies, instead of quoting their own spokesmen. And both in relation to present policies and the attitude of the Afrikaans churches he seems to have missed the significant extent to which the theorists are being driven by their consciences and their opponents' arguments to take their stand on morality (and hence to aim for "total apartheid") in the place of religious dogma and biblical fundamentalism. The importance of this is that it brings the whole ques-

Ladies' Cotton Sarees

Lovely Plain Colours With Assorted Striped Borders, Made By CALICO MILLS, (Ahmedabad).

10 Assorted Sarees per Parcel
Price . . . Sh. 23/9 each.

F.O.R. UMTALI, Cash with order or C.O.D.

FROM:

Shingadia Stores
(PTY.) Ltd.

P.O. Box 111.

UMTALI.

S. RHODESIA.

The New India Assurance Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT

1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	
Marine Premium	56,04,844	exceeds	54,34,00,000
Miscellaneous Premium	35,84,968	Assets exceed	15,36,00,000
Life Premium	2,08,77,302	Total claims paid over	17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The

New India Assurance Company Limited

Cable & Telegraphic
Address:
"RUSTOMJEE" or
"NIASURANCE"

RUSTOMJEE (PTY.) LTD

Directors: Sorabjee Rustomjee
Rustom Jathbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

**EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY**

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
FACTORY**

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery
Enamelware, Stationery; Drapery,
Crocery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

**We specialise in
Manufacturing
OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

ANNUAL CONFERENCE OF N.I.C.

THE two Martial Law Bills now before Parliament were strongly attacked by Mr. Albert J. Lutuli, President-General of the African National Congress when he declared open the annual conference of the Natal Indian Congress in Durban on Saturday, February 27.

After stating that the non-European people under the joint leadership of the African and Indian Congresses had stood in the vanguard of the opposition to these measures, Mr. Lutuli added: "I would here like to assure the Minister of Justice that he must expect to witness continued opposition to action in these Bills even if unity and justice in Parliament were swallowed by reactionary, mad forces which seek to plunge our beloved country into the abyss and atmosphere that characterised the unfortunate Medieval Dark Ages."

Mr. Lutuli stressed the importance of the growing unity of the non-white people of the Union and said that "the assertion of solidarity and effectiveness of our stance is as prelude to a renaissance."

On the basis of giving all people in the Union equal opportunities for full undisturbed development our non-European political front seeks to reinforce and enlarge the meagre and weak democratic forces found in the Union, Mr. Lutuli added: "I must state that ours is not a marriage of convenience but a political alliance based on a common, genuine spirit of friendship between our respective communities."

The concrete proof of the vitality and efficacy of this growing comradeship was the fact that Africans had rejected the plea of expatriation of the Indians notwithstanding the deliberate incitement of Africans against the Indians by some in the Government Party and its agents in an open invitation to Africans to join in the diabolic cry.

The African people believed in a partnership in the governing of South Africa where all could play their full part. "The so-called democratic institutions given us, such as Advisory Boards, Local Councils, the Native Authorities, communal representation in Parliament, etc., are a gross insult to and mockery of democracy in that, whilst they were diplomatically presented as elementary steps to the attainment of democracy, they have proved in practice to be blood alleys serving merely as a delaying tactic to ensure

the prolongation of the period of white domination over blacks."

After stating that the history of the liberation of the people from man's inhumanity to man had shown that sacrifices were necessary, Mr. Lutuli said: "Let us set our spirit and attitude our consciences with the spirit of Divine Discontent that is within us, and together with freedom loving people elsewhere serve faithfully the cause of freedom in the world in general, and in South Africa in particular, and to help our beloved South Africa to march honourably with the rest of the democratic world to the final liberation of all mankind."

Presidential Address

Dr. G. M. Nantzer, in the course of his presidential address, said: "Since our last conference, much has happened in South Africa and abroad which must engage the attention of the delegates assembled here."

We form an integral part of the liberation front in this country and we have to formulate our policy and act in unity with others so as to advance the cause of freedom in South Africa.

"In South Africa we are on the eve of a General Election, an election in which the white people will go to the polls to decide which white political party shall rule South Africa for the succeeding five years. It is usual that at election time there is increased political activity on the part of the Parliamentary parties. The Nationalists and the so-called United Democratic Front are already in the field to win the white votes steeped in colour prejudice. All the Parliamentary parties, even within the United Democratic Front, are upholders of white domination; all of them except segregation. The non-white people, therefore, can have no faith in their policies or programmes."

"The Nationalist Government has since its advent to power gone forward with its ruthless apartheid policy and today the Union is on the verge of the establishment of a full fledged fascist police state. The non-European peoples have not been unduly surprised at the feeble and ineffective stand in Parliament by the official Opposition, as there is no fundamental difference between them and the Government on the question of segregation. The United Party, in particular, has repeatedly done everything possible to impress upon the

European electorate that it, too, believes in keeping the non-European people 'in their place.' Thus the Nationalists have found no difficulty in putting through Parliament, measure after measure, attacking existing rights of the people."

"It is in these critical times, more than ever before, that the oppressed people of South Africa should realise the historic role they are destined to play in making South Africa a democratic country capable of taking its rightful place in the progressive world, and freeing South Africa from the grip of Fascism."

"While we welcome the support and co-operation we have received from outside the borders of the Union, we must at all times clearly understand that our emancipation and freedom will come from our own efforts in South Africa. Every oppressed South African must be educated by his political leaders to have faith in himself and in the united efforts of the oppressed peoples to free himself, his people and his country. Our freedom cannot and will not come from the United Nations Organisation, India, Pakistan or any other outside source, however welcome and important their support."

"Once we realise this cardinal fact, that we have to strive for our freedom in South Africa itself, then it is necessary for us to have a clear policy and programme for the achievement of our objective. The present leadership of the Natal Indian Congress, for almost fifteen years now, has consistently impressed on the Indian people that colour and racial oppression in this country will be ended only with the united struggle on the part of the non-European peoples supported by those Europeans who genuinely belong to the democratic camp."

"The Natal Indian Congress has embodied in its constitution the demand for 'no restriction in Indians of the franchise on the common roll free from any special qualifications.' This object is fundamental to all national organisations of the people. There can be no compromise on it and it becomes absolutely necessary for all Congress members in all their activities to stress the fact that only when our people have the vote without any restrictions grounds of colour, will we be able to solve the many burning problems which face us."

"We can only call ourselves democrats and progressives when we believe in and fight for equal franchise rights, not only for ourselves, but for all South Africans irrespective of colour or creed."

"Any person who denies the right of the non-Europeans to have equal franchise and speaks of qualified franchise for them, by his very stand, places himself outside the democratic camp whether such person happens to be white or non-white."

"Once we are clear on the question of franchise then it follows that we totally reject an inferior status for ourselves or for any other section of the South African people. Because we stand for full democratic rights for all we cannot under any circumstances take part in any machinery set up for the oppression of our people. For this reason the Natal Indian Congress rejected the communal franchise representation and the Board created under the Asiatic Land Tenure and Indian Representation Act. It is because we stand for equal municipal franchise rights that we reject the Advisory Board suggested by the Durban City Council."

"As equal partners in the common struggle against oppression, we have a right to tell all our allies that they should pursue this policy, fully and consistently in the course of unity and national liberation. We as an oppressed group must not only oppose new attacks on us, but we must by political action strive to put an end to our present status, and march forward to liberation."

CHANGE OF NAME

In response to our request to our readers for proposals to change the name of 'Indian Opinion,' we have now received the following names: 'Liberal Opinion,' 'The Statesman,' 'New Outlook,' 'African Dawn,' 'Times Of Africa,' 'Equality,' 'Candid Opinion,' 'Justician,' 'Truth,' 'Faith,' 'People's Voice,' and 'World Opinion.'

Readers are requested to kindly send further suggestions.

Manager 'Indian Opinion.'

R. VITHAL

Bookkeeper, Writing up data of books, Union Street, Bangalore
Tax Returns, Aurore

306 Commissioner St
Jeppe, Johannesburg



B. I. S. N. Co. Ltd.

S.S. Karanja arriving March 1st. Sailing March 5th.
via Karachi for Bombay

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES : DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-13-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)		without food	21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6

Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

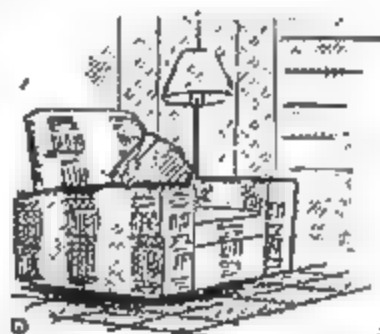
Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.

Tel. Add : "KARAMAT."



**SAVE MONEY
ON
FURNITURE**

SPECIAL WHOLESALE DEPARTMENT TO CATER FOR STOREKEEPERS

*Write for Price Lists and Illustrations
of FACTORY MADE Furniture:*

Bedroom, Diningroom and Lounge Suites,
Kitchen Furniture, Occasional Furniture and
Office Furniture.

You can also send Customers to our Showrooms
to be served on your behalf—or sell to them
from our Catalogue which we can supply
on application.

SIMPLEX

FURNITURE FACTORY (Pty.) Ltd.,

Phone 20508. — Tel. Add : "SIMPLEXFUR"

64 Alice Street, DURBAN.

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packages

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21113.

Tel. Add : "GREENFEAST."

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India
or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident,
Plate Glass, etc.

Compute Us Free of Charge For Your Income Tax, Personal Tax,
Writing Of Your Wills, Trade Licenses, Marriage Certificates,
Passports And Immigration Matters.

Representative: National Mutual Life Assn. Of Australasia,
Yorkshire Insurance Co. Ltd.

Telephones: 33-9033. 29a Commissioner Street,
JOHANNESBURG.



Every Friday from NAIROBI

VIA **AIR-INDIA**



INTERNATIONAL LTD.

P.O. Box 3006, NAIROBI

Full details from Agents and Airlines.

Will all our friends kindly note that our offices at present situated in
Shell House, will be shifted to Air-India, Stewart Street from 1st
October 1952 until further Notice. Our telephone Nos. will be 3013 or
3310 Ext 9, but our P.O. Box No 3006 remains unchanged.
Our agent friends and passengers can now contact us direct for their
reservations.

CHURCH CAN NEVER MAINTAIN SILENCE

(Continued from front page)

It is by such education of public opinion that laws have in the past been improved and can be improved in the future. It seems to us that such criticism is placed in jeopardy by the language of the Bill.

"Thirdly, we desire to represent that the sentences which can be imposed under the Bill are altogether too severe.

"If a man makes a speech in which he criticises an existing law and if it is held by a magistrate that his criticism of that law was 'calculated' to cause someone to break it, he can be sent to prison for five years, be fined £500 or for receive a whipping of 15 strokes.

"If he does it twice he must be sent to prison or receive a whipping. Even for a first offence, unless he is a South African citizen by birth or descent, he can be deported.

"All these provisions seem to

us to mistake of the nature of panic legislation, and like all such legislation to be not only unjust in themselves but also unlikely to produce the result intended.

Lastly, we desire to express our conviction that while it is the duty of the Government to suppress disorder and lawlessness, such repression, if it stands by itself, is no remedy for the evils of which such disorder is a symptom. And once again we beg any Government which may be in power after the General Election to call into consultation representatives of the non-European with a view to making a real attempt to improve the relations between Europeans and non-Europeans in this country.

"We beg those who are or shall be in authority in this country to act before it is too late,"—Sapp.

SEETHING SOUTH AFRICA TO-DAY

By HOMER A. JACK

(With The Kind Permission Of 'The Christian Century')

Continued From Last Week

Rootless Afrikaners And English Colonials

SOME of the trouble facing South Africa today dates back to the Anglo-Boer war of 1899-1902. The English won the war but lost the peace. South Africa continued to be divided between the Boers (who still remember it as the "Egtpub war") and the English (who still remember it as the "Boer war"). The nation still has two capitals—legislative at Cape Town and administrative at Pretoria—and two languages—English and Afrikaans. The descendants of the Boers, now called Afrikaners, deserve the fullest understanding and sympathy, in spite of their racial arrogance.

Afrikaners have roots in no other land—something like the American Negro in this respect—whereas the English-speaking whites there often look to the British Isles, and some do not consider South Africa so much their home as a place to re-construct a bit of old England and to make a comfortable living. There are a few "poor whites" in the country today, but not as many as several decades ago when the government deliberately and successfully undertook to alleviate their condition.

A Preventive Racial War?

Because of the teachings of the Dutch Reformed Church and of the home and school, the Afrikaner often finds it genuinely difficult to understand the great movements—scientific, social, political—of the past decade or even the past century. Few Afrikaners, except those in the new trade unions or those who are products of the non-Afrikaner universities, have the background to resist their leaders' urgent pleas for the two goals of "white supremacy" and so "Afrikaner republic." While the latter concept, which carries a break with the British Commonwealth, is unknown to the English-speaking people—and to anybody cherishing a multi-racial society—most of the latter by no means frown on terrorism and the latent anti-Semitism of the Afrikaner. Many of the English-speaking people love the Afrikaner no more than the Afrikaners do (and confess that "the Afrikaner at least knows how to handle the kaffir"), and they love the Indian even less.

One cannot converse with any white South African about "native affairs" without being told that "South Africa has a unique problem." Perhaps it is unique, with its large a non-

white majority which is a political minority and so small a white minority who are not colonials and are not expecting to leave the country. South Africa's position as a plural society is no doubt unique. What large country does not have unique problems? But South Africa's uniqueness does not mean that her problems, as so many of her people conclude, are "insoluble." No modern social problem is completely insoluble, not even war. Certainly their own social scientists can tell white South Africans how to solve the problems of a multi-racial society if they want to solve them. But in 1953 any solution to be acceptable to the non-Europeans and to the world must be based on the highest tenets of democracy and Judeo-Christian tradition.

While all whites in South Africa admit that widespread racial violence is a possibility, most do nothing to prevent it, however much they try to put it off until after their time. They are content to live in the present and do no more than worry about the future at their bridge clubs and bars. Indeed a few whites would welcome a severe racial clash today, a kind of preventive racial war—which like all who launch preventive wars they are confident of winning—in order "to teach the bloody kaffirs a lesson for the next hundred years."

No Crumbling Of Racial Walls

The white South African shows few signs of a sense of guilt for the damage he is doing to the non-whites, or himself and to the whole South African society. It is the conscience of his fellowmen in countries overseas which pricks him. If a foreigner dares raise questions about South Africa (as in the United States a number of times questions about the south), the thin veneer of self-righteousness that almost all white South Africans wear peels off in bitter criticism. Whether the critic stays a week, a month or a year, unless he is "constructive"—that is, basically uncritical—he "really doesn't know the native," or has been associated with "koolits, kaffirs and kooz-munists," or is an international kafferbaiter (orger lover) trying to tell me otherwise some land, no doubt in behalf of Jon Steijn. Many South Africans spend more time in criticising 'Time' and 'Life' than in attempting to correct the conditions which those magazines are so courageously revealing. In their guilt they lack the maturity to accept valid criticism.

But criticism admittedly is not enough. Most essential are solutions imaginatively put by South Africans, emphasizing co-operation, especially solutions indicating that only together can black and white South Africans solve the many urgent problems facing them, that only together can they build an abundant economy which will help all at the expense of none—at the expense of nothing except dignity, hate, civil war and revolution.

In 1944 Professor K. S. LaTourrette, in his "History of the Expansion of Christianity," said that South Africa's "discrimination and acute chronic inter-racial tensions" were, "next to the anti-Semitism of the Third German Reich, the most serious on the planet." With the Third Reich defeated, South Africa has little competition, though the racism in other parts of Africa south of the equator is hardly different in kind. But is South Africa today as bad as the Deep South was a generation ago or is still? It is hard for a white man to answer this question (and the South African Government will not easily allow American Negroes to see for themselves) but certainly the segregation in South Africa is more pervasive and more oppressive psychologically. At least in our American south today one senses that the walls of segregation are crumbling. If the number of white southerners militantly lawbreaking away is but small, there is a large body of important northern opinion plus the protection of a federal Constitution and a Supreme Court, along with increasing personal and organisational co-operation between whites and Negroes in the south, to give ground for hope of a good solution. In South Africa, however, while opinion is solidly for segregation, called the "colour bar" by some, apartheid by others. There are few constitutional guarantees to safeguard the rights of non-whites against this white opinion, and the vast majority of non-whites have no representation in Parliament.

Not only is segregation more complete all over South Africa than anywhere in our Deep South, but there are few signs of hope, except the passive resistance movement. No wonder Professor Julius Lewis, a South African liberal, wisely commented, "Among the nations, South Africa chose in the post-war period to correct the rights of non-Europeans at a time when other countries, including the colonial powers of western Europe, were conceding more and more rights to their subjects."



Wholesale Clothing Manufacturers
MANUFACTURERS
 OF
MENS' TROUSERS,
SPORTS COATS
AND
SUITS.

Trade Enquiries to
 P.O. Box 541 — BULAWAYO
 P.O. Box 150 — KITWE, N.R.
 P.O. Box 7462 — JOHANNESBURG
 P.O. Box 541 — CAPE TOWN.
 P.O. Box 4 — PORT ELIZABETH.
 P.O. Box 739 — EAST LONDON.

CONVOY MADE IN SOUTH AFRICA

Convoy Garments Manufactured by:

Maxwell Clothing
Co. Ltd.

P.O. Box. 541, Phone 3786.

BULAWAYO.

Tel. Add. "CONVOY."

Phone
 Day 24169

Phone
 Night 833549

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
 Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
 COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
 accepted by phone and despatched by rail
 at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 30302.

P. HARGOVAN & CO.
 (PTY.) LTD.

WHOLESALE MERCHANTS
AND IMPORTERS.

P. O. BOX 1250.

155/7 Warwick Avenue
DURBAN.

SWEETMEATS

PURE

WHOLESOME

HEALTHY

↑ **APPETISING -**

- ★ **DISTINCTIVENESS** of Flavour.
- ★ Combined with **INGREDIENTS** of the
PUREST QUALITY go into the making
 of our **SWEETMEATS.**
- ★ Made by our experts whose knowledge
 and experience of the delicate art of
 preparing these Oriental **DELICACIES.**
- ★ Assure **YOU** of the most **PALATABLE**
SWEETMEATS money can buy any
 where in **SOUTH AFRICA.**

અમે દરેક જાતની પીઠાઈઓ બનાવીએ છીએ
 બહાર ગયાના સારાં રહેને કાચાણથી ભરીને આપણને છીએ

- ★ Great care is exercised in the **PACKING** and
DISPATCHING of country and foreign orders.
- ★ WE assure you of **PROMPT, HYGENIC**
SERVICE with the **GUARANTEE** of
SATISFACTION.

THE HOUSE OF



HOME MADE SWEETMEATS

We specialise in:

Birthday Cakes, Wedding Cakes, High Class
 Fruit Cakes, Pastries, and Nann etc.

Victory V Lounge

(Cnr: Gray & Victoria Streets.)

Phone 24965 — **DURBAN.**

LIBERAL PERSPECTIVE

THE GREAT DEBATE

By C. W. M. GELL

PROFESSOR STRING-FELLOW BARR has written a courageous and sensible exposure [*Citizens Of The World* Doubleday, New York 43] of the Big Myth in Western foreign policy (in American particularly, but we are none of us innocent). This is the narrow vision which sees Communism merely as an aggressive power system. Mr Barr admits that, of course, that is one aspect of the Communist challenge. But to concentrate only upon it risks the Great Debate becoming shortly the Great Showdown and deliberately closes our eyes to the most pressing problem of the 20th century—the question of hunger. It is difficult for the comparatively wealthy White minority of the world's population to see the problem through the eyes of the 2,000 million or so inhabitants of underdeveloped, peasant economies in Asia, Africa and Latin America. Mr Barr has the gift of presenting us with that unfamiliar viewpoint vividly and factually. He says, when he has done

"We Americans are perhaps too rich and powerful to think Europe, stunned by her fall from wealth and power is perhaps too dazed to think with and too disillusioned. But the colonial areas (by which he means the economically as well as politically dependent) are poor enough to have to think, weak enough to have to think and have been disillusioned so long that they are used to it."

What the citizens of this modern City of the Poor want is bread and the right to earn it by the sweat of their brow. What we appear to offer them is law, order and (perhaps) security from Communist aggression. That looks to them like locking them up with their present misery, for only a small minority of rich countries think very highly of the *status quo* which we are so keen to defend. And we are helped by our press to consider the poorer nations not as aggregations of human personalities living on or beyond the margin of starvation, privation and disease; but as potential soldiers or suppliers of "strategic" materials in the Great Alliance against Communism. Now this, as Mr Barr cogently points, is playing straight into Communist hands, for Communism purports to offer mankind a method of conquering hunger. That it often fails to deliver the goods and has other disadvantages, which the more

comfortably situated consider fatal, is irrelevant unless we put forward a positive policy of our own. If we are concerned only with power politics, the justified majority of the world's citizens will jump for the ideology which seems to them to be concerned with their hunger, poverty and hopelessness; and, whatever its other failings, Communism justifies everything by the touchstone of raising the level of material well-being. Our excessive preoccupation with the military aspect of Communism has, therefore, thrown us on the defensive and lost us the moral initiative. In this way we are responding only to one (and not the most universal) of the contemporary challenges. Mr Barr asks us to face up to the other as well, for he believes that we can meet it more efficiently and more sympathetically than the Communists and that in doing so we shall go far to mitigate the military danger.

I do not think his general argument can be denied. The answer to the challenge of Communism is not merely tanks and bombs, though these have their place, but also tractors, agrarian reform, improved yields, less profiteering in the distributive services. And I go all the way with Mr Barr in believing that, given a proper assessment of the problem and the will and imaginative vision to tackle it, the non-Communist peoples of the world, rich and poor in partnership, have the spiritual, political and material resources to make the Communist solution seem as out of date as it is often infamous. Of course, even a democratic solution involves a revolution in our political thought and systems. In particular, it is difficult to resist Mr Barr's contention that no fully sovereign national entities can be expected genuinely to co-operate internationally, since a national government is locked in one particular politico-economic system in whose stresses and strains and in the voice of whose electorate it is necessarily especially sensitive. This argument is addressed directly to the already developed nation-states of Europe and the New World. But Mr Barr has a word for those young, emerging nations who claim the right to follow the same pattern of unrestricted sovereign independence:

"If they say that they are merely going through the political growing pains that all young nations go through, we

can properly reply that growing pains of that type were relevant to an earlier period of history, and that if, as they often and properly urge, it is now too late in history for nations like theirs to get on their feet by their own isolated efforts, it is also too late for them to be got on their feet by an international agency trying to satisfy nationalist plans of development."

Mr Barr traces how the cessation of Lend-Lease and the withdrawal of American support for UNRRA within two years of the war made it inevitable that the U.S.A. would have to "go it alone" to a large extent. The Marshall Plan was a most generous attempt by a national government to meet an international need, though it was largely confined to potential military allies who were by the same standard among the least indigent of the "free nations." American aid, provided by a government obsessed with "stopping Communism," has always and inevitably suffered from this bias. As Mr Barr says

"In many parts of the world Point Four has become a poor joke. For four weary years our government has made capital out of its Bold New Programme, and for four weary years so little has been done in Asia, in Africa and in Latin America. When substantial offers have been made, the offers have usually been so tied in with military assistance against Russia that the hungry billions have felt not like neighbours, but like cannon fodder. It is understandable that they should come to suspect that the only interest the ordinary American feels in them is the personal interest of man in cannon fodder."

We are familiar enough with the obverse of this, Russia's economic and military domination of her satellites. But there is more than wit in the story of the Frenchman seeking U.S. citizenship in order to have a say in the control of his own country, and in Zafullah Khan's reply to a question about the number of Communists in Pakistan: "Gentlemen, please do not press me. If I told you there were many, I would be lying. If I told you how few there are, America would have interest in us." In the last five years, the American electorate, sponsored by the most voluminous and "pressurised" press in the world, has increasingly called the tune. Mr Barr believes (as, indeed, I do) in the generosity and idealism of the American public. But he is afraid that it is just too comfortable, too glib and too insular to understand its many neighbours' real problems. He and the free world's fear of

well meant, if misguided, dollar-imperialism has since been justified by the apparent success of Mr. Dulles to "get tough" not only with the Communists but with his allies. On the eve of Mr. Eisenhower's inauguration, the London *"Sunday Times"* wrote

"Pragmatism will replace ideology, efficiency and cost-accountancy the welfare approach. In negotiations with allies, the new Administration will be more exacting about the return it gets for its money, but less sentimental on such issues as 'colonialism.' After the humanitarianism of its predecessor, it will appear less sympathetic to the problems of others. This will, not be due to lack of friendliness towards its allies, but because of the problems it will be facing at home."

How much more urgent, therefore, has become Mr. Barr's plea for an international development authority on the lines of the Tennessee Valley Authority explicitly pledged to "the war on want." I am not sufficient of an economist to criticise his specific proposals in detail; but I do believe his suggestion contains a basis for immediate discussion and that the subject is one that citizens of the free world want to discuss more than anything else. We just do not dare let that great need go by default unheard—or watch hungry men turn in desperation to save themselves and their children by selling their souls. And I like Mr. Barr's recommendation that our planners should be "drunk" in their early deliberations and only "practical" in the later stages.

Mr. Barr speaks of South Africa as "the only country in the world with a worse reputation for race discrimination than we Americans have." He points out that "to be against Communism is no guarantee of virtue. The Nazis (and Franco, Chiang Kai-shek and Sverri) are conspicuously against Communism." He emphasises that almost all intelligent Europeans (the real article, not South African Whites) are "fellow-travellers" in the current American sense, in that they know that a large measure of State socialism is required to tackle properly effectively. Roosevelt's TVA was, of course, "socialistic." Mr. Barr deplores the identification of liberals and socialists with Communism which leads to the present American witch-hunt against all progressives—the old game of "ganging up on the extreme left" which "goes on until none but the extreme right survives." His remarks on this subject are very apposite in this country. "Few Americans (or Mr. Sverri) could pass a grade

INDIA LETTER

From Our Own Correspondent

GANDHI'S CONTRIBUTION TO WORLD

NO one who has been in India and seen and felt the impact left there by Mahatma Gandhi "can doubt the power of the spirit," Mrs Eleanor Roosevelt wrote recently in her newspaper column.

Mrs. Roosevelt was commenting on a recent article by Louis Fischer, which included the following quotation from Mahatma Gandhi: "If prophesy that if we disobey the law of the final supremacy of spirit over matter, of liberty and love over brute force, in a few years' time we shall have Bolshevism in this land which was once so holy."

Mrs. Roosevelt's column said, in part "Of course, Gandhi was speaking of India, but Fischer points out he might have been talking of the U.S.A. or of any other free country."

"What he said is something for every one of us to ponder. Most of us are constantly concerned about material things, and yet the people whom we like best to have with us and who make the best impression on those with whom they come in contact are the people who rarely give much thought to material things. Their minds dwell on the deeper questions of life."

"Mahatma Gandhi often urged that we 'turn the searchlight inward.' By this, of course, he meant that we must understand our own weaknesses, our own faults, before we could conquer them. All these teachings of Gandhi are applicable to our modern way of life, just as they were in the kind of life he was urging on his people—and it was achieved without war."

I do not know that Gandhi's plans for living could be applied to modern life, but there is no doubt in my mind that the more we simplify our material needs, the more we are free to think of other things. I still think we remember our lives with too much, and that, perhaps, is the part of Gandhi's teaching that should remain with us to-day."

Gandhian Way For Solution Of World Problems

Dr. Ralph Bunche, Director of United Nations Trusteeship Council, who came to India to attend the International Seminar on Gandhian philosophy said in Bombay on January 29 that if war was to be avoided "peace

must be built in the minds of peoples of the world."

Dr. Bunche who was speaking at the reception given in his honour by the Mayor of Bombay warned that a third world war would destroy civilisation.

He declared that the Gandhian way had become prophetic for the world and there was no alternative in the present critical situation but to adopt the way of non-violence.

Dr. Bunche thought that the principles on which Gandhian philosophy was based—emphasis on truth, disavowal of hatred and acceptance of non-violence—were as clear as day and "will not be misunderstood."

All problems of the world in his opinion were problems of human relations which were not insoluble. Referring to Gandhian way in this context he said that it required great trust and great faith in human beings.

Giving his impressions of the Gandhian seminar he said that it was a unique experience and he was able to understand Gandhian philosophy better through some of the close associates of Gandhiji.

Northern Indian Convention On Race Relations

To two-day Northern Indian Convention on Race Relations which ended in Amritsar on February 15 expressed alarm at the increasing interference with the day-to-day life of Indians in South Africa by the Government of Dr. Malan. The convention called upon the people of Asia and Africa to organize a united front against racial policies in South Africa.

It said that these policies were a gross violation of the fundamental rights embodied in the United Nations Charter. The Convention appealed to the United Nations to take measures to safeguard and implement its charter with special reference to human rights. The Convention congratulated the non-Europeans on their peaceful Satyagraha in South Africa. It expressed its conviction that "the complete disciplined and non-violent passive resistance must result in the end in the triumph of justice and vindication of full dignity of all oppressed people." It also supported action taken by the Government of India through

the United Nations to bring about a peaceful solution of the racial problem.

Delivering the presidential address at the Convention, Mr. Chaman Lal B. Parikh observed "If South Africa does not change its policy, it may spread and destroy all that human hands have built in the past in that country."

Mr. Parikh referring to the elections legislation passed against Asians and Natives which were cutting at the very roots of civilisation.

Death Of India's Defence Minister

Mr. N. Gopalaswami Ayyangar, India's Defence Minister, died at Madras early on the morning of February 10. He was 71. He had been taken ill shortly after his return from the Kashmir talks in Geneva in September 1952, recovered his health considerably and went to his home town Madras to convalesce. He has been ailing for some time and his condition became worse in the beginning of the month.

Born in March 1882, Mr. Ayyangar completed his education with a brilliant record in Madras and joined the Pachayappa College in 1904 as assistant professor. A year later he entered the Madras Civil Service. After a brief term as a member of the Indian Legislative Assembly he served in various departments of the provincial Government until 1937 when he retired as senior member of the Board of Revenue. Approaching his services, the British Government

named him twice in the King's Honour List.

Mr. Ayyangar was appointed Prime Minister of Kashmir in 1937. He occupied that position until 1943, endearing himself alike to the Maharaja, the people and the nationalist leaders of the State. His experience in Kashmir was useful to the Indian Government in dealing with the Kashmir issue. He was leader of the Indian Delegation when the Kashmir question was taken to the Security Council in 1948.

When the Indian Constituent Assembly was formed in 1946 he was elected to it from the Madras Assembly. Because of his work both in drafting and finalising the Constitution, Mr. Ayyangar was regarded as one of the principal architects of the Indian Constitution. After his distinguished work in the Constituent Assembly he entered the Central Cabinet as a Minister in September 1947 and later took over the States portfolio. He completed the integration and consolidation of the princely States from the point where Lord Pethick had left it. Mr. Ayyangar became Defence Minister when the Central Cabinet was reconstituted after the general elections.

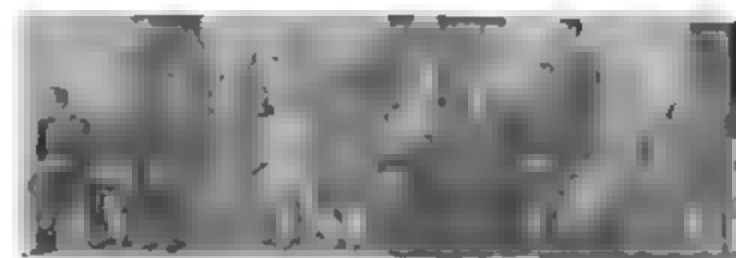
Sets Of Indian Art Pictures

By Celebrated Indian Artists

Price 8/- including postage.

'INDIAN OPINION,'

P/Bag, Phoenix, Natal.



Group photograph taken before the inauguration of the Seminar on the "Contribution of Gandhian Outlook and Techniques to the Solution of Tension Within and Between Nations" by the Prime Minister, Sri Jawaharlal Nehru, in New Delhi, on January 5.

(Seating, L. to R.) Prof. G. Tucci (Italy), Dr. Mohd. Hussain Hanafi (Egypt), Lord Byd Orr (U.K.), Sri Jawaharlal Nehru, Mrs. Alva Myrdal (UNESCO), Maulana Abul Kalam Azad, Minister for Education, Government of India, Madame Cecilia Meneses (Brazil), Dr. Mehdi Dabin (Iran), Dr. Ralph Bunche (USA), Prof. Massingood (France), and Mr. Yasuaki Tsurumi (Japan).

(Standing, L. to R.) Dr. N. S. Jinnah (Ministry of Education), Sri K. G. Sanyal (Min. of Education), Sri Humayun Kabir (Additional Secretary, Ministry of Education), Sri L. R. Seibi (Min. of Education), Acharya Narayana Deva (Indian delegate), K. S. Chhabra (Indian delegate), Sri Pyarelal (Indian delegate), and Sri S. Nagappa (Min. of Education).

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CRIMPE-DE-CHINE 45" 5/6 yd.

EMBOSS GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 13/6 yd.

VELVET CHERNILE
GEORGETTES 45" 15/6 yd.

44" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.

44" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 18/6 pair.
Colours: Green, White, Red,
Brown, Blue and White.

**SAREES!**

EMBROIDERED GEORGETTE
SAREES.
all shades 23/12/0 each.

WHITE COTTON SAREES
23/6 each.

GEORGETTE JARI WORK
SAREES 45-10-0.

SAREES with borders 62/- each.

LADIES UNDIES

Huge range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Saree Borders, Jari Trimmings
Always in Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SHAWLS 17/6 to 24/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED 16/11 each.

INFANTS BOOTIES, BONNETS,
BIBS, PILCHERS,
all one price 2/11 each.

HOUSE - HOLD

Bedsheets 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered 4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Satin Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specially reduced.

**JAYBEE SILK HOUSE**

39a MARKET STREET,

JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

LATEST BOOKS AND NOVELS ALWAYS IN STOCK**YOGA BOOKS**

Gyana Yoga	By Ramacharaka	12 6
Raja Yoga	"	11 6
44 Lessons in Yoga	"	13 6
Advanced Coarse Yoga	"	12 6
Yogi Practical Wisdom	"	7 3
Science Of Breath	"	3 9
First Step In Yoga	"	4 6
Ramadas	"	13 6
Bhagwat Gita	"	7 0
" The Song Of God	"	7 0
Ramayana and Mahabharata	"	15 6
Claims Nu Suggest Gujarat	"	10 0
Muscle Guide Film Subject	"	15 6
Business Guide Letter Writer	"	10 0
Bhagwat Gita Gujarati	"	4 0



Vandana Kanyasulkam in 3 Volumes	Gujarati	45/-
Ramayanalla Bhajan	"	4/-
Sai Somwar	"	2/1
Sanskritin Kasha	"	2/3
Itanioniam Trecher	"	15/-
1100 India Magazines		4/6 each

Only obtainable at our new address:

ROOPANAND MUSIC SALOON

AND BOOKSELLERS

286 Grey Street, Corner Lorne & Grey Street,
DURBAN.

SHINGADIA STORES

(Proprietor: Premier Silk Bazaar Ltd.)
Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.

Telegrams: "Promsilk" Phone: 2523.

PREMIER WHOLESALERS

(Members of the Blochomaland Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicoes, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.
UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Piece Goods, Hosiery, Lute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,

Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

ORIGINAL CORRESPONDENCE.

S.A. PEOPLE'S CONGRESS

THE EDITOR INDIAN OPINION

SIR.—I sympathise with Mr. Jordan Ngobane in his anxiety that White political groups claiming to be friends of the Africans and of the African National Congress should "plot and scheme...to influence Congress policies in the direction of their own choosing." He refers particularly in this respect to the newly-formed South African People's Congress May 1, as one who participated in the formation of this organisation, reply to some of the points he has raised?

This body came into existence as a result of a meeting called to Johannesburg by the African National Congress and the S.A. Indian Congress, in which liberal and demagogically minded Whites of various shades of opinion were invited. Having misled these White friends of the non-Europeans together, the two Congresses left them to decide for themselves "what form their organisation and activity should take. The A.N.C. and S.A.I.C. therefore are not committed in endorsing everything or anything that the new organisation may do.

The meeting itself divided rather sharply into two groups—a minority who favoured a franchise for non-Europeans, and a majority who advocated complete equality. As a result of this meeting the S.A. People's Congress was formed. (The name was decided upon on the spot at the moment. Some of us think it unsuitable for various reasons, and it will probably be changed.)

The new organisation has, at least, two main functions. Firstly, by advocating without equivocation equal rights for

all regardless of race or colour, it will show to the non-Europeans in this country and to the world at large that there are White South Africans who do not support apartheid and race discrimination. Secondly, it will work among Whites, trying to win sympathy for the non-Europeans in their sufferings under discriminatory and oppressive laws.

In a certain sense, then, the new organisation is not to influence the African National Congress as well as other bodies and individuals, Black and White. It hopes that the Congress will continue with its declared policy that it is not hostile to White people as such but only to unjust laws and discrimination. We wish to see a democratic South Africa in which all men and women are free and equal. The poison of race hatred is being distilled by the present governments (as by other governments before them.) If the realists have their way it will become more and more difficult to build bridges, until finally Black and White are separated by an impassable gulf. That would spell the doom of all in South Africa.

Apart from this general attempt to influence opinion, in a way in which Mr. Ngobane could not possibly object, the new organisation has no other motives, ulterior or otherwise. Mr. Ngobane has every right to reserve judgment until the "or question has shown by deed what its real purpose is." In the meantime I hope he will give us a chance.—Yours etc.,

—EDWARD ROUX

MINISTERS DISCUSS DEFIANCE

ON Thursday, February 12, nearly 70 Ministers of religion, of all denominations and races, met in the American Board Church in Deaconsfontein to discuss their attitude to the Campaign for the Defiance of unjust laws.

The discussion was opened by the Rev. E. E. Mphahane, vice-president of the Christian Council, who enlarged on the statement issued by that Council during its recent executive meeting, and which has received wide press publicity. Mr. Mphahane said that while the statement might be described as an utterance of Christian statesmen

ship the practical problem which confronted Ministers in active service is what they are to say to simple Christians who come to them for advice and guidance concerning participation in the campaign, both personal and by their children.

The second speaker was the Rev. N. Mokone who returned a few months ago from a long visit to England where he was a member of a team of preachers drawn from many lands who were touring England. Mr. Mokone said that he had been occasionally asked for information concerning the campaign, its causes, organisation and so on,

and he had always said that while 6,000 miles away from the scene he could express no opinion. Since returning to South Africa and finding himself confronted with just the sort of problem mentioned by Mr. Mphahane, he had thought and prayed deeply on the matter. For himself he had come to the conclusion that a Christian must differentiate between moral and active support for a movement of this nature. Being completely aware of the effect of discriminatory customs or the spiritual development of the people he felt that he could do nothing but give moral support to any who felt called to resist such laws and customs, leaving the question of active participation as one of absolutely personal decision.

The discussion lasted until late in the afternoon when it was concluded by a very able statement of scriptural references to freedom, law and order, and personal responsibility, prepared and given by Pastor George Mabile, who acted as his own interpreter in Sotho.

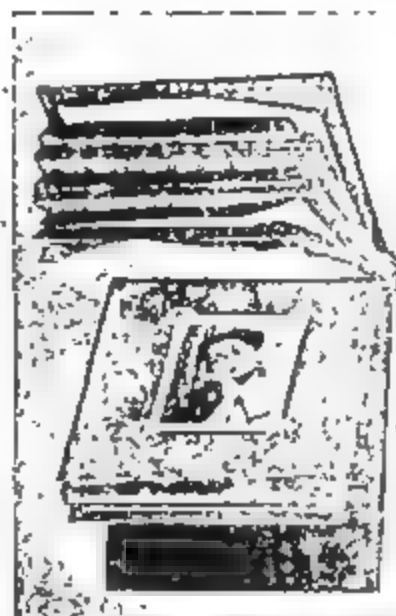
During the day frequent reference was made to the pastoral responsibility of Ministers today, especially in control of young people who have been taught the

way of apostolic development and freedom by missionaries, and now chafe against restrictions which limit them in the exercise of that which they have been taught. There was much plain speaking, as for example when one Minister said: "We should not ask whether the defiance campaign is a Christian movement, but whether the laws are Christian." On the other hand there were not lacking several who said plainly that they considered the movement in itself misguided and harmful, while some took a sort of middle course and said that Christian Ministers have a special work of their own in personal evangelism, and that they can therefore only take one attitude to such a campaign, namely that of refusing to think or talk about it at all. Those who held the last view were mostly older Ministers.

The meeting was organized jointly by the Interdenominational African Ministers Association and the Transvaal African Clergy Association, and was presided over by the Rev. A. W. Bizali. It was agreed that the discussion had been of such value that others should be held. The next will therefore take place at the same place on Thursday, March 12.

INDIAN
FILM STAR
ALBUM

A set of four to be issued quarterly. Unique... because for the first time in the history of film star albums actual camera photographs are included in the album with biographical sketches of each star on the thin covering paper and superior album type rexine binding.



A UNIQUE OPPORTUNITY FOR A UNIQUE OFFER
A THING OF BEAUTY... AN IDEAL GIFT

ORDER TO-DAY

Price per issue: Nine Shillings

" " set: Thirtytwo shillings

Enterprisers Corporation

P.O. Box 3024. — Bombay-3 (India)

TRADE ENQUIRIES WELCOME

REMEMBER—It's Enterprisers Corporation Product
A guarantee of Fine quality and finer WORKMANSHIP

Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS

Address:

KAPITANS BALCONY HOTEL,

(CORNER SWEETMEAT HOUSE)
Corner Gray and Victoria Streets,
DURBAN.

Phone 23414.

Tel. Add. "KAPITANS."

Tel. Add: "Charotar" Telephone: 33-9443

MANCHESTER TRADING
—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—
Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

Bankers: BARCLAYS BANK (D.C. & O.)

Partners:
C. C. PATEL
L. D. PATEL
& K. PATEL

L. D. & COMPANY
PHONE 419

Branches: P.O. Box 83, BROKEN HILL
P.O. Box 89, LUANSIYA
Telegrams and Cables: "CLOTHING"
P.O. BOX 93,

NDOLA,
N. RHODESIA

**WHOLESALE MERCHANTS AND
CLOTHING MANUFACTURERS**

NATHOO TABHA

**TIMBER & HARDWARE MERCHANT
& DIRECT IMPORTER**

Door, Windows, Corrugated Iron, Cement,
Monarch, Iron Duke, Buffalo, and Elephant
brands paint or any other building material
at reasonable price.

Established 1907,

NATHOO TABHA,

107 Queen Street,

Phone 24647.

Telegraph "Mani,"

DURBAN.

M. J. PATEL

INTERNATIONAL SPORTS COMPANY
Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with "THE OLD MUTUAL" your friend for Life—
The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1760,
JOHANNESBURG.

Phones:— } Business 33-0711
 } Residence 33-5961

Phone 53.

Telegrams "SOLANKI"

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

**Extensive range always carried in
the following:**

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

**Stockists of well-known branded
Watches.**

COPPERBELT PIONEER STORE

**Where Quality and Service
are Paramount.**

Luanshya,

Northern Rhodesia.

SUNBEAM

gives a lasting shine!

Housewives realise that cheerful and clean-looking homes make for contented and happy living... and Sunbeam gives a brighter, more lasting shine! With such care a little Sunbeam spreads over a large area quickly giving a lasting shine to floors and furniture.

It is easier to work with, shines brighter, lasts longer!

FOR BRIGHTER FLOORS
AND LIGHTER WORK

Always ask for

SUNBEAM POLISH



Shines... and shines... and shines

P.O. Box 96,

Phone 24471.

To Furnish Your Home Economically

See

LALA BAHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St & 78 Victoria St.
DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSEHOLD EFFECTS, RADIOS & RADIOGRAMS, MUSICAL INSTRUMENTS SEWING MACHINES & OFFICE FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and Vegetables. We specialise in green ginger and Indian Vegetables. Wholesale only. Write for particulars Box 96, Durban.

HANNON'S DETECTIVE AGENCY (PTY.) LTD.

Managing Directors: G. HANNON, previous years Royal Irish Constabulary and Criminal Investigation Department, S.A. Police.

Manager: HUNTER PLUMLEY, ex-London Police College and Criminal Investigation Department, New Scotland Yard, London.

Criminal, Commercial and Municipal Investigations Carried Out in Strictest Confidence.

11112 Paterson Chambers, Jeppe Street, P.O. Box 5192 Johannesburg
Phone: Office 22 7771. After Hours: 24-4248.

Are You a subscriber of
'Indian Opinion'
If not, Why not?

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	7	6	SOVIET ATTITUDE TOWARDS CHINA		
			Prosa And Facia—Stanley Powell	5	0
EMINENT AMERICANS WHOM INDIA SHOULD KNOW—Jabez T. Sunderland	7	6	AMONG THE GREAT (Conversation with Benjamin Holland, Mahatma Gandhi, Deceased Russell, Rabindranath Tagore and Sri Aurobindo)—Nikhil Kumar Roy	16	0
THE BHAGAVAD GITA—The Lord's Song—(An English Translation)—Annie Besant	1	0	TWO HISTORICAL TRIALS IN RED FORT—An account of the trial of the Officers of the I N A.	14	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE?—Dr. T. K. R. V. Rao	3	0	WHY CHIEFS FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyan	2	6
OUR INDIA (Children's stories by various writers, illustrated)—Mirco Masani	2	6	GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	6
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao	2	4	INDIAN SCIENTISTS (Biographical Sketches. An account of their researches, discoveries and inventions)	7	5
SHAW—WELLS—KEYNES ON STALIN—WELLS TALK (Verbatim Record)	5	1	GANDHI'S CORRESPONDENCE WITH THE GOVERNMENT (1932-14)—M. K. Gandhi	5	0
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Sentinel of the Passive Resistance Movement in S.A., 1906-1914)	4	0	THE STORY OF MY EXPERIMENTS WITH TRUTH—M. K. Gandhi	16	0
THE DELIVERANCE (A picture of the palpitating life of the joint family)	4	4	CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	5	0
PUBLIC FINANCE AND OUR POVERTY—J. C. Kumarappa	3	6	INDIAN CHRISTIANS (Biographical and critical sketches of poets, publicists of the Church)	7	0
THE LIFE OF RAMAKRISHNA—An exhaustive account of the Master's wonderful life—Romaine Rolland	10	0	PRACTICE AND PRECEPTS OF JESUS—J. C. Kumarappa	3	5
INDIAN STATES' PROBLEM (Gandhi's Writings and Utterances)—M. K. Gandhi	10	0			
FOUNDATIONS OF PEACE (Original study of the conditions which precipitated two world wars)—K. T. Shah	16	0	Obtainable from:		
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	14	0	'Indian Opinion,'		
			P. Bag, Phoenix, Natal.		

Phone 29126/3 (Switchboard)
24179 (Manager)

Cable & Tel. Addr
"PROSPERITY" (All Branches)

P.O. Box 2197

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Maize, Maize Products, Wheat, Wheaton Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
344 Pine Street, Durban.

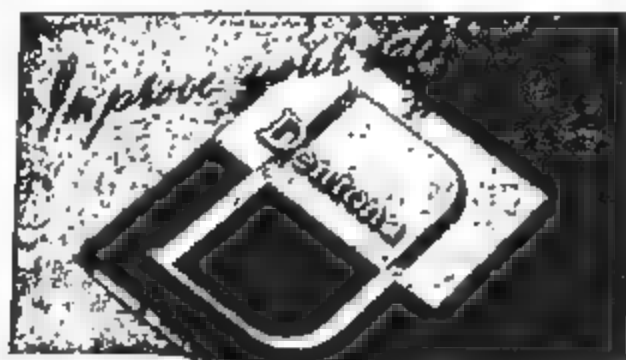
also at

JOHANNESBURG

Phone 34-7554/5
P.O. Box 200, Fordsburg,
82, Crown Road,
Fordsburg, Johannesburg.

BENONI

Benoni Coal Site
Phone 54-1813,
Rangview Coal Sites—54-2205
P.O. Box 392, Benoni



Full range of men's and
boys' shawls, blouses and
clothing.

in khaki
cords,
tropicals.

DENTON

SHORTS AND SLACKS

IN MOTORS

TRADE ENQUIRIES

UNION OF S. AFRICA

DENTON TRADING CO.

Phone 34-4381

P.O. Box 2561

JOHANNESBURG

N. RHODESIA

FEIGENBAUM BROS.

Phone 2758

P.O. Box 351

BULAWAYO

BRITISH EAST AFRICA

Phone 4018

VAN BRUSSEL & CO. (E.A.) LTD

Trade Managers

RAIROBI

CONGO BELGE

Phone 313

H. J. MYMANS

ELIZABETHVILLE

P.O. Box 157

MASHONALAND AND P.E.A.

Phone 2-1219/2-1924

W. F. NEUMAN

SALISBURY

P.O. Box 1492

BULAWAYO CLOTHING FACTORY LTD.

Phone 2410, Bulawayo, P.O. Box 427, Southern Rhodesia.

Proprietors:

C. L. Patel, D. H. Patel
V. D. Patel, H. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.
Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representative:

**H. L. Hompes & Co.,
(Pty.) Ltd.**

Durban, P.O. Box 1301.
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.

1953

SOUTH AFRICAN DIARIES

	Size	Price	Postage
No. 85.	3 days to page 8" x 5"	4/9	1/6d.
No. 851.	1 day to page 8" x 5"	7/6	8d.
No. 138	3 days to page 13" x 8"	9/-	1/-
No. 1381	1 day to page 13" x 8"	16/3	1/6

Immediate Delivery — Order Early
to avoid disappointment.

**NATIONAL OFFICE SUPPLIES
(PTY. LTD.)**

76 Victoria Street, Durban.

It's PRINTING

Consult—

UNIVERSAL PRINTING WORKS

Commercial Printers

Calendar Specialists

9 Bond Street, Durban.

Phone 25295

P.O. Box 1327

No. 10—VOL.—I.]

FRIDAY,
6TH MARCH 1953

Registered at the G. O. as a Newspaper

Price 6d.

INDIAN OPINION

Founded by Mahatma Gandhi in 1903



LIFE'S PURPOSE

*"Pluck this little flower
and take it; delay not! I
fear lest it droop and drop
into the dust*

*It may not find a place
in thy garland, but honour
it with a touch of pain
from thy hand and pluck
it I fear lest the day end
before I am aware, and
the time of offering go by*

*Though its colour be not
deep and its smell be faint,
use this flower in thy
service and pluck it while
there is time."*

—Tagore.

Man does not live for himself alone. He lives for the good of others as well as of himself. Everyone has his duties to perform—the richest as well as the poorest. To some life is pleasure, to others suffering. But the best do not live for self-enjoyment or even for fame. Their strongest motive power is hopeful, useful work in every good cause. To do our duty in this world towards God and towards man, consistently and steadily, requires the cultivation of all the faculties which God has given us. And He has given us everything. It is the Higher Will that instructs and guides our will. It is the knowledge of good and evil, the knowledge of what is right and what is wrong, that makes us responsible to man here and to God hereafter. The sphere of duty is infinite. It exists in every station of life. We have it not in our choice to be rich or poor, to be happy or unhappy but it becomes us to do the duty that everywhere surrounds us. Obedience to duty, at all costs and risks, is the very essence of the highest civilized life. Great deeds must be worked for, hoped for, died for, now as in the past.

—'Smiles.'



INDIAN OPINION

FRIDAY 8TH MARCH, 1953

Threat To World Peace

THE White voters of the Union go to the polls on April 15 in an election which is as crucial for South Africa as it is for world peace.

On the homefront racial tension, generated largely by Dr. Malan's Government, has risen to heights without parallel in the history of the Union. The non-Europeans are steadily rising as one man against the racist tyranny advocated by the apartheidists. With their growing strength and unity of purpose the weaknesses of apartheid become more visible and increase from day to day. This, in turn, has driven the Malanites to the extreme of bringing before Parliament two Bills which were allegedly designed to deal with a hypothetical crisis which the Malanites believe will come about if the resistance movement is not stopped. These Bills, however, went to great extremes in concentrating very wide powers in the hands of the Minister of Justice.

For example the Minister alone can say when a state of emergency exists. After that he can suspend some of the laws of the land and take almost any action he likes almost against anybody he dislikes and still be under no real obligation to get immediate parliamentary approval of his deeds. Tyranny could not have been more firmly entrenched.

But behind this, there is a mentality which even the

Afrikaners voters who did so much to put this Government in power must pause to weigh very seriously. Most of them believe Minister Swart when he tells them his tales about the non-Whites conspiring to revolt against constitutional authority. Most of them equally disbelieve charges of totalitarianism levelled against some of the Malanite Cabinet Ministers. But these charges are not just empty talk. The Ministers themselves might or might not be totalitarians at heart. But the political forces which support them and give them political power have distinct totalitarian characteristics. For example, a few weeks ago at least one prominent Afrikaner publicly reported that he had been assaulted for having changed his political allegiance.

This is not in any way an insignificant incident. It expresses a quality of mind among sections of the younger generation of Afrikaners behind the Government. Political opposition, among these people, is a crime. Those who rebel against Malanism must be punished or, which is more frequent, ostracised. In other words some of the Malanites have abandoned argument, propaganda and persuasion as the means by which to further their point of view and are tending to regard force as the only effective argument at their disposal. This is tyranny, pure and simple.

What is very striking and which confirms what the non-Europeans have always said, however, is that the totalitarianism of the Malanites knows no colour. The things that the Malanites did freely to the African and Indian yesterday, with largely Afrikaner support, they now do to their own Afrikaans people! For, since when has an Afrikaner been assaulted for changing his political allegiance? Since when has he been liable to being kicked and sjamboked to persuade him to vote for a particular political party? Strange things are happening in this country when an Afrikaner can be beaten up for his political convictions.

It is true that the Minister of Justice has warned against this type of violence. But the warning is almost valueless because day in and day out the Cabinet itself sets glaring examples of tyranny by trampling underfoot the rights of the non-Whites. The Statute Book is replete with parliamentary Acts in which the man of colour is permanently humiliated. These things must in the end have a

brutalising effect on the average men who blindly follow the people at the head of the Nationale Party. And when acts of violence of the type referred to occur, the Cabinet itself must receive its full share of the blame for this.

The dominant issue before White South Africans as they prepare for the elections is whether or not South Africa will continue to be ruled by the sjambok.

For the outside world the issue is one of the extent to which South Africa has committed herself to the policy of being World Trouble-maker Number One. At the moment, the African continent seethes with discontent against racial discrimination. Malanism will fan this into open conflict between Black and White. This, in turn, will produce dangerous repercussions in many parts of the world.

It all adds up to one thing: White South Africa should not hesitate to throw out the Malanites and return to power a Government which will at least stop driving everybody to disaster.

NOTES

Cilliers Pleads For Coalition

A Plan for coalition between the political Parties in South Africa was made by Professor A. C. Cilliers, of Stellenbosch University, at a meeting of the Institute of Citizenship in Cape Town. "There are only three real problems to be fought in South Africa—the danger of over population, soil erosion and the inter penetration of the races," he said. Industrially the country can carry 100,000,000 people—but it cannot provide food for more than twice the present population. Soil erosion is the reason. "One-Party government will only make a mess of these problems. It needs both Parties. To get the wagon out of the river we must use both teams of oxen at one end of the wagon instead of one at

each end pulling in opposite directions." There were few obstacles to coalition—ambition, jealousy, enmity and distrust. Ambition and jealousy could be overcome by expanding the Cabinet to 22 to include eight or 10 members of the Party not in power. "That should end the pangs of ambition suffered by certain politicians." As for enmity there was no solution but time. Distrust, too, was a serious obstacle.

Mr. Schoeman Attacks

Malan

Mr. B. J. Schoeman (Minister of Labour and Public Works) at a meeting at Pietermaritzburg expressed his acquiescence against the Anglican Bishops of Natal, Bloemfontein and Johannesburg made at Mairland that they were giving in

direct moral support and encouragement to the defiance campaign. Mr. Schoeman said the Bishops had denied these allegations in letter to the English Press. He quoted from newspaper cuttings that the opposite was the case, and these cuttings supported his accusations. The Bishop of Johannesburg had said, according to Mr. Schoeman, that the passive resistance campaign was a moral judgement on the discrimination legislation. The Bishop of Natal, the Right Rev. Vernon Ison, had said that the fairest African policy for South Africa was to commence a common franchise for the non-Europeans however loaded this franchise might be. This had advocated the universal voters' right for non-Europeans, which was also desired by the participants in the defiance campaign.

Dr. Malan To Retire?

Dr. Malan will retire immediately after the election and be succeeded by Mr. Havenga (if the Nationalists win.) It is rumoured in the highest purified Nationalist circles, says Mr. D. Pirow in his latest Newsletter. "But," says Mr. Pirow, "if Mr. Havenga did succeed him, 'wild men,' of the purified Nationalists would as undermine Mr. Havenga's position that he would have to call another election within 12 months."

Parliament Prorogued To

June 19

A Government Gazette Extraordinary, signed by the Governor-General, Dr. E. G. Janzen, and the Prime Minister, Dr. D. F. Malan, announces the prorogation of Parliament until Friday, June 19, 1953. The Government intend to convene the new Parliament for two months and a few days after the General Election—if they are returned to power. "If the United Party takes office after the election it will also have to convene Parliament after that time."

Police Leave Cancelled

All police leave throughout the Union and South-West Africa has been cancelled. Police headquarters in Pretoria refuse to give any reasons for the cancellation, but it is reliably understood that it is "because of the election." This is the first time for 25 years that there has been a general cancellation of leave in peace-time in the Union. The last peace-time decision was, as far as can be ascertained, during the Flag Bill troubles in 1928. Shortly after the outbreak of war in 1939 all police leave was

stopped when trouble arose over South Africa's declaration of war. The general cancellation of leave is a drastic step which is resorted to only in times of emergency. The Commissioner of Police has full discretion whether or not he takes the step. On previous occasions leave in individual divisions has been stopped when a crisis arose in a particular area, but a general stoppage throughout the country in peacetime is considered by men with intimate police knowledge to be almost unprecedented. Certainly there is no recorded instance where leave has been cancelled because of an election. It is understood that the order applied from the last week and until after election day. It has been modified slightly to allow men at present on leave to complete their holidays without being immediately recalled for duty and for those who have already spent money on planned leave to take that leave. The order was, it is understood, issued suddenly without preliminary warning on Saturday.

First Young S.A. Born

Parvex Doctor

Mr. N. J. Randers of Durban has just received a male message from his son, Dars N. Randers, that he has passed his final year in the study of medicine at the Glasgow University. Dr. W. N. Randers will be the first young South African-born Parvex doctor. Dr. Nasir and Dr. Hira Mook were the only two Parvex doctors we had in South Africa who passed away many years ago.

Fine African Gesture

For the fourth time in the last few months a party of Africans will voluntarily give up a whole day to work without pay at Don Mackenzie's TB Settlement at Batha's Hill. Thirty labourers, the largest contingent so far, visited the settlement recently and spent the day excavating roads and digging foundations. The Africans will have a collection box, heavy with their contributions, when they travel up. Every Friday, which is pay day, the box has been handed round and pennies, sixpences and shillings have been dropped in. They handed the proceeds over to Mr. Mackenzie the following day. It is not the first donation they have made from their own pockets. Since they began collecting last September they have scraped together about £25. The Africans, who are employed by an international firm of road builders, pay all their transport expenses, when travelling to and from the settlement. The firm loses them

a lorry and the fuel is passed round among them to collect money for petrol and other expenses. This day's labour which they give so freely is, for them, a way of expressing their appreciation for all that is being done for non-European TB sufferers and their determination to help their own people. On a recent visit to Batha's Hill the Africans were offered tea or coffee at lunch time. "Water is enough," they replied. "We have come here to work, not to eat and drink."

Thousand Kikuyu Women

Petition Queen

A petition from 1,000 Kikuyu women was sent to the Queen last week by the women Labour M.P.s. It asked for a commission of women to be sent from Britain to investigate the "most grave and unjust situation prevailing in Kenya." In a letter to the Queen the Parliamentary members, Mrs. Barbara Castle, Miss Jennie Lee and Mrs. Alice Cullen, said: "We cannot, of course, take responsibility for all of the statements made, and some of them seem to us to be extravagantly expressed, but we do think there is a case for an inquiry by a commission of women as suggested in the document." Four grievances were set out by the Kikuyu women in their petition. They said that because their husbands had been arrested—they were left unprotected to look after their homes, children and holdings. They had become so afraid of the police patrolling the Native reserves, that they and their children slept in the bush. They were compelled to work in the police camps where, they said, the police are in the habit of beating us. "Because of collective punishment, their property and stock had been confiscated in many cases, and 'our children are left in a state of famine without support.' The petition said that children were not attending schools, "because the Kenya Government has closed our independent schools." "As women, we were very glad when we heard that Your Majesty was to reign over us and we deeply hoped that our rights as women would be preserved by you as our leader and Queen. "We hand over our troubles and difficulties to Your Majesty and ask you to remember them and to see that justice is done. We loyal Kenya African women wish Your Majesty and the Royal Family a long and prosperous life during your reign as our Queen. We ask your quick help in alleviating our sorrows."

CHANGE OF NAME

In response to our request to our readers for proposals to change the name of 'Indian Opinion,' we have now received the following names: 'Liberal Opinion,' 'The Statesman,' 'New Outlook,' 'African Dawn,' 'Times Of Africa,' 'Equality,' 'Candid,' 'Opinion,' 'Justice,' 'Truth,' 'Faith,' 'People's Voice,' and 'World Opinion.'

Readers are requested to kindly send further suggestions.

Manager 'Indian Opinion.'

NEWS OF THE CAMPAIGN

MR. M. B. YENOWA, Secretary of the African National Congress (Natal) was arrested together with the following Congress members under the Curfew Regulations last week: J. J. M. Tsimba Gamede, Elizabeth Ndlovu, Dorothy Ngembo, Luba Ndlovu, Messrs. Abraham Dlamini, Misa Mkhize, Rogers Komalo, Peter Mbatshaba, Francis Mtembe, Bakizendhla, Hixhla Sibira, Nephelai Zoodi, Joseph Komalo, Johannes Langza, Petrus Ndlovu and Richard Komalo.

They were all sentenced to 14 days imprisonment. Mr. Yenowa in a statement to the 'Press' said: "These hateful Pass Laws are a nuisance and I am not prepared to tolerate them any longer."

Nene Arrested

Mr. Ashmun Nene known popularly as the Lion of "Two Blakes"—Doubt Road was arrested at the Durban Road Station for refusing to leave the "Europeans Only" waiting room. He said: "I am a son of this land why should I sit where I like?"

Mike Taken By Police

At a meeting of the A.N.C. Youth League and Natal Indian Youth Congress at Leithall Square, the police took away the microphone. The meeting continued, however, without a microphone.



Cuticura

ANTISEPTIC
OINTMENT

FOR SAFETY'S SAKE

A break in the skin is a way in for germ! Apply Cuticura Ointment—quickly. To rapidly restore skin health. To combat infection. To allow soreness and to keep the injury clean and comfortable while it heals.

FOR CUTS AND SCRATCHES

The New India Assurance Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT

1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	
Marine Premium	56,04,844	exceeds	\$4,34,00,000
Miscellaneous Premium	35,84,968	Assets exceed	15,36,00,000
Life Premium	2,88,79,302	Total claims paid over	17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The New India Assurance Company Limited

Cable & Telegraphic
Address:
"RUSTOMJEE" or
"NIASURANCE"

RUSTOMJEE (PTY.) LTD

Directors: Sorabjee Rustomjee
Rustom Jajbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 7853.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
FACTORY**

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAJI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crocery, & Wool.

Telegrams
'META' Brokenhill.

Phone 298.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

We specialise in
Manufacturing
**OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

LIBERAL PERSPECTIVE

WHAT IS THEIR POLICY?

By C. W. M. GELL

[IN a speech in the summer school of Cape Town University on February 20 Sir de Villiers Graaf defined the U.P. policy towards the Indians. As he is chairman of the U.P. in the Cape, his statement may be regarded as authoritative and it agrees very well with what Mr. Strauss said at Bloemfontein on November 18.

Sir de Villiers said that, if the U.P. was returned to power, it would consider holding a conference with India and Pakistan "to find out how many Indians may wish to return to those countries." This seems a rather cumbersome procedure—even if the U.P. is committed to nothing more precise than "considering." Surely the quickest and cheapest way to find out would be to ask our Indians directly? Mr. Strauss, however, was a little more definite. He is reported to have said: "All possible steps will be taken by a U.P. government to bring about a round table conference with India and Pakistan with a view to repatriating the Indians from South Africa." And Mr. Douglas Mitchell, the U.P. leader in Natal, said in Durban on January 10 that there was an agreement in 1927 between the Union and Indian Governments "by which the Indians were to be repatriated. Many went and many came back and the scheme fell into abeyance. We will have to go back and begin negotiations from that point."

There was, indeed, the firm Cape Town (or Malan-Sasri) Agreement of 1927 between the Union and Indian Governments by which the Union was to provide free passages to India and a £20 bonus to any of its Indian citizens wishing to migrate to India and the Indian Government assumed responsibility for their settlement there. Since Dr. Douglas has given notice of his Government's intention of repudiating the Smuts-Gandhi agreement as far as it relates to the entry of Indian women or children, we may record here that this right was explicitly re-affirmed in the Malan-Sasri Agreement, whose other clauses included India's acknowledgement that the Union Government was entitled to seek to establish Western standards of civilization in this country and the Union's acceptance of responsibility for the education, housing, welfare of its resident Indian population. This last clause clearly implies recognition that these Indians, who do not wish to repatriate themselves, are permanent residents of this coun-

try; and there is nothing whatever in the Agreement—a pact between two virtually sovereign states—to justify Dr. Malan's outburst at Potchefstroom only two months after he had signed the document on behalf of his Government: "The whole object of the Agreement is to get as many Indians repatriated as possible. . . . All other points were subsidiary to this. The Agreement is not an agreement in the usual sense of the term. The Union Government does not bind itself in any way with regard to future legislation, and can impose any legislation it likes in the event of the repatriation proposal not working satisfactorily." No one will enter into treaties with a Government which adopts this attitude to contractual agreements; and the Nationalists have only themselves to blame if their "pledged words" are universally regarded as worthless.

Under the Cape Town Agreement 3,250 Indians emigrated permanently from the Union in the first year; but thereafter the annual numbers fell steadily and the total for five years was only 10,733. The second Cape Town Agreement of 1932 admitted that repatriation had failed because by that time over 80 per cent of our Indians were Union born. Today the figure is probably about 95 per cent. Is it, therefore, likely that any substantial number will wish—or to "return" or "repatriate" themselves for they are Union citizens, very few of whom have ever been to India—to emigrate to a strange land, i.e. to repatriate themselves? Ask our South African British immigrants or Germans, French or Hollanders if they wish "to return home," and you will get very similar replies.

But perhaps I am wrong. Disturbed by the great increase of discriminatory measures or by the boycott advocated (not for the first time) by a Transvaal Afrikaans newspaper or by any other of the many contrivances of the Union's pledge under the Malan-Sasri Agreement culminating in Dr. Malan's notorious utterance of 1948 that "the Indians have no right to regard themselves as a settled part of the population and must be prepared to remain in South Africa under restrictions," perhaps many Indians do wish to "return" to India. But surely India and Pakistan would need to be convinced that there was a genuine demand for "repatriation" before they consented to undertake the usually unprofitable busi-

ness of negotiating with the Union on such a basis? Has the U.P. satisfied itself that such a demand exists? For the party can be quite sure, even if Mr. Sreydom had not told it and his own party so at Newcastle on November 26, that neither India nor Pakistan will agree in any form of expatriation under duress.

The second point in the U.P. policy, according to Sir de Villiers Graaf, was that "while Indians continue to sky themselves with another nation and regard themselves as a part of India rather than a part of South Africa, political rights should not be given to them." And Mr. Mitchell at the end of October told the Indians that they must stop "their perpetual shouting for help from overseas." They had to adopt either a South African attitude or an Indian one. Mr. Strauss pontificated in a similar vein about their loyalty to India appearing greater than their loyalty to South Africa, which, he thought (with a sigh of relief?) made the question of their political rights "hypothetical." One might well question the wording of these phrases. Who, speaking on behalf of whom, has shied himself with whom? Unless we see descending to the level of the Nationalist nonsense about our Indians acting as agents of India's national ambition to use Natal as a dumping ground for her surplus millions, in what way precisely have our Indians manifested loyalty to India and disloyalty to South Africa (as distinct from dissatisfaction with some South African policies)? And who in this context is "South Africa"? White South Africa only?

But supposing that India abstained from expressing her undoubted right to press the Union to fulfil the obligations it voluntarily undertook in 1927 and supposing that our Indians renounced this "alliance" with a foreign power (whose validity within certain limits the Nationalists tacitly recognized by negotiating with the Indian Government in 1927 and 1932) in order to resume their so far entirely abortive, unaided efforts to secure political and municipal rights in the land of their birth by sending addresses to European politicians and interviewing such politicians as agreed to receive them, what right is the U.P. now (or has it ever been) prepared to grant them? What have our Indians to show for many years' "renouncing" from the ruling race group in South Africa? And the hollowness of the U.P. implication that only their "foreign alliance" stands in the way of increased Indian rights is completely exposed when, in the next breath, Sir de Villiers Graaf, Mr. Strauss and Mr. Mitchell like a

well-drilled chorus exclaim: "By taking a leading part in the Defiance Campaign Indians are creating a state of public opinion which will make it extremely difficult for any government to afford them political rights." There you have it both ways. For, when Indians form an alliance with fellow-South Africans in the only course of positive political activity open to them, that too is considered a ground for denying them the larger rights and opportunities for which Africans and Indians are now fighting together.

It is hard to resist the conclusion that the U.P. is dissembling. The Nationalists do have the edge in consistency. You know where you are when Mr. Sreydom says "The White man will only succeed in remaining in South Africa if he retains all power in his hands." Or when Dr. Otto du Plessis says "We Nationalists believe that White supremacy must be maintained for all time." But if we honestly don't like that policy and its implications, how are we to help its proclaimed opponents to reach political and moral maturity (and political power) if their own utterances are so confused, obtuse or merely (e.g. the proposed conference with India and Pakistan) pointless?

Sir de Villiers Graaf ended his speech by re-affirming the U.P. pledge to consult African opinion and said that the party knew of moderate leaders representing African opinion whom it could consult. This might be comforting if one knew who these leaders were, whom they represented and if one was given some inkling that the U.P. contemplated anything more constructive than a slightly less aggressive application of the racial status quo. And if Africans are to be consulted, why not Indians and Coloureds too, so that we can have a real racial get-together prepared to consider, not only what the Europeans are willing to concede (if anything), but what the real grievances of each community are and how each group can accommodate itself to the needs of others, as good as it should? Only by some such process and the increasing association of all race groups in the business of government can we make South Africa a country which deservedly earns the devotion and loyalty of all her citizens.

Mr. Gild And Mr. Gell

Mr. Gild has taken me to task for "deluding myself that the Russians have suddenly become racists." He and I have, however, a large measure of common ground. We are agreed that Communism is theoretically against

racial discrimination. We both suspect that the motives behind the Prague trials and the allegations against the Moscow Jewish doctors may be connected with Russian designs in the Middle East or with providing scapegoats for internal difficulties. That we should nevertheless come to widely different conclusions is partly due, as Mr. Gild urges, to lack of entirely reliable evidence (which is seldom, if ever, forthcoming from behind the Iron Curtain) and partly to a possible ambiguity in the use of the word "racism." If Mr. Gild will re-read my article of January 30, he will see that I used the word in a political sense (though I must add that it makes little difference to the victims whether the reasons for discriminating against them as a race are political or something else.) I fully concur with Mr.

Gild that Russia has eliminated some aspects of racism. But, by demanding that all its subject peoples shall unreservedly merge their distinctive identities in a monolithic Russian nationalism, it has frequently seemed to practise a rigorous type of political racism. To what extent the process that has been applied already to Ukrainians, Georgians, the Muslim peoples of central Asia etc. is now to be applied to the Jews and to what degree this will fan the flames of the anti-Semitism which has so long been latent among the peoples of Eastern Europe and Western Russia, only time will fully tell. While we await that verdict, Mr. Gild and I, respecting each other's sincerity, will no doubt continue to differ amicably about the most reasonable interpretation of current events.

paradise than the Union is today, and for the same reasons.

Federation will, however, not go through without another battle in Britain, where there is far more public interest in Africa than in the past. London newspapers have carried many letters and articles critical of the scheme and even the Conservative papers are on the defensive. Some of this ferment is due to the African Bureau (69 Great Peter Street, London, S.W.1.), a body started by Michael Scott that has attracted support from all the political parties. In its latest Information Digest, I was amused to read this quotation:—

"It will be an ill day for the Native races when their fortunes are removed from the impartial and august administration of the Crown and abandoned to the fierce self-interest of a small White population." That statement was made by no less a person than Mr. Winston Churchill! It occurs in his book, "My African Journey," published in 1901. It is still true—though I don't suppose that the author still admires its truth.

China And Her Past

The book I recommend this week is "The Making Of Modern

China" by Owen and Eleanor Latimore (Ailen and Unwin, 1945). It is a short history of a great country about which we all know far too little. China is obviously destined to remain one of the great powers, whether the United States chooses to recognise the fact or not. Mr. Latimore is an American professor who knows China well and who loves her people. At this moment he is still being accused in Washington of having betrayed his own country. Americans are busy looking for scapegoats on whom to blame the failure of their policy in China. Mr. Latimore's real "crime" is that he was one of the first to admit the folly of supporting Chiang Kai-shek's corrupt government. That was years before it was finally overthrown by the Chinese people themselves. To understand the new China, we must understand its ancient past, and not least the ignoble part played by selfish profit-seeking foreign interests.

R. VITHAL

Bookkeeper, Writing up Sets of Books, Balance Sheets, Income Tax Returns. Apply:

305 Commissioner St.,
Jeppe, Johannesburg

THE WIDER WORLD

"EQUALITY"

By JOHN GILD

WHEN Mrs. Ballinger was speaking in the House of Assembly the other week, a Nationalist asked her if she stood for equality between White and Black, and she replied no. I find that reply deeply disappointing. The single word Equality can no doubt be confusing, but I wonder what kind of inequality Mrs. Ballinger wants to maintain. When people say that they want equality, it is understood that they mean equal opportunities, i.e. to education, to earn a livelihood, and to enjoy life. A few months ago Mrs. Ballinger signed a public manifesto pleading for "equal rights for all civilised people and equal opportunities for all to attain civilised standards." That is a good slogan. Why should Mrs. Ballinger retreat from any of its implications in the face of Nationalist hostility?

Liberals must beware of weakening their case any further. Now that the Communists have been officially suppressed, "liberal" is becoming, on the lips of the Nationalists, a term of abuse on a shade weaker than "Communist" used to be. Instead of asking your opponent, "Are you a Communist?" it seems that the thing to do now is to demand whether he believes in "equality"—and watch him run away.

Mrs. Ballinger is the last of the original Native Representatives in whom Africans once had faith. The way in which she has refrained from contact, let alone sympathy, with Congress in this time of crisis has already diminished her prestige. If, to addi-

tion, she is now going to stand for some kind of permanent inequality, Africans will lose their last shred of belief in the value of their White members of Parliament.

Betrayal In Rhodesia

The British Government is dealing a heavy blow to Africa in granting responsible government to the small White minority in Rhodesia. The constitution makes it clear that Britain is about to surrender all pretence of trusteeship. The White voters are assured of a two thirds majority in the Federal Assembly. Any future amendment of the constitution can be made only with the consent of the Assembly itself which is far more likely to reduce than to increase the African share of political power. As for Asians and Coloured people, their rights are not even mentioned.

Why is Britain so determined to force federation, and with it self-government, on Rhodesia in the teeth of unanimous opposition from Africans? I believe that this is the answer. If there is further delay, African political organisation and especially the African trade unions in the copper mines, will grow stronger. Once the White settlers and miners are free from restraint by Whitehall, they will soon make new laws designed to hamper African organisation of any type. I predict that the colour bars so common in Southern Rhodesia will spread beyond the Zambesi. The time will come when central Africa will no more be an investor's

Ladies' Cotton Sarees

Lovely Plain Colours With Assorted Striped Borders, Made By
CALICO MILLS,
(Ahmedabad).

10 Assorted Sarees per Parcel
Price . . . Sh. 23'9 each.

F.O.R. UMTALI, Cash with order or C.O.D.

FROM:

Shingadia Stores
(PTY.) Ltd.

P.O. Box 111, UMTALI,
S. RHODESIA.

Always Better. Better Always.
Are Kapitan's Templing
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,
(CORNER SWEETMEAT HOUSE)
Corner Grey and Victoria Streets,
DURBAN.

Phone 23414.

Tel. Add. "KAPITANS."

Tel. Add: "Charotar" Telephone: 33-8885.

MANCHESTER TRADING

—CO., LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

Bankers: BARCLAYS BANK (D.C. & O.)

Partners:
C. C. PATEL
L. B. PATEL
S. K. PATEL

L. B. & COMPANY
PHONE 437

Branches: P.O. Box 33, BROKEN HILL
P.O. Box 29, LUANSHYA
Telegram and Cable: "CLOTHING"
P.O. BOX 93,

**NDOLA,
N. RHODESIA**

**WHOLESALE MERCHANTS AND
CLOTHING MANUFACTURERS**

NATHOO TABHA

**TIMBER & HARDWARE MERCHANT
& DIRECT IMPORTER**

Door, Windows, Corrugated Iron, Cement,
Monarch, Iron Duke, Buffalo, and Elephant
brands paint or any other building material
at reasonable price.

Established 1907,

NATHOO TABHA,

107 Queen Street,

Phone 24647.

Telegraph "Mani,"

DURBAN.

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

**Importers & Exporters & General
Commission Agents**

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with **THE OLD MUTUAL** your friend for Life—

The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1760
JOHANNESBURG.

Phones:— } Business 33-0711
Residence 33-5961

Phone 53.

Telegrams "SOLANKI."

P.O. Box 288.

Solanki & Co. Ltd.

Merchant & Direct Importers

**Extensive range always carried in
the following:**

Silks, Drapery, Toilets, Per-
fumes, Curtos, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

**Stockists of well-known branded
Watches.**

COPPERBELT PIONEER STORE

**Where Quality and Service
are Paramount.**

Luanshya,

Northern Rhodesia.



Wholesale Clothing Manufacturers
MANUFACTURERS
 OF
MENS' TROUSERS,
SPORTS COATS
AND
SUITS.

Tende Enquiries To:
 P.O. Box 541 — BULAWAYO
 P.O. Box 150 — KITWE, N.B.
 P.O. Box 7452 — JOHANNESBURG.
 P.O. Box 541 — CAPE TOWN.
 P.O. Box 4 — PORT ELIZABETH.
 T.O. Box 739 — EAST LONDON.

CONVOY TRADE MARK

Convoy Garments Manufactured by:

Maxwell Clothing
Co. Ltd.

P.O. Box. 541, Phone 3786.

BULAWAYO.

Tel. Add. "CONVOY."

Phone
 Day 24160

Phone
 Night 83184

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
 Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
 COMPANY, LIMITED.

Reg. Office 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
 accepted by phone and despatched by rail
 at the shortest notice.

Cable & Tel. 540.. "HARGOVAN"

Phone 19368.

P. HARGOVAN & CO.
 (PTY.) LTD.

WHOLESALE MERCHANTS
AND IMPORTERS.

P. O. BOX 1250.

15517 Warwick Avenue
DURBAN.

SWEETMEATS

PURE

WHOLESOME

HEALTHY

* APPETISING—

★ DISTINCTIVENESS of Flavour.

★ Combined with **INGREDIENTS** of the
PUREST QUALITY go into the making
 of our **SWEETMEATS**

★ Made by our experts whose knowledge
 and experience in the delicate art of
 preparing these Oriental **DELICACIES**

★ Assure **YOU** of the most **PALATABLE**
SWEETMEATS money can buy any
 where in **SOUTH AFRICA.**

અમે એક નવની પદાર્થો બનાવવાનો હોઈ
 મહત્ત્વ મળના ચોક્કસ કામગીરી કરીશું અને આપણે હોઈ.

★ Great care is exercised in the **PACKING** and
DISPATCHING of country and foreign orders.

★ WE assure you of **PROMPT, HYGENIC**
SERVICE with the **GUARANTEE** of
SATISFACTION.



We specialize in

Birthday Cakes, Wedding Cakes, High Class
 Fruit Cakes, Pastries, and Naan etc.

Victory Lounge

(Cnr: Grey & Victoria Streets.)

Phone 24965 — **DURBAN.**

SEETHING SOUTH AFRICA TO-DAY

By HOMER A. JACK

(With The Kind Permission Of 'The Christian Century')

II

WHAT IS APARTHEID ?

THE visitor to South Africa or the resident there, need not take lessons in the theories of white supremacy to understand the oppression every non-white lives under every minute of the day and night. There are *apartheid* (segregation) laws and customs regulating every aspect of living, literally from the cradle (the maternity hospital) to the grave—not to mention the post-mortem examinations which, too, can be performed in the Transvaal only by white physicians and while medical students on white cadavers.

But South Africa has its theories of segregation, for theories are essential to the masters though they make no real difference to the slaves. The masters, despite their callousness, must believe in a system, must have a faith. For many years the creed of racism was improvised by the leaders of all parties in South Africa; not until the ascendancy of Dr. Malan's Nationalists (the Nats) in 1948 were these theories tied up into an ideological package.

Studying Race Relations

Ever since the South African Institute of Race Relations was founded in 1939 with funds from the Carnegie Corporation, the South African people have not lacked it and its many factual studies. With the steady rise of Afrikaans nationalism, however, a number of the Nationalist intellectuals realised that with power came responsibility. Just before Dr. Malan came into office, the Nationalists established their own nationwide race relations organisation. It is popularly known as SABRA, which stands for South African Bureau of Racial Affairs. It is non-political, non-profit organisation and one of its purposes is laudable enough: "To encourage and work for peace, goodwill and co-operation between the various nations and races of the population of South Africa."

SABRA today has about 700 individual members, mostly Afrikaners and, of course, no Africans—and about 100 affiliated organisations, including all three branches of the Dutch Reformed Church, which on 6th February G. B. A. Gerdener of the Stellenbosch Theological

Seminary (his field is missions) and its board of directors included some of the leading Nationalist intellectuals, among them a moderator of the Dutch Reformed Church, several members of Parliament, an anthropologist, the Governor-General of South Africa and the Secretary of Native Affairs.

SABRA's *Alein Kamp* is a new pamphlet entitled "Integration or Separate Development?" In this the SAORA intellectuals calmly assert that there are only two solutions for the racial problem in South Africa: integration or separate development. Integration will lead to assimilation. Propagation of this doctrine would lead to proposals—among the Dutch Party—tote "the political and social wilderness." Then in a moment of compassion SABRA asserts that "the integration policy is dishonest towards the Bantu (that is, the African) population, as it creates the impression that their political demands (for voting privileges) will be fully satisfied when in fact the integration supporters are well aware that the Europeans will never allow such a development to take place, since their political leadership must of necessity be threatened by it."

Thus eliminating integration as a valid alternative, A BWA begins to build a case for its solution of total separation. The SABRA professors are not racist in the traditional sense, for they never openly assert that blacks are inferior to whites. The Africans may be culturally inferior at the moment, but "in the not too distant future the uppermost strata of Bantu society will have reached the level of the lowest strata in the European society." This progress on the part of the Africans will ultimately result in one of the three possible outcomes: oppression of blacks by whites, oppression of whites by blacks or "complete equality between the two communities."

Sabra's Race Policy

At this point SABRA drugs out its solution. For the past decade or more the racial policy of the Nationalists have been popularly called *apartheid*, meaning "apartness" or a state of separatism. SABRA claims that the Africans and the world,

misunderstood the term and thought of it as being only negative. It now prefers to use the longer but more "positive" phrase, "complete separate development" whereas referred to as "territorial separation" or "distinctive development." (This is not unlike the 19th state idea of the "Black Republic" of the U. S. Communists.) It is not, SABRA emphasises, mere "local separation" which has existed in South Africa for centuries and increasingly since 1948. Such local separation can only "postpone the evil day" of the toppling of white supremacy, and indeed by attempting to follow a policy of mere postponement while South Africans are today sacrificing their heritage for the sake of immediate gain.

The essence of the A-BWA plan is a revolutionary and explosive idea: 8½ million Africans are to be provided with "areas which must serve as national and political homes for the different Bantu communities." Knowing that its solution can be attacked from the viewpoint of practicability as well as theory, SABRA tries to muster facts and figures, but all its researches can really say is that "the separation policy is practicable provided the European population themselves desire it." In demanding sacrifice for principle, the SABRA theorists are eloquent: "Many in the European community derive comfort from the knowledge that servant boy Jim or servant girl Mary is there always at their beck and call to carry out their least wish or command, to do the dirty work and to provide labour where needed. The Europeans have built a small paradise for themselves in South Africa with convenience, ease and comfort as the chief considerations."

The Stellenbosch professors warn that it would be "preferable for the European community to rely on its own resources for labour, instead of leaving such an essential part of the national life in the hands of members of another race," but they know that even their fellow professors and *predikants* will not dispense with their Jims and Marys so they come up with a compromise formula: South Africa can eat its cake (keep separate) and have it (cheap, abundant labour). The Africans can live permanently in the reserves and become part of the political and social structure of their own communities and nation, and come into the white towns and white agricultural areas under a system of "migratory labour." This is nothing new, of course. Today several hundred thousand Africans are

migratory labourers in the gold mines—one of the oddest chapters of industrial exploitation and social disorganisation in the modern world.

Knowing that their own plan, if viewed in terms of economics by the expert and in terms of terror by the voter, would put them also into the "political wilderness," the SABRA ideologists cast one eye at American and arrest hopefully, "It should be possible to obtain overseas financial assistance in the development of native territories." They come up with another possibility: "It should also be considered whether the Bantu communities themselves cannot be made responsible for the payment of a portion or all of the interest and redemption on such loans, (for) it can hardly be expected that the European population should for ever be prepared to play the role of economic guardian."

Plan Under Scrutiny

This plan to turn the clock in South Africa and exile 8½ million natives to the reserves is utter nonsense and can be scientifically demonstrated as such. The sober Native Laws Commission under the chairmanship of Justice H. A. Fagan studied this basic problem for two years in the famous "Fagan Report" of 1948. The commission stated that (1) the idea of the total segregation is completely impracticable; (2) the rural-to-urban movement of the Africans is a natural economic necessity which cannot be resisted, and (3) the reserves are incapable of supporting their present population, let alone providing for the vastly increased numbers that would be there if all the Africans now residing outside the reserves were to be sent back. The Commission also criticised severely the system of migratory labour.

Nobody can like this SABRA plan seriously, yet nobody took it seriously either. In the meantime, the SABRA solution has the distinct merit. The Africans now know not only how far the SABRA theorists are capable of compassion and scientific research, but how much they would ask their fellow Europeans to sacrifice for the African—with the African, naturally, contributing his share. (The Coloureds and Indians do not yet know their fate, since SABRA admittedly has had its hands full dealing with the Afrikaners.) The National Party, while it is not completely identical with SABRA, can use this plan when it is convenient—especially during the election campaign due before October 1953—for not

having a fully worked-out, long-range policy. It is known, however, that Prime Minister Malan and some of the moderates—for he is a moderate on race issues compared to some of the younger members of his cabinet—have criticized territorial apartheid (they still use that misunderstood term), although the Group Areas Act passed in 1950 would be the first long step towards this goal.

Dr. Malan's Race Policy

The differences between SABRA's policy and that of Dr. Malan's National Party may be found in a booklet recently published by the State Information Office, *Life and Policy of Dr. D. F. Malan*. After telling how "this leader of a virile South African nation emerging into world prominence" received a Doctor of Divinity degree at the University of Utrecht, the booklet says that the National Party desires to "foster a spirit of mutual confidence and co-operation between the races." As for the non-whites, the Party "accepts the Christian guardianship of the European race as the basic principle of its policy with regard to the non-European races, and desires to furnish them with the opportunity to develop themselves in their own areas in accordance with their natural genius and capacity, and to ensure for them fair and just treatment in the administration of the country." To guard against any possibility of misunderstanding, the booklet emphasizes that the Nationalists are "definitely opposed to any miscegenation between the European and non-European races." The Party's policy is similar to SABRA's in that it favours the territorial, political and residential separation of Europeans and non-Europeans, but it differs from the SABRA plan in calling for industrial separation only "as far as possible."

In its "Programme of Principles," the National Party adds that it wishes to "protect all groups of the population against Asiatic immigration and competition, among other means by preventing further encroachment on their means of livelihood and by an effective scheme of segregation and repatriation." (The plank on "public morality," the party "recognises the duty of the authorities...to oppose all un-Christian practices in the national life, and to maintain a high moral code, at the same time taking into consideration the freedom of the individual citizen in his own sphere.")

Where Does United Party Stand?

If the racial theories of SABRA and the National Party are hardly distinguishable, one would hope to find a clear-cut difference in the programmes of the chief and only Opposition, the United Party. The latest policy statement of the United Party starts off well enough with a call for "a united South Africa nation" with "freedom and dignity of the individual." But the next point is headed "White leadership with justice" and declares that "to maintain and vindicate European leadership, the United Party stands for a fair deal under white leadership."

Supplementing this brief platform, the booklet *Native and Coloured People's Policy of the United Party* explains the policy in detail and makes this statement of principle: "The Party...is not in favour of a policy of equality or assimilation and stands (a) for the maintenance of a policy of racial and residential separation and the avoidance of race intermixture and (b) for the development, while taking account of the difference referred to, of the Native peoples in their own and the country's interests." There is obviously a difference in the way the two Parties, once in power, have carried out their respective policies. The Nationalists have been rigid and severe; the United Party has been more pliable and lenient. Yet both want white supremacy, whether the word used be "guardianship" or "leadership." Most non-European leaders seem unimpressed by the nuances between these two major parties in their stand on "native policy."

Of all the racial theories put forth by responsible non-European groups in South Africa, perhaps the most satisfactory is that of the South African Institute of Race Relations. One would expect the Institute to have the same relationship to the United Party as the Fabian Society has to the British Labour Party or SABRA to the National Party, but the organisation is completely non-partisan and has no direct relationship to and precious little influence on any power group.

Institute Of Race Relations

At the request of a Government Commission, the Institute recently reformulated its principles and methods. It considers a policy of total assimilation "not acceptable and equally impracticable." But if it rejects assimilation, it is believed that basic cultural

assimilation is possible and desirable and is indeed proceeding apace today. This process of integration, the Institute predicts, will continue for many years. The present pattern of society exhibits elements of segregation, of inferior parallelism, of assimilation. Thus the Institute hedges a bit by stating that "for the present the welfare of the country and the maintenance of Western civilisation depend upon the continuance of European institutions and responsibility." However, it looks to "the progressive assumption by Africans of the standards of Western civilisation and of the duties

implicit in the acquisition of fundamental rights as the only way, in the long run, that Western civilisation can be preserved in South Africa." The Institute concludes that "the choice for European South Africa is faith or fear, Christian democratic ideals or the fallacious and deceptive policy of apparent self-preservation in an authoritarian form based upon perpetual white domination."

Despite its severe limitations, this is one of the best policy statements coming from white South Africa. It is a pity that no political party in the country dare adopt it.

PROBLEMS OF UNION RELATED TO AFRICA

MR. ROGER BRICKHILL, Organising Secretary of the Torch Commando on the Natal Coast, who has just returned from attending the Summer School on "South Africa in Perspective" held at the University of Cape Town, and that the most profound impression made on South African students was that the problems of the Union could no longer be considered without relating them to the rest of Africa.

He told the *Daily News* that the discussions showed that in the Cape at least there was a greater political awareness than in Natal. There was great need for someone to take the first step in Natal in educating an apathetic electorate on the vital issues at stake in South Africa today.

He said: "For good or bad there is a new spirit among the non-whites in Southern Africa. Many States have recognised this, but in South Africa we have not only failed to go forward, we have actually gone backwards."

"Lecturers from territories outside the Union were horrified at our apparent complacency."

"One of the most interesting features of the course was the number of young people present."

The University of Natal has no extra-mural department or one might suggest that they emulate the example of their sister university."

The lecturers on the course in Cape Town included four ex-Governors from British East Africa, eight professors, Mr. Marshall Clark on Communications, Mr. Harry Oppenheimer, M.P., on mining, Dr. H. J. van Eck on secondary industry, General Theron on military potential and the director of extra-mural studies of the University College of the Gold Coast. An African from Natal, Mr. S. Ngcobo, and Mr. B. A. Naidoo and Dr. R. E. van der Ross, spoke on African, Indians and Coloureds respectively.

The course concluded with a round table discussion by Mr. Harry Lawrence, M.P., Dr. Otto du Plessis, Mr. Theo Lovell M.P. and Mrs. M. Ballinger, M.P.

Among persons attending were Americans, British, Rhodesians, Australians, Swiss and Chinese. Mrs. J. G. N. Strauss, wife of the Leader of the Opposition, also attended. A group of Natal Torchmen who were granted burials by the Natal Coast Region of the Commando were also present.

HANNON'S DETECTIVE AGENCY (PTY.) LTD.

Managing Director: D. HANNON, seventeen years Royal Irish Constabulary and Criminal Investigation Department, S.A. Police.

Assistant: HENDEN FLAULLEY, six-headed Police College and Criminal Investigation Department, New Scotland Yard, London.

Criminal, Commercial and Matrimonial Investigations Office Open to Strictest Confidence.

11/12 Parnell Chambers, Jeppe Street, P.O. Box 5198 Johannesburg
Phones—4410, 22 777. Afterhours—26-4144



B. I. S. N. Co. Ltd.

S.S. Kampala arriving March 29. Sailing April 3.
for Bombay

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES: DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-13-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)	without food		21-3-0
Muslim Special Food	£11-10-0	Ordinary Food	£4-17-6
Hindu Special Food	£10-3-0	Ordinary Food	£4-5-6

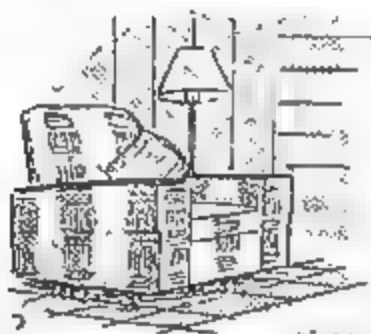
Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letter.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.
Tel. Add.: "KARAMAT."



**SAVE MONEY
ON
FURNITURE**

**SPECIAL WHOLESALE DEPARTMENT
TO CATER FOR STOREKEEPERS**

*Write for Price Lists and Illustrations
of FACTORY MADE Furniture*

Bedroom, Diningroom and Lounge Suites,—
Kitchen Furniture, Occasional Furniture and
Office Furniture.

You can also send Customers to our Showrooms
to be served on your behalf—or sell to them
from our Catalogue which we can supply
on application.

SIMPLEX

FURNITURE FACTORY (Pty.) Ltd.,

Phone 26508. — Tel. Add.: "SIMPLEXFUR"

64 Alice Street, DURBAN.

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available to Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices

Phone 21213.

Tel. Add.: "GREENFEAST."

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India
or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Strife, Accident,
Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax,
Willing Of Your Stocks, Trade Licences, Revenue Clearance Certificate,
Passports And Immigration Matters.

Representatives: National Mutual Life Assn. Of Australasia,
Yorkshire Insurance Co. Ltd.

Telephone: 33-9033, 29a Commissioner Street,
JOHANNESBURG.

EVERY



**FRIDAY from
NAIROBI—**

A Constable on leave
for KARACHI and
BOMBAY with immediate
connections for
all parts of

**INDIA and
PAKISTAN**

This is the fastest, most
direct and most comfortable
route, IMMEDIATE BOOK-
INGS AVAILABLE.

"CARGO ACCEPTED"



Incorporated
in India

Members of I.A.T.A.

AIR-INDIA

International LTD.

P.O. Box 3006, NAIROBI.

Cables "AIRINDIA"

For details apply to I.A.T.A. Agents and Airlines

Will all our friends kindly note that our offices at present situated in
Shell House, will be shifted to Air India, Stewart Street from 1st
October 1952 until further Notice. Our telephone Nos. will be 3013 or
3310 Ext 9, but our P.O. Box No 3006 remains unchanged.
Our agent friends and passengers can now contact us direct for their
reservations.

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5/6 yd.

EMBOSSED GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CHENILLE
GEORGETTES 45" 15/6 yd.

4" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.

4" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 11/6 pair.
Colours: Green White, Red,
Brown, Blue and Wiolet.

**SAREES!**

EMBROIDERED GEORGETTE
SAREES.
all shades 23/10 each.

WHITE COTTON SAREES
22/6 each.

GEORGETTE JABE WORE
SAREES 15-10-0.

EMBROIDERED SUEDE SILK
SAREES with borders 63/- each.

LADIES UNDIES

Huge range of SLIPS, NIGHTIES,
PANTIES, BLOUSERS etc.
Now unpacked.

Swiss Raiters, Just Trimmings
Always in Stock.

CHAMPALS

Ladies' Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
STAYERS 17/6 to 30/- each.

INFANTS COT BLANKETS
Flask & Dico 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED 18/11 each.

INFANTS HOTTIES, BONNETS,
BIBS, PILCHERS,
all one price 2/11 each.

HOUSE - HOLD

Bedsheets 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

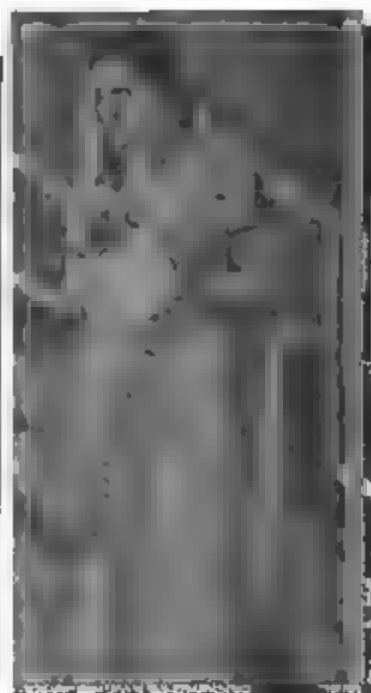
Pillow Cases Embroidered 4/11 each.

Towels from 2/11 to 25/6 each.

Table cloths & Sate Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specially reduced.

**JAYBEE SILK HOUSE**

39a MARKET STREET, JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

LATEST BOOKS AND NOVELS ALWAYS IN STOCK**YOGA BOOKS**

Gyana Yoga By Ramachandra	12 6
Raja Yoga "	11 6
46 Lessons in Yoga Philosophy "	12 6
Advance Course Yoga Philosophy "	13 6
Yogi Practical Water Cure "	7 9
Science Of Breath "	3 9
First Step In Yoga " "	4 6
Bhagwat Gita " "	12 6
" " The Song Of God "	7 6
Namasma and Mahabharata "	7 9
Chakra Nu Sengesi Qutaw 5 Volumes "	8 0
Music Guide Film Sangeet New Edition "	15 6
Business Guide Letter Writing Gujarati "	10 0
Bhagwat Gita Gujarati "	11 0



Vasudhiki Ramayan in a Volume	Gujarati	65/-
Ramayan-malla Bhajan	"	4/-
Sol Bhajan	"	2/3
Satnamji Katha	"	2/3
Harpuram Teacher	"	15/-
11th India Nagules		6/6 each

Only obtainable at our new address:

ROOPANAND MUSIC SALOON

AND BOOKSELLERS

286 Grey Street, Corner Lorne & Grey Street,
DURBAN.

SHINGADIA STORES

(Prop: Premier Silk Saree Ltd.)

Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.

Telegrams: "Premisilk" Phone: 2523.

PREMIER WHOLESALERS

(Members of the Mashonaland Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.

UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Peace Goods, Hosiery, Jute Goods

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,

Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

AFRICAN VIEWPOINT

AFRICANS AND GENERAL ELECTIONS

By JORDAN K. NGUBANE

WHILE South Africa goes to the polls on April 15, both the White politicians and newspaper commentators have told us that the election will be one of the most crucial for South Africa. And crucial it will be, for if the Malanites are returned to power they will take that as endorsement of their racial tyranny, their contempt for the Rule of Law and their attacks on the Judiciary. That, in turn, will embolden them to resort increasingly to harsh and tyrannous measures to silence by force non-European demands for an effective say in the Government of the land.

What lies in store for us, as well as for every democrat, for that matter, from the Malanite rule is crystal clear. The man of colour can expect no quarter and himself has appreciated this so keenly that he is now more determined than ever to fight on ground.

What is generally not understood is what will happen if the United Party is returned to office. There is a hazy idea that Mr. Struys would not be as bad as the racial fanatics who rule the country to-day. On the face of it, the United Party is not as fanatical in its hatred of the man of colour as the Malanites are. This does not absolve it of any love of justice for the man of colour. The economic and political interests served by the United Party are such that this Party can antagonise Africans or world opinion only up to a certain point and not beyond. For this reason the United Party feels constrained to advocate a policy which, when contrasted with Apartheid, appears slightly conciliatory.

But the attitude of the Party towards the anti-defiance Act alone clearly that when it comes to the fundamental question of race, it is not much different from the Malanites. A closer examination of the Party's decision not to fall into the Malanite "trap" set by the two Acts reveals two things. Firstly, the United Party realises that in recent weeks there have been significant secretions of strength to its side. The odds between it and the Malanites, at the time of writing, are about even. This mild change in White opinion creates, for the United Party, the possibility of being returned to power. If that happens the Party feels inwardly that it would be powerless to settle the racial crisis

in an honourable and democratic way. Although Mr. Struys has been loud in announcing that he will consult with the leaders of the African people he has scrupulously avoided saying precisely what the basis and scope of those consultations will be. His reluctance to speak his mind more freely might be a tactical over-election attitude. Be that as it may be. But coming as it does from one who might form the Government on April 15 and against the background of the fact that his attitude towards the defiance campaign has much in common with Dr. Malan's, it confirms African fears that Mr. Struys and his Party have no better solution of the racial problem than the sabotage and persecution legalised by the Swart Act.

Secondly, the United Party might be realising that it could not afford to violate the Constitution or treat with contempt the Rule of Law when it has had to say so much in defence or praise of these. It might have felt, when Minister Swart came with his two Bills, that he would do the dirty political work and draw world opprobrium on his political head only to leave the United Party with exactly the tools it required to crush the resistance movement.

I wish I could be proved wrong in seeing United Party policy in this light. Unfortunately there are obstacles (such as which one cannot think). These confirm African fears that once in power, the United Party's severity against non-violent agitators for reform will differ from Minister Swart's only in degree.

It is against this background that the present attitude of the African National Congress has to be seen. In a series of well-attended provincial conferences last month the Africans decided to wage the struggle with renewed vigour. There was keen appreciation of the fact that in some circumstances the two Swart Acts necessitated the employment of more effective tactics in the day-to-day non-violent struggle to free South Africa from the tyranny of race. Suggestions were even made of a stoppage of work.

Against the background of these conferences the leaders of the resistance movement met in Johannesburg, towards the end of the month and agreed on a course which should make

every thoughtful White voter realise the dangers to which Nationalism has already driven South Africa.

The leaders of the non-White people realise that the struggle will have to be a long and costly one. But this has only steeled their determination to fight with renewed strength. They have not been deterred in any way by the Swart Acts. Their national organisations might be banned; a state of emergency might be declared and the leaders of non-White opinion jailed. But the struggle will go on.

From this angle the return to power of the United Party will not be something which

the African National Congress will welcome with whoops and cheers. The leaders of the African National Congress have prepared themselves in such a way that whether Struys or Malan is the next Prime Minister should not be a point which affects their struggle very materially.

The African National Congress has everything faith in the strength of its followers to ensure respect for their wishes in the end. While it has shown that it welcomes within the fold of its allies genuine democrats from every racial group, it does not believe the United Party, for example, to genuinely democratic.

P.O. Box 96,

Phone 24471.

To Furnish Your Home Economically

See

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St. DURBAN.

Stocks of—

NEW & RECONDITIONED FURNITURE & HOUSEHOLD EFFECTS. RADIOS & RADIOGRAMS, MUSICAL INSTRUMENTS, SEWING MACHINES & OFFICE FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and Vegetables. We specialise in green ginger and Indian Vegetables. Wholesale only. Write for particulars Box 96, Durban.

BONES WANTED

We Pay
£7 PER TON
F.O.R. your
Station or Siding

BAGS RETURNED RAILAGE PAID

For Full Particulars write to:

THE
BULLBRAND FERTILIZERS LTD.
SARNIA, NATAL.

Are You a subscriber of
'Indian Opinion'
If not, Why not?

INDIA LETTER

From Our Own Correspondent

Bombay, February 18

THE South African Government's Bill to amend the Criminal Law and to acquire wide powers to crush the Civil Disobedience campaign in the Union and the harsh punishment meted out to Mr. Mahatma Gandhi and Mr. Duncan has been severely criticised by Indian newspapers and politicians. The cancellation of the Gandhi Smuts agreement, in which Dr. Malan was also a party as a Minister, has also provoked harsh comment. The comment in the 'Times of India' is typical of the general tone of the criticism. The paper writes: "Even a maniac would shrink from the kind of terror which Dr. Malan seeks to institute in South Africa. That his Government would ask for wide powers to suppress the resistance campaign against apartheid laws was known for a long time. But the provisions of the Criminal Law Amendment Bill published this week are so savage that even those who have known the record of the Malan Government have been taken aback by it."

The drastic penalties provided in the Bill indeed show that Dr. Malan wants nothing less than the total liquidation of the African National Congress as well as the South African Indian Congress and every other organisation that dared to raise its voice of protest against oppressive laws. It is not surprising that the provisions of the Bill have alarmed even white Opposition parties. Whether the opposition to the Bill will be strong enough to make itself felt is doubtful. But what is not in doubt is the fact that the South African Government's hysteria has reached a point where it threatens not only to destroy the last vestiges of democracy in the country but also to injure the interests of the white population."

President Dr. Rajendraprasad also referred to this in his inaugural address to the Indian Parliament. The Government of India is considering steps to be taken in this regard and their decision will be known soon.

The well-known Gujarati writer and Gandhian leader Kaka Sahib Kalelkar expressed his intention to pass his last years in Africa. He declared in an address at Bombay that, "following the noble philosophy of Mahatma Gandhi, Mr. Mahatma Gandhi and his associates are struggling to get justice for the Africans. That some religious-minded Europeans have also joined the struggle is a happy augury."

The agitation against the Sales Tax Act in Saurashtra has heated up and Praja Parishad has officially decided to call off the struggle. Saurashtra Government has released all the persons arrested in this connection.

The Government of India has struck a major blow to Praja Parishad agitation in Jammu by large-scale arrests of its supporters and sympathisers in Jan Singh, Bhandu Mahasabha and R.S.S. in Delhi and Punjab. Agitation to merge Jammu completely in India and apply all the provisions of the Indian Constitution to it, have been going on for months. But the Government of Kashmir are determined not to bow to this agitation.

In Hyderabad Shri Ramakrishna Rao's Ministry has resigned. After Pandit Nehru's criticism of the number of Ministers, it was decided to reduce their number and re-allocate the portfolios. Mr. Rao is given the task of forming the new Ministry.

Saurashtra High Court has upheld the sentence of six years imprisonment and a fine of Rs. 2000 awarded by a lower Court to Prince Nirmalkumar of Bhavnagar in the Rib Decoy case.

The Government of India has decided to start a Television Station as an experimental measure. If this measure proves to be successful, then other stations will be opened.

Sets Of Indian Art Pictures

By Celebrated Indian Artists

Price 5/- including postage.

'INDIAN OPINION'

P/Bag, Phoenix, Natal

Order your set of pictures to this house by John E. Newman, P.O. Phoenix.

FOR RUBBER STAMPS AND PRINTING

CONTACT STANDARD PRINTING PRESS

GENERAL PRINTERS AND RUBBER STAMP MAKERS

73 BEATRICE STREET, DURBAN.

PHONE 51008. TELEGRAPHIC ADDRESS: P.O. BOX 2762. CHUCKPRINTS

ESTABLISHED 1927

"Nugget White keeps me bright!"



NUGGET WHITE CLEANER

Stays whiter... longer!

In Jars and Tubes complete with handy sponge for easy application.

BOOKS FOR SALE

THE GITA ACCORDING TO GANDHI		
—Mahadev Desai	15	6
GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian literature)	5	0
WOMEN AND SOCIAL INJUSTICE—M. K. Gandhi	10	0
PILGRIMAGE FOR PEACE—Pyarelal	12	6
STRAY GLIMPSES OF FAFU—Kake Kalkar	5	0
SELECTIONS FROM GANDHI—Nisat Kumar Bose	10	0
FOR PACIFISTS—M. K. Gandhi	8	0
CLEANINGS—Mira	1	5
GANDHIAN ETHICS—Benny Gopal Ray	3	0
FAFU—Marty F. Durr	1	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS FAHSE	7	5
THE EPIC FAST—Pyarelal	2	8
CHAITANYA TO VIVEKANANDA	8	3
FOOD SHORTAGE—Gandhi	4	0
STORY OF SATYAGRAH—Major S. D. Datta, (I.M.S.)	15	0
THE UKOQ AND INDIA—A. N. Agarwala	5	6
SEVEN MONTHS WITH GANDHI—K. S. K. S.	12	8
STORY OF THE BIBLE—S. K. Ojha	0	0
RUSKIN—UNTO THIS LAST—M. K. Gandhi	1	6
DELHI DIARY—Gandhiji	10	6
A RIGHTEOUS STRUGGLE—Mahadev Desai	4	8
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Cepinath Bhawan	17	8

Obtainable from:

"INDIAN OPINION,"

P. Bag, Phoenix, Natal.

Golden Number

OF

"INDIAN OPINION"

Souvenir

Of The

Passive Resistance

Movement

1906—1914

Price: Four Shillings.

Obtainable From:

"Indian Opinion"

Phoenix, Natal.

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	7	6
EMINENT AMERICANS WHOM INDIA SHOULD KNOW—Jabez T. Sunderland	2	6
THE BHAGAVAD GITA—The Lord's Song—(An English Translation)—Annie Besant	1	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE?—Dr. V. K. R. V. Rao	8	0
OUR INDIA (Children's stories by various writers, illustrated)—Minnoo Marani	2	6
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao	2	6
SHAW—WELLS—KEYNES ON STALIN—WELLS TALK (Verbatim Record)	1	6
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement in S.A., 1906-1914)	4	0
THE DELIVERANCE (A picture of the pulsating life of the joint family)	4	0
PUBLIC FINANCE AND OUR POVERTY—J. C. Kumarappa	3	0
THE LIFE OF RAMAKRISHNA—An exhaustive account of the Master's wonderful life—Romain Rolland	25	0
INDIAN STATES' PROBLEM (Gandhiji's Writings and Utterances)—M. K. Gandhi	10	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—R. T. Sheth	15	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	18	0
SOVIET ATTITUDE TOWARDS CHINA Facts And Facts—Stanley Powell	5	0
AMONG THE GREAT (Conversation with Romain Rolland, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Aurobindo)—D. K. Kumar Roy	15	0
TWO HISTORICAL TRIALS IN RED FORT—An account of the trial of the Officers of the I.N.A.	14	0
WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyan	2	6
GANDHI-JENNAH TALKS (Text of Correspondence and other relevant matter)	8	6
INDIAN SCIENTISTS (Biographical Sketches. An account of their researches, discoveries and inventions)	7	6
GANDHI'S CORRESPONDENCE WITH THE GOVERNMENT (1922-44)—M. K. Gandhi	8	9
THE STORY OF MY EXPERIMENTS WITH TRUTH—M. K. Gandhi	15	0
CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	8	0
INDIAN CHRISTIANS (Biographical and critical sketches of poets, publicists of the Church)	7	0
PRACTICE AND PRECEPTS OF JESUS—J. C. Kumarappa	8	6

Obtainable from:

"Indian Opinion,"

P. Bag, Phoenix, Natal.

Phones: 29121/3 (Switchboard)
24179 (Manager)

Cable & Tel. Add:
"PROSPERITY" (All Branches)

P.O. Box 2197

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisiona, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Minze, Minze Products, Wheat, Wheaton Products, Crockery, Hardware and also Coal of all types

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG

BENONI

Phones: 34-3554/5
P.O. Box 200, Fordsburg,
87, Crown Road,
Fordsburg, Johannesburg.

Benoni Coal Site
Phone 54-1813,
Rangeview Coal Sites—54-2205
P.O. Box 392, Benoni.

Proprietors:

C. L. Patel, D. K. Patel
V. B. Patel, H. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

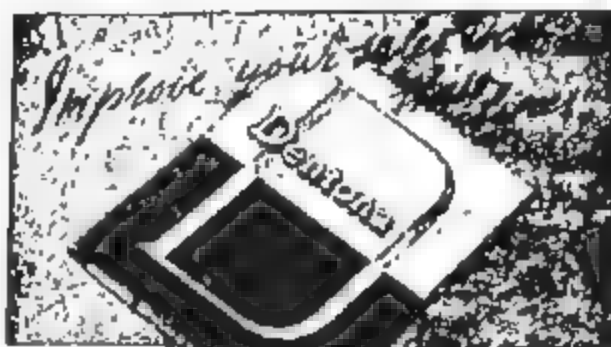
CLOTHING MANUFACTURERS

P.O. Box 237, Phone 514.
Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representative:

H. L. Hompes & Co.,
(Pty.) Ltd.

Durban, P.O. Box 1301,
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.



Full range of men's and
boys' knitted shirts and
clothing.

In Uniq
style,
tropicals.

DENTON
SHORTS AND SLACKS
IN WOVEN FABRIC

TRADE ENQUIRIES
UNION OF S. AFRICA
DENTON TRADING CO.

Phone 34-4341

P.O. Box 2541

JOHANNESBURG
N. RHODESIA
FEIGENBAUM BROS.

Phone 2758

P.O. Box 354

BULAWAYO
BRITISH EAST AFRICA
VAN BRUSSEL & CO. (E.A.) LTD

Phone 4010

NAIROBI

First Main Road
CONGO BELGE
H. J. HYMAN

Phone 313

P.O. Box 187

ELISABETHVILLE
MASHONALAND AND P.E.A.
W. F. NEUMAN

Phone 2-1219/2-4924

P.O. Box 1492

SALISBURY
BULAWAYO CLOTHING FACTORY LTD.

Phone 2470, Bulawayo, P.O. Box 427, Southern Rhodesia.

1953

SOUTH AFRICAN DIARIES

	Size	Price	Postage
No. 85.	3 days to page 8" x 5"	4/9	5d.
No. 851.	1 day to page 8" x 5"	7/6	8d.
No. 138.	3 days to page 13" x 8"	9/-	1/-
No. 1381	1 day to page 13" x 8"	15/3	1/6

Immediate Delivery — Order Early
to avoid disappointment.

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

76 Victoria Street, Durban.

If it's PRINTING Consult:—
UNIVERSAL PRINTING WORKS

Commercial Printers

Calendar Specialists

9 Bond Street, Durban,

Phone 25295

P.O. Box 1327

No. 11—Vol. 111

FRIDAY,
15TH MARCH 1953

Published at the O.P.O. at a Pennyworth

Price 6d.

INDIAN

OPINION

Founded by Mahatma Gandhi in 1903



All Sane Men Mourn Stalin's Death

Real Peace

If we are to reach real peace in this world and if we are to carry on a real war against war, we shall have to begin with children; and if they will grow up in their natural innocence we won't have to struggle, we won't have to pass fruitless idle resolutions but we shall go from love to love and peace to peace until at last all the corners of the world are covered with that peace and love for which consciously or unconsciously the whole world is hungering

—Mahatma Gandhi.

MARSHAL Stalin, Russia's great leader, died on Thursday night March 5. May his soul rest in peace. Though there have been some unbecoming remarks made about him by people who should know better, we shall record here tributes we take pride in associating ourselves with.

Mr. Nehru (India): "A personality of exceptional gifts and great achievements. The history of Russia, and indeed of the world, will always bear the impress of his endeavours and accomplishments."

Mr. Clement Attlee, Leader of the British Labour Party: "There will be world-wide sympathy with the Russian people at the loss of a great national leader who, by his courage and tenacity, brought his country through the perils of the second world war, and played a great part in defeating the Nazis."

Mr. Trygve Lie: "On those occasions on which I had the honour of meeting Mr. Stalin, I have been deeply impressed by the qualities which made him one of the outstanding statesmen of our time."

Mr. Lester Pearson, President of the General Assembly of the United Nations: "With Marshal Stalin's death the United Nations had lost one of its founders, and the Soviet people had lost the man who was their indomitable leader in the struggle against Nazi aggression."

Mr. Sydney Holland, Prime Minister of New Zealand: "Stalin's death had removed from the world scene at a critical time one of its most powerful leaders, one whose influence and achievements have been of profound significance in our times."

"We remember him today and honour him as one of the great war leaders. We recall how he rallied his people when they were almost overwhelmed, and how he led them from the brink of disaster to march alongside British, American and Allied forces to share in the decisive victory which they won over the forces of Nazism."

The Dean of Canterbury, Dr. Hewlett Johnson: "With the death of Joseph Stalin a great figure passes from the stage of history, a death mourned as of a father by 200,000,000 in the Soviet Union, and as a liberator, friend and prophet by 800,000,000 from Prague to Peking, and hundreds of more beyond."

"I vividly remember Stalin as I met him and remember our long conversation. He was calm and composed, friendly and approachable, simple in manner and direct in speech, untouched by the slightest suspicion of pomposity."

INDIAN OPINION

FRIDAY, 13TH MARCH, 1953

Marshal Stalin

FRIDAY morning March 6 brought the shocking news of the death of Marshal Stalin. It is a loss not only to Russia but to the whole world of a great man. He was not a man to be spitted upon as some who ought to know better have done unbecomingly. We heartily join those who have paid the dead man the tribute he well deserves. Though the world has unfortunately not yet won the peace who can deny that a large share of the credit goes to Russia led by Josef Stalin for winning the last war. Is it to be forgotten, so soon how the Russian men and women bled in their millions to save the world from the Nazis? And would the Russians have been able to do so had it not been for Stalin's great personality and power? We must reverently bow to it though we may not agree with his methods.

It is utterly foolish to think that Communism is dead because Stalin is dead. It is just as much as to say that the Nationalist regime will die in South Africa if, God forbid, we were to lose Dr. Malan. There was nothing evil about Communism as such. All those who are suffering under the heels of capitalism are, at heart, virtual Communists. What is objectionable is the way it is brought about and is being turned into another form of imperialism. Nothing achieved by violence will live long. The last war

should have brought this lesson home to the world which unfortunately it has not done. It only shows that the world is in for darker days than it has passed through, which means that the world will come to an end. The world will be saved not by cursing Nazism, Communism or any other 'ism' and those who gave birth to it. It will only be saved by reflecting on the causes that gave birth to it and by acting speedily for the removal of those causes. Hitler was cursed, Stalin was cursed and they have gone. To-day Dr. Malan is being cursed. He too will go but there will be no peace until and unless the causes that brought them into being are removed. Those causes are selfishness and greed. Were it not for the selfishness and greed of the two and a half-million White people of South Africa who have assumed power to rule over four times their number according to their will; were it not for the selfishness and greed of the capitalists who hold a monopoly of great industries and wax fat on the sweat and blood of the millions who have been kept as serfs by man made laws utterly disregarding the law of God, were it not for the individual landlords who own vast tracts of land and think they are lords of all they survey, and do not think for a moment of the millions who have no land at all and are not prepared to part with an inch

of their land, South Africa would have been a land of peace and contentment with no "problems" to speak of. So Hitler, Stalin, Malan are the products of our misdeeds. They may disappear in person but that does not mean that their spirit will not prevail. It shall prevail more forcibly than ever even as Hitler has passed away but, Nazism has become all pervading. Let Marshal Stalin's life therefore be a lesson for us all. Let us imbibe all the good in him and discard all the bad. Peace be to his soul.

NOTES AND NEWS

Confusion Over New

Group Rule

The Durban City Council's Group Areas proposal have been confused by the Government's latest directive which insists that African workers in urban areas must eventually be housed in areas specially set aside for their occupation. Extensions to African compounds outside these areas are not permitted. This may mean that larger African residential areas will have to be provided, involving, possibly, encroachment on proposed European and Indian areas. In a report to the General Purposes Committee of the Durban City Council, Mr. E. Havemann of the Technical sub-Committee on Race Zoning, says that the race zoning plan was based on the assumption that a substantial proportion of the annual increase in the African labour force would be housed in industrial and commercial areas. "It is not quite clear whether the term 'areas specially set aside for African occupation' includes Municipal hotels in industrial areas, but it seems quite clear that it does not include employers' compounds," he said. In a circular letter to municipalities, the Secretary for African Affairs, Dr. W. W. M. Eiselein, has said that while the use of existing accommodation outside African areas need not be curtailed for the present, local authorities should not permit extensions to them, or the erection of any new accommodation.

Whites Against African

Portmen

The immediate dismissal of all non-Europeans doing the work of European portmen is demanded in a resolution passed by the triennial congress of the South African Postal Association which closed recently in Durban. Mr. T. P. van Nierkerk, secretary of the association, said last week, "The employment of non-Europeans is causing resentment and dissatisfaction. Only the fact that they have worked separately

from the Europeans has, so far prevented trouble." He added: "We feel that the use of non-Europeans as portmen will lead to 'cheap labour.' Improved working conditions and salaries and not 'cheap' non-European labour were the solution to the shortage of staff. The Association would ask the Department to raise the commencing basic salaries of portmen from £165 to £240 a year, and to promote them to the grade maximum of £400 a year in seven instead of 12 years. Another grievance was excessive over-time. Due to lack of supervising officers recruits were not being properly trained. So serious was the staff position that portmen promoted to sorters could not take up their new duties, in some cases even five months after promotion.

Clinic For Non-European

The Newcastle and District Indian Child Welfare Society has just opened a clinic for Indians, Coloureds and Africans. The society hopes to obtain Government recognition and assistance. The clinic hopes to check the numerous diseases caused by under-nourishment and poor hygiene, as well as providing pre-natal care and advice.

Might End Colour Bar

When the Labour Party was returned to power again, it might well give early consideration to ending the colour bar in Northern Rhodesia, said Mr. John Dugdale, former Labour Minister of State for Colonial Affairs, in the House of Commons. That might also have a considerable effect on Southern Rhodesia, he added.

African Nationalism Scram Huggins

The Prime Minister, Sir Godfrey Huggins, addressing a meeting on federation in Bulawayo said that he wished to see the Rhodesias and Nyasaland as one strong British Government, because of the great surge of African

can nationalism all over Africa. "In those countries ruled by Britain where there is no European settlement, there will be African States in 20 years—probably British, but ruled entirely by Africans," he said. "We have to rescue our own northern neighbours." It was no use scoffing at this growth of African nationalism. It was one of the most serious things that had ever happened, and it had been planned by the previous Government in Britain.

Viewpoint On Federation

The following letter by J. Boxwell of Isipingo, appeared in a recent issue of the 'Natal Mercury'.

Sir,—Mr. Heaton Nicholls is in favour of federating the Rhodesias and Nyasaland and "maintaining European hegemony (a polite word for domination) to the Congo, Tanganyika and possibly far beyond." History has shown that European domination implies overwhelming voting power in favour of the White race; the distribution of land according to the will of the European; discrimination in educational facilities, and cheap African labour for mines and farms—a privileged position for the European and arrested development for the African. To extend this system against the declared wishes of the huge majority of an awakening African population would be an act of criminal folly. If the British Parliament passes Federation in the North, on what leg will it endeavour to stand in the case of Swaziland, Basutoland and Bechuanaland?

B.Ed. Degree For Non-Europeans

Non-European students will this year for the first time be able to take the B.Ed. degree at Sastri College and another degree in remedial education for teachers who will have to instruct backward or handicapped children. This was revealed by Dr. Mabel Palmer, organizer of the non-European section of the University of Natal, who said the B.Ed. degree was a post-graduate course only open to people who had a degree and five years' teaching experience. Dr. Palmer said there were at present 198 students at Sastri College comprising Indians, Africans and Coloureds, and most of them were studying for their B.A. degree. About 100 of the 198 students were studying part-time, and a considerable number of these were already engaged in teaching and were working to increase their qualifications. Although a course was being held

for the B.Com. degree, Sastri College would not offer a first-year B.Com. course this year unless one more student came forward to bring the number of the first-year class up to 10. Dr. Palmer said that only a small number were studying for their degree in Social Science because of the very small salaries offered by the Government to non-Europeans with the B.S.S. degree. Dr. G. W. Gale, Dean of the Faculty of Medicine at the non-European section of the University of Natal told the Press that about 60 non-Europeans were studying medicine at the university.

New £35000 Indian School In Durban

The foundation stone of a Government Aided Indian School purposed to be built by the Surat Hindu Association at a cost of £35000 in Prince Edward Street, Durban, was laid by the Administrator, Mr. D. G. Shepherson on Thursday, March 5. Glowing tributes were paid by various speakers to the Education Department and the Provincial Administration for the help they were going to the matter of Indian education. Tea and refreshments were served after the termination of a very pleasant function.

Indians In Foreign Firms

A memorandum prominently displayed in newspapers in New Delhi recently described the 1,200 foreign undertakings in India as "miniature South Africa." This was the latest development in the campaign for the "Indianisation" of British and other European firms in India. The memorandum, said to have been drawn up by Indian executives working in foreign firms, has been circulated among members of Parliament in Delhi. It alleged that foreign firms practised ruthless and sordid discrimination against Indians employed by them, and that Europeans were appointed to senior posts over the heads of Indians. A questionnaire was circulated by the Government last year to European firms in India asking for details of the number of Indians employed at different wage levels. Replies have not yet been made public, but a recent report, believed to have been officially inspired, stated that answers showed that more than 75 per cent of senior posts in these firms, with emoluments of above £900 a year, were held by foreigners. In junior posts, worth between £250 and £900 a year, about 90 per cent. were Indians. The Government is now deciding

what action to take on the "Indianisation" of higher categories, but it is expected the

question will be settled amicably between the Government and the foreign business interests.

KASTURBA GANDHI GOVERNMENT-AIDED INDIAN SCHOOL

OPENS AT PHOENIX SETTLEMENT

SOME two years ago a private school was started at the Phoenix Settlement with five pupils in Mahatma Gandhi's cottage which is known as "Sarvodaya" (Welfare of All). The number of pupils rapidly grew up to over a hundred and fifty. We were struggling with the school with the meagre resources at our disposal.

Later we negotiated with the Department of Education intimating that it was desired to establish a school here in commemoration of Kasturba, wife of Mahatma Gandhi, in terms of the Phoenix Settlement Trust, and applied for aided status to be given to that school. The Department was very sympathetic and agreed to grant aided status to the school provided the rules and regulations pertaining to such a school were complied with. "Sarvodaya" was found too small to house so many children and a proper building had to be built before such grant could be given. The matter was informally put before a few friends who had one day come to visit the Phoenix Settlement and they were very kind to donate a sum which amounted to about £275. It was felt then that a temporary wood and iron structure could be built at a cost of £300 to provide the immediate need. Plans were made, submitted to the Department of Education and were passed.

New developments had then taken place. Nine years ago a fund was collected in the Transvaal to raise a memorial in honour of Kasturba Gandhi at Phoenix. This

fund was however lying dormant all these years the donors having done nothing about it. When the news of the above school was mentioned to them they were once again aroused and decided to donate the sum which amounted to nearly £4,500 to Phoenix for the accomplishment of the desired goal. The Department of Education with the consent of the Provincial Administration have now very kindly agreed to give a fifty per cent grant on the permanent school building to be built in memory of Kasturba Gandhi and to give it aided status.

What was supposed to be a temporary structure has now become part of the permanent building with two class rooms already built. We are happy to announce that the school consisting of 152 pupils which is being conducted in these two classes plus two rooms in "Sarvodaya" was officially opened on Wednesday, March 4, with Mr. S. S. Maraj, son of Mr. S. R. Maraj, well-known of Verulam, as acting Principal.

We hope to have a formal opening of the school building when the structure is completed.

We take this opportunity to express our grateful appreciation to the Department of Education as well as the Provincial Administration for their very kind assistance and support in making this project a success.

NATLAL GANDHI
for the Phoenix Settlement Trust.

P.O. Box 96,

Phone 24471.

To Furnish Your Home Economically
See

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St
DURBAN

Stocks of:—

NEW & RECONDITIONED FURNITURE & HOUSEHOLD EFFECTS. RADIOS & RADIOGRAMS, MUSICAL INSTRUMENTS, SEWING MACHINES & OFFICE FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and Vegetables. We specialize in green ginger and Indian Vegetables. Wholesale only. Write for particulars
Box 96, Durban

The New India Assurance Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT

1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,31,179	Life Business in force	
Marine Premium	56,04,844	exceeds	54,34,00,000
Miscellaneous Premium	35,84,968	Assets exceed	15,36,00,000
Life Premium	2,86,79,302	Total claims paid over	17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

THE

New India Assurance Company Limited

RUSTOMJEE (PTY.) LTD.

Directors: Sorabjee Rustomjee
Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

Cable & Telegraphic
Address
"RUSTOMJEE" or
"NIASSURANCE"

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
FACTORY**

**Direct Importers and
Wholesale Merchants**

Clothing Manufacturers

Proprietor RAMBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery
Enamelware, Stationery, Drapery,
Crocery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

**Wholesale Merchants
and
Clothing Manufacturers**

**We specialise in
Manufacturing
OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

SEETHING SOUTH AFRICA TO-DAY

By HOMER A. JACK

(With The Kind Permission Of 'The Christian Century')

111

SIGNS OF DETERIORATION

SOUTH AFRICA has been described as a colonial nation maintaining its colony with a its borders—a nation of 2½ million whites encompassing a colony of 10 million non-whites. Subject peoples, the non-whites have no real citizenship and less grounds for hope than in many of the colonies in Africa. Even the few rights they have had are diminishing. From the Cape of Good Hope to the Limpopo river, there are multiple signs of deterioration.

A symbol of the oppression dealt out to these subject peoples was furnished by a Johannesburg newspaper in mid-July when—probably by inadvertence—it carried the two following stories in adjacent columns: "Ill-Treated Animals Fined £55. A coloured man, William Mulder, was fined £55 with the alternative of six weeks' imprisonment with hard labour when he pleaded guilty in the Roadport magistrate's court of ill treating a horse and a mule." The other story "Bully at Assault on Native Fined £20. A constable stated in Roadport magistrate's court that a mister, William P. O. Prinsloo, brought a Native to him with his hands bound with wire, which was also tied to his neck. The Native was bleeding from the mouth, nose and ears. It was alleged that Prinsloo had hit a Native, Daniel Mthang, who was in his employ, with his open hand and fist, and with an iron pipe on the head. Prinsloo was fined £20 with the alternative of a month's imprisonment."

Signs of deterioration are to be seen in at least three areas: in the treatment of the non-Europeans (not only since 1948 when Dr. Verwoerd came to power, but for decades before when Jan Smuts and the United Party were the rulers), in the matter of civil liberties, and in the relations between whites and non-whites on a leadership level.

The history of South Africa in the last three centuries of "keeping the buffer in his place" has been for many years in the rural areas and native reserves; but as gold mines needed labour and as urban life developed Africans increasingly came to the cities. The mines developed the compound sys-

tem, where men live for months without their families. Basil Davidson in his perceptive new book, *Report on Southern Africa*, writes that these modern mine compounds contain "all the elements of Orwell's hell—not slavery in the old sense, no—but intelligent, hygienic totalitarian slavery." The Africans who came to the cities for domestic work and unskilled jobs were soon herded into segregated "locations." A few locations have been built by municipalities and may be tolerable—within the intolerable context of segregation—but many are shanty towns, as bad as the worst human housing anywhere in the world.

One of the most oppressive evils of urban living in South Africa is, for the African male, the pass system. A pass is one of several types of documents which must be carried for lawful movement and must be produced on demand. The first pass law was introduced in the Cape in 1769, when slaves moving between rural and urban areas had to carry passes from their masters. Today there are many laws of this kind and the ordinary urban African must generally carry at least four passes. Certain Africans—clergymen, teachers, chiefs—can apply for exemption from passes, but they must then produce an exemption certificate instead of a pass. A pass allowing an African to travel outside the location evening curfew (often 7 p.m.) is called a "special". It is possible for an African employer who does not have an exemption himself to write out one for himself. But since he would commit an offence if he did not carry a "special" after curfew, he has to apply each time to the police.

There are several "historical reasons" for the existence of passes, such as the regulation of the urban labour supply and the reduction of crime. Yet any African possessing a crime could obtain a valid pass. Post-Europe, which does not have curfew passes, has the lowest urban crime rate in the Union. In obtaining a valid pass, the African must often stand in queues for days. Even if his passes are in order he runs constant harassment by the police. At least 10,000 persons are con-

victed monthly for violating the pass laws. A committee studying the social and economic conditions of the Africans in 1948 called the whole pass system "a harassing and constant interference with the freedom of movement of natives which gives rise to a burning sense of grievance and injustice." A new Union-wide pass system is being adopted which may simplify matters somewhat, but it will not give the African the freedom of movement to which anyone in a non-totalitarian society is entitled as a basic right.

Poverty, Disease And Death

If passes were completely abolished, the African would still face a life of poverty and its social consequences, especially disease and crime. Non-Europeans who constitute four fifths of the population of the Union, receive less than two fifths of the national income. The poverty in the rural areas is unbelievable, the yearly cash income being less than the equivalent of \$15. In the gold mines, the average cash income for a daily is about 32 cents, and the average monthly income in cash and kind about £5 or \$15 (an increase of only 66 during the past 6½ years). In the cities, the cash income might be as much as £6 or \$17 a week. During World War II the average net income for Africans was less than 10 per cent. of the income of Europeans.

The death rate for Europeans is less than 10 per 1,000—as low as any in the world—but for non-Europeans it is double that. The infant mortality rate for Africans is not less than 150 per 1,000 live births, and in some areas as high as 600 or even 700. While the incidence of leprosy is lower than in any other African territory, the incidence of syphilis and tuberculosis is probably higher than in any other country in the world that claims to be civilized. Both these conditions are due to the effects of debilitation and of urban living in a disorganized society.

The crime rate among Africans in urban centres is also among the highest in the world. This is not only crime directed against white persons and white-owned property, but equally against Africans, coloureds and Indians. It is hard to exaggerate the level of crime that exists in large cities such as Johannesburg, although it must be added that there are whites who have lived there for years unharmed and unmolested and who

feel that the reports on crime have been overemphasised. Less has been said about the Africans' fear of their fellows. For some years teen-aged *tsotsis* (a Bantu translation of "sunt-suiters") have menaced the Africans in their locations. Just now outside Johannesburg a notorious gang called the "Russians" are terrorising 1,300 of their fellow Africans and driving them out of their shanty towns into a miserable squatter camp near by. The only conclusion to be drawn about crime in South Africa is that, as in urban areas anywhere, much of it stems from defiance toward a society which does not fulfil basic needs. To attach a racial label to it is sociologically inaccurate and not practically helpful.

Nationalists Bolster "Apartheid"

The coalition of the National and Afrikaner parties came to power in May 1948 with a majority of only five seats in the House of Assembly. Indeed, because of the weighting of rural votes, they actually had 122,000 fewer votes than their opponents. Immediately Dr Malan began to fulfil his pledge "to protect the European population of the country as a pure white race." Legislatively and administratively, the pace of *apartheid* quickened. One of the first measures to be passed was the Mixed Marriages Act of 1949, which prohibits marriages between Europeans and non-Europeans. (From 1925 to 1936 there was an annual average of 461 mixed marriages.) This was really an extension of the 1927 Immorality Act, which prohibits extramarital intercourse, but not marriage, between Europeans and Africans amended in 1951 to include Indians, Coloureds and all other non-Europeans.)

The definitions in the 1949 Act are as involved as they are tragic: "Any party to such marriage professing to be a European or a non-European, as the case may be, is in appearance obviously what he professes to be, or is able to show, in the case of a party professing to be a non-European, that he habitually consorts with non-Europeans as a non-European." This does not quite match the genetic precision of Hitler's Nuremberg laws, but it is just as pernicious. Already a white Roman Catholic priest has been prosecuted for conducting a marriage ceremony between a white man and a woman whom he honestly believed to be white. The Supreme Court vindicated the priest, asserting that where a person's race is in doubt, his way of life

is a better test than her appearance.

Putting New Fears Into The African

In the 1950 session of Parliament, the Nationalists passed two important Acts to bolster *apartheid*. One was the population Act, which set up a register of the population and called for the distribution of racial identity cards. A provision of this Act makes it impossible for any common informer to object to the racial classification of any other individual. Also passed was the notorious Group Areas Act, which grants the Government wide powers to declare any given urban area inhabitable only by a given racial group, thus compelling the population in possession—usually non-European—to move to newly developed areas, often in distant suburbs. It is doubtful if more than a token beginning can be made to implement this Act, but it puts new fears into almost all unrooted non-Europeans who now own property, however modest.

The 1951 session of Parliament passed the Native Building Workers' Act, which prohibits the employment of Africans on skilled building jobs in areas not exclusively inhabited by Africans. It also passed the Native Authorities Act, which abolished the advisory Native Representative Councils—in any case defunct—and substituted a system of administrative control by tribal chiefs—a sure method of preventing progress. Administratively, the Nationalists especially in the post-war years and on roads (there are now two separate ramps at the large Johannesburg station). They are cutting off traditional subsidies to those adult education groups which held public functions open to mixed groups. The Minister of Education recently declared "Unless we as a nation address to *apartheid* there will be no subsidy from the state, not a penny." The Minister of Native Affairs referred to see a mixed deputation from the Institute of Race Relations and demanded to talk to the one African in the delegation separately from the others. School feeding funds for non-Europeans have also been decreased as a way to teach non-Europeans more self-dependence.

Since Dr. Malan was elected as a platform of Afrikaner nationalism along with racism, he has systematically tried to enhance Afrikaner culture as well as to retreat his party in power. The first step was the passage of the Citizenship Act of 1949, which increased the

requirement of residency in the Union from two years to five before a person could qualify for citizenship. Since the low percentage of immigrants had been British this at least retarded the rate of non-Afrikaner voters on the rolls. In general, the Nationalists are in a dilemma about immigration: they desperately want more white settlers, but not from the British Isles because these will be English-speaking, and not from the Continent because these may be Roman Catholic instead of Dutch Reformed.

United Nations Flouted

In 1950 the Nationalists flouted their debate of the United Nations by incorporation the mandated territory of South West Africa into the Union and giving the white residents a disproportionately large representation of six seats in Parliament—which promptly went Nationalist. In October of that year Dr. Malan announced that the Coloureds, who have had the vote in Cape province since 1853, would be taken off the common voters' roll and put on a separate roll and then be represented by separate white members of Parliament. This was a racial measure in that it was a logical extension of *apartheid* in Parliament, but the motive was also political, since the Nationalists stand to gain at least five seats in the Cape province because the 50,000 Coloureds affected have sided with the United Party and have held the balance of power in as many as twelve parliamentary constituencies.

The Coloured vote on the common roll is safeguarded in the so-called entrenched clause of the Act of Union and can be suspended only by a two-thirds vote of Parliament. If the Nationalists could have mustered this majority, there would probably have been little reaction among the whites, for in 1936 the Smuts regime took the Afrikaners to the Cape (the only Province where they had any representation at all) off the common roll by the same procedure, but with a two-thirds majority. Since Dr. Malan did not have the two-thirds vote, he said he would enact the legislation anyway, asserting that the entrenched clauses were superseded.

This gave the opposition party a strong argument which, as the whole world knows, they used wisely. The Appellate Court (the Supreme Court of South Africa) unanimously ruled that Parliament was not supreme above the entrenched clauses and invalidated the parliamentary action in removing the

Coloureds from the common vote. Malan's answer was the enactment, still by a persistent small majority, of the High Court of Parliament Act, which makes Parliament itself the final arbiter of its actions. On August 25 the High Court of Parliament (with the United Party members abstaining) sat to judge the action of the Appellate Court. This impasse between the highest legislative and the (heretofore) highest judicial arm of the Government will probably not issue in civil war or lead the province of Natal to carry out its threat of secession, but it is starting South Africa and the world to the lengths that the Nationalists will go for the sake of both principle and politics.

Next Steps In Degradation

The next steps of the Nationalists in the degradation of their democracy are not difficult to predict. Indeed they have been repeatedly announced. One step might be agitation to enthrone Afrikaners as the one official language through repealing the remaining entrenched clause in the Act of Union which gives equality to English and Afrikaners. Another step might be the creation of a South African "republic" and all that that implies, substituting a president for a governor-general—a president "directly and only responsible to God, never and against the people for his deeds in the fulfilment of his duties."

If the lot of the non-Europeans is daily growing worse, the efforts to reverse the trend are retarded partly because of a similar deterioration in civil liberties. Passports are being denied to politically minded South Africans, both European and non-European, who desire to travel abroad. Visas are denied "undesirable" visitors, such as a Scottish girl who came to Cape Town recently to visit a Coloured family. The British Medical Association had to cancel plans to hold a conference with South African physicians when the Government refused to promise to admit delegates irrespective of race. Other important international conferences scheduled for South Africa have likewise been cancelled. The plainclothes C.I.D. makes raids on political groups. There is, however, only a spotty censorship of imported literature, and many magazines and books very critical of South Africa are openly on sale at bookstores.

The Communist Smear

The most flagrant denial of civil liberties is the Suppression of Communism Act of 1950,

which was amended in 1951 to make it retroactive to a time before the Act was passed. The Government is given the power to label an individual a Communist. The definitions are very broad, one being "a person who aims at the encouragement of feelings of hostility between European and non-European races of the Union." Persons named under the Act are prohibited from holding public office and can be prevented from attending political gatherings of any size. Already more than 300 individuals, more than a third of them non-whites, have been named under this Act, and several have been tried for violating its provisions, including Sam Kahn, the only Communist member of Parliament. In its administration the Act has been extended to name non-Communists who have been effective critics of the Government. The longtime secretary of the Garment Workers' Union, S. A. Sachs, whose real crime was inducing hundreds of Afrikaner women to join the same union as non-Europeans, was relieved of his union position by the Government and forbidden to attend public meetings. He attended two rallies and has been sentenced to six months' imprisonment with hard labour. The Act undoubtedly will suppress some Communism, but the Communist Party of South Africa was dissolved just before the Act was passed in 1950, and the real victim is civil liberties, especially the rights of free speech, free assembly and free press.

A real sign of deterioration is the gulf between white and non-white in South Africa. All evidence points to an unwholesome widening of this gap. Beginning in 1921, a number of so-called joint councils were established in the urban centers—the Johannesburg Joint Council of Europeans and Africans, the Indo-European Joint Council of Pietermaritzburg, and so on. Many such councils still exist but most have lost their effectiveness, partly because the non-Europeans have seen no progress and have concluded that such activity is a waste of time. Also, the number of whites who will work with non-Europeans in the field of courageous social action—philanthropic social service—is surprisingly small, though it fairness it must be recorded that there are a few. The problem is that most of the whites who still want to cooperate are too moderate even for more moderate non-European leadership.

The result is a re-inforcement
(Continued on page 171)

LATEST MATERIALS!

**DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5/6 yd.**

**EMBOSSED GEORGETTES
all shades 45" 10/6 yd.**

**OPAL GEORGETTES
45" all shades 12/6 yd.**

**VELVET CHENTLE
GEORGETTES 45" 15/6 yd.**

**4" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.**

**4" COLOURED GEORGETTES
4/11 yd.**

CHAMPALS!

Ladies Lingerie Chambray
all shades size 3 to 7 16/6 pair
Colours: Green, White, Red,
Brown, Blue and Pink.

**SAREES!**

**EMBROIDERED GEORGETTE
SAREES**
all shades 4/15/0 each.

WHITE COTTON SAREES
12/6 each.

**GEORGETTE JARI WORK
SAREES** 45-10-0.

**EMBROIDERED SUED STK
SAREES with borders** 63/- each.

LADIES UNDIES

Stockings of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Non unpacked.

Saree Borders, Jari Trimmings
Always in Stock.

CHAMPALS

Ladies Lingerie Chambray
Size 3 to 7 11/9 pair

BABY WEAR!

**INFANTS KNITTED WOOL
SHAWLS** 17/6 to 20/- each.

INFANTS COT BLANKETS
Pink & Blue 6/0 & 12/6 each.

**INFANTS GEORGETTE
DRESSES** 5/10/0 each.
18/11 each.

**INFANTS BOOTIES, BONNETS,
BIBS, TULCIERS,**
all one price 2/11 each.

HOUSE - HOLD

Bedspreads 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 1/11 to 15/6 each.

Table cloths & Saira Bedspreads
at Reduced Prices.

MENS & BOYS

SHORTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specially reduced.

**JAYBEE SILK HOUSE**

39a MARKET STREET, JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

**FOR
RUBBER STAMPS**

PRINTING

CONTACT

**STANDARD
PRINTING PRESS**

**GENERAL PRINTERS
AND
RUBBER STAMP MAKERS**

73 BEATRICE STREET

DURBAN

PHONE 61008
P.O. BOX 2782

TELEGRAMS: JAYBEE
BLACKBURN

ESTABLISHED 1927

Polishing with*
SUNBEAM
is so easy!

Sunbeam shines on all floor-
ware - makes it so easy to keep
the floors and furniture bright
and attractive!

Effortlessly a little Sunbeam
is spread over a large area to give
the pleasing shine which lasts
for days and days.

Sunbeam makes your home
look clean and inviting!

**FOR BRIGHTER FLOORS
AND LIGHTER WORK**
Always ask for

**SUNBEAM
POLISH**

*Shines...
and shines...
and shines...*





Wholesale Clothing Manufacturers
MANUFACTURERS
 OF
"MENS" TROUSERS,
SPORTS COATS
AND
SUITS

Trade Enquiries to:
 P.O. Box 541 — BULAWAYO
 P.O. Box 153 — KITWE, N.R.
 P.O. Box 7462 — JOHANNESBURG.
 P.O. Box 541 — CAPE TOWN.
 P.O. Box 4 — PORT ELIZABETH.
 P.O. Box 239 — EAST LONDON

CONVOY MADE TO ORDER

Convoy Garments Manufactured by:

Maxwell Clothing
Co. Ltd.

P.O. Box. 541, Phone 3786.

BULAWAYO.

Tel. Add. "CONVOY."

Phone
 Day 24169

Phone
 Night 832549

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
 Coffins and Wreaths

Contractors to the **INTERNATIONAL FUNERAL**
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
 accepted by phone and despatched by rail
 at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 29388.

P. HARGOVAN & CO.
(PTY.) LTD.

WHOLESALE MERCHANTS
AND IMPORTERS.

P. O. BOX 1250.

155/7 Warwick Avenue

DURBAN.

SWEETMEATS

PURE

WHOLESOME

HEALTHY

★ **APPETISING** —

★ **DISTINCTIVENESS** of Flavour.

★ Combined with **INGREDIENTS** of the
PUREST QUALITY go into the making
 of our **SWEETMEATS**.

★ Made by our experts whose knowledge
 and experience of the delicate art of
 preparing these Oriental **DELICACIES**.

★ Assure **YOU** of the most **PALATABLE**
SWEETMEATS money can buy any
 where in **SOUTH AFRICA**

આપણે દરેક વસ્તુની ગુણવત્તાને જાળી રાખીને જીવે
 આપણે ગણના કરી "દરેક સ્વાદગ્રામી વાણીજી આપણે આપણે જીવે."

★ Great care is exercised in the **PACKING** and
DISPATCHING of country and foreign orders.

★ We assure you of **PROMPT, HYGENIC**
SERVICE with the **GUARANTEE** of
SATISFACTION.

THE HOUSE OF



HOME MADE SWEETMEATS

We specialise in:

Birthday Cakes, Wedding Cakes, High Class
 Fruit Cakes, Pastries, and Naan etc.

Victory V Lounge

(Cnr: Gray & Victoria Streets.)

Phone 24965 — **DURBAN.**

LIBERAL PERSPECTIVE

THIS MYTH OF ORIENTAL FECUNDITY—I

By C. W. M. GELL

THE principal of Natal University, Dr. E. G. Matherbe, made a speech in Durban on February 20 in which he acerbically warned the White races that Asia's demand for equal human status was inevitable. He also spoke of the problems of poverty and population in words which, taken out of their context (as they almost certainly have been in the brief press reports), might give a false impression of the complicated economic and demographical forces at work. Dr. Matherbe is reported as saying: "If Asia is not to overwhelm the rest of the world with a vast flood of population and poverty, Asia must live up to its responsibilities and learn the sort of thing we have learnt in the West, which is how to maintain a roughly stationary population." He added that the people of India, many of them already on the verge of starvation, would become poorer and more wretched "unless the fecundity of its teeming millions was curbed."

I am sorry that these extracts from Dr. Matherbe's speech have been circulated in a form which revives echoes of that unhappy phrase—"explosive fertility"—in the Report of the Commission of Inquiry into the Durban riots and which thus seems to lay the blame for a very complex situation on only one of the many causes at work.

I think the first errors to eradicate from this all too popular approach to the problem are the fallacious legends of some special oriental philo-progenitiveness, Eastern sexuality or pagan addiction to polygamy or promiscuity. At the same time the figures will eliminate the comfortable but equally fallacious myth of European sexual restraint or skill in birth control.

During the last 300 years the world's population has increased fourfold, from some 600 millions to 2,410 millions. In the 200 years between 1715 and 1941, however, the populations of India and China increased threefold while that of Britain, despite heavy overseas emigration, increased over fivefold. In 1894 Germany's birth rate of 36 per thousand exceeded India's of 34. India's rate of increase today, which produces the alarming net annual increase of nearly 6 millions for the whole sub-continent, is about the same as Holland's. At 1.4 per cent per year, it is lower than the annual rate of natural increase (1.6 per cent) of our South-African European population, although the latter is

presumed to "have learnt how to maintain a roughly stationary population."

These figures support what is indeed the truth, that Asia's present problem is not that we Westerners have gone through and are still to some extent going through. It is not a problem of birth rates but of death rates. What has been primarily responsible for the tremendous spurt in the world's population these last 300 years is the spectacular drop in death rates, not a comparatively small increase (and in some cases an actual decrease) in birth rates.

And the first of the several special factors which has enabled the West to deal with its consequences more easily than the East can today, was that the impact of a falling death rate was more gradual in the West. The medical and sanitary improvements, which were chiefly responsible for curbing the mortality (particularly the infant mortality) rate, were introduced piecemeal in Europe over the last 300 years. They have been applied in the East, principally by the colonial powers at first, only during the last 100 years and particularly during the last 50 years, when new drugs and methods of mass application have made them suddenly and enormously more effective. It is often said that the Western imperial powers have added to Asia's difficulties by curbing the wars and other disorders which used regularly to reduce the surplus population. But Western colonialism was seldom so peaceful as it claims; and it was not the battles but the epidemics accompanying the campaigns and rebellions that used to carry off millions. Wars have only become significant instruments of human elimination by actual combat and direct martial devastation in our own lifetime. It is the very recent diminution in the mortality from malaria, typhus, plague, cholera, small-pox etc. that has revolutionised the population problem, both in war and especially in peace. (The suppression of the slave traffic in Central Africa perhaps more nearly justifies the imperial claim, but has been offset by the introduction of T.B., V.D. and alcohol as the staple item of trade and revenue).

The second factor favouring the West was that the medical inventions were themselves a by-product of that great social re-organisation known as the Agrarian and Industrial Revolutions; so that, as the population began

to swell, more efficient farming was increasing the productive capacity of the land and expanding factories were there to absorb (however inhumanly at first) the landless. By contrast, Asian death rates have suddenly diminished while a peasant economy—disorganised by contact with an alien culture and law (as in India) or by continuous civil and foreign warfare (as in China) or by both (as in contemporary Burma and Indonesia)—was disintegrating but had not yet been replaced and while the factories to absorb the surplus and the landless were mostly still to be built. And the opening of Asian countries by railways and roads to a free flow of goods, which was one of the most marked results of the Western impact, has certainly reduced the areas and severities of actual famine at the cost of lowering the general ration of food available throughout the country. In the old days famine meant death to many in the affected areas from starvation and epidemic. Today it means a widespread tightening of belts and lowering of vitality where at the best of times there is little margin for this. In its drastic but effective way, the old system operated Malthusian checks which the new uniformity of sub-standard diet does not. It served a social purpose in the insular peasant economy which is going unfulfilled today except as a deliberate instrument of policy in totalitarian states. And the alternative method of purchasing food elsewhere, if it can be afforded and obtained, means using up precious capital that would otherwise go into development or education.

The third special factor which helped the West was that Europe began its population spurt from a much lower basic ratio between population and cultivable land than has Asia. No, only was there proportionately much more room for expansion within the boundaries of the various European countries, but by her superior technology and adventurous aggression Europe carved out for herself population outlets in her empires overseas. And even when the imperial process, which peopled the Americas, Australia and in a much lesser degree other climatically less congenial colonies with exotic Europeans, had more or less finished, the fantastic expansion of the United States economy during the last seventy years continued to provide a refuge for Europe's "excess millions." The U.S. population rose from 5 millions in 1680 to 147 millions in 1948 and much of the amazing performance was due to heavy immigration from Europe. Now that it has been greatly curtailed, many European

countries are finding their "secondary" much more of a burden than Dr. Matherbe's comments suggest. By comparison the 10 million Chinese expatriates in S.E. Asia, the nearly 2 million Indians in Malaya, the nearly 1 million in Burma (both emigrant communities much reduced today from these pre-war figures) and the half million in East and Southern Africa afford little relief to those two great countries' domestic problems. These and all other emigration outlets are virtually closed today.

Fourthly, Western military power ensured Europe's expanding economy of a steady supply of raw materials for her factories and a ready market for her surplus industrial production, thus enabling European factories to work at their most profitable rates. This led in turn to an astounding rise in the national incomes of the West which, in the most favourable cases, overtook and far surpassed the increase of the population. It was not merely a question of "explaining" colonial territories—this was by no means the rule and great wealth and profit often accrued to the imperial power and the colonial territory without any of the cruder methods implied by that meaningful term. But it was rather the result of an exceedingly fortunate historical break by which all these favourable factors worked at the same time in the same direction. And it was only after national standards of living had increased enormously that the birth rates of some Western nations fell away to such an extent that some sort of population stability was achieved. The West has by no means fully learnt to "live up to its responsibilities" in this matter and, where it does appear to have done so, the result was somewhat fortuitously achieved.

(To be Continued)



Cuticura
TALCUM POWDER

After the evening bath, a refreshing all-over dusting with fragrant Cuticura Talcum Powder will ensure sound sleep for a happy and contented baby free from all chafing and irritation.

ABSORBENT AND COOLING



B. I. S. N. Co. Ltd.

S.S. Kampala arriving March 29. Sailing April 3.
for Bombay

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES : DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-13-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)	without food		21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6

Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 10432, DURBAN.

Tel. Add.: "KARAMAT."

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST."

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Doab with us for your travelling by Air, Sea or Land either in India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Plate Glass, etc.

Consult us Free of Charge For Your Income Tax, Personal Tax, Winding Up Your Books, Trade Licences, Revenue Clearance Certificates, Passports And Immigration Matters.

Representatives National Mutual Life Assn. Of Australia,
Yorkshire Insurance Co. Ltd.

Telephone: 33-9033. 29a Commissioner Street,
JOHANNESBURG.



"Tell me.

Doctor . . . How am I to tell if

an antiseptic is reliable and safe?"

During the past ten years, in Hospitals, in surgical and maternity wards, and in accident clinics, the dependability and safety of 'Dettol' have been proved beyond doubt in literally millions of cases. In minor accident, and major operation, indeed, whenever infection threatens, doctors, surgeons and nurses, in Southern Africa and throughout the Commonwealth, protect their patients, and themselves, with

DETTOL

THE MODERN ANTISEPTIC

BECKITT & CO. MANUFACTURERS 20 BOX 1013, CAPE TOWN



Every Friday from NAIROBI

VIA **AIR-INDIA**



INTERNATIONAL LTD.

P.O. Box 3606, NAIROBI

Full details from Agents and Airlines.

Will all our friends kindly note that our offices at present situated in Shell House, will be shifted to Air-India, Stewart Street from 1st October 1952 until further Notice. Our telephone Nos. will be 3013 or 3310 Ext 9, but our P.O. Box No 3006 remains unchanged. Our agent friends and passengers can now contact us direct for their reservations.

SEETHING SOUTH AFRICA TO-DAY

(Continued from page 166)

of the iron curtain between the races in South Africa, with the non-Europeans retiring more and more to the location to engage in African National Congress activity, and the whites doing nothing or at most working with such groups as the Civil Rights League (a small body roughly akin to the American Civil Liberties Union) and the fact-finding but basically non-political South African Institute of Race Relations. For whites and non-whites alike, there is no non-partisan home between the Civil Rights League and the African and Indian National Congress, and no political home between the United

Party and the remnants of the self-liquidated Communist Party. There lacks are serious. There is little immediate prospect for the emergence of salient leaders—outside the Congress or the Institute "liberals"—who would be capable of building either political or non-partisan bridges across this frightening gap. To be relevant and effective, such new organisations need to be large, but they must be courageous and strictly non-communist. One attempt was made several years ago in the Campaign for Right and Justice. But this failed, even under the leadership of the Rev Michael Scott.

DR. MALAN SEEKS APARTHEID MANDATE

IN view of the new and dangerous situation that had arisen, the Government would ask the electorate at the forthcoming general election for a renewed mandate for their apartheid policy, the Prime Minister, Dr. Malan, said at a meeting in the Stellenbosch Town Hall on Thursday night. By that the Government would stand or fall, he said.

The most important and urgent issue was undoubtedly the Colour question, he said. There were only two alternatives—equality or apartheid.

The White races in South Africa were not settlers, but a permanently established people. 'They must live here as a White race and maintain themselves as such, whatever the cost, or they must die here in dishonour or in honour. They choose the latter,' he said.

The Prime Minister appealed to the electorate to support the Government in its apartheid policy and ensure the Government a resounding victory. This, he said, was the only effective answer that could be given the slanderers and meddlers abroad, to the United Nations, to Russia, to India and not least of all to the defiance campaign in South Africa.

The Prime Minister said the most important and most urgent issue of the election was unquestionably the Colour problem.

'A stage has now been reached where South Africa is forced once more in that regard to decide its course. And it must be a definite course, so definitely and unambiguously defined by the people themselves, that it will not be gone back upon again. Indecision at this stage is fatal.'

'There are only two courses from which to choose which sooner or later must lead us to

one of these two termini: equality. That is to say, the removal of all Colour discrimination, or apartheid, which seeks to allow and encourage on both sides of the Colour line free natural development in accordance with capacity and level of civilisation. They are not parallel, but directly opposite courses, the one preferred by the Nationalist and the other by the Liberalist. Between the two no middle course is possible, as is being advocated by the Leader of the Opposition.

'South Africa has remained too long in the labyrinth of uncertainty and indecision. And in the meantime the problem has increased hand over fist in extent and gravity, so that it has almost become too late for a solution. This is definitely our last chance. The forces against us have increased. The Communist has been busy continually and mostly underground, with his mischief-making both within our boundaries and throughout the whole of Africa.

Both the previous Government and the present Government have been seriously warned about this in Police reports. The unfortunate and unrealistic Gold Coast policy of the previous British Government has understandably also had its repercussions throughout the whole of the African Continent right up to Nyasaland and the two Rhodesias, and it has undoubtedly also had its influence in South Africa.

'The meddling and aggressive United Nations which was intended to help to preserve world peace has by the creation of a so called world opinion, energetically co-operated in inciting unrest and even revolt among the most primitive races. And in our own country the Liberalist element has more and more blatantly pro-

claimed that Colour discrimination in any form means nothing less than inhuman oppression.

'Obviously this has not fallen on deaf ears among the non-Europeans. They have been aroused to assert that even in their most extravagant demands they enjoy the support of the whole world, and even of all Europeans who support the Opposition parties and who are opposing apartheid.

'The demand that the White man must quit Africa has increased. A bloody scene followed in Kenya, and in our own country organised resistance movements resulting in some places in murder coupled with the most horrible and most barbaric atrocities.

'The Opposition attributes it all to deteriorating race relations for which the Government and its apartheid policy is said to be responsible, conveniently, and close their eyes to the fact that even during the regime of the previous Government with its anti-apartheid policy the same demands were made.

'They forget that General Smuts himself was violently attacked at U.N.O. because of his alleged policy of racial discrimination, that he had had to stand alone against a united and hostile front and that in spite of his worth to the organisation he was humiliated before the whole world.'

A fact which should not be lost sight of was that the land which had always belonged to the Natives as their traditional land, together with land which was later bought at State expense from Europeans and added to it, in the Union and in South West Africa, comprised an area of about 400,000 square miles—an area twice as big as France and seven times as big as England. The area included some of the very best land settlement areas of the country.

Another fact which should not be forgotten was that the Europeans in South Africa, unlike those in many other countries of the world where Europeans and non-Europeans live together, had established themselves permanently in South Africa.

'Apartheid is accepted even in Europe and throughout the world as being natural, obvious and right. And now we rightly ask

why must it then in South Africa be regarded and condemned as a mortal sin?

'In spite of the all too outspoken episcopal wisdoms and authority the National Party's apartheid policy is no un-Christian. It is true that every Christian will readily accept the doctrine that all men are equal before God and therefore must be regarded and treated as human beings with human rights. But apart from the fact that it is difficult to see how that can be applied to equal franchise, the matter can certainly not end there.

'Apartheid is based also on another divine creative deed which they apparently ignore altogether, namely, on the natural differences between race and race, colour and colour, comprising as a rule also difference in nationhoods, languages and culture. Lack of appreciation of this last fact is, as a rule, as fatal as lack of application of the first.

'Apartheid as it appears from everything is no policy of oppression, neither in principle nor in its historical background, nor in its existing or proposed application.

'In South Africa the Natives are just as sure of their areas as any separate people in Europe. And in regard to assistance, the Europeans in South Africa stand far above any other nation in the world. For education, health and other social services they spend on the Natives seven times as much per capita than even the strong and liberal Britain does on Natives in her African territories and her Protectorates, including the Rhodesias.

'I have for the past 34 years been a Member of Parliament uninterceptedly, and for the most part in a more or less leading position, and I ought therefore to know how the word 'apartheid' arose and why. The fact is that there is no difference in meaning whatever between 'segregation' and 'apartheid.'

R. VITHAL

Backkeeper, Writing up Bills of Books, Balance Sheets, Income Tax Returns, Apply:

306 Commissioner St.,
Jeppe, Johannesburg

HANNON'S DETECTIVE AGENCY (PTY.) LTD.

Managing Director: O. HANNON, previously Junior Royal Irish Constabulary and Criminal Investigation Department S.A. Police.

Manager: RONNIE HUNTER, ex-Hendon Police College and Criminal Investigation Department, New Scotland Yard, London.

Criminal, Commercial and Maritime Investigations Carried Out in Strictest Confidence

13/11 Parnell Chambers, Jeppe Street, P.O. Box 5199 Johannesburg
Phone: 461-22 1171 After hours: 24 4644

Always Better, Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(KOHINER SWEETMEAT HOUSE)
Corner Gray and Victoria Streets,
DURBAN.

Phone 21414.

Tel. Add. "KAPITANS."

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING
CO. LTD.

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

Bankers: BARCLAYS BANK (D.C. & O.)

Partners:
G. C. PATEL
L. B. PATEL
R. E. PATEL

B. S. & COMPANY
PHONE 419

Branches: P.O. Box 81, BROKEN HILL
P.O. Box 89, LUANSHYA
Telegram and Cable: "CLOTHING"
P.O. BOX 93,

NDOLA,

N. RHODESIA

**WHOLESALE MERCHANTS AND
CLOTHING MANUFACTURERS**

NATHOO TABHA

TIMBER & HARDWARE MERCHANT
& DIRECT IMPORTER

Door, Windows, Corrugated Iron, Cement,
Monarch, Iron Duke, Buffalo, and Elephant
brands paint or any other building material
at reasonable price.

Established 1907,

NATHOO TABHA,

107 Queen Street,

Phone 24647.

Telegraph "Mani,"

DURBAN.

M. J. PATEL

INTERNATIONAL SPORTS COMPANY
Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with "THE OLD MUTUAL" your friend for life—
The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

Phone 53.

Telegrams "SOLANKI."

P.O. Box 108.

Solanki & Co. Ltd.

Merchant & Direct Importers

**Extensive range always carried in
the following:**

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

**Stockists of well-known branded
Watches.**

COPPERBELT PIONEER STORE

**Where Quality and Service
are Paramount.**

AFRICAN VIEWPOINT

DR. MALAN APOLOGETIC ON APARTHEID

By JORDAN K. NGUMANE

THE Prime Minister was in an apologetic mood when he put up the case for apartheid at Stellenbosch on Thursday a fortnight back. His speech lacked that aggressive dominance which characterised his more confident statements of policy in the past. For an arch priest of apartheid his tone was in certain respects even conciliatory.

Now, nobody must read in this the hint that Dr. Malan has in any way abandoned his unshaking apartheid. What he happened clearly, both from the tone of the address and its subject matter, is that the apartheid-ers are on the defensive on both the internal and external frontiers of their apartheid policy. And this is a thing which should be Dr. Malan's case is intrinsically bad.

Right through his address, which was of major importance because it laid down the party line during the election, the Prime Minister is not reported to have done much by way of showing precisely what apartheid had achieved. In fairness to him, he took up a defensive attitude on all the three subjects—economic affairs, apartheid and sovereignty—which he discussed and which would be the major planks on the National Party platform. On the rising cost of living he, in effect, told the South Africans to thank their stars that they were not as badly off as people in other lands. No Government, he confessed, could have fared much better.

On the sovereignty issue, that is on the Malacca war against the Low Countries of the Land, Dr. Malan merely asked the White voters to trust his gavel.

It was the apartheid issue that he dwelt at length. He was a defensiveness which requires closer examination. Firstly, he said, his party would not have a new manifesto. It would ask the electorate for a new mandate endorsing the Government's apartheid policy. Let him state his case as reported in the Press:

"Apartheid seeks to encourage on both sides of the colour line free natural development in accordance with capacity and level of civilisation. Apartheid is both in conception and in application, not a specifically South African product and far from evil, something created by the National Party for political purposes. . . . Apartheid is accepted even in Europe and throughout the world as being natural, obvious and right. And now we

rightly ask why must it in South Africa be regarded and condemned as a mortal sin. . . . Apartheid is no policy of oppression, neither in principle nor in its historical background, nor in its existing or proposed application. . . . Apartheid creates friendship and co-operation. . . . It indicates a separation without alienating necessarily legitimate and desirable contacts in both directions. Although it places reciprocal restrictions on both sides, it also serves as an effective protection against violation of one another's rights. It is the best guarantee for friendship and reciprocal helpfulness."

Unbelievable

My own experience as an African makes it impossible for me to believe the things Dr. Malan wants me and I suppose the world, to believe about apartheid. Anybody reading these passages from his Stellenbosch speech would wonder if it was not one of the locusts of Race Relations Liberals speaking for the National Party. At this very moment, making plans to rob the Coloureds of their right to "free natural development" by seeking to strike them off the common roll and giving them a fixed, permanent number of representatives in parliament, who most be Whites and whose numbers will not increase fairly as the Coloureds' capacity to administer their own affairs increased. By blocking Coloured development in this unnatural way Dr. Malan says apartheid promotes free natural development to all races!

He claims that apartheid is not a specifically South African creation. He is probably right. Race-hatred took a noticeably violent form in Germany only a few years ago. It was in Europe that pogroms were regularly organised against the Jews.

But this is not what the Prime Minister has in mind. He says Europe's map is divided into a number of sovereign independent states. A citizen of one is a foreigner in the others. But what the Prime Minister does here is to confuse nationality with race hatred. It is true that a Frenchman is treated as a foreigner in Holland—that is, if he has no desire to conform to the demands of Dutch citizenship. The door is always open for him to become a Dutchman, by the simple process of naturalisation. And, if he does not avail himself of this opportunity, nobody constrains

and insults him in public places by putting up notices declaring "No Frenchman Allowed Here." He can go into any railway coach; any hotel; live where he likes so long as he complies with Dutch law.

Fundamental Difference

In South Africa, it does not matter how much of a Christian and civilised human being an African might be, public notices will loudly proclaim "Natives And Dogs Not Allowed Here." He will be permanently tormented and humiliated in the land of his birth and he made to feel by every means possible, that he is a hated inferior by the White Herrenvolk. This is the fundamental difference between the sense of nationality we see in Europe and the race-hatred for which apartheid stands. Both have nothing whatsoever in common. The intensest sense of nationality can have no race-hatred whatever whereas apartheid cannot thrive without its entire principle of race-hatred. When Dr. Malan says European nationality is synonymous with humane apartheid, he is confusing two different and unrelated concepts.

He goes farther. He wants to know precisely why apartheid is condemned as a mortal sin. The answer can be given readily. Apartheid stands for white supremacy, that is, the concentration of all political power in white hands. It denies the African the right to determine his own life. If it does not, apartheid should be working towards giving the Africans land they will own and run as their own country, land where they will be completely independent and sovereign; free to declare war and make peace with any other country in the world. If the apartheidists are honest in their talk about natural development this is the goal they should be talking about.

But there is a deeper reason why apartheid is a mortal sin in this country. By denying the African the right to influence legislation in a way to improve his own economic and living conditions it creates situations like the one revealed in a recent Institute of Race Relations survey. A team of experts was appointed over three years ago to investigate infant mortality among all the racial groups of South Africa in the larger cities of the Union. This is what these illustrious experts discovered (The mortality figures given are per thousand live births): Johannesburg: European 31.9, African 232.0, Coloured 85.51, Asiatic 75.12.

Kimberley: European 30.88, African 165.18, Coloured 123.80, Asiatic 21.1.

Port Elizabeth: European 32.34, African 181.37, Coloured 85.23, Asiatic 75.47.

Maryburg: European 23.9, African 273.8, Coloured 110.1, Asiatic 55.3.

Banoni: European 29.48, African 112.25, Coloured 126.05, Asiatic 57.96.

Port Elizabeth: European 37.76, African 174.85, Coloured 162.67, Asiatic 49.59.

According to these figures the average infant mortality rate for the whites in the larger cities is about 25-31 while that for the non-whites as a group is 149.7 per thousand live births. The figure for Africans alone is considerably higher, of course. This state of affairs is possible because political power is concentrated in white hands. The non-whites cannot influence legislation in the direction to reduce their high infant mortality rate. This is so because apartheid denies them the right to an effective say in how their country shall be governed. Because of this apartheid in its form, is directly responsible for the death of little non-whites in such large numbers. And that is precisely why we condemn apartheid as a mortal sin: it murders too many non-white babies!

Policy Of Oppression

Apartheid, contrary to the Prime Minister's claim, has proved that it is a policy of oppression. Its historical background leads us back to the slave days of the Old Cape Colony. When British liberalism abolished slavery, the Voortrekkers were so incensed about this that they left the Cape and drove into the hinterland where they continued to treat the man of colour either as their natural slave or inferior. As for its present application—you oppress a man when you deny him the right to say how he shall live and claim that you alone can look after his affairs better than he can and then proceed to impose a police tyranny over him, lock him up in rural locations with rigidly controlled entry and egress and urban ghettos where he has to live with his one over eighteen years of age. When you do that to a fellow human being, I repeat, you oppress him.

At least most Indians and most Africans raised their eyes in surprise to read that apartheid creates friendship and co-operation. A brief catalogue of incidents since 1948 will be revealing: 1949—Toda Afrikaans state. 1950-52—Apartheid Court declares on two separate occasions that the Government acted in good faith in the enforcement of which

South African society is based; Mr. Struensee and the United Party boycott the so-called High Court of Parliament; riots at Port Elizabeth, East London, Kimberley and Durban.

In addition the resistance movement is a striking reproach of the existing capitalist apartheid. If apartheid had been as friendly as Dr. Malan claims, there would have been no resistance movement. Even the white community is torn sharply into two groups. Dr. Malan calls that co-operation!

During the period 1918-53 blood was shed in the Union, racial strife intensified and social unrest stirred on a scale without parallel during any similar, peace-time period in the history of the Union. And apartheid

was overwhelmingly responsible for this. Dr. Malan, in spite of this record, argues that all this was proof of the fact that apartheid held by a guarantee of friendship and co-operation towards co-operation. Comment is superfluous.

The lesson before the white voter is whether or not these things shall be continued and South Africa set firmly on the road to final road to disaster. Those who say South Africa must be destroyed will vote for the Melanites. We trust some men and women in the white camp—and may they be in the majority—will teach the Melanites that South Africa will have no more of the evil tyranny, a taste of which they gave South Africa simply in the years they were in power.

ANOTHER KENYA AFRICAN LEADER ARRESTED

AS the forth-month trial of Jomo Kenyatta and five other Africans on Mau Mau charges neared its end on Monday, the Government dropped a bombshell by arresting Kenyatta's successor as president of the Kenya African Union. He is Mr. F. W. Ododo, who is one of the African nominated members of the Legislative Council. It is officially stated that "before taking this 'serious step' the Governor, Sir Evelyn Baring, had satisfied himself that Ododo had been attempting to spread its violent methods into the Nyanza province."

An official statement says that "information received shows he has threatened a number of loyal Africans with the same fate as has been suffered by some law-breaking Africans. 'For reasons of security it is impossible to disclose the sources of this information. It must be emphasized that this action is taken against Mr. Ododo personally because of his connection with, and advocacy of, the violent attainment of certain objectives. It has not been taken on account of any political views he may hold or express, or his legitimate activities as a Member of the Legislative Council, or representative of the Africans of Nyanza.'"

Ododo's last public function was on Friday when he married Mr. D. N. Pitt, Q.C., defence counsel in the Kenyatta trial, with a monkey as cost in the presence of 3,000 Africans. This was described as a token of appreciation of Mr. Pitt's services for the Africans.

Dr. H. Bunsen Singh who recently passed his medical course at Glasgow University has returned to Durban. A welcome reception was given in his honour by the Springfield Hindu Sabha, he being a resident of Springfield.

AID NEEDED FOR INDIAN GARDENERS

MORE than 1,000 Indians whose market gardens were washed out in the January floods at Sea Cow Lake, Durban, face starvation.

Food is not coming in fast enough, says the South African Institute of Race Relations, which appeals most earnestly to Durban people and business firms to give immediately £5,000 worth of goods and £5,000 worth of fertilisers and seed, to relieve the very pressing distress in the area.

At the last distribution of free aid, only 20 families out of 210 could be helped—there was no more aid to go round. Basic foods, such as maize rice, peas, beans, sugar, oil and tea, were issued. At the previous allocation, on February 14, only 75 out of 200 families applying for aid could be helped.

The institute notes that a panel of doctors has been formed to give advice and help these needy in the distressed area.

So far, about 75 per cent. of the help given has come from the Indian community itself. At the last institute meeting in Durban, concern was expressed at the slowness of the response to the appeal for funds and food to relieve the distress and to enable the flooded-out market gardeners

to rehabilitate their land and to replant crops without delay.

Food parcels have been given to those whose food stocks were already exhausted, but it appears now that not only are these relief stocks exhausted but that many families who had been holding out have now exhausted their own stocks. Altogether, 1,215 people were affected.

It is now urgent, says the Institute, that immediate help be given on a generous scale by the rest of the City. Damage estimated at £13,000 has been done at Sea Cow Lake, and rice, maize, rice, oil, beans, dholl, flour, sugar, tea, etc., worth £5,000—or the money to buy this food—is urgently needed, together with another £5,000 to buy fertilisers and seed.

The Durban City Treasurer has agreed to act as treasurer to the fund and cheques should be sent to him, made out to the Sea Cow Lake Flood Relief Fund. Those able to make larger donations of food, fertiliser or seed should get in touch with Councillor Mrs. Mary Asher or with Miss Webb at 7 Woodlands Road, Glenwood.

A depot for receiving such gifts has been set up at the Victoria League in Mercury Lane, but so far only a little sugar and some clothing has been received. The fund at present has little more than £100 to buy food for allocation.

SHINGADIA STORES

(Proprietor: Premier Silk Bazaar Ltd.)

Direct Importers

Drapery, Outfitting, Fancy Goods, Oriental Curios Etc. Etc.

P.O. Box 111.

UMTALI, S. Rhodesia.

Telegrams: "Premsilik"

Phone: 2523.

PREMIER WHOLESALERS

(Members of the African Wholesale Association)

Everything for the African Trade. Prints, Khaki, Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319.

Phone: 2523/Extn 1.

UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,

Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhad."

BOMBAY, INDIA.

BOOKS FOR SALE

THE GITA ACCORDING TO GANDHI		
—Mahadev Desai	12	6
GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	5	0
WOMEN AND SOCIAL JUSTICE—M. K. Gandhi	10	0
PILGRIMAGE FOR PEACE—Pyarelal	12	6
STRAY GLIMPSES OF BAPU—Kaka Kalelkar	5	0
SELECTIONS FROM GANDHI—Nisar Kumar Hossain	10	0
FOR PACIFISTS—M. K. Gandhi	8	0
GLEANINGS—Mira	1	6
GANDHIAN ETHICS—Denny Dopal Ray	2	0
BAPU—Marry F. Dow	4	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS PARSIS	7	6
THE EPIC FAST—Pyarelal	2	6
CHAITANYA TO VIVEKANANDA	3	3
FOOD SHORTAGE—Gandhi	4	0
STORY OF SATYAGRAH—Major E. D. Sanyal, (I.M.S.)	18	0
THE U.K.C. AND INDIA—A. N. Agarwala	6	6
SEVEN MONTHS WITH GANDHI—Krisnadasa	12	8
STORY OF THE BIBLE—S. K. George	5	0
RUSKIN—UNTO THIS LAST—M. K. Gandhi	1	6
DELHI DIARY—Gandhiji	10	6
A RIGHTEOUS STRUGGLE—Mahadev Desai	4	6
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Desai	17	6

Obtainable from:

"INDIAN OPINION."

P. Bag, Phoenix, Natal

Golden Number

OF

"INDIAN OPINION"

Souvenir

Of The

Passive Resistance

Movement

1906—1914

Price: Four Shillings.

Obtainable from:

"Indian Opinion"

Phoenix, Natal.

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	7	6
EMINENT AMERICANS WHOM INDIA SHOULD KNOW—Jabez T. Sunderland	7	6
THE BHAGAVAD GITA—The Lord's Song— (An English Translation)—Anand Beasant	1	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE? —Dr. V. K. R. V. Rao	2	0
OUR INDIA (Children's stories by various writers, illustrated) —Minoo Masani	2	6
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao	2	6
SHAW—WELLS—KEYNES ON STALIN—WELLS TALK (Verbatim Record)	2	6
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Source of the Passive Resistance Movement in S.A., 1905-1914)	4	0
THE DELIVERANCE (A picture of the pulsating life of the joint family)	6	6
PUBLIC FINANCE AND OUR POVERTY —J. C. Kumarappa	2	6
THE LIFE OF RAMAKRISHNA—An exhaustive account of the Master's wonderful life—Romain Rolland	16	0
INDIAN STATES' PROBLEM (Gandhiji's Writings and Discussions)—M. K. Gandhi	10	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah	14	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	14	0
SOVIET ATTITUDE TOWARDS CHINA Facts And Facts—Stanley Powell	6	0
AMONG THE GREAT (Conversation with Romain Rolland, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Aurobindo)—Dilip Kumar Roy	15	0
TWO HISTORICAL TRIALS IN RED FORT —An account of the trial of the Officers of the I.N.A.	14	0
WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyan	2	6
GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	6
INDIAN SCIENTISTS (Biographical Sketches. An account of their researches, discoveries and inventions)	7	6
GANDHIJI'S CORRESPONDENCE WITH THE GOVERNMENT (1922-44)—M. K. Gandhi	5	6
THE STORY OF MY EXPERIMENTS WITH TRUTH —M. K. Gandhi	16	0
CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	6	0
INDIAN CHRISTIANS (Biographical and critical sketches of poets, publicists of the Church)	7	0
PRACTICE AND PRECEPTS OF JESUS —J. C. Kumarappa	8	6

Obtainable from:

"Indian Opinion,"

P. Bag, Phoenix, Natal.

Phones: 2012/3 (Switchboard)
24179 (Manager)

Cable & Tel. Addr:
"PROSPERITY" (AD Brackets)

P.O. Box 2197

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Maize Products, Wheat, Wheaton Products, Crockery, Hardware and also Coal of all types.

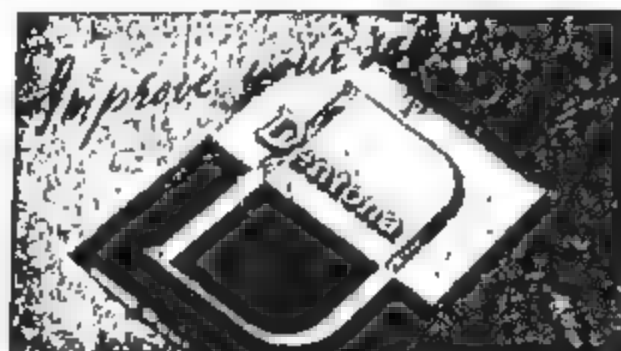
All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG
Phones: 34-3554/5
P.O. Box 209, Fordsburg,
82, Crown Road,
Fordsburg, Johannesburg.

BENONI
Benoni Coal Site
Phone 54-1813,
Rangeview Coal Sites—54-2205
P.O. Box 392, Benoni.



Full range of men's and
boys' khaki shirts and
clothing.

In khaki
suits,
tropicals.

DENTON'S
SHORTS AND SLACKS
UNIVERSAL

TRADE ENQUIRIES

UNION OF S. AFRICA

DENTON TRADING CO

JOHANNESBURG

P.O. Box 2582

N. RHODESIA

FEIGENBAUM BROS.

P.O. Box 354

BULAWAYO

BRITISH EAST AFRICA

VAN BRUSSEL & CO. (E.A.) LTD

NAIROBI

Trout Mangles

CONGO BELGE

H. J. HYMANS

P.O. Box 157

ELIZABETHVILLE

MASHONALAND AND P.E.A.

W. F. NEUMAN

P.O. Box 1497

SALISBURY

BULAWAYO CLOTHING FACTORY LTD.

Phone 2410, Bulawayo, P.O. Box 477, Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel
V. B. Patel, H. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.
Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representative:

H. L. Hompes & Co.,
(Pty.) Ltd.

Durban, P.O. Box 1301.
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.

1953

SOUTH AFRICAN DIARIES

		Size	Price	Postage
No. 85	3 days to page	8" x 5"	4/9	5d.
No. 851.	1 day to page	8" x 5"	7/6	6d.
No. 138	3 days to page	13" x 8"	9/-	1/-
No. 1381	1 day to page	13" x 8"	16/3	1/6

Immediate Delivery — Order Early
to avoid disappointment.

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

76 Victoria Street, Durban.

If it's PRINTING

Consult—

UNIVERSAL PRINTING WORKS

Commercial Printers

Calendar Specialists

9 Bond Street, Durban.

Phone 25295

P. O. Box 1327

No. 12—Vol.—LI

FRIDAY,
20TH MARCH, 1953

Registered at the G.P.O. as a Newspaper

Price 6d.

24 MAR 53

INDIAN OPINION

Founded by Mahatma Gandhi in 1903

Prime Minister Nehru Clarifies India's Foreign Policy

★

REPLYING to the Debate in the Council of States on the President's address at the joint session of the Indian Parliament Prime Minister Nehru clarified India's foreign policy. He said, "We have a strong desire to prevent catastrophes happening in the world, wars happening in the world and where possible to help in the general progress of humanity."

Mr. Nehru said that the policy that had been followed had been of friendship with all countries of the world. "We can say with confidence that there is no country which is really hostile to us. Some may be more friendly some a little less friendly."

Mr. Nehru said a country's foreign policy was a combination of a number of foreign policies apart from general outlook. In regard to different countries they had to deal with different circumstances. Generally speaking India's policy was continuation of what they had thought of during their struggle for independence though it had to be varied according to circumstances, he said.

Speaking of India's independent approach to world affairs Mr. Nehru denied the charge that India was tied to the Anglo-U.S. bloc. He said, "Tying up means giving up one's sovereign independent right of having a policy and following somebody else's policy. I do not think that any self-respecting person would like to say about his country that it should just follow someone else's dictates. It does not need much argument in the Council or outside in the country to justify that India is not tied up with any bloc."

Mr. Nehru referred to the method India had adopted for pursuing its policy and said, "We have tried not to join the new diplomatic game of shouting, defaming and cursing other countries. That does not mean we agree with what they say or do. We do not go about merely running down other countries even though we may think other countries are wrong."

Mr. Nehru referred to fear psychosis which had a terrible grip over the largest and biggest countries. He pointed out that India was less influenced by this fear psychosis.

Referring to talk of a third force Prime Minister Nehru said, "I am not able to understand what exactly it means. If it means something like a power bloc or military bloc then I just do not think it is possible apart from the fact that I do not consider it desirable. For a number of countries in Asia to club together and call themselves a third force or bloc in the military or other sense has no meaning whatsoever."

★

But in another sense, Mr. Nehru said, the idea could have some meaning. He preferred the term "third area" which "does not want war and positively which works for peace and co-operation with each other." He said, "Let us by all means work to bring together as many countries as possible who do not wish to encourage any tendency to war who wish to work for peace and who do not wish to line themselves with any bloc."

The biggest room in the world is the room for improvement.

—Anon.

There is no surer way to thank God for your sight, than by giving a helping hand to someone in the dark.

—Helen Keller.

*The Lord is my light
and my salvation.
Whom shall I fear?
The Lord is the strength
of my life;
Of whom shall I be
afraid?*
—27th Psalm.

INDIAN OPINION

FRIDAY, 20TH MARCH, 1953

Travesty Of Justice

ON February 10, the Minister of the Interior, Dr. T. E. Dönges made a statement in the Union House of Assembly that if the Nationalist Government came into power after the Elections he intended introducing legislation prohibiting the entry of wives and minor children of Indians born and domiciled in the Union and that such legislation would be enforced retrospectively from February 10, the day on which this statement was made. This would of course mean nullifying the Smuts-Gandhi Agreement of 1914, which has been known as the Magna Charta of Indians of South Africa. For a solemn undertaking had been given under it that such Indians as stated above would be given the right to introduce their wives and minor children into the Union and that it would never be interfered with, and nullifying also the Capetown Agreement of 1927 under which a solemn undertaking had been given that the right of Indians born and domiciled in the Union, who wished to adopt the Western standard of life and to remain part of the permanent population of the Union, to lead a happy family life would be vouchsafed to them. It would mean a barefaced insult not only to the Indians of South Africa but to the whole of India. But the matter does not end there. A mere statement

of a prospective legislation appears to have become the law of the land. Hitherto we have heard of a legitimate rights of a person being abolished by the stroke of the pen, but now under the present Government it can apparently be abolished by the mere word of the mouth.

There are many Indians born and domiciled in the Union whose wives and minor children are in India. The right of entry of a wife domiciled in the Union is never lost as long as her husband has not lost his domicile in the Union. Yet such women and their minor children and newly legally married wives of such persons are already being refused entry into the Union by the Immigration authorities, on instructions from Pretoria, we are told. Under the Immigration Act Indians desiring to introduce their newly wedded wives into the Union have to apply for a D.I. 91 form which after being duly filled in India has to be sent back to the Immigration authorities in the Union and upon that the authorities authorise the Passport authorities in India to grant passports to intending passengers. These things are done as a matter of course and so far there have been no difficulties. But since February 10, the day on which statement referred to above was made by Dr. Dönges, D.I. 91 forms issued even before that date are held up by the Immigration authorities and none are being issued

since that date. Several such women, whose passports had been issued have arrived in the Union and we understand they have been allowed to enter on temporary permits. These women will be put to all the inconvenience and unnecessary expense of fighting their cases in Court which from an ordinary common-sense point of view must decide in their favour since there is no law in existence to prevent them from entering into the Union to join their husbands with their minor children. If this is not high-handedness, a travesty of justice, one would like to know what it is.

There is an election fever today throughout the country. A White Parliament will be established by a White electorate. Four times the number of non-Whites have practically no say in it all. That is why it makes it so convenient for a power-mad minority to disregard the sentiments of a voiceless and voiceless people and trample under foot their legitimate rights. Such a "democracy" may well be called "mobocracy," which eventually must lead this country and the world to disaster.

Hospitals And Colour Bar

EVERY non-European public man, at least, should make it a point to read the report of the Commission appointed some time ago by the Natal Administrator to inquire into the hospital services available in the province. The report is of particular interest to the non-Whites because it places the colour bar exactly where it belongs—on the scrap heap.

It starts by making the bold recommendation that non-White doctors should be appointed to any post for which they might be qualified in non-European hospitals. It urges that restrictions

should be lifted as quickly as possible at King Edwards VIII and that every endeavour should be made to bring this about in as complete a form as possible by the end of 1953.

The report then tackles the White nurses who refuse to serve under non-White doctors. These, it says, should be offered the opportunity of transferring to other hospitals without any loss of advantage. Provincial policy, the report says, should be to staff non-European hospitals with non-White staff and where White nurses are employed, they should be people willing to work under non-White doctors.

The report is of very great importance for two very good reasons. In the first place it makes practical, commendable recommendations for combating the disaster to non-White health. One of the greatest aids to disease is the shortage of doctors and nurses among the non-Whites. Up to now, a hospital like King Edward VIII could prefer to carry on with less doctors than it requires so long as White doctors were not available. And, even where the Superintendent were willing to call in non-White doctors the White nurses could effectively veto his decision and prevent non-Europeans from giving much-needed help to men of their own race in a non-White hospital.

If the recommendations under review are accepted—and they stand a good chance of being accepted by the practical and intelligent men on the Provincial Council—they will reverse this state of affairs. Natal non-Whites will have all the doctors they can have at the moment and more in the years to come.

The second good reason is that the report deals the death-blow to a particularly vicious and senseless form of the colour bar. And, by doing that remove an unpleasant blot on the name of our White countrymen and reveals them in light where they should be; where they should be seen as men and women who reason and have a good measure of goodwill.

The report, if its recommendations are applied, will place Natal in the position to show the rest of South Africa that colour prejudice can be removed from our national life and that this will not in any way endanger anybody—least of all, the Whites. On the contrary, the abolition of the colour

but in the field under discussion will bring about a good deal of goodwill between White and non-White. And that is precisely what wise statesmanship and a sound national policy should aim at producing.

The non-Whites, for their part, will always be ready to show that when it comes to serving mankind, they are just as good, as loyal and as proficient as anybody else. For, what the non-White people demand today, is not that the Whiteman should be humiliated

and destroyed. They demand the right to serve their country in every field where they are best qualified to serve—be it in Parliament, the Cabinet, the mines, industry or in the hospitals. This is a demand which no just man can refuse and lay his hand on his breast, satisfied that he has done the right thing.

We look forward to seeing these recommendations implemented with the minimum of delay because they are so epoch making in the present, unhappy times.

great desire that the present position should continue and that they remain a British Protectorate."

Kikuyu Flee To Uganda

The Uganda Government announced that an increasing number of Kikuyu have been entering the territory recently from Kenya. The announcement accompanied the publication of a Bill designed to give the Government control of these immigrants by amendment of the Immigration Ordinance.

Hitherto Africans from all parts of East Africa were entitled to enter Uganda freely. The new Bill, which will be discussed on March 27, gives the Governor power to declare any class of Africans outside Uganda subject to the Immigration Ordinance, which means they must register entry into Uganda and may be refused. The Government intends to prove completely that they are desirable immigrants. The Bill will be effective for one year initially and will be subject to annual renewal.

NOTES AND NEWS

Plan For Better Race Relations

Relations

THE European public in South Africa should be re-educated about race relations as soon as possible, said Mrs. H. M. McGrath, first vice-president of the Johannesburg branch of the National Council of Women, speaking at a branch meeting. "The times we live in are dangerous, and the small band of Europeans in South Africa are all groping to find a solution." She said that when there were two cultures one in advance of the other, the latter invariably disintegrated. South Africa had gone on too long hoping that the problem would sort itself out. Ways and means had to be found to make a contented African urban population, and the fact that women and children had been eliminated from African urban life was "sowing the seeds of the most depraved form of immorality." Mrs. McGrath said the defence campaign did not include lawless people. The Secretary-General of the World Committee of Churches had said that for the African to try to improve his position "is some form of resistance." Social and residential segregation was morally defensible, but economic segregation was not. The institution of migratory labour wrecked African family life. "To start on the right path to race relations, the European people must have a recognition of human dignity, irrespective of colour or race. We must search our hearts for our own personal frame of mind."

Dr. Limbada's Expulsion

The Natal Indian Congress in a Press statement stated Congress lodges its strongest protest at the action taken by the Minister of Justice against Dr. A. I. Limbada of Dundee prohibiting him from attending gatherings and preventing his leaving the Dundee district. The Minister has taken action under the Riotous Assem-

blies Act and the Suppression of Communism Act, measures which make serious inroads on the liberties of the individual. The Natal Indian Congress does not subscribe to the views of Dr. Limbada who has been expelled from Congress because of his violation of Conference Resolution, but Congress firmly believes that every person in South Africa has the right to freedom of movement and to free speech. Since that fundamental right of Dr. Limbada has been attacked Congress voices its opposition to the action taken by Mr. Swart. The Minister of Justice has imposed restrictions on a large number of peoples in South Africa and Congress reiterates its demand for the removal of these restrictions.

Own Indaba

Mr. D. J. Potgieter, Nationalist candidate for Vryheid, told a meeting on the steps of a farmhouse at Gluckstad that total separation of the European and non-European races was the ideal of the Nationalist Party. Asked what would happen if it was found that an area set aside for a particular race was too small, Mr. Potgieter replied: "Once you have given them the area, it is their own indaba if the area becomes too small."

Basuto Against Incorporation

The Bishop of Basutoland, addressing a meeting of the Society for Promoting Christian Knowledge, said that it was the desire of the Government of South Africa that Basutoland should be incorporated within the Union. "From my experience of the Basuto people during the last two years, he said, 'I would say that, if not 100 per cent. at least 99 per cent. of the people living in Basutoland are against any incorporation of their territory within the Union. It is their

"RACE RESTRICTIONS SHOULD BE LIFTED"

BECAUSE of the urgent need for medical aid among the very large non-European population of Natal here should be no restriction on grounds of race in any non-European hospital still to be opened.

This is one of the recommendations of the Commission of Inquiry into the hospital services of Natal, contained in a report tabled in the Natal Provincial Council.

The report continued: "From the opening of any such hospital, non-European medical practitioners shall be eligible for any appointment for which they are duly qualified."

"Restrictions should be lifted as rapidly as possible at King Edward VIII, and every endeavour should be made to bring about this change as completely as possible by the end of 1953, by which time the presence of students of the new non-European medical school must be faced."

"In other Provincial hospitals the rule for the time being should remain as at present (i.e. within the discretion of the Medical Superintendent.) At the end of five years this position should be reviewed."

"Nurses who are unwilling to accept the position at King Edward VIII should be offered the opportunity of transferring to another hospital without loss of salary, seniority or status."

"Provincial policy should be definitely to staff all non-European hospitals as rapidly as possible with (a) non-European staff (b) European nursing staff who have no objection to working with non-European medical practitioners."

"The question of special allowance for such European nurses should receive consideration. In the meantime there should be propaganda and endeavour to make the change as harmonious as possible," says the report.

Sets Of Indian Art Pictures

By Celebrated Indian Artists

Price 5,- including postage.

"INDIAN OPINION,"

P/Bag, Phoenix, Natal.

P.O. Box 94,

Phone 24471.

To Furnish Your Home Economically

See

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St., DURBAN.

Stocks of:—

NEW & RECONDITIONED FURNITURE & HOUSEHOLD EFFECTS RADIOS & RADIOGRAPHS, MUSICAL INSTRUMENTS, SEWING MACHINES & OFFICE FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and Vegetables. We specialise in green ginger and Indian Vegetables. Wholesale only. Write for particulars. Box 94, Durban.

The New India Assurance Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT

1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	
Marine Premium	56,04,844	exceeds	54,34,00,000
Miscellaneous Premium	35,84,968	Assets exceed	15,36,00,000
Life Premium	2,88,79,302	Total claims paid over	17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The
New India Assurance Company Limited

RUSTOMJEE (PTY.) LTD.

Directors: Sorabjee Rustomjee
Rustom Jalbhey Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1610,
74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

Cable & Telegraphic
Address:
"RUSTOMJEE" or
"NIASSURANCE"

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335, Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
FACTORY**

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crocery, & Wool.

Telegrams
"META" Brokenhill

Phone 298,
P.O. Box 65,

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

**We specialise in
Manufacturing
OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

LIBERAL PERSPECTIVE

THIS MYTH OF ORIENTAL FECUNDITY-II

By C. W. M. GELL

MY article of last week suggested that the growth of almost all modern populations passes through three phases: (1) the primitive stage of high birth and high death rates in which the Malthusian checks of famine, disease and periodical disasters more or less operate to maintain a stable population whose growth (if any) takes place at a manageable rate even for undeveloped economies; (2) a period of slightly increased birth and vastly reduced death rates due largely to the impact of medical and sanitary measures, which leads to a tremendously fast increase in population; (3) a period, which of course can only be reached where the standard of living has risen even more than the size of the population, when economic factors begin to operate towards reducing the birth rate and thus contribute towards a more stable population.

What I have just written and what I wrote last week are necessarily simplified accounts of very complex processes. The general lines of these processes are more or less agreed between the experts subject, as all generalisations are, to many qualifications in particular cases. But the experts by no means yet agree as to what causes these processes to operate when and as they do—in particular, there is no certainty yet as to exactly what factors really operate to reduce the birth rate in settled and developed economies where the stability (of which Dr. Malherbe thought we Westerners had learnt the secret) is at last precarious and liable to sudden reversal by a Hitler falling for more *herrenvolk* as "cannibal-fodder."

Two things can, however, be said with reasonable accuracy. First, that poverty and high fertility always go together, the latter only leading to sharp population increases where factors are simultaneously operating to reduce the death rate. Perversely enough, a high incidence of disease also seems to stimulate reproduction. Secondly, that falling birth rates are only normally achieved voluntarily where a high level of material prosperity and political stability have been reached. One may confirm these two conclusions from a study of European populations where the various emotional interpretations so commonly applied in Asian problems are not involved. Such study shows that high fertility even still remains in poor rural economies (such as Spain and South Italy, where it is no more

due to "Latin sexuality" than Asia's difficulties are due to the unconfinement of Asians) and that population stability has been best achieved in the wealthiest communities (Britain, France, Scandinavia)—but even there, primarily among the leisured classes. Significantly enough, the poorest classes of Britain, France etc. demonstrably authorized the middle and upper classes.

Coming back to Asia, no one with personal experience will deny that a reduction in the birth rate would contribute to the raising of the standard of life. India's Five Year Plan hopes to increase the national income by £750 millions or about £2 per head from the present level of about £10 per head per year (cf. U.S.A. about £500, Britain about £250, British Dominions and Scandinavia about £200, Western Europe £130, Russia and European satellites £100, Japan £30, China and S.E. Asia perhaps £11). But two-fifths (or 16%) of that £2 will be swallowed up in feeding the extra 2½ million mouths by the end of five years. India is proceeding on the assumption that the first task is to put her agriculture and land reform on a sound basis. At present she is a food-deficit area. That must be overcome and also the peasants shown that by the use of improved seeds and implements, by co-operation and the consolidation of holdings fewer hands are actually needed to produce more food. In all peasant economies unpaid family labour is a much prized asset which itself contributes to the vicious circle of poverty and high fertility. Secondly, India is laying the basis of an industrial revolution to follow her agrarian one and absorb the surplus labour not needed on the land. If her hopes are fulfilled, this first plan will lay the firm foundation for much faster progress in subsequent plans. To my mind, the first right to treat population control as a necessary but subsidiary measure which will only become fully effective as the standard of education and living rises. This order of priorities recognises that population increase is not but only one—even if the total numbers involved look so spectacular in countries the size of India and China—of the causes of the present Asian crisis, that it is a symptom as well as a cause of a very complex situation.

In conclusion I will draw attention to the astonishing extent to which this whole demographic process is presented in miniature

in South Africa. Discounting White immigration and an error on the Indian returns for the 1946 census, the rate of annual increase of our various race groups during 1946-51 was: Europeans 1.6%, Indians and Coloureds 3.8%, Africans 1.8%.

The latest vital statistics (1949) show per thousand population:

Birth Rate: Europeans 26.9, Indians 41.4, Coloureds 46.4.

Death Rate: Europeans 9.1, Indians 12.3, Coloureds 23.1.

Rate of Increase: Europeans 17.8, Indians 29.1, Coloureds 25.3.

No comprehensive figures are available for Africans.

Now, Dr. Malherbe quite correctly included our European population in South Africa among the "few of the West who have learnt the lesson of how to maintain a roughly stationary population." With a low birth and low death rate the Europeans are clearly in population phase (3). Thus we should expect from people whose average annual income per head is somewhere between £200 and £300—a healthy and wealthy race group displaying all the obvious symptoms of a class anxious to preserve its economic prosperity (e.g. low birth rate, industrial colour bar, reluctance to allow immigration etc.) Last week I listed four special factors which enabled the West to meet and largely overcome its population troubles—the gradual impact of modern medicine, industrial and agrarian revolutions concurrent with falling death rates, plenty of room for expansion, steady supply of raw materials and open markets in dependent territories. All these four factors have operated conspicuously in favour of the Europeans in South Africa, where abundant gold and diamonds (followed by platinum, chrome, asbestos and other minerals in almost unlimited world demand) rescued a backward, pastoral economy from the stagnation which some still wish to revive and where a good supply of cheap non-European labour more than made up for some raw material shortages.

The two small minority groups of Indians and Coloureds, comprising just over ten per cent of the population, have an annual average income per head ranging from about £20 among the Durban Indian labourers to £50 or so among the wealthier commercial classes. (These average figures naturally exclude the really rich merchants whose incomes per head of family may run into several hundred pounds, just as the European averages excluded those whose incomes per head may run into thousands.) Both because Indians and Coloureds are rather better off than the bulk of the Africans and more es-

pecially, because they are principally urban communities, they have been able to obtain some of the benefits of modern medicine. This has lowered their death rates. But the main body of both groups is kept close to destitution by the industrial colour bar and its ramifications on the one side and the competition of the more numerous urban Africans on the other. Poverty, malnutrition, disease, homelessness and other degrading consequences of their thwarted lives help to maintain the high fertility rate that we should expect to find in such conditions. The result is that Indians and Coloureds are sort of indefinitely suspended in population phase (2); and it all becomes those who are responsible for perpetuating the unfavourable economic and social conditions in which the "explosive fertility" of the victims.

The condition of the Africans is a complicated one about which hard facts are difficult to obtain. Clearly the urban workers live under similar conditions to Indians and Coloureds, with the additional handicaps imposed by influx control and the migrant labour system. These probably operate to check fertility. And, despite honourable local exceptions, little has yet been done to apply modern medicine and sanitation to the more than two-thirds of the African population that still lives scattered in the rural areas and Reserves. Some hospital and dispensary facilities for Africans are even more scarce proportionately than for Indians and Coloureds. T.B., V.D. and infant mortality exercise their benign Malthusian effects on a pretty widespread scale. My own conclusion is that by and large the African community is still in population phase (1).

But the conscience of mankind will not allow it to remain there. Medical and other welfare measures will reach out to Africans, however slowly. Even if all our Europeans were thoroughly callous, which despite some public utterances they are not (though over-sympathetic about their responsibilities), they could not finally allow Africans to die out from T.B. without endangering themselves and their labour supply. So that one day on all our attack on the African death rate is inevitable and then this country will face its real population problem. It will dwarf the present outcry against "oriental fecundity" on our midst. And there is no escape from that problem by pretending it is not coming or that we can avoid extending welfare measures to Africans. That is the way of our indigenous bird, the ostrich.

We shall need to face it as a white people sincerely seeking to

If the standard of living of all sections and classes so that we may hasten the transition from phase (2) to phase (3). For I agree with Dr. Malherbe that rapidly expanding majority population, denied both geographical surpluses and economic advance, will seek one of these solutions by violence if all other alternatives to increasing misery are closed to them. That is as true of Asia today in world politics as it could

be true of South Africa tomorrow in the sphere of race relations and equal opportunity. There had to be either revolution against squalor and undernourishment, assisted by the wealthy and more fortunate, or the undernourished and overfed will eventually join the ranks of those who preach class warfare as the only alternative to mass starvation. Who could blame them?

THE WIDER WORLD

By JOHN GILD

THE CHOICE

AN unusually fair-minded article on the passive resistance campaign, by the Johannesburg correspondent of the conservative London weekly, 'The Economist,' in the issue of March 7, concludes: "The resistance leaders would like to see the United Party win the elections in April. If, however, the National Party is returned to power they will face a crisis. They will then have to choose between calling the campaign off and going to prison for years. Whatever their choice may be, the result cannot be as bad as non-European unrest. The real danger is that repressive measures will merely drive the unrest underground, to reappear in the form of violence. For South Africa, the choice may be not between violence and passive resistance but between reforms and the emergence of a South African Mau Mau." Here is recognition of the possibility that if Congress were destroyed or seriously undermined, the alternative opened up would be political terrorism. All who realise the folly of isolated acts of violence must hope that that situation will not develop.

Law And Disorder

"Law and order are no doubt admirable things in their way, but they should not be bracketed together because the worse disorders that ever occurred in the world were due to laws, unjust laws." I was delighted to find this quotation in Hansard. The words came from a member of the British House of Commons, Henry Labouchere, who was an Independent 60 years ago. They were quoted to the House of Assembly last month by Mr. Leo Lovell. Mr. Lovell is, incidentally, one of the half dozen best men in the House. An attorney from London, he took a leading part in the Labour Party's fight against the Swart Bills. The Labour Party deserves great credit for its strong opposition

to the Bills. It also deserves praise for improving its official policy towards non-Europeans. In January last at its annual conference in Johannesburg, the Party adopted this new policy. As I read it, the Party now stands in effect for the abolition of the p. s. laws. It also stands for the extension of the present system of communal representation. Ten members would be elected by non-Europeans (Does this include Indians?) who have passed Standard VI. I wish the Party had taken its courage in both hands and come out in support of a non-racial franchise on a common roll. That principle is now favoured by the white liberal groups recently formed in a few centres. Sooner or later these groups must make common cause, if not an alliance, with Labour if a few seats are to be wrested from the United Party.

Only Two Worlds?

American foreign policy is beginning to get tough. Stalin's death is likely to accelerate this tendency because the Republicans will tell themselves that Russia is now more vulnerable to attack. Never in human history has war by a great power been so openly prepared over so long a period against another great power. For that reason alone the coming war may be known as "the cold war." Mr. Dulles urged Congress last month to pass a resolution supporting the doctrine of liberating the enslaved people on the Soviet borders. This mischievous doctrine has alarmed a substantial section of public opinion in Britain. Having been badly weakened by two world wars, Britain is hardly eager to take part in a third, which might well destroy the British Isles. There is another aspect, too. It is well put by 'The New Statesman': "Mr. Dulles seems not to have considered the fact that his doctrine would automatically break up

the British Commonwealth. India, Pakistan and Ceylon are resolutely anti-Communist, but they are also utterly opposed to an anti-Communist crusade. Mr. Dulles's picture of two worlds and no more than two worlds is a myth. If indeed the world were to divide into two warring camps, the fight would not be between a Free World and the USSR, it would be turned into a racial war in which the coloured peoples would do to the Soviet Union for support." If this prediction is sound, it is simply an additional reason why we must not allow "peace" to become an obscene word.

Witch Hunt At UN

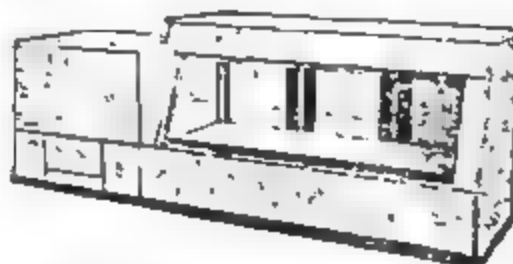
Mr. Trygve Lie has behaved abominably in failing to protect American members of the UN Secretariat involved in the current witch-hunt for alleged communists. The atmosphere in the United States has been going from bad to worse. There are plenty of people, many in high places, who look under their beds every night for "communists." That is bad enough, but what is much worse is the effect of the campaign on UN. The Charter expressly lays down that international civil servants are expected—and indeed they take an oath accordingly—to serve UN and not the country they come from. Now the Secretary-General has dismissed a score of Americans who declined, before an American inquiry, to answer the question whether they had in the past ever been connected with the Communist Party. Those hauled before the com-

mittee of inquiry defended themselves by claiming the protection of the Fifth Amendment to the American Constitution. This says that no person can be compelled to answer any question that might involve him in a criminal case. The United States Supreme Court has itself held that the assertion of this constitutional right is not equal to an admission of guilt. On the contrary, in one of its most famous decisions the Court described the right as one "of great value, a protection to the innocent, though a shelter to the guilty, and a safeguard against heedless, unfounded or tyrannical prosecutions." Once a man answers the question, experience shows that he can get himself deeply involved with countless other issues and will end, like Professor Owen Lattimore, by facing a charge of perjury. So lawyers advise their clients not to answer the question. It is for this refusal, i.e. for exercising a right assured by law, that Mr. Lie has dismissed twenty of his staff. The morale of the rest of the staff was shattered. Nor is that the end of the matter. All Americans at UN are now under the most severe inquiry about everything they ever did. It is grim to see UN deny to its own staff the human rights it has in theory proclaimed for all mankind. Let it be clear that this tragedy is directly and admittedly due to American pressure which seems to be blind to everything but American interests.



ASSOCIATED SHOPFITTERS LTD

GOLD MEDAL QUALITY



High-Class Display
Cabinets and Showcases,
Refrigerator Cabinets,
Wall Units, Display Fittings, Fish Fryers, etc.

New Illustrated Catalogue on application

164 MARSHALL ST. Grahamstown (Trans.)
Phone 22-121/173 Johannesburg. P.O. Box 7501





B. I. S. N. Co. Ltd.

S.S. Kampala arriving March 29. Sailing April 3.
for Bombay

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES : DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-13-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)	without food		21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6
Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.
Tel. Add.: "KARAMAT."

RHEUMATISM ARTHRITIS

INVOLVING PAINFUL SWOLLEN
JOINTS

NEWMAN'S RHEUMARSAN TABLETS

Are a New Advance in Modern
Treatment

Amazing Results With This New
And Perfectly Harmless Remedy

Send 10s. today for 10-day trial to:—
**GREENFIELDS PHARMACY,
EAST LONDON.**

YOUR GARDENS SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our FALCONS

IMPORTED & GOVT. CERTIFIED VEGETABLE & FLOWER SEEDS

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST."

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS ABSOLUTELY THE BEST.

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India
or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident,
Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax,
Writing Of Your Books, Trade Licences, Revenue Clearance Certificate,
Passports And Immigration Matters.

Representatives: National Mutual Life Asso. Of Australasia,
Yorkshire Insurance Co. Ltd.

Telephone: 33-9033. 29a Commissioner Street,
JOHANNESBURG.

KARACHI
BOMBAY
ADEN
NAIROBI
DURBAN

**FASTEST to INDIA
and PAKISTAN**

Every Friday a luxurious
Empress-class service Nairati for
Bombay and Madras, with full
catering service and the choice of
vegetarian and non-vegetarian
meals. In addition, a special courier
service (Nairati) every
Saturday. Ask your Travel Agent
for full details.

**SERVICE
EVERY MONTH**

AIR-INDIA
INTERNATIONAL

FOR DETAILS APPLY IATA AIRLINES AND AGENTS



CONVOY

Wholesale Clothing Manufacturers
MANUFACTURERS
OF
MENS' TROUSERS,
SPORTS COATS
AND
SUITS.

Trade Enquiries to
P.O. Box 541 — BULAWAYO
P.O. Box 150 — KITWE, N.R.
P.O. Box 7462 — JOHANNESBURG.
P.O. Box 541 — CAPE TOWN.
P.O. Box 4 — PORT ELIZABETH
P.O. Box 737 — EAST LONDON.

CONVOY

Convooy Garments Manufactured by:

Maxwell Clothing
Co. Ltd.

P.O. Box. 541, Phone 3786.

BULAWAYO.

Tel. Add. "CONVOY."

Phone
Day 24169

Phone
Night 83349

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 29368.

P. HARGOVAN & CO.
(PTY.) LTD.

WHOLESALE MERCHANTS
AND IMPORTERS.

P. O. BOX 1250.

1557 Warwick Avenue
DURBAN.

SWEETMEATS

PURE

WHOLESSOME

HEALTHY

★ APPETISING—

★ DISTINCTIVENESS of Flavour

★ Combined with **INGREDIENTS** of the
PUREST QUALITY go into the making
of our **SWEETMEATS**.

★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental **DELICACIES**

★ Assure **YOU** of the most **PALATABLE**
SWEETMEATS money can buy any
where in **SOUTH AFRICA**

અમે ફક્ત સત્તાની ગુણવત્તાના મનુષ્યોને જાણે
બહાર ગામના ગ્રાહકોને સલામતી ગ્રાહકો પાસે આપીએ છીએ.

★ Great care is exercised in the **PACKING** and
DISPATCHING of country and foreign orders.

★ WE assure you of **PROMPT, HYGENIC**
SERVICE with the **GUARANTEE** of
SATISFACTION.

THE HOUSE OF



HOME-MADE SWEETMEATS

We specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Naan etc.

Victory Lounge

(Cnr: Gray & Victoria Streets.)

Phone 24965 — DURBAN.

SEETHING SOUTH AFRICA TO-DAY

By HOMER A. JACK

(With The Kind Permission Of 'The Christian Century')

IV

UNDER THE SOUTHERN CROSS

OF all the institutions in South Africa dealing with racial problems the Christian church is the greatest disappointment without also being, as in America, the greatest hope. This concern by the South African church for the status of the African and other non-white peoples has not been exactly dormant, the church outside the mission field has produced few results or even symbols of effort—except Michael K. Osei, and he is denounced by most churchmen in South Africa almost as much as by all politicians.

The four largest denominations in South Africa are the Dutch Reformed, the Anglican (called the Church of the Province of South Africa), the Methodist and the Roman Catholic. There are almost twice as many white South Africans as the Dutch Reformed Church as in all other Protestant churches together. Of a total of 1,800,000 members of the Dutch Reformed Church in 1946, 1,278,000 were Europeans (white), 267,000 Africans and 200,000 Coloureds (half-caste mixtures). The Church of the Province, with a total of 1,114,000 communicants, had only 375,000 Europeans and 184,000 Coloureds, but 553,000 Africans. The Methodist churches had 1,000,000 African members of a total membership of 1,379,000 with only 785,000 Europeans and 90,000 Coloureds. The Lutheran, Presbyterian, Congregationalist and Baptist had in 1946 a total membership of 465,000, 264,000, 215,000 and 100,000 respectively. In addition, there are an estimated thousand separatist churches of Africans with an estimated membership of at least three-quarters of a million.

Of the non-Christians there are 500,000 Jews, and at least 153,000 Hindus, 57,000 Mohammedans, including the Indians and the Cape Malays, and 1,392 Buddhists. These figures do not include almost half of the 8.5 million Africans in South Africa who are classed as "heathens" in the religious census.

Dutch Reformed

The powerful Dutch Reformed Church in South Africa has three branches and its own missionary movement. The smallest, with 76,000 adherents,

is the Gereformeerde Kerk van Suid-Afrika. It is the most conservative and separated itself from the larger Dutch Reformed body in the Cape Colony in 1859. The Nederduitse Hervormde Kerk, with 127,000 adherents, was the first state church in the Transvaal and initially looked to Holland rather than to the Cape for guidance. The principal "Dutch" church is the Nederduitse Gereformeerde Kerk (N.G.K.) with more than a million European adherents and with separate synods set up for each of the four provinces of the Union.

The Dutch Reformed Church is based upon Calvinism with its strong emphasis upon predestination. As the Boers—descendants of the early Dutch, French and German immigrants—left the Cape, beginning in 1835 and trekked northward across the veld with their Bibles, their experience in overcoming nature and the hitherto seemed similar to the Old Testament experiences of the Israelites. They considered themselves and their white race as the elect and the republic they were founding as the Promised Land. Their new Jerusalem was under divine destiny and they were the superior race. In the intervening century, the Dutch Reformed Church in South Africa has been pretty much oblivious to advances in science, politics and theology.

When the Voortrekkers established the Transvaal Republic in 1858, an article in their constitution clearly stated, "The people will permit no placing of coloured inhabitants on an equal footing with white, neither in church nor in state. During the previous year, the Cape Synod decided that "the congregations already established or still to be established from amongst the heathens shall enjoy their Christian privileges in a separate building or establishment." In 1881 the Dutch Reformed Mission Church was organized and ever since the work with Africans and Coloureds has been on a separate basis with the minimum of contact even among the clergy.

Close To Its People

The Dutch Reformed Church has always been close to its people, never more so than during those years after the

defeat in the Anglo-Boer War (1899-1902) when the church played a tremendous part in the development of Afrikaner nationalism and the Nationalist Party. It is no accident that Prime Minister Daniel F. Malan is a Dutch Reformed *predikant* (pastor). He studied theology at Stellenbosch University near Capetown and then went to Utrecht University in Holland for further theological studies, writing his thesis on "The Idealism of Berkeley." On his return to South Africa in 1905, he served several churches before becoming editor of the Nationalist newspaper, *Die Burger*. He has never lost his Calvinistic orientation, his first editorial being entitled, "For the glory of God," and his first important achievement as a politician being the formulation of a new clause in the Union's constitution reading, "The people of the Union acknowledge the sovereignty and guidance of Almighty God."

Quite independent of Dr. Malan, the various synods of the Dutch Reformed Church have emphasized the doctrine of separation under God. In 1941 the Lydenburg Ring of the church urged all parents and students not to support the Witwatersrand and Cape Town universities as long as they continued to grant African students "privileges which would inevitably lead to the complete abolition of the colour line and the encouragement of miscegenation." In 1942 a synod in Pretoria protested against the proposed arming of African soldiers in the event of an attack by Japan, asserting that to arm non-Europeans was "contrary to the principles of the Word of God which are based on racial separateness." A decade later the Pretoria synod criticized the United Nations Declaration of Human Rights, asserting that "everyman should be treated according to what God ordained him after the pattern of inequality which He himself created."

Dutch Reformed Racial Policy

In order to make a decisive collective judgment on racial policy, a congress of the Dutch Reformed Federated and Mission Churches was held in Bloemfontein in April 1950. Four hundred *predikants* and laymen were present, but all white, since "we as whites were not agreed among ourselves." While the papers presented at this congress and the findings have not yet been fully published in English, the printed summary indicated a clear endorsement of social, industrial

and territorial apartheid, and for political reasons. This emphasis on territorial segregation was even too strong for Dr. Malan who later criticized it as follows: "What they, the Dutch Reformed churches, resolved was that we should have total or complete apartheid. Well if one could attain total territorial apartheid, if it were practicable, everybody would admit that it would be an ideal state of affairs. It is not practicable and it does not pay any party to endeavour to achieve the impossible."

There are a few Dutch Reformed pastors and laymen who, more from principle than practicality, disagree even more strongly with total apartheid than Dr. Malan. Some are members of the South African Institute of Race Relations, yet the full weight of the Dutch Reformed Church is behind the racism of Dr. Malan and his Nationalist Party. Prof. G. B. A. Gerdeener of the Stellenbosch Theological Faculty is president of the South African Bureau on Racial Affairs (SABRA) which is a front of Afrikaner racist ideology. The committee on race relations of the Cape Province synod in 1951 candidly stated, "Whatever all of us, Afrikaners, as well as English-speaking people, practice racial segregation, let us also honestly profess it." The good *predikants* and their parishioners honestly profess segregation, practice it, and justify it abundantly by quoting Scripture.

The Nationalists in their political activities try to appeal to religion whenever it suits their purposes. In 1948 the platform declared, "The Party wishes all non-Europeans to be strongly encouraged to make the Christian religion the basis of their lives and will assist churches in this task in every possible way." The Party, however, warns "Churches and societies which undermine the policy of apartheid and propagate doctrines foreign to the nation will be checked." The Nationalist's secret society, the Broederbond, also appeals to religious impulses, as in its statement issued in 1944: "The Afrikaner Broederbond was born out of the deep conviction that the Afrikaner nation was planted in this country by the hand of God and it desired to continue to exist as a nation with its own character and calling."

(To be continued)

R. VITHAL

Bookbinder, Writer and Holder of Books, Balarama Street, Income Tax Return, Apply

106 Commissioner St
Jeppe, Johannesburg.

LATEST MATERIALS!

DOUBLE BORDER FAISLEY
CREPE-DE-CHINE 45" 5/6 yd.

EMBOSS GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CHENILLE
GEORGETTES 45" 15/6 yd.

41" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.

41" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 18/6 pair.
Colours: Green, White, Red,
Brown, Blue and Wine.

SAREES!

EMBROIDERED GEORGETTE
SAREES.
all shades 13/15/6 each.

WHITE COTTON SAREES
21/6 each

GEORGETTE JARI WORK
SAREES 25-10-6.

EMBROIDERED SUEDE SILE
SAREES with borders 63/6 each.

LADIES UNDIES

Huge range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Non packaged.

Saree Borders, Jari Trimings
Always In Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SWEATERS 17/6 to 30/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED 18/11 each.

INFANTS BOOTS, BONNETS,
DOLLS, FILCHERS,
also price 2/11 each.

HOUSE - HOLD

Bedclothes 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Suits Bedroom sets
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS
TIES, HANDKERCHIEFS Etc.
Specially reduced.

**JAYBEE SILK HOUSE**

39a MARKET STREET,

JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.



FOR
RUBBER STAMPS

PRINTING

CONTACT
**STANDARD
PRINTING PRESS**

GENERAL PRINTERS
AND
RUBBER STAMP MAKERS

73 BEATRICE STREET, DURBAN.

PHONE 81005
F.O. BOX 2782

TELEGRAPHIC ADDRESS
"JAYBEE" DURBAN



"You'll be
seeing me
around for
a long time
yet.... now I get
my Nugget every day"

If you want to make your shoes last
longer (and who doesn't these days?)
clean them regularly every day with
Nugget—the wonderful Shoe preserver.

"That's right
Madam - It's
the DAILY
dose that
does it!"



There's a Nugget Shade for every shoe that's made!

AFRICAN VIEWPOINT

DRC AND CONFERENCE OF CHURCH LEADERS

By JORDAN K. NGUBANE

ACCORDING to Press reports the Federal Missionary Council of the Dutch Reformed Churches already has sent out preliminary notices to heads of the Protestant Churches, prior to inviting them formally to a conference of Church leaders and representatives which, it is proposed, will be held in Pretoria on November 17, 18 and 19, 1953.

It will be remembered that not very long ago the Dutch Reformed Church decided to convene this conference. The preliminary announcement indicates that arrangements for its session are already far advanced. This is something for which to be truly grateful, coming as it does from the DRC, which most non-European regard, rightly or wrongly, as largely in sympathy with the apartheid policy of the Malan Government.

The preliminary announcement suggests that invitations should be sent to the heads of all leading Protestant Churches and Missionary Societies in South Africa and that bigger ones should be asked to send three and the smaller ones two representatives each. These Churches are said to be about twenty-five in number. Emphasis is laid on the need for the heads of these Churches and Missionary Societies attending in person where after this is possible rather than sent deputies.

The objects of the proposed conference are, in the words of the preliminary announcement: "To bring together the leaders and representatives of the Afrikaans-speaking and English-speaking Churches and Missionary Societies in South Africa for informal consultation and, if possible, agreement on fundamental Christian principles with a view to united planning and action, more particularly in matters relating to the extension of the Kingdom of God amongst the non-European in South Africa and, especially, to create a sense of our unity in Christ."

The general subject of the conference will be: "The Application of Christian Principles in our Non-racial Land." Owing to its restricted title, it is probable that the conference will focus on the application of Christian principles to the non-racial issue. It is difficult to see how the conference will do more than be a useful reminder to the Whites that they are Christians and that they should not forget the non-Whites.

Afrikaans and by all, unitedly, as Christians.

Such a conference may very well turn South Africa away from the path of disaster to a better and nobler future worthy of its people and of its culture and beliefs. If it starts with the right foot forward. The IF is a very big one for although on the face of it the conference is a genuine Christian attempt to bring Christian unity to bear on a situation in which Christ's teachings are perverted in parliamentary enactments, the action itself is a far too vague and precisely who shall be allowed to attend.

I must explain before proceeding further that this article is written exclusively with the desire both to encourage the conference's sponsors in what I genuinely believe to be a good step in the right direction as well as to make constructive criticisms and suggestions which might help them in reaching the end they say they have in view.

First of all, it is a matter for regret that the announcement proposes limiting the invitations to the Protestant Churches. There might be very good reasons for this—the most important of these being that as a first step the Conference would more readily agree on fundamentals, composed as it will be, of men of Protestant persuasion. If it is a first step, that is, something which might pave the way for a later conference of all Christians, including the Roman Catholics, to "create the sense of our unity in Christ, men of Goodwill will wish them all possible success.

But then, if the conference might be the beginning of a campaign against Roman Catholicism—which is doing magnificent work in its own right for which the cause of Christ in this country—the foundations on which the conference shall have been established that be so. (I was brought up a Protestant and now a Protestant and have no occasion of any sort with Roman Catholic Church.)

Secondly, the announcement mentions "leaders and representatives of the Afrikaans-speaking and English-speaking Churches and Missionary Societies." There is a disturbing ambiguity in this. The leaders of these groups are very largely Whites—at least this is the case in the Afrikaans-speaking Churches. The phrasing of the expression under discussion does not make it clear beyond all shadow or doubt whether the conference shall be exclusively White or non-White.

shall be invited. One wishes that point were made quite clear for as the composition of the conference depends, not only its own success but the effect its decision will have on the country and on the world.

The English-speaking Churches and Missionary Societies count a number of distinguished Africans among their leaders and representatives. Mr. Albert J. Luthuli, for example, is an outstanding leader in his Church as well as a very important member of the Christian Council of South Africa. By a singularly happy coincidence Mr. Luthuli is (as Congress President-General) at the same time the most important leader and political spokesman of the Union's ten million Africans. If, because of his colour, he is debarred from the conference, the conference will be robbed of the wisdom, knowledge, experience and guidance of a man singularly equipped in these unhappy times to help in the creation of "a sense of our unity in Christ."

There are two other reasons against making the conference a Whites-only affair. The exclusion of the non-Whites will leave most people with the suspicion that the conference is a sinister apartheid move to create White political unity under the guise of working for Christian unity. White political unity advocated by apartheid is an evil thing because it will be based on race and for this reason will corrupt Christian teachings.

Secondly, the proposed programme will discuss subjects on which the African alone can speak with authority because of his intimate knowledge of the conditions under

which he lives. To discuss what the African Christians can do to strengthen Christian unity where apartheid has sown hatred and division without him would not make much sense.

The third criticism is that the preliminary announcement does not mention the Indian and Coloured Christians. The subject to be discussed at the conference affects every South African, regardless of race. We might leave the politicians to split hairs in efforts to explain away their desire to drive a wedge between the Africans and the other non-Whites. But such political tricks have no place whatsoever both in the hearts as well as in the programmes of Christian men and women. To avoid every possible cause for misunderstanding, it would be a genuinely good thing both to mention Indian and Coloured Christians in literature on the conference, as well as to invite them to attend, if they so desire.

The Dutch Reformed Churches are in a very unfortunate position vis-à-vis the non-Whites at the moment. They are believed to be somewhat behind the tyranny and trade racial policies of the present Government. And very many (even they might do inadvertently, with no desire to hurt the non-Whites) are often read as apartheid mischief. Men of goodwill every where will want to see the conference go as far as it can in creating, at least, Christian unity among all our racial groups. That is why we seem a little conspicuous about the things which, in other times, would not receive the attention they now deserve.

BONES WANTED

We Pay
£7 PER TON
F.O.R. your
Station or Siding

BAGS RETURNED RAILAGE PAID

For Full Particulars write to

THE
BULL BRAND
FERTILIZERS LTD.
SARNIA, NATAL.

Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,
(KORNER SWEETMEAT HOUSE)
Corner Grey and Victoria Streets
DURBAN.

Phone 23414.

Tel. Add. "KAPITANS."

Tel. Add: "Charotar" Telephone: 33-9883.

MANCHESTER TRADING
CO. LTD.

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

Bankers: BARCLAYS BANK (D. C. & O.)

Partners:
C. C. PATEL
L. D. PATEL
S. K. PATEL

B. S. & COMPANY
PHONE 419

Branches: P.O. Box 83, BROKEN HILL

P.O. Box 89, LUANSHYA

Telegrams and Cables: "CLOTHING"

P.O. BOX 92.

NDOLA,

N. RHODESIA

**WHOLESALE MERCHANTS AND
CLOTHING MANUFACTURERS**

NATHOO TABHA

TIMBER & HARDWARE MERCHANT
& DIRECT IMPORTER

Door, Windows, Corrugated Iron, Cement,
Monarch Iron Duke, Buffalo, and Elephant
brands paint or any other building material
at reasonable price.

Established 1907,

NATHOO TABHA,

107 Queen Street,

Phone 24647.

Telegraph "Mani,"

DURBAN.

M. J. PATEL

INTERNATIONAL SPORTS COMPANY
Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with "THE OLD MUTUAL" your friend for life—

The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1760,
JOHANNESBURG.

Phone:— } Business 33-0711
Residence 33-5961

Phone 53.

Telegrams "SOLANKI."

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

**Extensive range always carried in
the following:**

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

**Stockists of well-known branded
Watches.**

COPPERBELT PIONEER STORE

**Where Quality and Service
are Paramount.**

Luanshya,

Northern Rhodesia.

ENTRY OF INDIAN WOMEN AND CHILDREN

THE following letter by Mr. C. W. M. GILL appeared in 'The Star' (Johannesburg) dated February 28:-

Sir,—I am grateful to your Research Bureau for answering my question as to the clause of the Immigration Regulation Act of 1953 which permits the entry of Indian women and children.

By introducing the irrelevant subject of polygamy (which has never been an important matter among our South African Indians with their adverse masculinity rate) your Bureau has, however, managed to obscure the fact that the "rickles" of Indian women and children only assumed noticeable proportions after their right of entry was explicitly re-affirmed by the Malan-Sasiri Agreement of 1927.

Even so, the actual figures (as supplied by the Commissioner for Asiatic Affairs, Pretoria) for the last twenty-five years of 7,949 women and 9,138 children

conclusively prove that this small concession has played no significant part in the growth of the Indian population.

The reason that so few Indians have availed themselves of the concession is not the safeguard against polygamy but the expense of bringing wives from India. Contrary to popular belief, only perhaps fifteen per cent. of our Indian population is fairly well-to-do. It is not, therefore, surprising that imported wives have averaged only 314 a year.

The Nationalists' intention of repudiating soother clause of a pact negotiated between two virtually sovereign states conforms yet again to the pattern of so much of their racial legislation—the infliction of small, vote-catching injustices on politically impotent non-Europeans that contribute nothing to the practical solution of the problems they profess to tackle.—Yours faithfully, C. W. M. GILL.

THE LATE MISS MARGARET B. WILSON

(By Rev. B. L. E. SIGAMONEY)

MISS MARGARET B. WILSON, a great Missionary worker, died at her home at Branton, Somerset on December 9, 1952 in her sleep. Her brother who was at one time Archbishop of Lilome in Central Africa, died a few weeks before her.

Miss M. B. Wilson came out as a Missionary in 1913 to the Africans at St. Aidan in Ladysmith where she was associated with the late Miss Cook. Miss M. B. Wilson's great work was among the Indians.

In 1913 she became Headmistress of the St. Aidan Indian Girls' School at Geydenham where she did magnificent work. Every home of the children at her school was regularly visited, and through her influence secured many to Christ. She went to England and on her return stayed at St. Aidan's Hospital, corner of Leopold and Orama Streets with that great Missionary lady Miss Olive M. Cole. She now did purely Missionary work visiting Indian Christians living at Westworth and Clairwood. She used to trudge along on the sandy paths under the burning sun, having for her lunch bananas and monkey nuts as the late Mahatma Gandhi. She made herself as "one of the people." In 1920 there was the

strike of the Indian furniture workers. Hundreds of them were out of work. She assisted in helping to feed them. The Mission did not pay her for this work as she did this in an honorary capacity.

Living at St. Aidan's Hospital, which was in the heart of the Indian quarter in those days, she carried out her arduous Missionary work, taking Christ with her to the humblest of Indian homes, be they Christian or not, manifesting Christ's love, thereby drawing many to our Lord. She resigned because she could not get on with the then Head of the Indian Mission Rev G. Hetherington who was very difficult in spite of his brilliance.

The late Bishop Lee offered her work at Ekhawa where she took charge of the Hostel of African Women. A lady of great humility and culture was now living in a corrugated iron building hearing the heat of the day with her genial Christian disposition, travelling as far as it was possible to follow her calling.

Her brother who was a Missionary priest at Lilome was invalided home and she went back to England to keep house for him while he was vicar at

Branton. Her outstanding quality was her great love for the non-European people of South Africa. She spent almost all her wealth in helping many, and she was responsible for more than one non-European being trained for the Christian Ministry.

Her father was a great Coal Mine owner in Alfreton in Derbyshire where she was brought up in the lap of luxury but she gave it all up to sleep in a tin sheet and live on the simplest food that the Africans ate, all because the call had come to serve.

The writer was very closely associated with most of her work in Durban and I am of the opinion that people like Miss M. B. Wilson have done a great deal for racial harmony in this country and have by their very lives preached the Gospel of Love in South Africa. I have seen her home in Alfreton where I lived with her family, and therefore I know what she gave up to answer the great call of Love to work in Natal among non-Europeans. There are hundreds of non-European girls and boys who were taught and influenced by her life, and today occupying important positions in Natal among non-Europeans. While in England she was on the Committee of the B.P.C. Society serving the non-European overseas.

OBITUARY

The many friends of Mr. B. Farmer, well-known resident of Durban, will deeply regret to learn of the death of his beloved wife who went unconscious on Sunday, March 13 and passed away on Wednesday. It was a great tragedy none hardly a month ago Mr. and Mrs. Farmer had celebrated the golden jubilee of their wedding amidst great happiness and joy. The large number of people who had shared Mr. Farmer's greatest happiness in life was present at the funeral which took place at the Blairwood crematorium on Thursday afternoon to share the greatest grief in life. Our heartfelt sympathy goes out to Mr. Farmer and the bereaved family.

Cuticura



REMITTENT OINTMENT

You will find the world-famous antiseptic Ointment invaluable for cuts, pimples, heat rash, itching and other irritations of the skin and scalp. It also always inflammation and brings speedy relief and comfort to sore, tired feet.

Comforts aching FEET!

HANNON'S DETECTIVE AGENCY (PTY.) LTD.

Managing Director: G. HANNON, seventeen years Royal Irish Constabulary and Criminal Investigation Department, S.A. Police.

Manager: MINDEN FLINLEY, ex-Hendon Police College and Criminal Investigation Department, New Scotland Yard, London.

Criminal, Commercial and Miscellaneous Investigations carried Out in Strictest Confidence.

11/12 Farningham Chambers, Zappi Street, P.O. Box 5199 Johannesburg
 'Phone—Office: 22-7731 After hours: 24-4541.

INDIA INDEPENDENCE NUMBER

Published as Special Number of INDIAN OPINION to commemorate the attainment of Freedom by India.

Printed on art paper and profusely illustrated.

With historic pictures connected with India's struggle for Freedom and with photos of the late Sardar Vallabhbhai Patel, Tilak-Gokhale, Subash Bose and many others who have sacrificed their lives in fighting for freedom and of Mahatma Gandhi, Pandit Jawaharlal Nehru and many others who have lived to see the fruits of their labour.

Also containing a brief Survey of the work of the Indian National Congress from the time of its inception.

Price 2/-

BOOKS FOR SALE

THE GITA ACCORDING TO GANDHI		
—Mahadevi Datta	12	8
GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhi's Literature)	6	0
WOMEN AND SOCIAL INJUSTICE—M. K. Gandhi	10	0
PILGRIMAGE FOR PEACE—Pyarelal	15	6
STRAY GLIMPSES OF BAPU—Kaka Kalelkar	6	0
SELECTIONS FROM GANDHI—Niger Kumar Das	10	0
FOR PACIFISTS—M. K. Gandhi	2	0
CLEANINGS—Mira	1	6
GANDHIAN ETHICS—Hemant Gopal Nay	2	0
BAPU—Harry F. Darr	1	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS PARSIS	1	6
THE ERID FAST—Pyarelal	2	6
CHAITANYA TO VIVEKANANDA	2	6
FOOD SHORTAGE—Gandhi	4	0
STORY OF SATARA—Major B. D. Bean, (I.M.S.)	16	0
THE U.K.C. AND INDIA—A. N. Agarwal	2	6
SEVEN MONTHS WITH GANDHI—Kalamidas	12	6
STORY OF THE BIBLE—S. K. George	9	0
RUSKIN—UNTO THIS LAST—M. K. Gandhi	1	6
DELHI DIARY—Gandhi	12	6
A RIGHTEOUS STRUGGLE—Mahadevi Datta	1	6
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Desai	17	0

Obtainable from:

"INDIAN OPINION,"

P. Bag, Phoenix, Natal.

SHINGADIA STORES

(Prop: Premier Silk Weavers Ltd.)

Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Carica Etc. Etc.

P.O. Box 111, UMTALI, S. Rhodesia.

Telegrams: "Premsilk" Phone: 2523.

PREMIER WHOLESALEERS

(Members of the Masabaland Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.

UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Plece Goods, Hosiery, Jute Goods.

Enquiries Solicited, Prompt Attention

"Aryan Mahal", 6th Floor,

Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod," BOMBAY, INDIA.

BOOKS FOR SALE

INDIAN JUDDGES (Biographical and critical sketches with portraits)	7	6
EMINENT AMERICANS WHOM INDIA SHOULD KNOW—Jabez T. Sunderland	7	6
THE BHAGAVAD GITA—The Lord's Song—(An English Translation)—Annie Besant	1	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE?—Dr. V. K. R. V. Rao	3	0
OUR INDIA (Children's stories by various writers, illustrated)—Minao Matsui	2	6
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof Rao	2	6
SHAW—WELLS—KEYS ON STALIN—WELLS' TALK (Verbatim Record)	2	6
GOLDEN NUMBER OF "INDIAN OPINION", 1911 (Souvenir of the Passive Resistance Movement in S.A., 1906-1914)	4	0
THE DELIVERANCE (A picture of the polypitating life of the joint family)	4	6
PUBLIC FINANCE AND OUR POVERTY—J. C. Komarappa	3	6
THE LIFE OF RAMAKRISHNA—An exhaustive account of the Master's wonderful life—Hemanta Bolland	15	0
INDIAN STATES' PROBLEM (Gandhi's Writings and Utterances)—M. K. Gandhi	10	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah	16	0
INDIA, SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	18	0
SOVIET ATTITUDE TOWARDS CHINA Facts And Fancies—Stanley Powell	5	0
AMONG THE GREAT (Conversations with Borein Holland, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Aurobindo)—Dilip Kumar Roy	16	0
TWO HISTORICAL TRIALS IN RED FORT—An account of two trials of the Officers of the I.N.A.	14	0
WHY CHIPPIS FAILED (Documented account from the Indian Nationalist point of view)—M. Subramanyam	3	6
GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	6
INDIAN SCIENTISTS (Biographical) Sketches, An account of their researches, discoveries and inventions	7	6
GANDHI'S CORRESPONDENCE WITH THE GOVERNMENT (1922-44)—M. K. Gandhi	6	9
THE STORY OF MY EXPERIMENTS WITH TRUTH—M. K. Gandhi	16	0
CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	2	0
INDIAN CHRISTIANS (Biographical and critical sketches of poets, publicists of the Church)	7	0
PRACTICE AND PRECEPTS OF JESUS—J. C. Komarappa	2	6

Obtainable from:

"Indian Opinion,"

P. Bag, Phoenix, Natal.

Phones: 3411/3 (Switchboard)
34179 (Manager)

Cables & Tel. Add:
"PROSPERITY" (All Branches)

P.O. Box 2197

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Mince Products, Wheat, Wheaton Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG

Phones: 34-3554/5
P.O. Box 200, Fordsburg,
82, Crown Road,
Fordsburg, Johannesburg.

BENONI

"Benoni Coal Site"
Phone 54-1813,
Rangview Coal Sites—54-2205
P.O. Box 392, Benoni.



Full range of men's and
boys' knock shirts and
clothing.

To keep
fresh,
tropicals.

DENTON
SHORTS AND SLACKS
IN PROVED

TRADE ENQUIRIES

UNION OF S. AFRICA
DENTON TRADING CO.

Phone 34-4387

JOHANNESBURG

P.O. Box 3581

N. RHODESIA

Phone 2758

FEIGENBAUM BROS.

P.O. Box 354

BULAWAYO

BRITISH EAST AFRICA

Phone 4810

VAN BRUSSEL & CO. (E.A.) LTD.

MURDER

FRONT MATRUSS

'CONGO BELGE

Phone 312

H. J. HYMAN

P.O. Box 157

ELIZABETHVILLE

MASHONALAND AND P.E.A.

Phone 2-1215/2-4324

W. F. NEUMAN

P.O. Box 1491

SAUSBOY

BULAWAYO CLOTHING FACTORY LTD.

Phone 2410, Bulawayo, P.O. Box 477, Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel
V. D. Patel, H. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.

Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representative:

**H. L. Hompes & Co.,
(Pty.) Ltd.**

Durban, P.O. Box 1301.
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.

1953

SOUTH AFRICAN DIARIES

		Size	Price	Postage
No. 85.	3 days to page	8" x 5"	4/9	5d.
No. 851	1 day to page	8" x 5"	7/6	8d.
No. 132.	3 days to page	13" x 8"	9/-	1/-
No. 1381	1 day to page	13" x 8"	16/3	1/6

Immediate Delivery — Order Early
to avoid disappointment.

**NATIONAL OFFICE SUPPLIES
(PTY. LTD.)**

76 Victoria Street, Durban.

If it's PRINTING Consult—
UNIVERSAL PRINTING WORKS

Commercial Printers

Calendar Specialists

9 Bond Street, Durban.

Phone 25295

P. O. Box 1327

INDIAN OPINION

Founded by Mahatma Gandhi in 1903



THE INVITATION

By Mr. BRIAN COX

*You could do much to
make me move
The heart of the wine
world to love
You whose warm smile
enriches earth
In times of rainlessness
and dearth
Could aid me to inaugurate
peace
Because through love of
all mankind,
Leaders to living men
stay blind,
Using the ruinous bombs
have made,
I've could build, proud
and unafraid,
A house of fame threat-
ening the skies
With terror of unknown
surmise.
Then we could in fulfil-
ment rest
And with glad hands
greet the oppressed
Serve their sad need
with all our might
And round with splendour
their long night.*



A Statement On The Racial Situation

By The Religious Society Of Friends (Quakers) In Southern Africa

AT the Yearly Meeting of our Religious Society, which was held this year in Cape Town in January, we gave much consideration to the problem of race relationships in this country and to the Defiance of Unjust Laws Campaign. While we were in clear agreement that, as a religious society, we could not support the Defiance Campaign, we were united in a keen desire to express our deep sympathy with the non-Europeans in the frustration of their legitimate aspirations by unjust racial discrimination by the White population, which is in a minority in this country.

Though a very small body in South Africa, we belong to a World wide Christian Society which welcomes people of all races in full and equal membership, and has always tried to stand firm in its testimony against violence, oppression and racial discrimination.

The building of a Christian social order in this country demands that we pray and work more vigorously for the overcoming of mutual fears, misunderstanding and prejudices, as well as the progressive removal of discrimination and development of fuller participation by the non-European in the life of the community.

We wish to share in the protest made by other Christian and liberal groups against the Public Safety Act and the Criminal Law Amendment Act, and strongly urge instead the opening up of channels of consultation and understanding to remove the causes of tension. In the absence of any effective constitutional means for the non-Europeans to make their protest, we feel strongly that means must be found, and found quickly, within the law, whereby the voice of the non-European shall be heard and heeded. We shall give our utmost support to any and every effort to find such a means of expression for the non-European community, and we appeal to all people who desire a just outcome of present difficulties to do the same and to lose no opportunity of stimulating a closer approach of one racial group to another.

We believe that God's love is the unassailable possession of all Mankind and that God would draw all men equally to Himself. All laws and regulations which prevent or hinder this free development of human personality towards the Father are, in our view, immoral, and detrimental to the good of the country.

Determination to maintain the supremacy of one ethnic group over another by the imposition of unjust restrictions and the deliberate limitation of economic opportunity seems to us to be wrong and bound to fail. We believe rather as humble disciples of our Lord Jesus Christ that the well being of the community can only be built, in this or any other country, on the full recognition of the truth that in God, all are one.

ROGER C. CARTER,

Signed on behalf of the Southern Africa
Yearly Meeting of the Society of Friends.

INDIAN OPINION

FRIDAY 27TH MARCH 1953

Another Nail In The Coffin Of Apartheid

THE Appellate Court judgment in the case of the Attorney-General vs. George Lusa, delivered by the Chief Justice Mr. Justice Centlivres at Bloemfontein on Monday is another nail in the coffin of Apartheid. If this judgment is respected, as indeed it should, it will have far reaching effect. Wherever there is Apartheid it should be applied equally and impartially, which can and will never be done in a country governed by and for a small minority only in utter disregard to the rights, interests and aspirations of a vast majority. Dr. Malan's Government we fear, will see in this judgment the justification more than ever to uphold the High Court of Parliament Act, and the vital necessity of abolishing the jurisdiction of the Courts.

There is no gainsaying the fact that facilities provided for the non-Europeans on railway stations and on trams are hopelessly inadequate, and the partiality and inequality with which they are provided are glaringly evident. If justice is to be done the present whole system will have to be reversed, and no government holding the idea of White supremacy, least of all the present one, will ever be prepared to do so.

This is a rare instance in which from the lowest to the highest court of the land has decided against the Government on the vital

matter of race relations in South Africa.

It was General Smuts who once said that the days of segregation were over and that we must think not in terms of two and a half million Whites but a population of twelve million and afford them equal opportunities to develop the best in them and provide them with equal facilities in all avenues of life.

This is the lesson that should sink into the rulers of this country and then there will be no fear of Communism and no fear of one race swamping another. White supremacy and White civilisation (if there is such a thing) of which so much fetish is being made in South Africa can only be maintained by its merits, not by inflicting it by force.

An Appeal To Indian Women

SPEAKING in Maritzburg last week Mr. J. Leslie Smith, M.E.C., appealed to the Indian community to encourage its women to come forward and offer their services in the nursing profession. Indian nurses to-day are almost non-existent, he said, and this leaves a great burden to be carried by European nurses. In recent years, it must be said to the credit of our women, there has been a considerable advance in their education. There was a time

when women had to be goaded to come out from the purda and educate themselves. To-day the purda seems to have become a thing of the past and young women are to be seen in schools, colleges and universities vying with young men in academic careers. This is all to the good. But there seems to be a tendency both among young men and young women to take up studies which will profit them materially. Teaching and medical professions seem to be the two most profitable ones and therefore most of our young men and women are inclined to go in for them. The time has come however when we must view things not only from a materialistic point of view but from a humanitarian point of view—how to be of service to mankind. Nursing is a profession in which a dual

purpose is served. It is the highest form of service and at the same time it is a source of income, though, perhaps, not as easy as others. But benevolence surely should at all times have the first priority. We would certainly therefore wholeheartedly endorse the appeal made by Mr. Leslie Smith to our women to take up the nursing profession. We do hope it will not go unheeded but that it will be given the serious thought it merits. We know that there is a certain amount of prejudice against nursing as being a low occupation. It is an utterly wrong notion based on ignorance. It is the noblest profession. Be it remembered that every mother is a born nurse. Which male or female could live without the blessings of a mother? Therefore to be a nurse is to be a mother.

NOTES AND NEWS

Death Of Queen Mary

As we go to Press the sad news of the death of Queen Mary, the Mother Queen, which took place on Tuesday, arrived. We join the whole country and the Commonwealth in mourning the great loss and share the deep grief of the bereaved Royal family and the people of England. May her soul rest in peace.

Workers For Racial Harmony

An appeal for "Godly men and women, inspired by unselfish love for their country" has been launched by a group of Africans and English-speaking South Africans, headed by a Johannesburg business man, Mr. Magnus Paddy. These people will form a specially-trained panel of guest speakers throughout the country, and will be invited to lead small discussion groups in their area. The groups will study and discuss methods of improving relations between the various language groups in South Africa. Coming as it does at a time when the most serious legislation

ever to come before Parliament has been passed, the appeal represents a genuine attempt to excite nation-wide interest in public affairs. The speakers will operate on a purely voluntary, unpaid basis and they will sponsor no particular political party or creed. They are to keep discussion on a realistic and non-coercive plane, and they will avoid recrimination and blame. Their sole object will be to stir citizens into healthy discussion and action.

Free State Sees African Lawyer

Legal history was made at Bethlehem last week when for the first time an accused was defended by an African attorney. Mr. O. Tambo, of Johannesburg, appeared for an African, Richard Machingo, of Johannesburg, charged with having used language or behaved or acted in a manner calculated to cause Africans to resist and break the law or to prevail upon them to obstruct administration of justice. The charge arose from a speech made by Machingo in Bethlehem Location on February 25.

APPEAL COURT JUDGMENT ON RAILWAY APARTHEID

THE Appeal Court in Bloemfontein on Monday dismissed with costs the Appeal of the Attorney-General of the Cape Province against the acquittal of a African George Lusu, on a charge of refusing to leave a European waiting-room on the Cape Town railway station when asked to do so by a constable.

A Cape Town magistrate had discharged Lusu on the ground that as the total area of the waiting rooms for Europeans set aside on the Cape Town railway station was greater than that set aside for non-Europeans, and as the facilities provided in the waiting rooms for non-Europeans were inferior to those provided in the waiting rooms for Europeans, there had been unequal treatment of the two races and that the Railway Administration had, therefore, not acted as required by the Railways Act of 1916.

On appeal to it, the Cape Provincial Division of the Supreme Court confirmed the Magistrate's decision. Both in the appeal to the Cape Court and the Attorney-General's further appeal to the Appeal Court, the Magistrate's finding that there had in fact been unequal treatment of the two races in the matter was not in dispute, the appeal being solely on the question of the law applicable.

Confirming the lower court's view of the law, the Chief Justice, Mr. Justice Gubbins, said that the exercise of the powers given to the Railway Administration by the Railways Act of 1916 could and should be exercised without the inevitable result that members of different races were treated on a footing of partiality and inequality to a substantial degree.

The Chief Justice said that if the Crown's contention was correct, namely, that the Railway Administration could subject the two races to partial and unequal treatment in the matter even to a substantial degree, it would follow that the Administration could under the relative sections of the Act reserve conveniences on railway premises for members of a particular race only and provide no conveniences for members of any other race.

In his opinion this could not have been the intention of Parliament for, as stated in Abdullah's case which dealt with reservations on trains for Europeans and non-Europeans respectively, the State has provided a railway service for all its citizens irrespective of race and it was unlikely that the Legislature

intended that users of the railways should, according to their race, have partial or unequal treatment meted out to him.

Mr. Justice L. Greenberg, Mr. Justice O. D. Schreiner and Mr. Justice O. H. Hoexter concurred.

Mr. Justice F. P. van der Heever delivered a dissenting judgment saying that considering the multitude of activities in which the Administration was

authorised to engage in on business principles and the diverse objects to which railway premises might be devoted he could not imagine that it could possibly have been the intention of Parliament to entrust the Administration with a power which it must either refrain from exercising or exercise in a manner which would satisfy the reasonable requirements of all sections of the community, but have no relation to the economic consequences or to the value of any particular section as a clientele.

1

THE SOCIAL CAUSES OF MAU MAU

By FENNER BROCKWAY, BRITISH M.P.

FIFTEEN years ago Jomo Kenyatta, who is now being tried on the charge of the "management" of the Mau Mau, was a student at the London School of Economics.

For his degree thesis he wrote a study of the life of his own tribe, the Gikuyu. It was of such interest and value that Professor Malinowski recommended it for publication and wrote an introduction. It appeared just before World War II under the title "Facing Mount Kenya." Now it has been republished by Secker and Warburg (18s.).

I read this book when it first appeared. I have re-read it now, and I am impressed, by the light it throws on present events in Kenya, in an anthropological rather than a political sense.

When Leslie Hale and I visited Kenya recently, the economic and psychological causes of African discontent were immediately evident to us. No one (except, perhaps, Mr. Lyttelton) could fail to understand the effects of land hunger and the colour bar. But it was some time before we understood the social background of the frustration. When we did, it appeared as the deepest mal-adjustment.

In a sentence, the British administration has destroyed the old tribal life of the Gikuyu (or Kikuyu, as they are more often called) and has failed to provide a satisfying substitute.

"Facing Mount Kenya" is not propagandist, though the author's passion for the freedom of his people sometimes breaks through. It is an objective picture of the earlier social pattern and custom of his tribe. Kenyatta does not hide practices which are revolting to most Westerners. These serve only to emphasise the disastrous disintegration of tribal life which has occurred.

This is the essence of our failure in destroying the democratic expression of the tribe, we have driven back part of it to the evil things reflected in Mau Mau.

The basic structure of the tribe was in the community of the family, the age group and the clan. Each formed a conscious community. The family farmed together until it became too large then the third or fourth generation started a new family farm. The boys and girls of the same age remained a closely-knit group all through their lives, passing from adolescent ceremonies to growing responsibilities. The clan was administered through an elected Council of Elders, which had the duty, with the mothers, of teaching the youths their social duties and of settling disputes between individual members. This threefold community consciousness was the dynamic life of the tribe.

Now it has gone—or is going. Family unity has been destroyed by land hunger. There are only narrow strips of earth for the sons, there is no new land to which they can go. Age group unity has been lost in an unhappy division between the European colonists and the independent African Church. (The division occurred about women's circumcision. On this issue my sympathy was with the European missions, but they were foolish in thinking this deep-rooted tribal custom could be ended suddenly by exclusion from the Church. The Church Missionary Society were wiser than other missions.) The clan Council of Elders has been replaced by British District Officers and British-selected Chiefs administering a much wider area, and District Councils with very limited powers. For local democracy expressing the life of the people has been substituted

bureaucratic officialdom expressing the life of the people.

Of course, this is only one side of the story. British Administration has ended the tribal wars. It has saved the lives of thousands of infants and prolonged the life of thousands more by its new ideas of hygiene and health. But its success in these directions has aggravated the land problem by the resulting increase in population. And its provision of education has not been sufficient to remove the hold of witchcraft and oaths, whilst the social, economic and political injustices of which we have been guilty have repulsed any African desire to co-operate with us in new ways.

The consequence has been that parts of the tribe denied community democracy, have reverted to the bad in its own past.

The solution is to give the tribe the opportunity to establish a new and satisfying life. In concrete terms this means the rectification of clan and tribal democracy, meeting the demands of land hunger, restoring modern farming on a co-operative basis, removing other desperate economic grievances, providing universal education, ending the humiliation of the colour bar, and moving towards full racial equality, social, economic and political, so that injustices can be removed constructively.

Then, and then only, will the urge to relieve frustration by violence be removed. Then only will an adjusted new society be evolved.

NEW BOOKS

- A Nation Builder At Work
—By P. J. P. 1/1
- Way Prohibition
—By K. M. S. 1/-
- Satyagraha in S.A.
—By M. K. Gandhi. 15/-
- Bapoo's Letters To Ashram Sisters
—By K. K. K. 2/6
- Which Way Lies Hope
—By R. B. Gregg 1/1
- Gandhi And Marx
—By K. G. M. 1/1
- Economy Of Petunages
—By K. M. S. 2/-
- The War And Wisdom Of Gandhi
—By H. M. A. Jack 25/-
- A Gandhi Anthology
—By V. B. D. 1/1
- Obtainable from:
INDIAN OPINION
P/Bag. P. 1000. Natal



CONVOY

Tailor Made
CLOTHING

Wholesale Clothing Manufacturers
MANUFACTURERS
OF
MENS' TROUSERS,
SPORTS COATS
AND
SUITS.

Trade Enquiries to:
P.O. Box 541 — BULAWAYO
P.O. Box 150 — KITWE, N.R.
P.O. Box 7462 — JOHANNESBURG.
P.O. Box 541 — CAPE TOWN
P.O. Box 4 — PORT ELIZABETH.
P.O. Box 739 — EAST LONDON.

CONVOY

Convoy Garments Manufactured by:

Maxwell Clothing
Co. Ltd.

P.O. Box. 541, Phone 3786.

BULAWAYO.

Tel. Add. "CONVOY."

Phone .
Day 24149

Phone
Night 23349

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 29382.

P. HARGOVAN & CO.

(PTY.) LTD.

WHOLESALE MERCHANTS
AND IMPORTERS.

P. O. BOX 1250.

155/7 Warwick Avenue

DURBAN.

SWEETMEATS

PURE

WHOLESSOME

HEALTHY

★ **APPETISING—**

★ **DISTINCTIVENESS of Flavour**

★ Combined with **INGREDIENTS** of the
PUREST QUALITY go into the making
of our **SWEETMEATS.**

★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental **DELICACIES**

★ Assure **YOU** of the most **PALATABLE**
SWEETMEATS money can buy any
where in **SOUTH AFRICA.**

અમે દરેક ભારતીય શાકભાજીના ભવિષ્યને બચાવે
માટે આપના ઘરેલુમાં અમારા ભવિષ્યના ભવિષ્યને બચાવે.

★ Great care is exercised in the **PACKING** and
DISPATCHING of country and foreign orders.

★ **WE** assure you of **PROMPT, HYGENIC**
SERVICE with the **GUARANTEE** of
SATISFACTION.

THE HOUSE OF



HOME MADE SWEETMEATS

We specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Naan etc.

Victory V Lounge

(Cnr: Gray & Victoria Streets.)

Phone 24965 — DURBAN.

LIBERAL PERSPECTIVE

THE CHOICE BEFORE SOUTH AFRICA

By C. W. M. CELL

(By Courtesy of 'New Republic' dated 9.2.53)

IN May and June, 1952, the Union of South Africa seemed close to civil war between its White factions over the Milner Government's attempt to abrogate the Constitution and rig the vote. That danger temporarily receded when Dr. D. F. Malan accepted the final unanimous verdict of the Supreme Court on November 13 that his "High Court of Parliament" was illegal and unconstitutional.

The constitutional issue is not, however, dead. The Nationalist election programme will ask for a mandate to "establish the sovereignty of Parliament over a Court of five paid officials." Since there is no prospect of their obtaining a two-thirds majority, the Nationalists, even if successful, will still be blocked by the Constitution and the Courts from eliminating the Coloured vote and the Native Representatives, and thus finally creating their one-race, one-language, one-party republic. But Sen. H. F. Verwoerd, the Minister of Native Affairs, has specifically promised that his party will go ahead with or without a two-thirds majority. Sometime, therefore, the Nationalists will try to get around the entrenched clause of the Constitution by creating 50 new senatorships to be filled by government nominees, or by introducing legislation to abolish the taxing rights of the courts. But whatever they do will be a breach of the law and the Union compact; the White Opposition will be back where it is today, ready to resist illegal measures by every legal means and to meet force with force if the government tries to impose invalid legislation.

This is an important matter, as all recent European history will show, but it is subordinate to the other question which now dominates the South African scene. The argument between the White parties is not dictatorship versus democracy, but whether political supremacy shall be vested in the whole White community or in the Nationalist section only. Africans number about 64 per cent of the White population. In 1948 only 45 per cent of the almost all-White electorate voted Nationalist. But if the Coloureds can be eliminated from between five and 20 marginal Cape seats, if the three Native Representatives are abolished, and if the emotional appeal to racial and historical grievances wins over a little more of the non-Nationalist African vote, Nationalist strength in the over-

represented countryside will be able almost indefinitely to defeat opponents whose strength lies in the under-represented towns; trifling adjustments to the electoral laws would then make the Nationalists "election-proof."

Yet since many of their own supporters hold serious misgivings about abandoning the Constitution and the rule of law, the Nationalists will keep these ultimate political dangers relatively in the background during the coming election campaign. They will concentrate their chief offensive on the colour question, for which Dr. Malan set the stage at Odendaalsrus on November 14.

In April the people will be asked whether, in view not only of the internal disturbances, but also in view of interference in our domestic affairs from abroad, the country should have a weak or a strong government. In other words you will be asked whether you are prepared to commit national suicide.

The real issue is domestic. Their visible symptoms are the Defiance of Unjust Laws Campaign and race riots. The Defiance Campaign began quietly on June 26. It was organized by the third African National Congress and the S.A. Indian Congress as a protest against four discriminatory laws passed by the Nationalist Government and two sets of regulations, most of which have been in force for years but which have been administered by the Nationalists with an arrogant severity not previously practised. Two of the four laws and most of the regulations are substantially supported by the White Opposition, although it would apply them less aggressively than the present government. As the campaign has progressed, it has become clear that the non-European peoples are in fact protesting not merely against the laws which Defiance is ostensibly aimed at, but against the general principle of discrimination based solely on grounds of race or pigmentation.

The Defiance Campaign has proceeded with a dignity and restraint, even sympathetic observers did not believe possible. By the end of October, over 7,000 Africans and Indians had deliberately broken petty segregatory laws. Arrested and fined, they have gone joyfully to prison rather than pay. Some juveniles have been caged. With very few exceptions, the crowds of non-European onlookers at Defiance demonstrations have been cheer-

ful and pacific, contrasting favourably with the impatience of the police and their ready resort to harsh charges. Despite some ill-treatment in the prisons (usually explained away as "falling against the table in the charge-office" or "slipping on the stairs leading down to the cells,") volunteer passive resisters come forward in increasing numbers.

On October 18 the first riot occurred at Port Elizabeth, it was followed by others at Johannesburg, Kimberley and East London during the next three weeks.

The ascertained casualties were six Europeans murdered by the mob, 31 Africans killed and 136 wounded by the police. African casualties are often higher than the official figures. Several hundred thousand dollars worth of property was destroyed.

Now the government, which has consistently encouraged the police to deal firmly and forcibly with non-Europeans, has refused to hold judicial inquiries into the cause of these riots, because it wishes to avoid public examination of police methods and is anxious to put the blame on the Defiance Campaign without having to prove its allegations. But none of these riots arose out of Defiance incidents, and it does appear that two, possibly three, of them were sparked off by provocative police action. It is, of course, possible that the riots were deliberately engineered by Communists, but on available evidence that seems improbable. They seem to have been genuinely unpremeditated though certainly indicating a degree of racial tension even yet not fully appreciated. But there must always be a risk that continued White intransigence, the government's refusal either to meet or even acknowledge the moderate non-European leaders, and the maximum use of repressive force without any judicial attempt to discover the causes will so aggravate racial tensions that leadership of the masses may pass from liberal democrats to racial extremists, demagogues and criminal gangs.

The Nationalist Government seeks to meet the moral and political challenge of the Defiance Campaign by a uniform application of strong-arm methods. The Minister of Justice is itching to bag passive resisters and the government talks of introducing measures similar to those used in Kenya against the openly terrorist Mau Mau.

As the Minister of Lands, J. G. Strydom, said on September 13: "The White man can only succeed in staying in South Africa if we keep all power in our hands." Fortified by religious dogma and scriptural sanction, the Nationalists identify the main

tenance of "White civilization" with the survival of a "choosen" White race. Their programme for South Africa is to retain exclusive White political control of the "European economy." Non-European unskilled labourers will be treated as temporary migrants in the "European areas" without rights or hope of better paid employment, but they will be allowed "the fullest development in their own sphere." Since, however, this sphere comprises only 12 per cent of the area of the Union and cannot today support its 3.5 million inhabitants (about 40 per cent of the African population), there is no possibility whatever that it will be able to accommodate the whole (or even the majority) of an estimated African population of some 20 millions in 50 years' time. In this sense, *apartheid* is a political fraud, tempting the African with an illusory home where (subject to overriding White control) he hopes to be his own master and justifying the European in his permanent denial of any rights to "temporary African migrants" in the remaining nine-tenths of the country.

In fact, although Nationalist policy is gradually to return the African population to its overcrowded and overgrazed rural reserves, more Africans have settled in the "European" urban areas during the last four years than in any other comparable period. Nationalist *apartheid*, therefore, differs little in practice from the policy of the Opposition which is to encourage the integration of non-European labour into the White economy, subject always to White political supremacy (camouflaged as "White leadership with justice"), the industrial colour bar, residential, social and sexual segregation compulsorily enforced by law. That is to say, all European parties wish to retain a supply of cheap labour for their comfort and convenience without making any concessions.

The Opposition parties certainly avoid the cruder excesses of the Nationalists. But faced with an organized agitation by Africans and Indians and with the grave possibility of further violence, offered the choice between a government consistently dedicated to maintain full-blooded White supremacy by force or an Opposition which promises a somewhat diluted version of the same policy, the floating White voter will only too probably take the short-term view of his own self interest and put the Nationalists back in power in 1953. He will see, as Nationalist speakers are already pointing out, that consultation means concessions or is meaningless. He will believe that he is voting against "national suicide."

A Nationalist victory in April will be a calamity for the Union, all Africa and the free world. It may precipitate civil war between the Whites over the Constitution. It will almost extinguish hope of ever achieving honourable compromise between the various races. With little hope of a peaceful solution, the White one-fifth will be committed to a desperate rearguard action in which time, numbers and world opinion will be against it. The present Defiance Campaign might be crushed. But it has started something which will recur again and again with increasing bitterness and force, until non-Europeans are treated as persons capable of cultural advance and civic responsibility to which they must be admitted as they individually attain to civilized standards.

And even if I am wrong about the election, even if the Opposition wins in April, nothing will be gained but a brief respite. The Congresses have promised in concrete Defiance, whoever wins, until agreement is reached to end racial discrimination. Since the Opposition is not explicitly committed to the Nationalist Herrenvolk ideology, compromise will become possible. But racial prejudice and group interests leave little room for the substantial concessions which alone would offer the non-Europeans a ground for loyalty and a source of hope. If no White party will offer mutual respect and equal opportunity, can Defiance avoid becoming a bribe to Whites?

Neither party is fighting the election on a programme which has the slightest chance of winning non-European consent and co-operation, without which no policy can any longer be implemented. Both parties probably realize this, but dare not risk losing immediate White electoral support by abandoning traditional attitudes. When the election is over, there will be a government pledged either to apartheid without real separation or to economic integration without political and social concessions. Both these policies amount to an attempt by the White minority to perpetuate its position of privilege and profit against the logic of facts, the demands of conscience and the trend of world events. If neither party nor the White electorate will move from these positions, South Africa will become untenable for Europeans within this century—and how much else of Africa too?

Yet influential minorities within each White group are becoming articulate, arguing that the traditional policy is physically impossible, morally indefensible and economically disastrous. A small section of the Afrikaans intelligentsia and of the Ministry of the

Dutch Reformed Churches suggests that, since a White minority will never make concessions to a Coloured majority in a mixed society, apartheid must lead on to complete territorial partition and the elimination of non-European labour from the White economy. On the other side, liberal opinion is preaching the doctrine of equal rights for all civilized men and equal opportunities for all races to become civilized. Neither policy is its present form would meet non-European demands, but either could become a basis for fruitful discussion, if the Coloured peoples were convinced the Whites meant business.

The only hope of avoiding disaster is that either or both of the main political parties declare

for one or the other of these goals soon after the election. Partition involves immense, probably crippling, economic and territorial sacrifices by both White and Black. The liberal solution demands the sacrifice of racial fears and prejudices, and a colossal act of faith on the part of a numerical minority that those whom it has long oppressed will not return the compliment when in a position to do so.

The fervor with which the Nationalists dissociate themselves from total apartheid and the Opposition clears itself of any truck with equality, whether immediate or ultimate, supports the view that the Whites will continue to play for time in the face of disaster.

Things In General

African Worker Defended

A STATEMENT that pick and shovel work is the "natural work of the African" is wastefully inaccurate, maliciously ignorant and dangerously imprudent, says an editorial in the March issue of 'South African Industry and Trade.'

The editorial continues that even the most desperate need to take in every possible vote could not excuse the reckless irresponsibility of the Minister of Labour, Mr. Ben Schoeman, in making such a statement at an election meeting at Worcester.

"The experience of the last 20 years—and more particularly the last 10 years—has proved conclusively that the African is capable of something very much more than 'pick and shovel work,'" continues the editorial.

The African had proved himself capable of doing a whole range of semi-skilled, or even skilled, jobs in a wide variety of industries. There were thousands of industrialists who could tell Mr. Schoeman that without the adaptability and capability of these African workers, their factories would be deserted.

"If overseas investors and South African industrialists had to read that 'Africans were capable of only pick and shovel work' £50,000,000 would never have been invested in this country's textile industry," states the editorial.

African labour was of growing importance to South Africa's industry.

The volume of employment and the volume of skilled work open to Europeans in South

Africa was absolutely and indissolubly dependent on the numbers and the growing skill of the African workers.

"For the Minister of Labour to try to scare a rural election meeting with the idea that African workers take away employment from European workers, exceeds the bounds of electioneering irresponsibility."

African Leaders To Discuss Federation

It was announced in Salisbury that the African leaders of Southern Rhodesia, Northern Rhodesia and Nyasaland will meet at Fort Jameson, Northern Rhodesia, on March 27 to discuss Central African Federation. The Africans of all three territories will abide by any decision which is taken at the conference, according to African newspapers. Mr. John Fauter, Under-Secretary for Commonwealth Relations, told Mr. John Dugdale, former Labour Minister of State for Commonwealth Relations, in answer to a question in the House of Commons, that the Government would not seek Parliamentary approval for the holding of the referendum in Southern Rhodesia or Central African Federation. Mr. Dugdale had suggested that such Parliamentary approval was necessary, "since the Constitution of Southern Rhodesia contains no provision for the taking of a poll to decide upon the alteration of the Constitution."

India To Have Uranium Plant

The Ministry of Natural Resources and Scientific Research has announced that a uranium

processing plant to provide cheap power for industry would be built in the Republic of India.

Book Review

Behind the Racial Tension in South Africa: By Quintin Whyte. Published by B.A. Institute of Race Relations. Price 2/-

In this booklet, the Director of the South African Institute of Race Relations, Mr. Quintin Whyte, outlines the various group attitudes to South Africa's gravest problem—its thinking on Colour lines—and perhaps for the first time, answers the particular forces which each of these groups or sections brings to bear upon the situation.

Having arrived at his estimate of the nature and power of the various forces at work in South Africa, Mr. Whyte concludes that "within each group it is really a conflict between emotion and reason and as between groups it is a conflict of emotions... If emotion is to rule on both sides it will be emotion against emotion and black against white. If reason is to rule or even condition emotion, then there is a basis for agreement and solution."

"One would say that the biggest factor is time. Should South Africa move towards an authoritarian state—an emotional decision South Africa will see bloodshed and revolution. If however the time granted, there will be accommodation and resolution of racial difficulty and tension."

Sets Of Indian Art Pictures

By Celebrated Indian Artists

Price 2/- including postage.

'INDIAN OPINION,'

P/Bag. Phoenix, Natal

Cuticura SOAP

Every
woman
a happy
skin
treatment!



Baby simply loves the creamy softness of its silky and fragrant lather. It's so soothing and cooling to hot, itching skin. After the bath a dressing with Cuticura's perfumed Cuticura Talcum Powder will soothe baby's comfort.

FOR SENSITIVE SKINS



B. I. S. N. Co. Ltd.

S.S. Kampala arriving March 29. Sailing April 3, for Bombay

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES - DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-13-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)	without food		21-7-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6
Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.

Tel. Add.: "KARAMAT."

RHEUMATISM ARTHRITIS

INVOLVING PAINFUL SWOLLEN
JOINTS

NEWMAN'S RHEUMARSAN TABLETS

Are a New Advance in Modern
Treatment

Amazing Results With This New
And Perfectly Harmless Remedy

Send 10s. today for 10-day trial to:—

**GREENFIELDS PHARMACY,
EAST LONDON.**

YOUR GARDENS SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

IMPORTED & GOVT. CERTIFIED VEGETABLE & FLOWER SEEDS

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of—

GRAIN, FERTILIZER, SHOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST."

145 Brook Street,

DURBAN

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

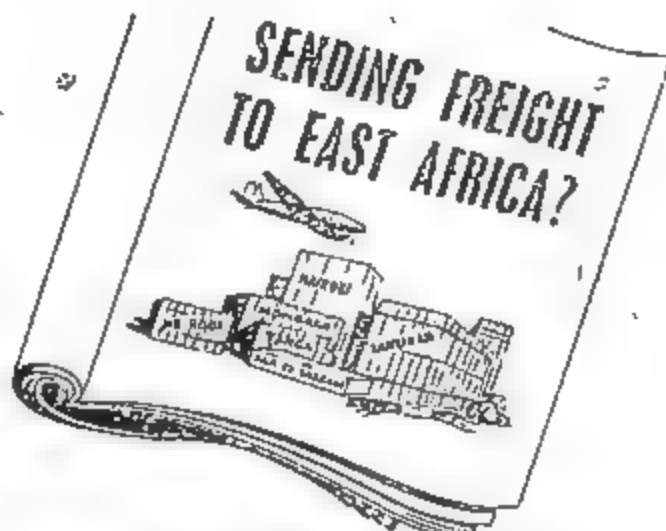
Book with us for your travelling by Air, Sea or Land either in India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Fleet Class, etc.

Conduct Us Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Wills, Trade Licences, Revenue Certificate, Passports And Immigration Matters.

Representatives National Mutual Life Assn. Of Australasia,
Yorkshire Insurance Co. Ltd.

Telephone: 33-9033. 19a Commissioner Street,
JOHANNESBURG.



East African Airways' direct route from Durban to the principal cities of East Africa means that you can supply your East African customers within a matter of hours. This enables rapid turnover—prevents stock and capital being tied up for weeks in transit. Enquire to-day.



EAST AFRICAN AIRWAYS
SERVES 32 PLACES IN EAST AFRICA

*Full details from I. A. T. A Travel Agents, South African Airways, or our own representative at 96/97 Salisbury House, Smith Street, Durban.
Phone 62375. Telegraphic Address: "AIRSPEED"

The New India Assurance Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950
31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		-Rs.
Fire Premium	1,70,32,179	Life Business in force	
Marine Premium	56,04,844	exceeds	54,34,00,000
Miscellaneous Premium	35,84,968	Assets exceed	15,26,00,000
Life Premium	2,88,79,302	Total claims paid over	17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The New India Assurance Company, Limited

Cable & Telegraphic
Address:
"RUSTOMJEE" or
"NIASURANCE"

RUSTOMJEE (PTY.) LTD.
Directors: Sorabjee Rustomjee
Rustom Jalbhoy Rustomjee
Principal Controlling Officers in the Union of South Africa

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1610,
74 Victoria Street, DURBAN, NATAL.

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

BRADFORD CLOTHING FACTORY

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAJI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crocery, & Wool.

Telegrams
"META" Brokenhill.

Phone 290.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

We specialise in
**Manufacturing
OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

SEETHING SOUTH AFRICA TO-DAY

By HOMER A. JACK

(With The Kind Permission Of The Christian Century)

IV

(Continued From Last Week)

OTHER PROTESTANT CHURCHES

THE Protestant churches in South Africa, other than the Dutch Reformed Church, have taken a less racial attitude toward the non-European Aliens. Other denominations have issued statements from their national councils or bodies (which have long since been independent of overseas control) denouncing various aspects of apartheid. There is little evidence, however, that these statements have reached many white clergymen, let alone white laymen. These national church meetings have usually been attended by a composition and leadership, and a central chairman of the Congregational Assembly was a coloured man.

If on a denominational level many of the Protestant groups have begun to become interracial, most of the theological schools are still separate. Not only are the Dutch Reformed sometimes separate, but there are different theological schools for whites and non-whites in the Anglican and Roman Catholic churches. One bishop explained the apartheid on the grounds that since theological students would object, while another bishop said that there are separate semaries because African theological students require different diets.

Most of the Protestant churches, except the Dutch Reformed Churches which withdrew in 1947, are bonded together in the Christian Council of South Africa, founded in 1948 with the help of John R. Mott. Early in 1949 the Council published after Dr. Mott's presidency to power—statements by its constitutional denunciations entitled "The Church as Judgment on Apartheid." The council sent a copy to Dr. Mott, asking that he receive a deputation from his fellow clergymen. The Prime Minister's secretary replied that Dr. Mott disagreed with segregation—the doctrine as well as the racialist policy of the country try as usual, anti-Christian and immoral and therefore he declined to grant an interview to representatives of the council.

Christian Council Against Segregation

A few months later, in July 1949, the Christian Council

called a conference on "The Christian Church in a Multi-racial Society." One hundred Protestants of all races and all denominations—except again the Dutch Reformed Church—attended the same for three days. The conference statement, an important document attested that "segregation of South Africa is not apartheid but segregation coming through terrorism. The conference mildly suggested that it believed in the sovereignty of God every bit as much as the Prime Minister who on a world-wide broadcast upon receiving office said that he and his Ministers held all their decisions on the belief in the sovereignty of God." In 1951 the Christian Council endorsed the battle of the texts by publishing the report of its commission to investigate the teachings of the Bible on racial questions under the title "Race—What Does the Bible Say?"

On the parish and individual level, the Protestant churches do much sincere work for and with non-Europeans. Hundreds of thousands of pounds are spent yearly for mission work among the Africans and other non-Europeans (the kind collected in 1947, the Mixed Race Laundry). (Alan Paton is a prominent Anglican layman.) Notable is the work of such Anglicans as Fr. Trevor Huddleston among the Africans in Johannesburg and Fr. R. D. Hudson among the Coloureds in Cape Town. Yet the Protestant church is so pre-occupied with the day-to-day ameliorative task of alleviating suffering and dispelling ignorance that it does not appertain enough of its time or money for more prophetic work in order to achieve its highest ideal on earth in South Africa. Even the tiny Quaker and Unitarian groups in South Africa are doing nothing like their counterparts in America.

The sophisticated non-European groups in South Africa do not regard the Christian church as an ally—even though they may be indebted to a mission station for their education—and they look upon it with some scepticism and identification by white clergy and laymen with their various political movements, one of the main European

testament clergy are much more friendly with some of the militant movements, such as the African National Congress. It may perhaps be kept the leadership and direction of their people. The time may soon come when members of Africans who are Protestant clergymen will go to jail for their political convictions.

In 1914 Mahatma Gandhi was barred from attending a church in South Africa where he wanted to hear C. F. Andrews preach. Almost four decades later non-Europeans are still being barred from South African churches, although occasionally non-Europeans are admitted to churches of all denominations. In a few churches, non-Europeans attend regularly with Europeans, especially the members of some Roman Catholic churches. The Roman church generally has a better reputation in race relations than the Protestants. There are over half a million Catholics, including 107,000 Europeans, 507,000 Africans, 10,000 Coloureds and 1,000 Indians. In June 1951 the archbishops and bishops of

the so Catholic dioceses in South Africa and Southern Rhodesia issued a cautious statement asserting that colour discrimination is "an offence" and suggesting that "justice demands that non-Europeans be permitted to evolve gradually towards full participation in the political, economic and cultural life of the country. The emphasis on gradualism—not confined to Catholic statements but in one form or another usually found in most church resolutions—makes the Christian church no real threat to the white supremacy of the land and therefore no real friend to the oppressed non-European.

R. VITHAL

Bookkeeper, Writing up Bills at
Datta, Dattani, Dattani, Dattani
The Railway, Apply

306 Cantonment Road
Jodhpur, Rajasthan



"Tell me,
Doctor

is there an antiseptic
especially suitable for women's use?"

The modern antiseptic Dettol is clean and powerful—a destroyer of germs—in the households of Southern Africa it is the chosen weapon of defence against septic infection. But as gentle to Dettol as human skin, on pillows, and oint and clean, that it might almost have been made especially for a woman's personal use. 'Dettol' is non-poisonous, disinfectant, agreeable to smell; a clear clear fluid that stains neither skin nor the cloth.

DETTOL

THE MODERN ANTISEPTIC

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5/6 yd.

EMBOSS GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CHENILE
GEORGETTES 45" 13/6 yd.

44" PRINTED GEORGETTE
Spot & Floral Design 45" 4/11 yd.

44" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
available sizes 3 to 7 16/6 pair.
Colours Green, White, Red,
Brown, Blue and White.

SAREES!

EMBROIDERED GEORGETTE
SAREES
all shades 11/15/0 each.

WHITE COTTON SAREES
22/6 each.

GEORGETTE JARI WORK
SAREES 15-10-0.

EMBROIDERED SUEDE SILK
SAREES with borders 63/- each.

LADIES UNDIES

Huge range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Same Borders, Jari Trimings
Always In Stock.

CHAMPALS

Ladies Latest Plastic
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
GIAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS
Plain & Blue 6/0 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED
18/11 each.

INFANTS BOOTIES, BONNETS,
BIBS, PILLOWERS,
all one price 2/11 each.

HOUSE - HOLD

Bedcovers 15/6 to 35/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Smith Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specially reduced.

JAYBEE SILK HOUSE

39a MARKET STREET, JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

FOR
RUBBER STAMPS

PRINTING

CONTACT

**STANDARD
PRINTING PRESS**

GENERAL PRINTERS
AND
RUBBER STAMP MAKERS

73 BEATRICE STREET, DURBAN

PHONE 21006
P.O. BOX 2782

TELEGRAMS: "STANDARD" ADDRESS: "STANDARD" 1525

..and **SUNBEAM**
is so economical too!

House-pride wives who strive
to keep their homes bright and
cheerful-looking use Sunbeam - it
gives that pleasing shine to floors
and furniture!

And so economical too. A half
Sunbeam spreads easily over a large
area so shines for days on end.

Sunbeam makes work easy - saves
time and money.

FOR BRIGHTER FLOORS
AND LIGHTER WORK
Always ask for

**SUNBEAM
POLISH**

"Shines...
and shines
and shines"



AFRICAN VIEWPOINT

MR. BHENGU WRITES TO MR. NEHRU

By JORDAN K. NGUBANE

ACCORDING to a note sent to the African Free Press Mr. B. B. Bhengu, who styles himself President of what he calls the Rasta National Congress has sent a letter to the Prime Minister of India, Mr. Nehru, asking him to use his influence in persuading the local Indians to emigrate from South Africa to India.

According to these reports, he added that if the Indian Government can agree to accept the emigrants from South Africa his organisation would have at its disposal about £50,000,000 to assist the Indians from the Union in sailing down to India. At the time of writing, it is not known if Mr. Nehru has replied to Mr. Bhengu's letter.

The very act of writing to the Indian Prime Minister on a matter which the Union Government officially regards as essentially domestic is significant. It shows up the desperate position in which the Malaites find themselves in connection with the Indian problem.

On the one hand the Malan Government insists that the Indian problem is essentially a domestic matter and that neither the U.N.O. should interfere in it. Neither the Indians here nor the Indian Government nor U.N.O. has denied that the problem is primarily one of racial treatment within South Africa. But this readjustment is possible only when the Union Government complies with the terms of special international agreements in which it agreed to better the status of the local Indians in clearly defined ways. If it did that, then India would lose part of her right: say her duty to have a say on the treatment meted out to people of Indian descent here. Instead of acting in terms of its moral and legal obligations, the Union Government has systematically violated them and left the Indians with no choice other than to go to India and ask her to force South Africa to act in accordance with the terms of her agreements. As long as the local Indians do not have the political power to protect themselves against Malaitism, India will remain a crocodile, especially for part of the Indian's welfare, in terms of her agreements with South Africa.

The Union Government tries to run away from its obligations here by shouting about its

services whereas India is doing no more than insist on what was recognised by Dr. Malan himself as the Indian Government's responsibility. For this reason, the Union Government cannot go to the Indian Government and make the absurd demand that it has indirectly made through Mr. Bhengu.

Against this background, Mr. Bhengu's letter to Mr. Nehru is no more than one more crude form which Dr. Malan's peculiar diplomacy assumes when cornered. Neither Mr. Bhengu nor the African people had anything to do either with the importation of the Indian labourers or the agreement with the Indian Government. For him to intrude into an affair which belongs to Government is a little too impertinent.

We do not want to deny Mr. Bhengu the right to air his views or to the Indian Government to his way of thinking. But we do not want him to distort known facts and create the impression that he speaks for the African people; or, for that matter, even for a substantial minority of these people. He speaks, firstly, for himself secondly, for his Malaita political bosses and, thirdly, for one or two misguided Africans near him. He is not in any way the spokesman of the African people. The recognised and constitutional spokesmen of the African people in these matters is Mr. Albert John Luthe, President-General of the African National Congress.

Mr. Bhengu says he has at his disposal about £50,000,000 to finance the repatriation of South Africa's Indian minority. It would be interesting if he would tell his own people, for whom he claims to speak, where he got this money from when he has not been heard to say anything about contributing towards the establishment of states for his people, among whom the infant mortality rate is some times as high as 500 per thousand live births. If Mr. Bhengu had so much money at his disposal and so much concern for his people why is it that he has not spent a fraction of it on very many projects and organisations at present working for the real good of the African people?

It is quite possible that he hopes to raise this vast sum from his race-hating friends in the Malaita camp. If that is

the case, it is time the White voters of South Africa demanded to know precisely how this amount shall be raised when African hunger, for example, is so close to famine.

All this leads to one conclusion. Mr. Bhengu's proposals are as naive and unrealistic that nobody should be surprised if the Indian Government ignores them. Mr. Bhengu's political masters know that his proposals would cut no ice with India. But the propaganda value of a letter by an African to Mr. Nehru, demanding the repatriation of the Indians, is immense—particularly if it is to be used at the United Nations to neutralise world opinion which has been slowly solidifying against South Africa's racial policies.

At the moment the Union Government is very much hard-up for ammunition against the sympathy shown by the world with the non-white people's struggle against Malaita tyranny. Mr. Bhengu's attempt to dabble in international diplomacy is but a Malaita stunt to give the Government something on which to hang at the United Nations when next their evil racial policies are debated.

But the proposals are also disastrous for internal purposes. They are being given very wide publicity at the moment in very many parts of South Africa. The idea is to drive a wedge between the Indians and the Africans and boost up Mr. Bhengu as the politically powerful man who can drive the Indians out of South Africa. Racial prejudice is deeply ingrained among large sections of all the people of South Africa. The Malaites reckon that because this is the case, the political race-hatred which Mr. Bhengu stirs on the political front will divert attention from the political targets which the united non-white front has set itself and neutralise its strength in racial questions. This will ease the pressure on the Malan Government from both the outside world and the non-whites here. That will be relief for which every Malaita desperately yearns.

Both Mr. Bhengu and his Malaita mentors should have realised by now that the Indian problem will not be solved by appeals to Prime Minister Nehru to ask the local Indians to return home. If Mr. Bhengu wants to persuade the Indians here that it is good for him and for them to return to India, he should go to them and discuss the matter fully and freely with them through their leaders and organisations. If they want to return to India, nobody can stop them effectively. If they do not want to go nobody, not even Mr. Nehru, will force them out of

this country. And if the principle of compensation is what Mr. Bhengu and his white friends have in mind, Mr. Bhengu can start by trying it against those who make the laws which enslave every man of colour. The Indians do not make the laws which humiliate us in our land. It is the Malaites who do.

World opinion outside South Africa might take Mr. Bhengu's correspondence seriously. That must certainly be done, if to appreciate the extremes of desperation to which the Malaites will go in stirring up hatred between the Africans and the Indians. Otherwise Mr. Bhengu's activities are only of national value—for the simple reason that he has no following worth to bring about.

Some time back Malaita Orkney Ministers claimed on his behalf that in Natal he was supported by 2,000,000 Zulus—that is, just about the entire African population of Natal, including men, women, infants, lunatics and convicts.

I have personally made efforts to find out to what extent Mr. Bhengu is supported by the African people. The conclusion I have come to is that he has no following worth talking about. It is true that he travels widely over Natal and the Eastern Transvaal preaching openhanded. It is true also that the facilities he enjoys for meeting tribal chiefs are not given to any other African. But I have also met some of the chiefs he claims to have behind him and the reply they gave was either that they had told him to return to them when he brought along Mr. Albert John Luthe or they politely sent him away and avoided placing him in the position to compromise relations between them and their Native Commissioners.

As for the meetings he has held publicly—it is very strange that he is not known to have held a single one which was a success. An organisation with £2,000,000 to throw away should have performed better.

In an endeavour to find out the truth and nothing but the truth, after Mr. Bhengu had told the 'Natal Mercury' that he would be going to U.N.O. to demand the repatriation of the Indians, I wrote to that paper asking him to tell the readers precisely who the leaders of the Rasta National Congress, its Secretary its Treasurer, are. I wanted to know, also, where the organisation's head office was, who its members were, its activities and whether or not its organising books were open for public examination. Mr. Bhengu did not reply. The questions stand unanswered to this day. If Mr. Bhengu was all that he claims to be politically, he should have asked us that question to let the world know how representative he is.

Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(CORNER SWEETMEAT HOUSE)
Corner Grey and Victoria Streets
DURBAN.

Phone 23414.

Tel. Add. 'KAPITANS.'

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—
Direct Importers.

**47. Commissioner Street,
JOHANNESBURG.**

Bankers: BARCLAYS BANK (D. C. & O.)

Partners:

C. C. PATEL
L. B. PATEL
B. K. PATEL

L. B. & COMPANY
PHONE 429

Branches: P.O. Box 49, BROKEN HILL.

P.O. Box 89, LUANSHYA

Telegram and Cable: "CLOTHING"

P.O. BOX 93,

NDOLA,

N. RHODESIA

**WHOLESALE MERCHANTS AND
CLOTHING MANUFACTURERS**

NATHOO TABHA

**TIMBER & HARDWARE MERCHANT
& DIRECT IMPORTER**

Door, Windows, Corrugated Iron, Cement,
Mouerch, Iron Duke, Buffalo, and Elephant
brands paint or any other building material
at reasonable price.

Established 1907.

NATHOO TABHA,

107 Queen Street,

Phone 24647.

Telegraph "Mani,"

DURBAN.

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

**Importers & Exporters & General
Commission Agents**

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with 'THE OLD MUTUAL' your friend for life—

The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1760,
JOHANNESBURG.

Phones:— } Business 33-0711
 } Residence 33-5951

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

**Extensive range always carried in
the following:**

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

**Stockists of well-known branded
Watches.**

COPPERBELT PIONEER STORE

**Where Quality and Service
are Paramount.**

Luanshya,

Northern Rhodesia.

Pakistan News

Karachi, February 1953.

(From Our Own Correspondent)

It cannot be said that the year 1953 has opened as propitiously for Pakistan as previous years and several problems engage the deepest attention of the country.

The 7th January saw the beginning of a brief period of civil disturbance in Karachi which caused loss of life to at least eleven people and injury to about sixty more, apart from injuries to policemen.

This affair, which lasted for three days, began with a procession of students who went to the residence of the then Minister of Education to lay their grievances before him. The Minister was absent, but his wife met a deputation of the processionists. The students did not disperse when asked to do so and the police considered it necessary to use tear gas and charge with lathis.

On the next day the students conducted a demonstration of indignation against the police and tamper became spirited. Unfortunately the rill-rall of the city (who see in such occasions an opportunity for plunder) took a hand. The affair degenerated into violence; the police, after beating with the situation with considerable pain, were obliged to open fire and it ultimately became necessary to secure military aid.

On the third day two more shops were broken into and looted and there was some brief exchange of shots. Two or three liquor shops were also attacked and the contents smashed up, but by this time the authorities were in full control of the situation and with the declaration of a curfew, strictly enforced, the city was restored to its normal calm. The Chief Commissioner of Karachi said the disturbances were inspired by communists which the student bodies have denied, but it is believed that at the inquiry which is to be held very shortly into the whole matter, he intends to produce establishing a communist connection.

An initial difficulty was that the public, while disliking the lawlessness caused by this riot as well as the bad name which follows in the wake of such events, sympathised with the students whose grievances were considered to be genuine and reasonable. The former Minister of Education cannot blame anyone since, for some time, he had deferred meeting

the students' representatives who desired to explain their complaints which are of long standing and which related to substantial matters such as excessive fees, inadequate hostel arrangements and medical facilities, difficulties relating to procurement of textbooks and some other points of similar weight. It is also possible that on the first day the police were unnecessarily severe.

Seeing that the Minister in charge of education at the time was holding in addition the portfolios of Commerce and Economic Affairs, it is probable that education was not receiving the attention it deserved. This was a pity and a mistake for education is among the first necessities of Pakistan where the number of trained men and women is deplorably small.

The Government has accepted the students' complaints and has appointed Dr. Mahmud Hussain, himself a scholar, as the new Education Minister. It is much to be hoped that a more energetic policy will be pursued towards this vital subject upon which the future of Pakistan very largely depends.

Foreign Policy

In the sphere of foreign policy there has recently been a good deal of talk, all seemingly premature, on the subject of Pakistan's joining the Middle East Defence Organisation. So far nothing concrete has emerged and there have been demands in several quarters both in Pakistan and elsewhere, but on the principle of there being no smoke without fire, a day may not be far distant when something will have to be written about it. It would be an important enough subject.

Relations will doubtless be interested to know that at a recent meeting of their fraternity in Jaipur, a contingent of Pakistanis, with their ladies, were present. This is yet another instance of the fact that relations between Indians and Pakistanis do not consist only of bickerings and they are able to meet on common ground with pleasure and satisfaction.

The Proposed Constitution

The report of the Basic Principles Committee, appointed to examine and advise on the question of a constitution for Pakistan, has been published. It is a document of great importance, but its contents have

not met with universal approbation.

It consists of two parts, the first laying down the principles by which the policy of the state should be guided and setting out a procedure to prevent enactment of legislation which is repugnant to the Quran and the Sunna. That part also directs that all forms of alcohol drinking, gambling and prostitution should be prohibited and usury should be eliminated as soon as possible. There is a further recommendation that steps should be taken to bring the existing laws of the country into conformity with Islamic principles and to give legislative effect, as far as possible, to the injunctions of the Quran and the Sunna.

It is provided that boards of Ulama should be appointed to advise the Head of the State and the Heads of Units on the question of repugnance to Islam of any proposed legislation. Objections taken by members of the legislatures to bills (other than money bills) on the ground of such repugnance will involve reference to the Ulama. If they unanimously support the objection, the bill must be returned to the legislature.

The second part of the report is more or less a draft constitution and under it, the political structure of Pakistan will be a federation of units (i.e. the former provinces) republican in nature. Since the publication of the report, it has been announced that the Prime Minister himself will propose an amendment to it by which Pakistan will become a republic, the question of remaining within the Commonwealth being left for decision later.

The Head of the State must be a Muslim and he will be elected for a term of five years at a joint sitting of both Houses of the Central Legislature. The two Houses comprise an Upper House consisting of 120 members elected by the unit legislatures and a Lower House (called the House of the People) consisting of 400 members elected on the basis of universal adult suffrage. In each House, there will be equal representation as between East and West Pakistan. All real authority will lie with the Lower House and the powers of the upper chamber amount to little more than suggesting revisions to legislative proposals.

Although East Pakistan is territorially much smaller than the western wing, its claims to parity rest on the facts that its population exceeds that of western Pakistan and that it

makes a very important contribution to Pakistan's wealth in the shape of its jute production. Indeed, on the basis of population, East Bengal would be entitled to more seats in the Lower House than Western Pakistan.

The report has aroused a good deal of criticism and some hostility, especially in the Punjab which will have only 27 seats in the Upper House and 90 in the Lower, as against East Bengal's 60 and 300. It is further said that the special treatment of East Bengal is a tacit admission that the interests of the two wings of Pakistan are incompatible. For this reason, a unitary form of government has been advocated in some influential quarters, but this suggestion runs counter to the interests of provincial politicians.

In East Bengal there has been talk about a confederation of East and West Pakistan which would give to each the maximum degree of independence within the state. The proposal has been condemned on the obvious ground that it is then but a step before dissolution of the bonds which unite the two wings of Pakistan.

It is doubtless easy to criticise the structure proposed, but the Committee deserves commendation for its sensible recognition of the inherent difficulties in the way of a country split into two parts and separated by a distance of 1000 miles. This is not a matter to be overcome by ignoring it and the Committee have faced the problem and tried to solve it. Indeed, comment and clear-headed men have expressed in private the view that the solution which the Committee has suggested is probably the fairest and most practical that could have been devised.

The westernised intelligentsia and some foreigners regard the Islamic emphasis as theocratic and retrogressive. Whether this is so or not, there is a point which arises out of it which is always to be remembered and it is that Pakistan grew out of the belief that the Muslims of the sub-continent should have a place of their own in which to live according to their own code and there were sufficient Muslims eager for this, so as to make it possible to enforce the aspiration. This being so, can anyone feel surprise that in framing a constitution, they look to the fountain of their fundamental beliefs? Any judgment of Pakistan's affairs which ignores this aspect is not likely to be a reliable one.

P.O. Box 96,

Phone 24471.

To Furnish Your Home Economically

See

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St. DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSEHOLD EFFECTS, RADIOS & RADIOGRAMS, MUSICAL INSTRUMENTS, SEWING MACHINES & OFFICE EQUIPMENT.

Exporters and Commission Agents for Natal Fruit and Vegetables. We specialize in green ginger and Indian Vegetables. Wholesale only. Write for particulars Box 96, Durban.

HANNON'S DETECTIVE AGENCY (PTY.) LTD.

Managing Director: O. HANNON, seventeen years Royal Irish Constabulary and Criminal Investigation Department, S.A. Police.

Manager: MINDEN PLUMLEY, ex-Hendon Police College and Criminal Investigation Department, New Scotland Yard, London.

Criminal, Commercial and Matrimonial Investigations Carried Out to Strictest Confidence.

11/12 Palace Chambers, Jeppe Street, P.O. Box 5199 Johannesburg.
Phone:—Office 23 7771 After hours 24-4544.

INDIA INDEPENDENCE NUMBER

Published as Special Number of **INDIAN OPINION** to commemorate the attainment of Freedom by India.

Printed on art paper and profusely illustrated.

With historic pictures connected with India's struggle for Freedom and with photos of the late Dadabhai Naoroji, Tilak-Gokhale, Subash Bose and many others who have sacrificed their lives in fighting for freedom and of Mahatma Gandhi, Pandit Jawaharlal Nehru and many others who have lived to see the fruits of their labour.

Also containing a brief Survey of the work of the Indian National Congress from the time of its inception.

Price 2/-

INDIA

PAKISTAN

and connections for
ALL PARTS OF THE
FAR EAST

Leisure Consultation Service
EVERY FRIDAY
Tourist Class Service
ALTERNATE WEDNESDAYS



AIR-INDIA

International

FROM **NAIROBI** KENYA COLONY

AIR-INDIA International
Sole Representatives in
South Africa
93 Salisbury House
Smith Street DURBAN

SHINGADIA STORES

(Prop: Premier Silk Bazaar Ltd.)
Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curles Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.
Telegrams: "Premsilik" Phone: 2523.

PREMIER WHOLESALERS

(Members of the Mathematical Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.
UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,
Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

નવલ કથાઓ તથા હુકી વાર્તાઓ

કવલ કુલકા (ન'તીય વંદ)	૧ ૧
નવલીકાઓ (વિશ્વાળી)	૧ ૧
રસપ્રીતિ (૧. વ. રેલવ)	૪ ૦
વૃદ્ધી કથાઓ (૨)	૮ ૧
મનોહરણ (૩. પરત)	૮ ૫
બીરુ સાથી "	૧૧ ૦
સોરઠી માથા ૪	૧ ૧
રંગાલ (કાલિયુ)	૫ ૦
તજ વાતો "	૨ ૧
શુભકા "	૧ ૦
ધાર ભાગ્યા (૨૧-૬૫૫ રામીર)	૫ ૨
પરે માલીરે "	૬
શાળી	૭ ૦
સાવરુપ	૫ ૬
મેલ ખીરુ	૪ ૦
માએ તિમાલુ	૭ ૧
તજ મરુપ મે	૫ ૦
ઉલી રોડ	૮ ૧
ઉનપન	૫ ૦
સલાની સકાયરી	૫ ૦
રેલ રૂપ	૧ ૦
કોન્લી	૬ ૫
જાગ્રા બાપુ	૫ ૧
કોથ વધ	૧૦ ૧
મજાનુદ ધારા	૫ ૧
મધુરી વાત	૧૦ ૨

ઉચ્ચ અને સારું સાહિત્ય

કવિત્રી (કાવ્યા સંગ્રહ) વિમાસંગર ભેતી	૭ ૧
ગીતામધુરી " " મનુરેશભ	૫ ૦
સ્વપ્ન કલ (કુનરી) (નવલ કથા)	૧૦ ૫
સાહીત્યો સંગ્રહ (આર.કે.વે.ના સાહીત્ય)	૫ ૦

મળવાનું ડેકાઈ આ મોટી સ:

INDIAN OPINION,

P. BAG,

PHOENIX,

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	6	0
PILGRIMAGE FOR PEACE—Pyarelal	12	6
SELECTIONS FROM GANDHI—Nimur Kumar Bose	10	0
GLEANINGS—Mira	1	0
GANDHIAN ETHICS—Benny Gojal Ily	2	0
DAPU—Harry F. Darr	4	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS PARSES	7	6
CHAITANYA TO VIVEKANANDA	3	8
STORY OF SATYAGRAH—Major B. D. Bawa, (I.M.S.)	16	0
SEVEN MONTHS WITH GANDHI—Kripindas	12	6
STORY OF THE UNCLE—S. K. George	6	0
DELHI DIARY—Gandhi	10	6
A RIGHTeous THUGGIE—Mahadev Desai	2	8
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Desai	17	0
GANDHI AS WE KNOW HIM—Intimate and delightful incidents by various writers	9	0
NON-VIOLENCE IN PEACE AND WAR Vol. I.—M. K. Gandhi	15	0
NON-VIOLENCE IN PEACE AND WAR Vol. II.—M. K. Gandhi	14	0
THE STORY OF BANDOLI—Mahadev Desai	6	0
FROM YERAVDA MANDIR—M. K. Gandhi	3	0

Obtainable from:

"INDIAN OPINION,"

P. Bag, Phoenix, Natal.

Golden Number

OF

"INDIAN OPINION"

Souvenir

Of The

Passive Resistance

Movement

1906—1914

Price: Four Shillings.

Obtainable From:

"Indian Opinion"

Phoenix, Natal.

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	7	6	SOVIET ATTITUDE TOWARDS CHINA Facts And Facts—Stanley Powell	6	0
SACRED AMERICANS WHOM INDIA SHOULD KNOW—Jabez T. Sunderland	7	6	AMONG THE GREAT (Conversation with Romain Rolland, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Anandabodo)—Dilip Kumar Roy	23	0
THE BHAGAVAD GITA—The Lord's Song— (An English Translation)—Annie Besant	3	0	TWO HISTORICAL TRIALS IN RED FORT —An account of the trial of the Officers of the I.N.A.	14	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE? —Dr. Y. K. R. V. Rao	8	0	WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subramanyam	2	6
OUR INDIA (Children's stories by various writers, illustrated) —Misao Masani	2	6	GANDHIJINNAH TALKS (Text of Correspondence and other relevant matter)	2	6
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao	2	6	THE STORY OF MY EXPERIMENTS WITH TRUTH —M. K. Gandhi	16	0
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement in S.A., 1906-1914)	4	0	CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	5	0
THE DELIVERANCE (A picture of the palpitating life of the joint family)	4	6	BAMANAMA—M. K. Gandhi	2	0
PUBLIC FINANCE AND OUR POVERTY —J. C. Kumarappa	3	6	TOWARDS NON-VIOLENT SOCIALISM M. K. Gandhi	5	0
INDIAN STATES' PROBLEM (Gandhi's Writings and Utterances)—M. K. Gandhi	10	0	REBUILDING OUR VILLAGES—M. K. Gandhi	9	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah	16	0	AN ATHEIST WITH GANDHI—Gora G. R. Rao	2	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	15	0			

Obtainable from:

"Indian Opinion,"

P. Bag, Phoenix, Natal.

Phones: 2911/1 (Switchboard)
34179 (Manager)

P.O. Box 2197

Cables & Tel. Add:
"PROSPERITY" (All Branches)
(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Mince Products, Wheat, Wheaton Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pina Street, Durban.

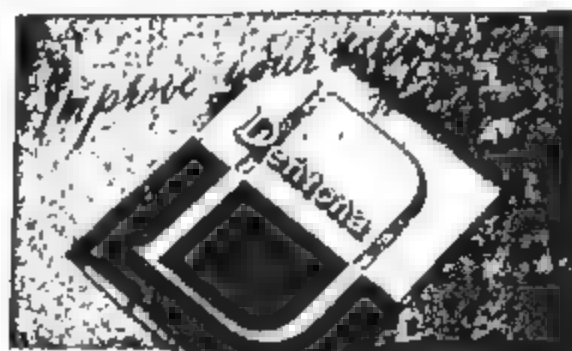
also at

JOHANNESBURG

Phones: 34-3554/5
P.O. Box 200, Fordsburg,
82, Crown Road,
Fordsburg, Johannesburg.

BENONI

Benoni Coal Site
Phone 54 1813,
Rangewau Coal Sites—54-2105
P.O. Box 392, Benoni.



Full range of men's and
boys' knitted shirts and
stockings.

To keep
going,
tropical.

DENTONA
SHORTS AND SLACKS
IN MOTION
TRADE ENQUIRIES

UNION OF S. AFRICA
DENTON TRADING CO.

Phone 34-4281

P.O. Box 3541

N. RHODESIA
FEIGENBAUM BROS.
BULAWAYO

Phone 2758

P.O. Box 254

BRITISH EAST AFRICA
VAN BRUSSEL & CO. (E.A.) LTD.
Trompsburg

Phone 4070

RAIROBI

CONGO BELGE
H. J. HYMAN
ELIZABETHVILLE

Phone 313

P.O. Box 157

MASHONALAND AND P.E.A.
W. F. NEUMAN
SALISBURY

Phone 2 1319/3-4974

P.O. Box 1492

BULAWAYO CLOTHING FACTORY LTD.

Phone 2430, Bulawayo, P.O. Box 417, Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel
V. D. Patel, H. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.
Jameson Road, Livingstone,
NORTHERN RHODESIA

Our S.A. Representatives:

**H. L. Hompès & Co.,
(Pty.) Ltd.**

Durban, P.O. Box 1301.
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.

1953

SOUTH AFRICAN DIARIES

		Size	Price	Postage
No. 85.	3 days to page 8" x 5"	4/9	5d.	
No. 851.	1 day to page 8" x 5"	7/6	6d.	
No. 138.	3 days to page 13" x 8"	9/-	1/-	
No. 1381	1 day to page 13" x 8"	15/6	2/6	

Immediate Delivery — Order Early
to avoid disappointment.

**NATIONAL OFFICE SUPPLIES
(PTY. LTD.)**

76 Victoria Street, Durban.

If it's PRINTING Consult:
UNIVERSAL PRINTING WORKS
Commercial Printers
Calendar Specialists
9 Bond Street, Durban.

Phone 25295 P.O. Box 1327

No. 14—Vol.—1.1

FRIDAY,
3RD APRIL, 1953

Registered at the G.P.O. as a Newspaper

Price 6d.

INDIAN

OPINION

Founded by Mahatma Gandhi in 1903



I'm quite sure that I have no prejudices and I think I have no colour prejudices, nor creed prejudices. All I care to know is that a man is a human being — that is enough for me; he can't be any worse.

—Mark Twain.

—o—

You have to stand against the whole world although you may have to stand alone. You have to stare the world in the face although the world may look at you with blood-shot eyes. Do not fear. Trust that little thing in you, which resides in your heart and says: "Forsake friends, wife, all; but testify to that for which you have lived and for which you will die."

—Mahatma Gandhi.



Equality For Non-Europeans

DR O. D. WOLLHEIM, Warden of Capricorn, told a Tuesday lunch meeting in Cape Town recently that the Union would not go ahead until its White population accepted the non-Europeans as equals on an economic and political level.

There would be no enforced social mixing, but social intercourse between the Black and White people of South Africa should be allowed to take place freely.

People in South Africa talked about preserving White civilization. What they meant was preserving their White skins. They thought the only way to do this was not to allow a dark skinned person from reaching the same standards of living.

As a result the non-Europeans had been suppressed. They were unable to learn the Europeans' civilization because of lack of contacts on a higher plane.

It was time the "stupid convention" that the Black-skinned man was inferior to the White was dropped, he said.

The Government was trying to take the vote away from the non-Europeans on the grounds that they were not qualified to vote because of the colour of their skins. Yet an uneducated railway ganger was entitled to a vote only because his skin was White.

To judge a man's values by looking at the colour of his skin was wrong. Values should be judged on individual capabilities. Dr Wollheim said.

Non-Europeans should have a far greater representation in Parliament than they were at present allowed. They wanted to be accepted into Western Civilization and should be given the opportunities in legislation as well as in the economic sphere.

He had learnt that they wanted to attain the standards of living of the Europeans. Africans and Coloured people were willing to drop their customs and traditions if there was a complete transition of the non-European way of life to that of Western Civilization.

INDIAN OPINION

FRIDAY, 3RD APRIL, 1953

Honesty Alone Is The Best Policy

Were not far wrong in our surmise last week about the reaction of the Nationalists to the Appellate Court's judgment on Railway Apartheid. The Prime Minister, Dr. D. F. Malan, said that it had come as a shock to him and that it would be felt as a shock throughout the whole country. The position created by the judgment cannot be accepted, he said. "South Africa does not intend to depart from this traditional form of apartheid, which, in fact, has always been accepted by the non-Europeans except for an extremist minority." The Prime Minister further said, "The United Party has always been, as best indifferent towards this matter. Its Press has even been hostile, as appeared from the comment on the lower Court's rejection of Railway apartheid as 'a blow for Sauer.' If the Nationalist Party wins the election," he said, "we shall rectify the matter without delay, and in a way that will leave no Court in doubt about the wish and intention of Parliament and the people."

The Minister of Economic Affairs, Mr. E. H. Louw has gone a step further, and has by implication charged the majority of the Judges with political insincerity. He said they appeared to be "liberals" in the "generally accepted sense of that well-known term." Thus imply-

ing, of course, that the Judges were "communisticly inclined." The Nationalist leaders have often dubbed the liberals as communists. Other Nationalist leaders too have attacked the Appellate Court.

The Prime Minister is of course entirely wrong in stating that the non-Europeans, except for an extremist minority, have always accepted this form of apartheid. On the contrary they have always protested against it. Had it not been so there would not have been this violation of it leading to a Court case. The non-Europeans have had to reconcile themselves to many things unwillingly owing to circumstances but not without resentment.

The non-Europeans have sufficient common sense, indeed more than Mr. Eric Louw credits them with, to understand that this judgment does not solve the colour problem and open the door for them to move about as freely as they would like to. They know that they have to contend with the public prejudice engendered by the type of men like Mr. Louw and it is not their purpose to come into clash with the White public. Their fight is not against the public but against the Government. What they want is the removal of the stigma of inferiority based on race and colour that is imposed on them by law. If in the eye of the law all were treated alike the non-

Europeans would be the last to abuse their rights. History has proved that beyond doubt.

But we are not at all shocked at the reaction of the Nationalists. It was just as we had expected. What has shocked us immensely, however, is the reaction of those who claim to be—whom the Nationalists believe to be—the friends of the non-Europeans. This is what the most powerful organ of the United Party 'The Natal Mercury' has to say in its leading article dated March 26, on the Appeal Court's judgment. "The situation can and should be remedied as soon as Parliament reassembles after the election. Segregation of the races on the Railways is a traditional policy and it is perfectly clear that the people are in no mood to tolerate any intermingling of persons of different colour in railway compartments, buses or station waiting rooms." There seems to be no difference here between the policy of the Nationalists and the United Party. As long as the White rulers of the Union are going to pursue the policy of judging a man by his race and colour and not by his merit and this is sanctioned by law there is going to be no peace.

The function of the Courts of Justice is to give justice, not merely to interpret the laws. The function of Parliament is to make laws based on justice and morality. It is the height of dishonesty to seek merely to remove the flaw in a law when it has been detected to suit one's evil political purpose. This is what is being suggested.

If there is to be apartheid it should be applied equally and impartially. The highest Court of the land has found that that has not

been done. It has never been possible to do so ever since apartheid was introduced nor is it ever going to be possible to do so. Apartheid is therefore impracticable and must therefore be done away with. Can men, for instance like Chief Luthuli, Mr. Mtshkulu, Dr. Xuma, Professor Jabavu, Professor Z. K. Matthews, Dr. Molema to mention just a few of the many scores of distinguished Africans, and the many distinguished Indians including University graduates, whose names we need not mention, be judged by their colour and condemned as being lower than the lowest type of White man? If this is the traditional policy of White South Africa the time has indeed come to bring about an end to that pernicious policy before it is too late. Signs that it is becoming too late are not wanting. What the United Party needs to learn is that not hypocrisy but honesty alone is the best policy.

MANTAL GARDER.

Fools' Paradise

In an electrifying speech at Worcester (Cape) recently the Minister of the Interior, Dr. T. E. Duggan, is reported to have said: "For the first time a defiance movement in the Union had failed and collapsed. In the past such movements had led to concessions and further demands because of the weakness of the Government."

Dr. Duggan said "that supporters of the defiance movement were misled by the Liberals, the greatest enemies of the Europeans' future in South Africa. The danger was not just and, therefore, South Africa must retain a strong Government."

"If European supremacy was to be maintained in the Union, European control of legislation must be retained. If non-Europeans once gained control of the legislative authority, all forms of apartheid would disappear," he said.

If Dr. Duggan really believes what he says about the defiance movement we must say that he is living in a fools' paradise. The

defiance movement has come to stay in this country. The temporary lull does not mean that it has collapsed. The Government is unaware of the undercurrents that are working. They are more dangerous than what appear on the surface. It will be well for the Nationalists to know that the days of White domination are over. The darker races are becoming more and more conscious of their power and they will not rest until their goal of freedom from oppression and humiliation is attained. It is our fervent prayer that whatever they may do they will not give way to hatred and resort under any circumstances to violence. For if they do that, it will assuredly be the day of victory for our opponents. Our victory lies only in following the path of non-violence with faith in God and fear of God and not of any man.

NANALAL GANDHI.

Prospect Before Africa

THREE very significant events are awaited with concern by very large sections of the non-white peoples in Africa. The first is the verdict to be passed on Jomo Kenyatta, leader of the Kenya Africans. The second is the referendum to be held in Southern Rhodesia on April 9, on Federation. The third is the general election in the Union of South Africa on April 15.

Although occurring over widely different areas, these events have one thing in common—all are manifestations, one way or the other, of the clash of colour in Africa. And although in all three events the peoples involved, that is, the whites and the non-whites, have not as yet co-ordinated their plans, it is clear that a substantial section of them, on both sides of the colour line, realise now that they have to deal with continental problems and not just with matters of narrow, domestic jurisdiction.

On the white side, one of the first things the Malanites did when they got to power was to send Mr. Charles to Water to very many countries in various parts of Africa to open their eyes to what Dr. Malan called the Black Danger. At the time the mission was not much of a success. But subsequent events,

particularly in British-held territories, have shown that there is a growing number of whitemen who are thinking seriously along the lines of devising means by which to crush African nationalism and get Africa to revert to the old days when the African people yielded to oppression.

In Kenya these people have robbed the Africans of large tracts of their lands and driven them to reserves which are in danger of being overcrowded. An unreasonable colour bar limits the African's economic opportunities, gives him an inferior education and all in all, marks him apart as an inferior human being. He is deaf to reasonable appeals to reform. It was in protest against

But the Mau Mau continues to make life not worth living for its victims of all races.

Quite clearly, in Kenya, Britain has to deal with a situation which requires a fundamental change in British policy to produce positive results. Efforts to counter Mau Mau terror with military terror will not frighten the Africans of Kenya into abandoning the Mau Mau as long as the causes which brought it into being remain. The people who are murdered by the British today are being hailed as martyrs in the cause of Kenya's African people's freedom.

The first thing to do is to release Jomo Kenyatta from prison. Secondly, the British

whether or not it should join the federation.

It will be largely the white people who will vote in that referendum. And if the pronouncements of men like Sir Godfrey Huggins and Mr. Roy Welensky mean anything, the future of the African is not very promising.

Farther south, the white people will go to the polls on April 15, to say whether or not they like the tyranny that the Malanites have imposed on the African people.

If Jomo Kenyatta is thrown into prison or hanged; if Southern Rhodesia votes for federation and if Dr. Malan is returned to power, an altogether new situation will arise in Africa. Inasmuch as the whiteman has shown signs of treating the colour problem on a continental scale, the peoples of Africa will have cause seriously to consider a joint continental solution to it as well. This is the prospect opened up before the world by the three events discussed here.

Fountain Of Wisdom

"All reputable anthropologists condemn the malignant nonsense about racial psychology which is preached and practised by those who try to justify the oppression of ethnic minorities. Political theories about race are nothing more than instruments of propaganda, devised for the child minds of totalitarian populations."

—Professor E. A. Hooten in 'The Twilight of Man.'

—Chambers.

BEWARE OF SELF PRAISE

WHEN any one praises himself or speaks much of himself, or lets in any way be seen that he stands high in his own esteem, he is sure to be laughed at. We ought both to feel and to appear to feel, humbly about ourselves; and even when others praise us, we should receive their approbation with humility. All good qualities are justly held to be set off and improved by modesty, while even the best qualities are in danger of being despised if they be shown in a boastful spirit. We should be still more ridiculous if we pretend to knowledge, work or rank, which we do not possess. Such pretensions are easily detected, and then every one despises the pretender more than if he had been supposed to want those qualities altogether. We ought also to check the disposition to think too highly of our own opinions, and too humbly of those of other persons. Our neighbours may think rightly, though their opinions appear to us absurd; and our opinions may be wrong though to us they appear right. It is a great point for any one to attain—to know and act as if he knew, that he may possibly be in the wrong.

that that the Kenya African Union arose. The KAU was a moderate body. But Africans all over Africa are discovering that moderation does not pay at all when faced with the evils of the white man's colour bar. The Mau Mau came on the scene and took almost complete charge of the situation.

People who read their papers intelligently realise by now that the British Government is powerless to deal with the Mau Mau. A situation exists in Kenya which is not unlike what has been happening in Malaya for years now. British spokesmen daily inform the world that the Mau Mau terror—for which we have no brief whatsoever—is under control and that its leaders and organisers have been arrested.

will have to realise that whether or not they like it, the solid unity of the Kenya Africans is a living reality. The thing to do will be to re-open their schools and allow them to return to their normal life. The third will be to give the Africans an effective say in making the laws which shape their future. This approach alone holds out hope of peace in Kenya.

The situation is different in methods employed in Central Africa, where the white people plan to present a white front against the African, in efforts to keep the latter a perpetual junior to the land of his birth. On April 9, Southern Rhodesia, which comes second only to South Africa in its hatred for the man of colour, will decide

TROUBLED WATERS

By JOHN O'HIND

This book deals with that period of Indian history when three empires were at a clash with each other on the Indian Peninsula. The Mughal Empire was breaking up; the Maratha Kingdom was declining and the British were establishing themselves. The story is full of suspense, keeping the reader engrossed in the acts of heroism and valour, naval bombardment and piracy on the high seas, escapades, a chase with bloodhounds, and romance. Order your copy as soon as possible, as there are only a few copies on sale at our office.

Price 10s.

Available at:

'Indian Opinion',
P. Bag, Phoenix, Natal.

NOTES AND NEWS

Bishop Of Pretoria's Easter Message

It was very necessary that Christians should ensure that the election would be fought on Christian principles, and that the party returned to power should govern in accordance with the principles of justice and integrity, says the Bishop of Pretoria in the latest issue of "Kingdom," the Diocesan magazine. An election was essentially a Christian way of discovering the will of the people. Because of the errors which creep into the human mind, all kinds of stupidity, injustice and deceptions enter into an election. "It is unfortunate that during Passiontide and Easter the minds of so many people will have to be absorbed with political controversy. But as members of the State, we have our responsibilities towards the State, just as we have, as members of the Church, responsibilities to the Church. Although our political duties come upon us at a time when we should have preferred to have been free from them, that is no reason for shirking them." Referring to the anti-Defence legislation the Bishop said: "The principles of the Bills appear to be a complete negation of justice, and if our country is to be governed on these principles there can be no freedom of thought, no freedom of speech, and no freedom of action for anyone."

Students Will Conduct Own Welfare Work

The students of the University of Cape Town are out to prove this year that their annual "rag" is not simply a convenient excuse to give vent to their high spirits. They are going to devote most of the proceeds of this year's "rag"—each year they raise at least £10,000—to starting their own organized welfare work in the heart of Cape Town's blackest spot—Widdermore—where 30,000 non-Europeans live on the edge of the "poverty line." They will establish and run a health and community centre to incorporate a medical centre, social services, youth clubs, adult education, food and milk schemes and a canteen. Members of the university staff will co-operate in running the scheme, and leading member of the public will serve on the board of management to advise on policy.

We very heartily congratulate the students of the University of Cape Town on this fine gesture worthy of emulation by all.

Government Loses Yet Another Case

A full bench of the Supreme Court last week dismissed the Attorney-General's appeal against the acquittal in the Capetown Magistrate's Court of Mr. Percy Brian Bunting on a charge under the Suppression of Communism Act. The judges were Mr. Justice Herbertus, Mr. Justice van Wieringen and Mr. Acting Justice Watermeyer. Mr. P. B. Blakenberg, Q.C. (the Attorney-General) said, "I may mention that I am taking this further to the Appellate Division." The charge in the Magistrate's Court arose from Mr. Bunting's election as a Member of Parliament after the Minister of Justice (Mr. C. R. Swart) had ordered him, in terms of the Suppression of Communism Act, not to become one.

Mr. Cowley's Offer To Africans

Major Cecil Cowley, who is seeking election to the Senate as Africans' representative in the place of Dr. Edgar Brookes, who has retired, set out an 18-point programme when he addressed Africans in the basement of the City Hall last week. He said he would work for an end to rule by proclamation, no taxation without representation, the removal of pass laws, the introduction of trade unions, and freedom to purchase and occupy land. "I am fighting," he said, so that you may be given that measure of justice due to other men." The present system of government whereby one lone voice represented 2,000,000 people was a "travesty of democracy." Major Cowley urged the African to develop his national pride. He said that he would work to see that Emakusini, the traditional home of the Zulu kings of old, was appropriated for the Africans. "I can picture the erection of a headquarters of the Zulu nation here, where the spirit of a nation will speak. It will build up the strength of the nation, lending weighty authority to the Zulu spokesman."

No Colour Bar In Angola And Mozambique

No racial discrimination existed in Angola and Mozambique, Dr. A. J. Alfaro Cardoso, the Angola Government's economic delegate to the Union and Rhodesia, told the University of Cape Town Summer School. "What we want to see is that the individual, be he White, Yellow or Black should possess a moral and civic education and culture—that he should be, in a word, a civilized man," said Dr. Cardoso.

SHINGADIA STORES

(Papers Printer Sile Somar Ltd.)
Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.

Telegrams: "Premsluk" Phone: 2523.

PREMIER WHOLESALESA

(Members of the Mashonaland Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicoes, Blankets, Shoes & Fancy Goods

P.O. Box 319. Phone: 2523, Extn. J.

UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Place Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 5th Floor,

Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

KARACHI
BOMBAY
ADEN
NAIROBI
DURBAN

FASTEST to INDIA and PAKISTAN

Every Friday a luxurious Comptonsair service Nairobi for Karachi and Bombay, with full facilities service and the choice of vegetarian and non-vegetarian meals. In addition, a special service three times a week Nairobi to Bombay. Ask your Travel Agent for full details.

AIR-INDIA INTERNATIONAL

FOR DETAILS APPLY I.A.T.A. AIRLINES AND AGENTS

PROFESSOR MATTHEWS DEFENDED

Mr. Selby Ngcobo (Fort Hare, Cape) writes in the 'Cape Times'.

THE speech made by Mr. C. R. Swart, Minister of Justice, when he moved the second reading of the Public Safety Bill, as reported in the 'Cape Times' of February 12, quotes Professor Z. K. Matthews as having once said, when speaking of the policy of "Africa for the Africans":

"The ultimate aim of such a movement would be the eventual repatriation of the whole country for the 8,000,000 Africans, and the removal from it of all those Europeans who are not prepared to live here on terms of equality with the Africans. The 2,500,000 Europeans who talk so glibly about the repatriation of 250,000 Indians must realise that to the African national the repatriation of 2,500,000 Europeans does not appear any more preposterous."

The above statement is part of a closely reasoned article under the title "An African Policy for South Africa," published in the *Race Relations News* (volume XVI, number 3, 1949). Taken out of its proper context and set against the circumstances of the Public Safety Bill the quotation gives a totally wrong impression of the main standpoint of the entire article or of Professor Matthews' general political outlook.

The general content of the article makes it very clear that in the above statement Professor Matthews was countering a trend of thinking among his fellow Africans which was certainly not his own. He rejected the idea contained in the earlier part of the Minister's quotation as Black apartheid.

Secondly, the latter part of the statement quoted above contains an implied warning that the idea and talk of repatriating the 250,000 Indians can have a disastrous effect on the African masses as regards the presence of Europeans in South Africa.

The quotation, standing by itself as it does, is objectionable and unfair to the Professor as it gives the impression that he is in favour of, or associated with, a scheme or programmes for the repatriation of the Europeans in South Africa by the Africans.

How would the South African Institute of Race Relations, under its auspices, publish views of a such dangerous scheme.

Professor Matthews, who is known to be very careful with his thoughts and words, is not given to saying things like that.

Professor Matthews' warning the country against ideas of non-co-operation. He said: "It has been pointed out that here is a growing feeling among Africans that the policy to which they should lend their support in the future is that of non co-operation. Certain sections among them look upon this as the most suitable answer to the European policy of apartheid, which is itself tantamount to a policy of non co-operation."

Then he warns: "Once the policy of non-co-operation becomes endemic on both sides of the colour line, the resultant friction and antagonisms will prove disastrous to the country as a whole."

Professor Matthews also stated that, like all other peoples, the Bantu "claim the right of self-determination." In the South African situation self-determination for the Bantu means that he must be accorded a full share

in the determination and the execution of policy.

Inconsistent with the African right to self-determination and "full co-operation with the African" are policies based on White leadership, Christian trusteeship or apartheid.

The burden of the entire article was a reasoned plea for "closely scrutinizing the principles by which our policies are inspired," racial accommodation and racial co-operation.

Professor Matthews defines co-operation (p. 30) as "working together." ("The African has hitherto taken his stand on a policy of co-operation between Black and White at all levels of our national life.") Then he concludes by saying: "Co-operation alone can rightly constitute a suitable watchword for a strong, prosperous and united South Africa."

Since Professor Matthews is away on a lecture mission in the United States, I felt, obliged as his teaching colleague and friend, to defend his good name and reputation.

M. L. SULTAN TECHNICAL COLLEGE

It is wonderful how a night school for adults commenced years ago by Advocate A. Christy with the aid of a band of enthusiastic workers has grown into the M. L. Sultan Technical College, a unique institution of the Indian community open to all men Europeans. It stands also as a monument to the biggest charity made by a single Indian for the benefit of his own brethren in particular and the non-Europeans in general. Mr. H. Nairam the Principal of the College who is the life wire of the institution has just submitted his annual report for the year 1952 in which he gives a vivid description of how the institution has grown in recent years by leaps and bounds. In his report Mr. Nairam referring to Mr. Sultan states:

"Mr. M. L. Sultan, who is eighty years of age, started work in Durban as a lowly carpenter on Beres Road Station many years ago. Through steady application to work and by reason of his outstanding business acumen he, in spite of setbacks and difficulties, has been able to establish the M. L. Sultan Charitable and Educational Trust, endowing it with no less a sum than £100,000. Mr. Sultan and his Trust have donated to the Technical College the magnificent sum of £33,000."

"The year 1953" states the report, "is to see the erection of the first of the College buildings on Curries Fountain, some six acres in extent and lying within a stone's throw of the Greyville race-course. The completion of this

building and the workshop block will make possible the establishment of full-time day classes so altering considerably the outlook of the College."

Referring to statistics the report states: "In 1932 the enrolment in our classes was 169. Ten years later the number of students enrolled rose to 518. In 1952 the College dealt with 3,605 students."

"It is pleasing to note the increase in enrolment of women students. During the year we had 1,493 Indian, 80 African and 15 Coloured women students as against 1,606 Indian, 410 African and 5 Coloured men."

Students' Society

"The newly constituted M. L. Sultan Technical College Students' Society held its first election during the early part of the year. Students at all branches of the College took part in the ballot. At this is the first occasion on which a full election was held I have pleasure in recording the names of the students elected. President: Mr. V. S. Nadar; 1st and 2nd Vice Presidents: C. Mahan and Mrs. N. R. Pillay, Members of the Administrative Council: S. R. Chetty, Mrs. S. Naidoo, R. Royappa, Miss J. Vra, K. A. Appalaray, N. Bowen, J. David, G. Nagaraj, D. Nairam, K. D. Pillay, R. Singh, and S. R. Singh."

"Rapid strides were made by this Council of Students and additional sporting activities initiated. A successful social was held in June, the Satri Hall being

filled to capacity. Mr. Sultan attended and presented Honorary Awards. He also made this the occasion for the announcement of the increase of his donation to £33,000. Dr. B. M. Narbath presented certificates to successful students."

Referring to the services of Dr. B. M. Narbath the report states: "It is fitting that we should remember most thankfully the long years of steadfast endeavour and service rendered to technical education by Dr. B. M. Narbath. To have been the first Principal of the first Technical College in the Union and to have, without remuneration or reward, worked for the establishment of the first Indian technical college and guided it into its present virile state is a record of which any man might be proud. To have such a pioneer connected with our foundation is cause for much thankfulness. The College Council join in congratulating him in connection with our visit and look forward with pleasurable anticipation to seeing him, in fact, lay the foundation stone of our new building."

The College has the following branches with the following gross enrolments for 1952: Satri College 1,752 (which includes 572 dressmaking enrolments at Dart-mall Crescent and Kathward Hindu Seva Samiti) Hindu Tamil Institute 327, Clairwood continuation 164, Depot Road 56, Mount Edgecombe 428, Umkomaas 115, Tongaat 396

R. VITHAL

Bookkeeper, Welington Road of Books, Balasore Road, 1st floor, The Refractory, Apply:

306 Commissioner St.,
Jeppe, Johannesburg

NEW BOOKS

- A Nation Builder At Work
—By P. J. J. J.
- Why Prohibition
By K. R. G. G. G.
- Satyagraha in S.A.
By K. R. G. G. G.
- Boys' Letters To Abraham Lincoln
—By K. R. G. G. G.
- Which Way Lies Hope
—By K. R. G. G. G.
- Gandhi And Marx
—By K. R. G. G. G.
- Economy Of Permanence
—By K. R. G. G. G.
- The Wit And Wisdom Of Gandhi
—By K. R. G. G. G.
- A Gandhi Anthology
—By K. R. G. G. G.
- Obtainable from.

INDIAN OPINION

P. N. G. G. G. G.

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5/6 yd.

EMBOSS GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CHENILLE
GEORGETTES 45" 15/6 yd.

44" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.

44" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 10/6 pair.
Colours: Green, White, Red,
Brown, Blue and Vio.

**SAREES!**

EMBROIDERED GEORGETTE
SAREES.
all shades 13/15/6 each.

WHITE COTTON SAREES
23/6 each.

GEORGETTE JARI WORK
SAREES 15-18-0.

EMBROIDERED SUZIE SILK
SAREES with borders 43/- each.

LADIES UNDIES

High range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now dispatched.

Saree Borders, Jari Tyings etc.
Always in Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SHAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
18/11 each.

INFANTS BOOTIES, BONNETS,
BIBS, FILCHERS,
all ages price 2/11 each.

HOUSE - HOLD

Bedsheets 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Bath Bedspreads
at Reduced Prices.

MENS & BOYS

SHORTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specialty reduced.

**JAYBEE SILK HOUSE**

39a MARKET STREET,

JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

FOR
RUBBER STAMPS
AND
PRINTING

CONTACT
**STANDARD
PRINTING PRESS**

GENERAL PRINTERS
AND
RUBBER STAMP MAKERS

73 BEATRICE STREET DURBAN.

PHONE 61006. P.O. BOX 2782. TELEGRAMS ADDRESS: QUICKPRINT.

ESTABLISHED 1927

"Nugget every
day - that's
how I keep
my young
looks."

Even though your shoes may look
clean, never neglect the DAILY dose
of Nugget. That's the secret that
prolongs the life of your shoes.

"That's right Sir,
it's the regular
daily dose
that does it"



There's a Nugget Shade for every shoe that's made!

THE WIDER WORLD

By JOHN GILD

SEPARATE BUT EQUAL

THE true meaning of the Appellate Court's decision on apartheid on the railways does not emerge from the blarney of the political parties. A lawyer tells me what it all amounts to. Under the common law of this country, which follows the English law, racial discrimination is not valid, and will not be upheld by the higher courts, unless it has been expressly authorised by an Act of Parliament. In plainer words, if colour bars are to be strong enough to resist challenge, they must have been created by statute, not merely in the form of regulations made to carry out a statute which is itself silent on colour. Officials in various government departments are in the habit of basing a colour bar on a regulation framed by themselves. It is this practice that the court now holds to be unreasonable and a regulation which is unreasonable can be upset.

In earlier years the tradition in our parliamentary law making was to avoid putting explicit colour bars into statutes. There was no need to put them in because non-Europeans very seldom or never tried to assert their legal rights under the common law of the land. But non-whites have been rising in the economic and racial scale. An increasing middle class of educated people has emerged, conscious of their rights and ready to claim them.

In the United States a similar position arose a long time ago. The courts met it by inventing the doctrine that "separate but equal facilities" are legally justifiable. Once then turned, as they still do, on the question of fact whether certain separate facilities are really equal in practice. Where they are proved to be unequal, the Supreme Court will not recognize the discrimination. It is now clear that in South Africa there will be no pretence of providing equal facilities when the races are kept apart. Promptly, 'The Star' in Johannesburg has found the right phrase—"separate but adequate." You can guess, without

a moment's hesitation, who will decide the question of what is "adequate." The white authorities will exercise their own discretion: Before they can do so, however, Parliament must pass a new Act saying that racial separation need not be based on any semblance of equality. As time and non-Europeans march on, the utter hypocrisy of the whole theory of apartheid is made plain in the harsh light of reality.

A Terrible Example

The Colonial Office is reacting to open warfare against the Kikuyu in their violent efforts to combat Man-man. The latest step, the arrest of Mr. Fawcett Walter Odedo, has shocked liberal opinion in Britain. Mr. Odedo, who is not a Kikuyu, but a Luo, is a very moderate African leader. The fact that he was dominated by the Governor to a seat on the Legislative Council is evidence enough of that. When Mr. Jomo Kenyatta was arrested months ago, Mr. Odedo agreed to become president of the Kenya African Union. But he maintained his opposition to methods of violence and cherished his hope of inter-racial co-operation. It seems to me that Mr. Odedo's real crime is his successful resistance to official efforts to destroy his Union in the Nyanza province which he represents. By their destruction of civil liberties and their surrender to the small minority of white settlers, the British are setting a terribly bad example to every government in the continent. And by these methods they will never bring peace and racial harmony in East Africa.

Incidentally, the best books about Kenya are by Norman Leys, especially "The Colour Bar in East Africa" (Hogarth Press, 1946). Dr. Leys was a mainly observer who wrote with a beautiful lucidity. He was unjustly dismissed from the colonial service because he was suspected of allowing his sympathy with Africans to undermine his loyalty to the service. He lived for many years after

his dismissal to use his pen as a formidable weapon in the service of the truth.

Life of Laski

Harold Laski was a great man. I am happy to find that a memorial to his life and work has come in the form of a biography written by Kingsley Martin, the editor of the socialist weekly, 'The New Statesman And Nation,' and published by Gollancz at 21s. Among other things, Laski was a very good friend to Indians, many of whom were his students at the London School of Economics. One of the most brilliant of them was Mr. V. K. Krishna Menon, who has lately retired from the post of High

Commissioner in London. It was he who got Laski to speak in Britain on innumerable platforms of the India League. A wonderful speaker, Laski used to attack the British [?] in burning phrases, explaining the absurdity of teaching in our schools the doctrines of Mill and Milton on freedom and then expecting them to allow the British to run India indefinitely. Those speeches helped to pave the way for the Labour Government's decision to concede independence after the world war. Laski acquired great influence in India itself where his books on politics are widely read and where his former students occupy high posts.

RHEUMATISM
ARTHRITISINVOLVING PAINFUL SWOLLEN
JOINTSNEWMAN'S
RHEUMARSAN
TABLETSAre a New Advance in Modern
TreatmentAmazing Results With This New
And Perfectly Harmless Remedy

Send 10s. today for 10-day trial to—

GREENFIELDS PHARMACY,
EAST LONDON.

HANNON'S DETECTIVE AGENCY (PTY.) LTD.

Managing Director: G. HANNON, seventeen years Royal Irish Constabulary and Criminal Investigation Department, S.A. Police.

Manager: MUNDIN HANLEY, ex-Hendon Police College and Criminal Investigation Department, New Scotland Yard, London.

Criminal, Commercial and Marital Investigations Carried Out in Strictest Confidence.

11, 12 Patten Chambers, Upper Street; F.O. Box 5159, Johannesburg.
Telephone—Office 22 7731 Afterhours 24-4544



Wholesale Clothing Manufacturers
MANUFACTURERS
 OF
MENS' TROUSERS,
SPORTS COATS
AND
SUITS.

Trade Enquiries to
 P.O. Box 541 — BULAWAYO
 P.O. Box 350 — KITWE, N.R.
 P.O. Box 7462 — JOHANNESBURG.
 P.O. Box 541 — CAPE TOWN.
 P.O. Box 4 — PORT ELIZABETH.
 P.O. Box 739 — EAST LONDON.

CONVOY

Convoy Garments Manufactured by:

Maxwell Clothing
Co. Ltd.

P.O. Box. 541, Phone 3786.

BULAWAYO.

Tel. Add. "CONVOY."

Phone
 Day 24160

Phone
 Night 8335-49

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
 Coffins and Wreaths

Contractors to the **INTERNATIONAL FUNERAL**
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
 accepted by phone and despatched by rail
 at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 29308.

P. HARGOVAN & CO.
(PTY.) LTD.

WHOLESALE MERCHANTS
AND IMPORTERS.

P. O. BOX 1250.

155/7 Warwick Avenue
DURBAN.

SWEETMEATS

PURE

WHOLESOME

HEALTHY

★ **APPETISING—**

★ **DISTINCTIVENESS** of Flavour.

★ Combined with **INGREDIENTS** of the
PUREST QUALITY go into the making
 of our **SWEETMEATS.**

★ Made by our experts whose knowledge
 and experience of the delicate art of
 preparing these Oriental **DELICACIES.**

★ Assure **YOU** of the most **PALATABLE**
SWEETMEATS money can buy any
 where in **SOUTH AFRICA.**

અમે એક જાણી ગામડેના બનાવેલે જીંદ
 બહાર આપણે કોઈકને સંજાનથી વાણીજી આપ આપણે જીંદ.

★ Great care is exercised in the **PACKING** and
DISPATCHING of country and foreign orders.

★ We assure you of **PROMPT, HYGENIC**
SERVICE with the **GUARANTEE** of
SATISFACTION.

Victory V Lounge



We specialise in:

Birthday Cakes, Wedding Cakes, High Class
 Fruit Cakes, Pastries, and Naan etc.

(Cnr: Grey & Victoria Streets.)

Phone 24965 — **DURBAN.**

SEETHING SOUTH AFRICA TO-DAY

By HOMER A. JACK

(With The Kind Permission Of 'The Christian Century')

V

SIGNS OF HOPE

WHILE it is difficult to overestimate the evils of racism and oppression in South Africa, it is also true that there are grounds for hope. The most important factor for progress and a greater degree of racial equality is the economic trends which are bringing the African to urban areas and thus bringing non-Whites together with Whites faster than Dr. Malan and his government, or any government, can possibly keep them apart. This trend is not merely positive, for with more inter-racial contact and less urban poisoning there result social dislocations which create the slums and a kind of mass contact which may, for a time in South Africa as in North America, actually lighten tension.

It has been said that South Africa's economy in the past quarter century has gone through almost as great an industrial revolution as occurred at the time of the industrial revolution from the 1790's to the 1830's. The gross value of the output of secondary industry in South Africa rose more than fivefold to £535 million between 1928 and 1948. Yet most of the non-European, and especially the African, are treated by law and custom in a feudalistic manner. African males are not "employees" under the Industrial Conciliation acts, but servants under the archaic Masters and Servants laws similar to those in feudal European times. African males must make contracts with their employers, and penal sanctions are imposed for breach of contract. On the other hand, White workers in South Africa come under the Industrial Conciliation acts which contain some of the most protective legislation in the world. In addition, through other legislation they are "protected" from competition by non-European workers.

Industrial freedom has fast-tongued agriculturists and in these economic blocs largely been able to maintain low wages and inhuman working conditions through their influence in Parliament. A social gap, however, the relative importance of mining even of agriculture has to manufacturing has drawn foreign concern of South Africa as a land of

gold and diamonds, happily for the economy of the country, not to mention the welfare of the Africans, there has been an increasing economic diversification with gold mining accounting for only 3 per cent.

In the past quarter-century, especially during and since World War II, the rise of secondary industry in South Africa has been rapid, with manufacturing now contributing a total of 22.5 per cent to the national income more than twice that of mining and almost twice that of agriculture. The stimulus has been partly financial and partly political, a financial necessity to conserve dollars and indeed earn pounds, and a political necessity—on the part of the Nationalists—in liaison with the Commonwealth. Basically, of course, the stimulus has been the almost classical conditions for the growth of capitalism: enormous reserves of iron ore, coal and other raw materials; an abundant labour supply; and a vast potential market both at home and abroad (in the rest of Africa). Whole new industries have been established—for example, textiles—with African labour being used largely in all but the highest managerial levels. The frequent allegation that non-European, especially Africans, are incapable of skilled work is belied by actual experience in these industries.

Africans Shift To Urban Jobs

It is estimated that between 30 and 40 per cent of the adult African population is now employed outside agriculture and mining, the employment of non-Europeans rising from 25,000 to 401,000 between 1928 and 1948. The real wages of non-Europeans are still unacceptably low, but are rising faster than those of Europeans. Many Africans are bringing their wives and children to the towns and stabilized family life is resulting. The African women, through a fortuitous court decision, legally can join trade unions; though rigidly segregated, non-European women constituted one-fifth of the membership of registered trade unions in 1949. Even male Africans are creating their own unions. The difficulties involved are great, however, since under the Masters' and

Servants' law each African must give notice to terminate his contract before going on strike.

All this means that South African industry would collapse if Africans and other non-Europeans were withdrawn. Increasingly manufacturers realize that their vested interest is in a stabilized, well housed non-European labour force, and eventually their voices will be heard in Parliament and felt by the African in the locations. With more skilled employment, higher wages and more urbanization, the non-European himself will be in a better strategic position, if not yet in a voting one, to demand greater justice and equality.

Islands Of Interracial Activity

A second ground for hope in the existence, although much too infrequently, of little islands of genuine interracial activity in this sea of apartheid. Not too many can be found, but three—in the fields of higher education, religion and cultural relations—are illustrative.

At the 1952 graduation ceremony of the University of the Witwatersrand, Chancellor Richard Feilchenfeldt told the distinguished gathering: "Experience in this university shows that, given equal opportunities to study and to learn, Africans can benefit and progress in the same way as Europeans." These are fighting words in South Africa, but fighting words are expected from the Witwatersrand University in Johannesburg which, together with the University of Cape Town, tries to exemplify the movement in a divided country. Of the five full universities in South Africa, the two African institutions at Stellenbosch and Pretoria usually do not accept non-European students, and the University of Natal accepts them only to serve its own Witwatersrand, on the other hand, has between two and three hundred African, Indian and Coloured students in a student body of about four thousand. It is, however, not completely an interracial paradise, for non-European students live in separate hostels (or in private homes) and by common consent do not take part in sports or in dancing. They do, however, take telephones with White students and participate in student activities, some non-European always being elected to the student council.

Student Opposition To Segregation

When the Nationalists came into power in 1948, one of their goals was apartheid in higher

education, with a cabinet member describing in Parliament "the intolerable situation and unpleasant relationship between Europeans and non-Europeans." The government shut off certain scholarships provided for African medical students and helped initiate a separate medical school at Durban for non-Europeans, promptly offering it 15 scholarships. The National Union of South African Students, sensitive to racism, immediately organized its own African Medical Scholarships Trust Fund, imposed a voluntary annual levy on students of 10 shillings (about \$1.40) and so far has collected enough from students all over South Africa—and in other parts of the world—to offer several scholarships to qualified African medical students at Witwatersrand.

Through this and other support, including a direct government subsidy of almost 50 per cent of its annual budget, Witwatersrand University despite the lack of an appreciable endowment has not suffered despite the threats of the Nationalists to complete the segregation of higher education. This university also offers its meeting halls, when available, to outside groups desiring unsegregated meetings, and it is the home of the Johannesburg Society of Friends, which feels happier meeting at the university than in the Johannesburg Y.M.C.A. With the faculty and administration solidly and courageously behind a policy of integration in higher education, Witwatersrand and Cape Town universities are undoubtedly producing each year graduates who, if they remain in South Africa, are destined to be its leaders and inevitably will retain the refreshing interracial experience and outlook acquired during their university days.

(To be Continued)

Cuticura
UNDEVELOPED
OINTMENT



FOR
LAFETY'S SAKE

A break in the skin is a
weak point for germs to enter.
Cuticura Ointment—quick to
reach the bottom—helps to
combat infection. To allow stream,
and to keep the injury clean and
comfortable while it heals.

FOR CUTS AND SCRATCHES

Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(KORNER SWEETMEAT HOUSE)

Corner Grey and Victoria Streets

DURBAN.

Phone 23414.

Tel. Add. "KAPITANS."

P.O. Box 96,

Phone 24471.

To Furnish Your Home Economically

See

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St.
DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSEHOLD EFFECTS. RADIOS & RADIOGRAMS, MUSICAL INSTRUMENTS, SEWING MACHINES & OFFICE FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and Vegetables. We specialize in green ginger and Indian Vegetables. Wholesale only. Write for particulars Box 96, Durban.

Bankers: BARCLAYS BANK (D.C. & O.)

Partners:
 C. C. PATEL
 L. B. PATEL
 S. K. PATEL

L. B. & COMPANY
 PHONE 429

Branches: P.O. Box 23, BROKEN HILL

P.O. Box 89, LUANSHYA

Telegram and Cable: "CLOTHING"

P.O. BOX 93,

NDOLA,

N. RHODESIA

**WHOLESALE MERCHANTS AND
 CLOTHING MANUFACTURERS**

Tel. Add: "Charotar" Telephone: 33-8885.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

**47, Commissioner Street,
 JOHANNESBURG.**

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

**Importers & Exporters & General
 Commission Agents**

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
 to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown future.

Insure with "THE OLD MUTUAL" your friend for Life—

The S.A. Mutual Life Assurance Society, which has
 best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1760,
 JOHANNESBURG.

Phones:— } Business 33-0711
 } Residence 33-5961

Phone 53.

Telegrams "SOLANKI"

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

**Extensive range always carried in
 the following:**

Silks, Drapery, Toilets, Perfumes, Curios, Fashion Goods and Jewellery. Wide Range of Indian, Persian and Chinese Carpets.

**Stockists of well-known branded
 Watches.**

COPPERBELT PIONEER STORE

**Where Quality and Service
 are Paramount.**

Luanshya,

Northern Rhodesia.

AFRICAN VIEWPOINT

RHODESIAN FEDERATION AND AFTER

By JORDAN K. NGUBANE

SOUTHERN RHODESIA will vote in a referendum on April 9, 1953 on whether or not to join the proposed Central African Federation. The result will be awaited with interest by Africans in all the continent south of the equator—for very good reasons.

Firstly, the Rhodesian decision will have a direct bearing on federation itself. An affirmative result will give new strength to the federalists and encourage them to go full-stream ahead with their plans for the Malacisation of Africa. An adverse result—which is most unlikely—will force them to go about federation a little more carefully.

Secondly, if the referendum result favours federation African opinion will perforce develop a new approach to Black-White relations on the continent. This might be a good development, it might not be—because so much depends on the basis and objectives of that unity.

One aspect of federation which arouses very close African interest is the attitude of the British Government towards the clearly expressed wishes of the Africans in Northern Rhodesia and Nyasaland. Up to now, Britain has seemed determined to impose federation on these Africans in spite of their unanimous opposition. If Britain does this, she will have given Dr. Malan a valuable precedent for subsequent use when he presses his demand for the protectorates.

Up to now, Britain has taken the line that she cannot agree to incorporation within South Africa of the three Protectorates within our borders. Her reason is that she is legally obliged, in terms of the Schedule to the South Africa Act, to consult these people before she agrees to incorporation. Such agreement will presumably depend on African acquiescence to incorporation. At least this is what Britain's attitude so far has implied.

In short, Britain has taken the stand which implies that the protection extended to Basutoland, Bechuanaland and Swaziland would have been of no value if it did not mean that on a fundamental issue like incorporation, the protecting power would be guided by African wishes.

But this attitude, whether clearly expressed or implied, is

almost the exact opposite of the line against the Africans in the protectorates of Nyasaland and Northern Rhodesia.

In (these) two territories Britain seems in mood to listen more to the wishes of the White settlers than to those of the African people. If she does this until federation comes through in the teeth of African opposition, Dr. Malan will have reason to ask why, in Basutoland, Swaziland and Bechuanaland, the attitude of the Africans should be treated with respect when it has been virtually ignored in Central Africa. He will have reason to insist that the Central African precedent justifies the incorporation of the protectorates within our borders against the wishes of their African inhabitants.

A second result of an affirmative decision is that the process which the African calls the Malacisation of Africa will be firmly entrenched in the whole of Southern Africa and directly threaten Uganda, Kenya, Tanganyika—and even Ethiopia. For, in African eyes, federation consolidates a White racial front at the expense of the Africans and condemns the latter to a junior partnership from which the African cannot escape. In fact, if the history of South Africa is any guide, federation holds out the prospect for the African of seeing himself reduced to the position of virtual serfdom one day. This is what Malanism stands for in African eyes.

The protective clauses in the proposed federal constitution will not stop a determined Herriot and Malan of the federation successively reducing the African to the position of a serf. The framers of the constitution, who were Whites, ensured that political power should remain vested now and in the future, in White hands. At the very best, the African was given token representation in parliament. Where is partnership in that arrangement? And, if the African becomes a little more truculent in agitating for complete equality, what will stop the White federal Government presenting a united front with Union Malanites of the future against the African?

But there is a silver lining in this otherwise dark picture. If Britain forces through her plans for the creation of a White-dominated state in Cen-

tral Africa, that will be the signal to most men of colour on the continent that it was time the Africans cultivated a pan-African approach to the question of Colour and devised ways and means to solve the problems created by this jointly. For a long time the White oppressors in all parts of Africa have acted more or less in unison when it came to handling African problems. Federation will give the African the reason to take a leap out of his oppressor's book.

This attitude will not be racial. It will be protective, inspired by African determination to throw off their shoulders the yoke of oppression. The Whiteman who opposes the evil tyranny of race will, as he has been in the past, be on the side of the African. The oppressor will join the advocates of a White front as he has done all along the line. The issue will be straight and clear cut—the African will be opposing social and political values he considers wrong and which he can no longer stand.

BONES WANTED

We Pay
£7 PER TON
F.O.R. your
Station or Siding

BAGS RETURNED RAILAGE PAID

For Full Particulars write to.

THE
BULLBRAND
FERTILIZERS LTD.
SARNIA, NATAL.

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213,

Tel. Add.: "GREENFEAST."

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

સોફ્ટીસની સફર

દીનના મામ્ય કામના વિશે લેખકે
સવાજ જવાબ રૂપે આ પુસ્તકમાં
સોફ્ટીસના વીચારો દર્શાવ્યા છે.

ક્રીમન યી. ૨-૬.

આ સોફ્ટીસની મજરી.

અધિકાર

પાંચ મામના સેટની પા. ૨-૧૦-૦
—લેખકે રમજીવન દેશમાં.

મજબુત ઠેકાણુ :

INDIAN OPINION,
Phoenix, Natal.

The New India Assurance Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	54,34,00,000
Marine Premium	56,04,844	Assets exceed	15,36,00,000
Miscellaneous Premium	35,84,968	Total claims paid over	17,95,00,000
Life Premium	2,86,79,302		

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The
New India Assurance Company Limited

Cable & Telegraphic

Address:

"RUSTOMJEE" or
"NIASSURANCE"

RUSTOMJEE (PTY.) LTD.

Directors: Sarabjee Rustomjee

Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
FACTORY**

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crockery, & Wool.

Telegrams
'META' Brokenhill.

Phone 298.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

We specialise in
Manufacturing
**OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

INDIA LETTER

From Our Own Correspondent

Bombay, March 28.

INDIAN Parliament began the second stage of the debate on the General Budget by taking up the demands for grants in respect of the Ministry of External Affairs totalling Rs. 8,85,01,000. The Opposition members vigorously attacked the foreign policy of the Government of India. Dr. Shyamprasad Mookerji, leader of the National Democratic Group, applying the test of the results achieved in areas that mattered most to India—Pakistan, South Africa, Ceylon and the foreign pockets in India, adjudged India's foreign policy "a dismal and dynamic failure."

Mr. Nehru, winding up the debate on foreign affairs, stoutly defended his foreign policy. The Prime Minister defended his approach to foreign policy as a subordinate of "basty courage" to "quiet wisdom and in the action, looking ahead at the future rather than acting on the anger and passion of the moment. Mr. Nehru declared: "I am convinced that whoever might have been in charge of the foreign policy of India during these years could not have but followed more or less the broad policies that we have pursued, because it did not come out of my head or anyone else's head, but came out of the circumstances under which we live, the background of our history and the present context of events. It is an inevitable policy, bearing variations here or there, bearing, may be, a certain emphasis here or there."

In regard to South Africa Mr. Nehru said that the "half-hearted attitude of some of the important countries did not do any credit to them. The time might come when other countries of the world would have to choose definitely as to what policy they were to adopt in regard to a country like South Africa, where this policy of racial inequality, discrimination and suppression is applied in the way it is done. It was perfectly true that we have been unable to do anything in regard to South Africa except to express ourselves in the United Nations or otherwise. I would I do not see any solution of the problem in the near future. Certainly I cannot bring it about except as a gradual development of situations in the world which bring enormous pressure, I confess at the present moment to a feeling of some

diffusionment at the way a number of important and great countries quibble about these matters. They could not openly support this kind of policy, of course, because practically no reasonable person in the world can support it."

The Congress Praja Socialist talks for co-operation at Governmental and other levels which had generated high hopes of Coalition Governments at the Centre and in some of the States, have failed. Negotiations between the Prime Minister and Congress President, Mr. Nehru and Shri Jayprakash Narayan, the Praja Socialist leader, have come to an end. While the Congress found no objection to a more radical economic and social programme outlined by the spokesman of the Praja Socialist Party in his talks with Mr. Nehru, it was felt that difficulties were bound to arise at Governmental level in the timing, method and manner of implementing it. The programme outlined by Shri Jayprakash included amendment of the Constitution to remove the compensation clause in abolishing zamindari and thus facilitate expeditious agrarian reform, a more pronounced labour policy, nationalisation of key industries, abolition of Upper Chambers of the legislature at the centre and in the States, stoppage of payment of privy purses to rulers, abolition of the system of Rajpramukhs and concrete measures to tackle unemployment.

Informed Congress circles, however, suggest that there is still scope for co-operation between the Socialist and the Congress parties in matters in which they are agreed, like fighting Communism and communalism and implementation of a programme of rural rehabilitation.

The communal organisations like Jan Sangh, Hindu Maha Sabha and Ram Rajya Parishad have launched an agitation in support of Praja Parishad of Jammu, which is continuing its satyagraha, demanding complete accession of Kashmir to India. These organisations started satyagraha under the leadership of Dr. Shyamprasad Mookerji in Delhi defying the ban imposed by the District Magistrate on processions and meetings. Dr. Mookerji was arrested last week along with two other members

of Parliament while leading a procession. After Dr. Mookerji's arrest police had to resort to teargas and lathi charge to disperse the unruly crowd. About thirty persons were arrested in this connection. Dr. Mookerji was subsequently released by the Supreme Court on the grounds that he was not brought before any Magistrate within the next 24 hours of his arrest and that was against the provisions of the Indian Constitution. Mr. Nehru characterised this agitation as "helping the enemies of India."

The eight-man Pakistan delegation, headed by Mr. G. Faruque, Chairman of the Pakistan Cotton Board has started negotiations with the Government of India at Delhi for a long-term trade agreement. This is the first attempt to have a long-term agreement between the two countries. Looking at the preliminary speeches of the spokesmen of the parties concerned, prospects of such an agreement seem to be bright.

Akalis leaders, including Master Tara Singh, who were arrested recently have been released by the Punjab Government.

Acharya Vinoba Bhave has resumed his walking tour for Bhudan Yagya (land gift) after three months rest at Chandil.

Sri Mahavir Tyagi has been appointed as a Minister of State for Defence.

At least 50 people perished and over 700 others were injured in north-western gales which swept parts of East and West Bengal and Assam. The gales, which zipped treatise, blew away roofs and flattened telegraph poles and banana plantations, rendered over 15,000 homeless. Lashing the countryside at 60 miles per hour at places, the storm has reopened the question of rehabilitation for the Government of East and West Bengal and Assam as most of those rendered homeless are displaced persons who had made a humble beginning with loans from the respective Governments. Total damage in property and crops is estimated at over a crore of Rupees.

The Government of India has bowed down before the strong and united opposition of Tamil

nad and has virtually decided that the Andhra capital will have to be located outside Madras City. Andhras are still adamant over the temporary capital issue and a controversy is still raging between the parties concerned, preventing the publication of Justice Wanchu's report for fear of its adverse repercussions. Waltair or Vizagapatnam may be chosen as a temporary capital of Andhra.

The Government of Pakistan has released Bhupat, the notorious dacoit of Saurashtra, from jail on the expiry of his term of imprisonment for entering Pakistan without a permit and carrying arms without a licence. The Government of India requested the Pak Government for his extradition, but the Pakistan Government has refused to accede to this request.

The resignation of Sri Dharwar, the Chief Minister of Saurashtra, on the grounds of continued ill-health, has not yet been accepted by the Congress Legislative Party and there are chances that he may be prevailed upon to continue as Chief Minister.

The Government of India have lodged a strong protest with the Government of South Africa against the introduction of a Bill in the South African Parliament to prevent the entry into the Union of wives and children of persons of Indian origin domiciled in the Union of South Africa.

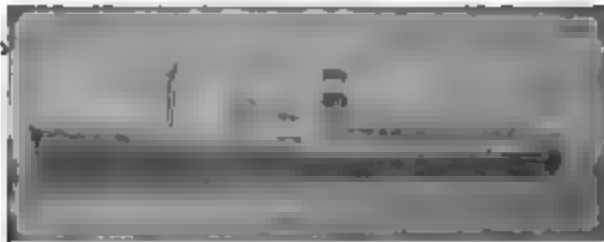
According to latest information from New Delhi, the Government of India have sent a special report to the Secretary General of the United Nations pointing out the gravity of the situation created by the South African Government's attempt to implement the Group Areas Act in the different parts of the Union. The action recently taken by the Union Government in connection with the proclamation of Group Areas is in flagrant and complete disregard of the resolutions passed by the United Nations in 1950, 1951 and 1952.

Sets Of Indian Art Pictures

By Celebrated Indian Artists
Price 2.- including postage.

'INDIAN OPINION.'

P Bag, Phoenix, Natal.



B. I. S. N. Co. Ltd.

S.S. Karanja arriving April 28, Sailing May 3
via Karachi and Redbunder for Bombay

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES : DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-13-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)	without food		21-3-0
Muslim Special Food	£11-10-0	Ordinary Food	£4-17-6
Hindu Special Food	£10-3-0	Ordinary Food	£4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.
Tel. Add : "KARAMAT."

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either in India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Books, Trade Licences, Revenue Clearance Certificate, Passports And Immigration Matters.

Representatives National Mutual Life Assn. Of Australasia, Yorkshire Insurance Co. Ltd.

Telephone: 33-9033. 29a Commissioner Street, JOHANNESBURG.

INDIA INDEPENDENCE NUMBER

Published as Special Number of INDIAN OPINION to commemorate the attainment of Freedom by India.

Printed on art paper and profusely illustrated.

With historic pictures connected with India's struggle for Freedom and with photos of the late Dadabhai Naoroji, Tilak-Gokhale, Subash Bose and many others who have sacrificed their lives in fighting for freedom and of Mahatma Gandhi, Pandit Jawaharlal Nehru and many others who have lived to see the fruits of their labour.

Also containing a brief Survey of the work of the Indian National Congress from the time of its inception.

Price 2s

અમારા નિશાન ઉપયોગી પુસ્તકો

કર્તીકાસ

દેવ ગીરિકા કા. ૧	૨ ૬
કુલકાનનું ચારિત્ર	૧ ૬
કર્તીકા કર્તીકાસની રૂપરેખા કા. ૧	૨ ૨
દેવ ગીરિકા	૨ ૦

કુચોળ

આર્થિક કુચોળ	૫ ૬
કુચોળ પ્રતિચક કા. ૨	૧ ૧૫
કા. ૪	૨ ૩

વંચન માટે સાહીત્ય

પ્રાચીન સમયની રસ કથાઓ	૧ ૬
પા.ગ. જગત	૧ ૧

અન્ય ગણ્યુત

અ.ક.મ.પી.ત.નું કુળ તારી	૨ ૦
ગી.સ. રૂપ અ.ક.મ.પી.ત. કા. ૧	૨ ૬
પા.રુ. ગણ્યુત કા. ૧	૧ ૩
" " કા. ૩	૧ ૧
" " કા. ૪	૨ ૦

કુચન ક્રેમન આજી આ આજી

આ નીચલા આજી કુચનો આજી
ક. આ કુચનો આજી આજી આજી
આજી ક.

કુચન ક્રેમન આજી આજી
" " આજી ૧-૨-૩-૪
પ્રત્યેકની આજી ૧ ૦

નવનુવન વાચન આજી

પ્રત્યેક પહેલું ૧ ૩
પ્રત્યેક બીજું ૨ ૫
પ્રત્યેક ત્રીજું ૩ ૩
" ચતુર્થ ૨ ૩

આજીત્ય ક્રેમન આજી

આજીત્ય માટે વાચન વધારવા
વધારવાની વધારવા પ્રત્યેક
પ્રત્યેક બીજું ૧ ૩
" ત્રીજું ૨ ૫

વિચારણા વાચન આજી

આજી આજી	૧ ૦
પહેલું આજી	૧ ૦
બીજું આજી	૨ ૦
ત્રીજું	૨ ૩
ચોથું	૨ ૧
પાંચમું	૨ ૦

આજીત્ય ક્રેમન આજી

આજી ૧	૧ ૩
" ૨	૧ ૩
" ૩	૧ ૧
" ૪	૧ ૧
" ૫	૧ ૬
" ૬	૧ ૬
" ૭	૧ ૬

Obtainable From :

'INDIAN OPINION'

P. Bag, PHOENIX, NATAL.

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	6	0
PILGRIMAGE FOR PEACE—Pyarelal	13	6
SELECTIONS FROM GANDHI—Nimur Kumar Bose	10	0
OLEXANINUS—Mira	1	6
GANDHIAN ETHICS—B. Jay Gopal Ray	2	0
BAFU—Marty P. Bazz	1	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS PARSIS	7	6
CHAITANYA TO VIVEKANANDA	3	8
STORY OF SATARA—Major B. D. Bann, (I.M.S.)	18	0
SEVEN MONTHS WITH GANDHI—Krisnadhar	12	0
STORY OF THE BIBLE—S. K. George	6	0
DELHI DIARY—Gandhiji	10	6
A RIGHTEOUS STRUGGLE—Mahadev Desai	2	8
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Dhawan	17	9
GANDHI AS WE KNOW HIM—Intimate and delightful incidents by various writers	0	0
NON-VIOLENCE IN PEACE AND WAR Vol. I—M. K. Gandhi	15	0
NON VIOLENCE IN PEACE AND WAR Vol. II—M. K. Gandhi	14	0
THE STORY OF BARDOLI—Mahadev Desai	6	0
FROM YERAVDA MANDIR—M. K. Gandhi	1	0

Obtainable from:

"INDIAN OPINION,"

P. Bag, Phoenix, Natal

Golden Number

OF

"INDIAN OPINION"

Souvenir

Of The

Passive Resistance

Movement

1906—1914

Price: Four Shillings.

Obtainable from:

"Indian Opinion"

Phoenix, Natal.

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	7	6	SOVIET ATTITUDE TOWARDS CHINA Facts And Facts—Stanley Powell	5	0
MINIANT AMERICANS WHOM INDIA SHOULD KNOW—Jabez T. Sunderland	7	6	AMONG THE GREAT (Conversation with Benito Mussolini, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Aurobindo)—Dip Kumar Roy	23	0
THE BHAGAVAD GITA—The Lord's Song—(An English Translation)—Annie Besant	1	0	TWO HISTORICAL TRIALS IN RED FORT—An account of the trial of the Officers of the I.N.A.	14	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE?—Dr. V. K. R. V. Rao	1	0	WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyan	2	6
OUR INDIA (Children's stories by various writers, illustrated)—Minoo Masani	2	6	GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	6
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof Rao	2	6	THE STORY OF MY EXPERIMENTS WITH TRUTH—M. K. Gandhi	15	0
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement in S.A., 1906-1914)	4	0	CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	4	0
THE DELIVERANCE (A picture of the pulsating life of the joint family)	4	6	RAMANAMA—M. K. Gandhi	2	0
PUBLIC FINANCE AND OUR POVERTY—J. C. Kumarappa	3	6	TOWARDS NON-VIOLENT SOCIALISM—M. K. Gandhi	5	0
INDIAN STATES' PROBLEM (Gandhi's Writings and Utterances)—M. K. Gandhi	10	0	REBUILDING OUR VILLAGES—M. K. Gandhi	3	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah	18	0	AN ATHEIST WITH GANDHI—Gora G. R. Rao	2	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	14	0			

Obtainable from:

"Indian Opinion,"

P. Bag, Phoenix, Natal.

Phones 22131/3 (Switchboard)
24179 (Manager)
P.O. Box 2197

Cables & Tel. Add:
"PROSPERITY" (All Branches)
(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Maize Products, Wheat, Wheaton Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG	BENONI
Phones: 34-3554/5	Benoni Coal Site
P.O. Box 200, Fordsburg,	Phone 54-1813,
82, Crown Road,	Rangeview Coal Sites—54-2205
Fordsburg, Johannesburg.	P.O. Box 392, Benoni.

Proprietors:

C. L. Patel, D. K. Patel
V. D. Patel, H. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.
Jameson Road, Livingstone,
NORTHERN RHODESIA.

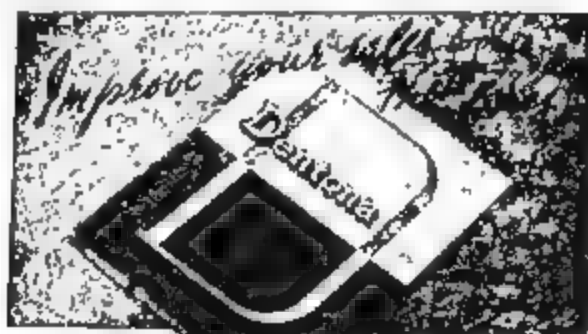
Our S.A. Representatives:

H. L. Hompes & Co.,
(Pty.) Ltd.

Durban, P.O. Box 1301.

Johannesburg, P.O. Box 3480.

Capetown, P.O. Box 824.



Full range of men's and
boys' knif shirts and
clothing.

In khaki
tubs,
tropicals.

DENTON
SHORTS AND SLACKS
IN MOTORSHELL Regd.

TRADE ENQUIRIES

UNION OF S. AFRICA
DENTON TRADING CO.

Phone 34-4381

P.O. Box 3561

N. RHODESIA
FEIGENBALM BROS.
BULAWAYO

Phone 2755

P.O. Box 354

BRITISH EAST AFRICA
VAN BRUSSEL & CO. (E.A.) LTD

Phone 4810

RAIROBI

TRAD. MANIUM
CONGO BELGE
H. J. HYMANS
ELIZABETHVILLE

Phone 313

P.O. Box 187

MASHONALAND AND P.E.A.

W. F. NEUMAN
SALISBURY

Phone 2-3219/2-4924

P.O. Box 1452

BULAWAYO CLOTHING FACTORY LTD.

Phone 2410, Bulawayo. P.O. Box 427, Southern Rhodesia.

1953

SOUTH AFRICAN DIARIES

		Size	Price	Postage
No. 85.	3 days to page	8" x 5"	4/9	5d.
No. 851.	1 day to page	8" x 5"	7/6	8d.
No. 138.	3 days to page	13" x 8"	9/-	1/-
No. 1381	1 day to page	13" x 8"	16/3	1/6

Immediate Delivery — Order Early
to avoid disappointment.

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

76 Victoria Street, Durban.

If it's PRINTING

Consult:—

UNIVERSAL PRINTING WORKS

Commercial Printers

Calendar Specialists

9 Bond Street, Durban,

Phone 25295

P. O. Box 1327,

No. 15—VOL.—1.1

FRIDAY,
10TH APRIL, 1953

Approved by the C.F.O. as a Newspaper

Price 6d.

14 APR 53

INDIAN OPINION

Founded by Mahatma Gandhi in 1903

Moral Re-Armament

Indian Students' Manifesto

★

WHEN the Moral Re-Armament team led by Dr. Frank Buchman visited India recently a rousing reception was given them throughout the country. Various newspapers printed special illustrated supplements on the subject. 'The Hindu' (Madras) in a supplementary issue dated March 12 gives the following manifesto issued by Indian students, which the students world in South Africa will do well to ponder over:

We, the undersigned students representing various political, cultural and social student organisations, sign this document, in the spirit of Moral Re-Armament, to start a new chapter in the student and youth movement of this country.

"We are convinced that Moral Re-Armament is the only force that presents a permanent answer to all the problems of the students in colleges and universities not only of our country, but we believe, of the entire world.

The atmosphere that prevails in the universities and colleges of a country and the direction in which the minds of the students and young people work determines the future of the country and the world. This atmosphere to a great extent depends upon the individuals comprising the colleges and universities. We therefore realise that for the progress of our nations and the world a change in our hearts and minds is essential, and this change must be brought about immediately.

We acknowledge the following facts:

1. That a great deal of moral de-generation has unfortunately crept into the universities through us.
2. That we have very often laid emphasis on wrong values and have been guided often by success, sex and security.
3. That we have contented ourselves with mere book knowledge and have very seldom tried to translate it into action thus making our lives unpractical and useless.
4. That we have shirked our moral obligations towards our friends, families, universities, nation and humanity.
5. That we took great pride in our spiritual heritage but never thought of making it a reality in our present lives.

We are aware that a tremendous responsibility for the future peace and happiness in the world lies on each one of us, and we are convinced that that can be achieved only if we become changed, God-guided young men and women, and live by absolute moral standards.

We extend our hand to all those who believe with us that the world can be rebuilt by people who begin with themselves, their homes and their surroundings. The first step that we all jointly intend to take in that direction

(Continued on page 227)

The only worth while security is Courage; the only worth while power is Love. Character and Faith are the things that count in the long run.

—Roger Babson.

The world is made better by every man improving his own conduct; and no reform is accomplished wholesale.

—William Allen White

*Search thine own heart
What passeth thee, in
others, in thyself may be;
All dust is frail, all
flesh is weak,
He thorn the true man
than dost seek.*

—Whettler.



INDIAN OPINION

FRIDAY, 10TH APRIL, 1953

Fateful Day For South Africa

APRIL 15 will be a fateful day for South Africa. The country will decide which Party shall be in power—the Nationalist or the United Party. In so far as the ten million non-Europeans are concerned they are to be the silent spectators of this drama of the two and three quarter million White people. Drama it is, indeed, and a melo-drama at that, the way things seem to be moving. That the non-Europeans have no choice to make in this election must be taken as a piece of luck. For if they had it would have been a very difficult thing for them to choose. For them it is a choice between two evils and they would at best have to choose the lesser one, which is the United Party. Under it at least there will be a lease of life for the non-Europeans. Under the Nationalist Party they are given no hope whatsoever. It will be a case of choosing between slavery or death. If we in our human weakness choose the former it will be a living death. Our body and soul both shall perish. If we choose the latter our body which is in any case perishable shall perish but our immortal soul shall live till eternity. It shall live in the hearts of not only our own future generation but of the world. The great souls who have sacrificed their lives at the altar of Truth and Justice live to this day even after a thousand years.

Under the United Party, on the other hand, we are at least given promises of being consulted and there may be a chance of converting our opponents to a better way of thinking. But what use is it conjecturing when you have no choice to make? We can only pray, as lovers of South Africa—a beloved land to millions by virtue of their birth and to thousands by virtue of adoption, that those who have the right to vote shall exercise it not in the interest of any one Party but in the interest of this great country. For on it will depend its future. If they do not choose wisely and allow this country to pass into the hands of irresponsible and unscrupulous hands millions will undergo sufferings beyond human imagination, but, in the end, this land, which has been blessed with all the resources the human mind can wish for, will be rendered desolate. Neither will there be any "White" man nor will there be his much vaunted "White" civilisation left in it. That will be the ultimate result of man's inhumanity to man. There is space in this land for all its inhabitants to live in peace, happiness and contentment. It is the selfishness and greed of a few who have assumed power unto themselves that has brought so much misery to this country and is leading it to ruination. What we all need to remember is: "Those who wield the sword shall perish by the

sword," "Love thy neighbour as thyself," "Do unto others as ye would that they should do unto you." Instead of this the spirit prevailing to-day is that of "an eye for an eye" and

"a tooth for a tooth" which must result in misery and death. For the sake of this fair land and for all its good people God forbid that that should happen.

'HORRIBLE WEAPONS'

SHOULD SCIENTISTS MAKE THEM?

OPENING the Conference of the Commonwealth Advisory Committee on Defence Science in New Delhi recently Prime Minister Nehru urged that scientists should "help in creating an atmosphere in which science can be diverted more and more to the arts of peace, construction and co-operation."

Over forty eminent scientists from all parts of the Commonwealth and observers from the U.S.A. are attending the Conference.

Mr. Nehru assured them of the full co-operation of his Government in the tasks in which they were engaged and said:

"What these tasks are, I am rather dimly, sometimes rather uncomfortably, conscious."

Today, when the world looked up to science to find a solution of its ills, it was at the same time terribly afraid of what science might do in destroying what it had itself built up. It was an extraordinary dilemma.

When the consequences of the scientist's work were so widespread, the responsibility upon him became terribly great and he had to function in something slightly more than a purely scientific field, went on the Premier.

"There is little solution of that dilemma in merely casting blame on others. If we do not solve the problem, it might very well bring disaster."

"Sir John Cockcroft, F.R.S. leader of the United Kingdom delegation and atomic scientist, presided at the opening session."

Dr. Kathleen Lonsdale, a Quaker scientist who was not present at the Defence Conference, made some comments on Mr. Nehru's speech in a letter to the 'News Chronicle.'

The dilemma which Mr. Nehru posed at the meeting, said Dr. Lonsdale, was in fact his own dilemma.

"If statesmen choose to ask scientists to make terrible weapons and if they provide laboratories and salaries for this work, then many scientists will be found who will believe it to be their duty to do their utmost to provide what their own statesmen want."

"It is, however, a joint responsibility. Scientists need not undertake this work if they object to it."

Dr. Lonsdale then asks whether it is right or even wise to make horribly destructive weapons in the hope that their very existence will prevent war, knowing that if the gamble fails they will be used.

"I believe it is not wise," she concludes, "because it is not right. But then I believe that Christian behaviour is really practical politics."—*Peace News.*

Railway Apartheid

There have been no incidents on Rand stations in connection with the Railway "apartheid" regulations, states the Johannesburg correspondent of the 'Natal Mercury.' So far as is officially known, there have been only two alleged incidents in the Union—both in Durban. In the first case, it is alleged, two Coloured men went into a tea-room and were asked to leave. They left the premises and later, it is alleged, one of them returned. He was charged with trespassing, giving a false name and address and an 'allegation' under the "apartheid" regulations. The case is still pending. In the second case, it is alleged, three Coloured women went into the European women's cloakroom. Their explanation to the police was that they went to see people off and that there were no facilities for Coloured women. The police informed them that the matter would be referred to the Senior Public Prosecutor.

Ashman Nene, 41-year-old chairman of the Cape Malay district branch of the African National Congress appeared before the Durban Magistrate, Mr. C. E. Russell on Tuesday in connection with the alleged using of the European booking hall at the Berea Road Railway Station on February 23. The hearing was adjourned until April 28 to give the defence time to study the record of the recent Appellate Court decision on railway Apartheid. Nene was not formally charged in Court and made no plea.

MORAL RE-ARMAMENT

(Continued from front page)

is to make the first Five Year Plan for the economic development of our country a success by playing our full part and by inspiring our fellow-students by our example. May God give us the strength and the character to accomplish His plan.

R. D. Mathur, (Hindu College), Founder United Nations Students' Association of India; Vice President of United Nations Students Association of Hindu Colleges; Former Prime Minister of Hindu Parliament; Champion debater of 'Caravan' of India for one year (Delhi branch).

S. D. Pandey (Law College), Founder and President, Delhi University Democratic Students' Union, Former "Prime Minister" of Hindu College Parliament.

Madan Nayer, Former Secretary of Literary Union of Hindu Council of University Union Leading debater.

Hari Singh (Hindu College), Secretary of the Literary Union of the Hindu College.

Latit Kumar Khosla (East Punjab University College), former Publicity Secretary of the Delhi University Peace Committee; former Executive Member of the Students' Federation.

C. P. Malik (Gwyer Hall) (Former Delhi College Representative of the Delhi University Union Secretary of the Delhi University Science Society).

Iyas Kakar, Former captain of tennis, Delhi University, table-tennis champion, representing Delhi National Championship.

Pritam Malhotra, Secretary of the international students Association, Benares University.

R. Rajda, General Secretary, Bombay Pradesh Youth Congress.

V. C. Viswanatham, President of Madras College Students Council and President of the Law College.

Sri Krishna, President of the Government Arts College, Madras.

STALIN'S DEATH AND WORLD PEACE

NOMINALLY and technically, Malenkov takes over where Stalin left off. But in no other sense can he be regarded as Stalin's successor. The qualities of eminence and omnipotence popularly vested in Stalin are not acquired overnight. Some day Malenkov may create for himself the status of the "Godlike" Stalin. But he may not succeed.

This is a time of guesses. Yet it is possible at this stage to predict a number of things with certainty, and of these several are worthy of special study.

1. Sooner or later one person will emerge as Stalin's successor: the entire Soviet system is geared, practically and psychologically, to operate at the direction of one man, and the present arrangement for "government by committee"—or rather dictatorship by oligarchy—is only a temporary expedient.

2. The transference of power to this one person will be prefaced by a period of unrest both within the Soviet Union and the satellite countries.

3. The aim of the Western Powers will be to promote and exploit this unrest so as to cause as much disruption as possible within the Communist kingdom.

Nothing can conceivably happen to prevent each of these

developments. Each may safely be regarded as inevitable and therefore beyond our control. But the impact each will have upon the other is yet to be determined, and is of immense consequence to world peace.

Undoubtedly, the governments of the Western Powers received the news of Stalin's demise with pleasure, implicit or explicit.

For twenty-seven years Stalin has ruled with absolute power an area of eight million square miles, containing two hundred million people, divided into one hundred and sixty-nine separate ethnic groups. Surely his death presents an irresistible temptation to break the tyranny he has wielded so long and so effectively? But so many people have been preoccupied with according proper condemnation to the sustained ruthlessness which has invariably characterised Stalin's attitude to potential rivals, and which forms each rung of the ladder he climbed to supremacy, that one result of his power is frequently forgotten. For the very strength which Stalin gained and held of itself enabled him to behave with great shrewdness in matters affecting peace and war.

Let us not forget that since the end of the last war, hundreds of international "incidents" have

occurred. Anyone of these could have led instantaneously to world war thirty years ago—and would have done so today had it not been for the recognition, on both sides, of the final calamity inherent in full-scale modern war. It is true that the Western Powers have exercised great restraint on those occasions; it is equally true that the Western Powers have exercised great restraint on those occasions; it is equally true that Stalin has done likewise. This was because he was already strong enough to require no military adventure to enhance his prestige.

Prof. Radhakrishnan, India's former envoy to the Soviet Union, had two lengthy meetings with Stalin. On both occasions, he was profoundly impressed by Stalin's wish to be regarded by posterity as the great peace-maker. Contemporary judgment would surely decide that this wish remained cynically unfulfilled. Yet, in a relative sense, it could prove all too tragically true.

Analysis of Soviet foreign policy frequently overlooks one basic consideration which should never be forgotten. While it is true of all countries that domestic and foreign policies are contingent one upon the other, in the case of Russia they are inseparable in a much greater degree.

Almost all Soviet utterances on foreign policy, and even their major policy proposals are intended primarily for domestic purposes.

This has been noticeably true in the case of the whole Communist-inspired peace campaign but applies just as much to the recent anti-Jewish developments.

Anyone doubting the intrinsic propaganda nature of Soviet foreign policy has only to consider for a moment how a vast personal dictatorship could be maintained without immense consolidation every minute of the day and night. This is only to say that much of the bewilderment caused to the outside world by the frequent somersaults of Soviet foreign policy disappears when it is considered in its proper context—namely, as driving from, and being directed to, home purposes.

Short-Cuts To Power

But this has a direct bearing on the present transition. Stalin's eventual successor will have to overcome violent intrigue and opposition inside his own country.

For internal reasons, he may be faced with two clear alternatives as a short-cut to absolute power. On the one hand, he may seek his strength and supre-

macy as the peace-maker—a beloved and revered leader who succeeds, where Stalin failed, in establishing good and peaceful relations with the rest of the world. On the other hand, he can determine to establish his might by emerging as the infallible military defender of the Soviet fatherland, sweeping aside with the skill of inspired generalship all potential invaders and trouble makers.

The influence of the West can be decisive in determining which of these alternatives becomes the most attractive.

Will the Western Governments be so intemperate as to create a situation in which the latter alternative becomes the only choice?

Or will they rise to the challenge presented now, and by wisdom combined with enlightened diplomacy devise a situation in which the future Soviet dictator will find all his personal and national advantage in working to create good relations with the rest of the world?

We can scarcely hope that public opinion in Russia, by now probably quite atrophied through prolonged inhibition in such matters, will determine Stalin's ultimate successor. The greatest—and most conflicting—influences will emanate from the leading factions within the country, generally reckoned as being the Army, the Communist Party and the secret police.

But in the meanwhile, caution should be the keynote of the Western Governments' attitude. A false step could play into the hands of a Soviet military demagogue seeking a sudden and aggressive ascent to power. Temperate patience exercised at present by Britain and America would have a salutary effect, and could indirectly evoke within the Soviet Union the necessary backing for a man who could lead his mighty camp along the paths of conciliation.—'Peace News.'

R. VITHAL

Bookkeeper, Writing up Bills of Books, Balance Sheets, Income Tax Returns. Apply:

9 Adams Arcade,
40 Market Street,
Johannesburg

Sets Of Indian Art Pictures

By Celebrated Indian Artists
Price 8/- including postage.

'INDIAN OPINION,'

P/Bag, Phoenix, Natal.

The New India Assurance Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	54,34,00,000
Marine Premium	56,04,844	Assets exceed	15,36,00,000
Miscellaneous Premium	35,84,968	Total claims paid over	17,95,00,000
Life Premium	2,08,79,102		

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The
New India Assurance Company Limited

Cable & Telegraphic

Address:

"RUSTOMJEE" or
"NIASURANCE"

RUSTOMJEE (PTY.) LTD

Directors: Sorabjee Rustomjee
Rustom Jalbhay Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1610.

74, Victoria Street, DURBAN, NATAL.

**EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY**

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335.

Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
FACTORY**

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery
Enamelware, Stationery, Drapery,
Crockery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

We specialise in
Manufacturing
**OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

SOUTH AFRICA, S.A. INDIANS AND RELATIONS BETWEEN INDIA AND THE UNION

DR. EDGAR H. BROOKES' LECTURE

(Dr. Edgar H. Brookes is South Africa's one of the few great thinkers and writers. He holds an esteemed position both among the Europeans and the non-Europeans. For a considerable time he was at the head of Adams Mission, where both Africans and Indians have had training under him and his work is visible on all those who have been under him. Dr. Brookes was for a long time one of the few enlightened Senators representing the non-Europeans, which, post to the great disappointment of the non-Europeans in particular, he has resigned owing to ill-health. He is also one of the live wires in the S.A. Institute of Race Relations. Dr. Brookes is at present engaged in lecturing. He has delivered a series of interesting lectures in Johannesburg on current topics. They are highly enlightening and it is to be hoped that they will be published in book form for the benefit of the general public. It is difficult, almost impossible, for us to publish these lectures fully but we cannot resist the temptation of giving a portion of one of the last lectures dealing with "South Africa, South African Indians and the Relations between India and the Union," for the benefit of our readers.—Ed. I.O.)

WE come now to South Africa, to the South African Indians, and to the relations between India and the Union. The years from 1907-1948, which might be described as the Gandhi-Smuts era, are over. While these two great men were both alive, there was always hope. Each recognised the essential greatness of the other. General Smuts, it is true, never seemed to bring to any question of colour in South Africa the complete and dauntless freedom which he brought to the world of international affairs. Yet he sincerely respected and admired Gandhi. Had he been less magnanimous in character, he might have exhibited dislike and distrust for that respect and admiration. For Gandhi and the question of Indian rights in South Africa gave him little peace from the early days of responsible government in the Transvaal to his final political defeat. As the Fenian War was to Napoleon, so the Indian question was to him—in apparent side show which in fact drained life out of him and played its

part in bringing him to disaster. All the essentials of the present acute problem were with us before Dr. Mahan's government took over.

Not only were they not the special fault of the Nationalist Party, they were not even the special fault of the Afrikaner. The so-called "Indian question" has been the political grave of English speaking Natal, particularly at Durban, which has tended (as it too tended to say) to shake Dr. Dozza by the right hand while waving two Union Jacks with the left. It was his English speaking supporters who, time and again, prevented General Smuts from going as far as his 'fair for statesmanship' would have left him. His passing has left no man of equal political stature, and lesser men are left to face the situation.

The South African white men have no 'mutts' and the South African Indians have no Gandhi. India, as we have seen, is too Communist but in its own way, not the American way. To keep it so is vital to the maintenance of free Western civilisation. If South Africa by her policies drives India into the opposite camp, she will be a traitor to world freedom and a direct helper of Stalin. What seems the almost trivial "domestic issues" of the Union thus constitute a potential menace to world peace of a most formidable character. There seem lacking at present on the South African scene Europeans who realise fully the gravity of the "Indian question" and at the same time have enough political influence to make their views matter while much Indian leadership has been so thoroughly imbued as to make an honourable compromise all but impossible.

In an article in its issue of the 14th January 1953, 'Die Transvaler' said that "the great question was whether Africa would range itself with the democratic West or Communist Russia or oriental India. But if the "democratic West" and "oriental India" part company, the former will soon be in mortal danger. "Do the Western powers," asks 'Die Transvaler', "realise what significance Africa has for them?" It is the idleness of dreaming to imagine the Gold Coast or Tunisia allied with the Union to protect Africa against India, just because all the states concerned happen to be on the African continent,

Do the Western powers, we may ask in our turn, realise what significance India has for them? Even when they are most exasperated with Mr. Nehru's neutralism, they do. And when they come to balance the Union, notwithstanding its neutralism and its strategic position, against India (which they would prefer not to have to do, for there is still much friendliness towards South Africa), their decision cannot be for the Union.

Again and again in these studies we have stressed the similarity of the problems facing the great world, and those facing the Union, which is a true microcosm. Even those irritating elements of unreasonableness which the West has found in Mr. Nehru's policy have their parallel in South Africa. It would be idle to pretend that the political leadership of South African Indians in the last few years has been conciliatory or 'easy'. The 'moral overtones' has been present there too, and perhaps sometimes the double standard of morality referred to earlier—complacency as regards the Soviets, critical towards the Western Powers. Moreover, the Union has had a problem all of its own to cope with in the fact that an influential section of Indian leadership attempts to combine Communism with Satyagraha—Marx with Gandhi, a portentous alliance.

Perhaps this picture may be thought a little over-critical. Perhaps Indian opinion may feel that it overstates the case. But even if it understates the case it would still be the duty and the interest of South African statesmen to consider and, if possible, win over South African Indian opinion, just as it is the duty and the interest of world statesmen to consider and win over India.

India is, when properly known and loved, a pearl of great price, a potential friend worth cultivating; and that should be the approach, worthy of our common humanity, and completely justified by the facts, as those who know and love India can testify. That South Africa can also experience with its own Indian population if it will. A man always has more of a chance to bring out his trust and best self if he is approached as a man rather than as a "problem," and there is a great wealth of emotion and intellect in the Indian population of South Africa, available to the very few who know and love.

But India is the western world is also a potential enemy, and a hostile India, making common cause with the Soviets

and China, might do much to bring our world down to ruin. No amount of irritation with Indian leadership for not thinking as Americans think about present day issues, no amount of wishing that India was not there, can destroy the fact that India is in fact there, and if not a friend can easily be a foe. So in the Union it is utterly futile to wish that the Indian population had never come here famous and notorious, in fact about Indian "repatriation"—which will not and cannot take place—as a political programme, useless and dangerous to fasten only on the fact that the Indian can be 'difficult'. They are here, they are here permanently, and if they are not friends they can be formidable foes. For South Africa's own inner peace it is important that the Indian should be found a real place in the joint community. But South Africa also must act in this matter as a trustee of that western civilisation of which she is so proud to be a part, and act with a due sense of her responsibility to the western world from which she springs, but which has already suffered much by her responsibility in these matters.

To most seems that the Indian character itself should be considered. India fulfilled herself in loyal service and co-operation. The best of Indian thought and practice is bound up with these ideals. India, respected and loved, has a fund of true friendship to give in return, "pressed down and shaken to gather and running over." To force this great people into bitterness, resentment and self-protectiveness, and finally into a bitter struggle with our ideologies, would be a crime against world peace. Indeed, but most of all a crime against the very lovely thing—the soul of India at its highest and best.

Few men have been more magnanimous and less given to cherishing resentments than Mahatma Gandhi. Yet his years in South Africa left indelible impressions on his soul. One wonders how many South Africans realise how wide an influence our petty exclusions and discourtesies have in the world. We cannot say that Gandhi would have been a Christian if it had not been for the South African Christians, he had other difficulties than his inconsistent colour bar to face, difficulties of philosophy and theology. Yet it makes one cold to believe that a picture of Christianity too clear must have formed from his experiences in our land. Is it altogether fanciful to feel that if he had become a Christian he

would have found in co-operation a stronger force than non-cooperation, and been able moreover to reconcile Moslems and Hindus in a way impossible to the best Hindus or the best Moslems?

How much of this is justifiable speculation must be left to the reader's judgment; but this we do know—that Gandhi came to South Africa a believer in the British Empire; that his experiences here played their part in determining him to break away "if possible; and that it was Natal, with all its emotional loyalty to the Empire, which thus helped to give it the greatest blow it has ever had.

"Hardly ever," writes Gandhi in his Autobiography, "have I known anybody to cherish such loyalty as I did to the British Constitution...The National Anthem used to be sung at every meeting that I attended in Natal. I then felt that I must also join in the singing. Not that I was unaware of the defects in British rule, but I thought it was on the whole acceptable. In those days I believed that British rule was on the whole beneficial to the ruled...Never in my life did I exploit this loyalty, never did I seek to gain a selfish end by its means. It was for me more in the nature of an obligation, and I rendered it without expecting a reward." ("My Experiments with Truth," Chapter XXVI) In January, 1897, he was mobbed by angry Europeans on returning to Durban after a stay in India, yet he raised a corps of 1200 South African Indians for ambulance service in the Anglo-Boer War. In 1906 he organised a much smaller Indian Ambulance Corps in the Zulu rebellion, and though his great joy was in tending the Zulu wounded he was yet in the service of the white government of Natal, and even held (a little-known fact) the rank of Sergeant-Major! He organised an Ambulance Corps in England as late as 1914.

It is too much to suggest that it was only Gandhi's experiences in South Africa that made him turn against British rule in India. The years of decision were in India itself. But it is undeniable that the experiences of the Mahatma in South Africa formed him for his leadership in India, helped him to discover the method of Satyagraha, showed him the evil of race prejudice, prepared him for disillusionment with the British Empire, led him by winding paths indeed, but steadily to his destiny, to his part in building a new world wherein the British Empire, as it was can no more have a place, so that Natal is

rejecting him ultimately rejected it.

If our policy and attitudes could have such far-reaching effects in the relatively stable first quarter of our century, how much more important these must be in the uncertain age in which we live, when so much is in peril and when responsibility of word and deed is a duty as never before! With a policy which discriminates against Indians as Indians, South Africa becomes a liability to the Commonwealth, a liability to the United States and its allies, a liability to the United Nations. If India went Communist, the

effect on the world would be incalculably bad. No one is more likely to push her over to the Communist side than white South Africa, and no community is more likely to suffer from the victory of world Communism than white South Africa. There seems a lack of perspective, an inadequate sense of proportion, in running these risks in order that Mr. X may be elected to the Durban City Council, Major Y to the Natal Provincial Council or Dr. Z to Parliament on that "anti-Apartheid" platform which is the easiest way in Natal to become famous without ability.

nest egg to buy tools for his trade when he leaves the Centre.

Dr. Brand does not expect the rehabilitation project to grow in size, but rather hopes it will serve as an experimental centre and a model for government and private hospitals in other countries.

Born in 1914 in south India of missionary parents, Dr. Brand was educated in England. Determined to become a missionary, he worked as a carpenter, plumber, mechanic, stone mason, and studied architectural drawing and building construction before going to medical school.

He received his medical degree at the University College Hospital in London and later, a Fellowship of the Royal College of Surgery. He also worked as an orthopaedic surgeon at the Children's Hospital in London.

In 1946 he was called to head the Department of Orthopaedics at the Vellore Medical School in India.

He was recently elected a Honorary professor of the Royal College of Surgeons in recognition of his research work on leprosy paralysis.

His wife, a specialist in ophthalmology, is also on the staff at Vellore as an eye surgeon. They have four small children.

LEPROSY REHABILITATION IN INDIA

(From Our New York Correspondent)

DR. PAUL BRAND, British missionary surgeon in India and widely known for his pioneering work in leprosy rehabilitation, has just completed a three months series of consultations under the auspices of the Rockefeller Foundation with America's foremost hand surgeons concerning reconstructive surgery for the paralyzed hands of leprosy victims.

Dr. Brand has left for India on April 2 and is due to pass through the Union in the beginning of May.

Head of the Department of Orthopaedics at the Christian Medical College in Vellore, Madras State, India, Dr. Brand is also director of New Life Centre, a rehabilitation project for leprosy patients near Vellore. He is a missionary of the Mission to Lepers in London.

Dr. Paul Brand attracted considerable attention in world-wide medical circles in 1948 when he performed what is believed to be the first successful transplantation of tendons in the paralyzed hands of a leprosy patient at Christian Medical College in Vellore, India. Later a similar operation was performed at the U.S. national leprosy hospital in Carville, Louisiana.

Two years later, after many leprosy patients who had undergone effective reconstructive surgery at Vellore were compelled to return to the hospital because they still could not make a living, Dr. Brand established a rehabilitation centre where discharged leprosy patients could learn cottage industries and skilled trades before returning to their homes.

The only one of its kind in the world for leprosy cases, the rehabilitation centre is patterned after a typical Indian village. Called New Life Centre by the patients, the village was started

with a gift from an American arthritis patient in Vellore and receives some support from the Gandhi Leprosy Fund, as well as gifts from America and England.

The fifty or so patients represent all castes from Brahmin to untouchable, who live together harmoniously, sharing food at the same table and taking turns in performing the daily chores of the Centre. While their treatment is being completed, they learn to help themselves in preparation for their re-entry into village life.

Training is carried on under skilled instructors, and special tools have been designed for the patients' individual needs by Dr. Brand. Products, which include all kinds of carpenter work and toys, are sold in leading departmental stores in Madras.

Experiments are carried out during the period of training to determine just how independent each patient can be, and studies are made of the crafts best suited for leprosy cases.

Each patient receives the proceeds from the sale of articles he has made, thus accumulating a



Cuticura
TALCUM POWDER
After the soothing bath a refreshing after-dressing with fragrant Cuticura Talcum Powder will ensure sound sleep for a happy and contented baby. Free from all chafing and irritation.
ABSORBENT AND COOLING

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packages

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

145 Brook Street,

Tel. Add.: "GREENFEAST."
DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.



B. I. S. N. Co. Ltd.

S.S. Karanja arriving April 28. Sailing May 3
via Karachi and Beddender for Bombay

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES : DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-13-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)	without food		21-3-0
Muslim Special Food	£11-10-0	Ordinary Food	£4-17-6
Hindu Special Food	£10-3-0	Ordinary Food	£4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communicating with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.
Tel. Add.: "KARAMAT."

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India or to any part of the world.

All types of Insurances—Life, Fire, Burglary, Riot, Storm, Accident, Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax, Winding Of Your Books, Trade Licences, Revenue Clearance Certificate, Passports And Immigration Matters.

Representative: National Mutual Life Assurance of Australasia, Yorkshire Insurance Co. Ltd.

Telephone: 33-9033. 29a Commissioner Street, JOHANNESBURG.

INDIA INDEPENDENCE NUMBER

Published as Special Number of INDIAN OPINION to commemorate the attainment of Freedom by India.

Printed on art paper and profusely illustrated.

With historic pictures connected with India's struggle for Freedom and with photos of the late Dadabhai Naoroji, Tilak-Gokhale, Subash Bose and many others who have sacrificed their lives in fighting for freedom and of Mahatma Gandhi, Pandit Jawaharlal Nehru and many others who have lived to see the fruits of their labour.

Also containing a brief Survey of the work of the Indian National Congress from the time of its inception.

Price 2/-

RHEUMATISM ARTHRITIS

INVOLVING PAINFUL SWOLLEN
JOINTS

NEWMAN'S RHEUMARSAN TABLETS

Are a New Advance in Modern
Treatment

Amazing Results With This New
And Perfectly Harmless Remedy

Send 10s. today for 10-day trial to:—

**GREENFIELDS PHARMACY,
EAST LONDON.**

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	5	0
PILGRIMAGE FOR PEACE—Pyarelal	12	6
SELECTIONS FROM GANDHI—Nimar Kumar Bose	10	0
GLEANINGS—Mira	1	0
GANDHIAN ETHICS—Benooy Gopal Ray	2	0
DAPU—Marry F. Barr	1	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS PARSIS	7	6
CHAITANYA TO VIVEKANANDA	2	8
STORY OF SATARA—Major B. D. Bass, (I.M.S.)	15	0
SEVEN MONTHS WITH GANDHI—Krisnadasa	12	0
STORY OF THE BIBLE—S. K. George	4	0
DELHI DIARY—Gandhiji	10	6
A RIGHTEOUS STRUGGLE—Mahadev Deral	2	8
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Dhawan	17	6
GANDHIJI AS WE KNOW HIM—Intimate and delightful incidents by various writers	9	0
NON-VIOLENCE IN PEACE AND WAR		
Vol. I.—M. K. Gandhi	15	0
NON-VIOLENCE IN PEACE AND WAR		
Vol. II.—M. K. Gandhi	14	0
THE STORY OF BARDOLI—Mahadev Deral	6	0
FROM TERAYDA MANDIR—M. K. Gandhi	1	0

Obtainable from:

"INDIAN OPINION,"

P. Bag, Phoenix, Natal.

SHINGADIA STORES

(Proprietor: Shri. Hazzar L. S.)

Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.

Telegrams: "Promsilk" Phone: 2523.

PREMIER WHOLESALERS

(Members of the Merchants' Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.

UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Plece Goods, Hosiery, Jute-Goods.

Enquiries Solicited, Prompt Attention

"Aryan Mahal" 6th Floor,

Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod."

BOMBAY, INDIA.

Phone
Day 24169Phone
Night 22849**L. RAJKOOMAR (PTY.) LTD.**

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and WreathsContractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 3511.

P. HARGOVAN & CO.

(PTY.) LTD.

**WHOLESALE MERCHANTS
AND IMPORTERS.**

P. O. BOX 1250.

155/7 Warwick Avenue

DURBAN.**SWEETMEATS****PURE****WHOLESOME****HEALTHY**

★ APPETISING—

- ★ DISTINCTIVENESS of Flavour.
- ★ Combined with INGREDIENTS of the
PUREST QUALITY go into the making
of our SWEETMEATS.
- ★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental DELICACIES.
- ★ Assure YOU of the most PALATABLE
SWEETMEATS money can buy any
where in SOUTH AFRICA.

અમે દેશ બહારી મીઠાઈઓ વેચાણીએ છીએ :
બધાજ સ્થાનોએ મિઠાઈઓ સંચુકરણી લાગેલું. બધાજ સ્થાનોએ છીએ.

- ★ Great care is exercised in the PACKING and
DISPATCHING of country and foreign orders.
- ★ WE assure you of PROMPT, HYGENIC
SERVICE with the GUARANTEE of
SATISFACTION

Victory V Lounge

We specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Naan etc.(Cnr: Grey & Victoria Streets.)
Phone 24965 — DURBAN.

SEETHING SOUTH AFRICA TO-DAY

By HOMER A. JACK

(With The Kind Permission Of 'The Christian Century')

V

Continued From Last Week

AN INTERRACIAL WORK CAMP

A SECOND interracial institution has been in operation for four years and promises to fill a real need in a country which goes to great lengths to keep peoples apart. The Wilgespruit Fellowship is a group of dedicated, colour blind Christians who have taken to a hilly, rock-strewn farm a few miles west of Johannesburg at Randpoort. Here they conduct an interracial work camp. A modest centre of Christian living is slowly taking shape as house conferences, training courses and retreats.

Unlike some tentative interracial experiments, Wilgespruit is not afraid of publicity. One Johannesburg newspaper in July printed a favourable story. But by some rule of South African Jewish estate ethics, it would not print a photograph of the 19 young people of all colours actually working in South Africa together. Already Wilgespruit is a significant experiment in community and "welcomes all who wish to come together as Christians, regardless of racial distinction, to work toward a richer understanding. This sounds simple enough—almost innocuous anywhere else in the world—but there's nothing else quite like it in all of South Africa.

A third memorable institution is the Durban International Club. The visitor to South Africa soon realizes that there is nowhere for Whites and non-Whites to meet on a social level in any of the cities. Hotel lobbies and all kinds of restaurants are closed—especially, by custom and not by law. If two people of two races are friends or want to be friends, there is no public place to cultivate this friendship, except surreptitiously on such park benches as are not marked "European" or "Non-European."

To fill this need for social intercourse, interracial clubs have been established at least in Cape Town, Johannesburg and Durban. For various reasons, some political, only the Durban International Club survives. Today it has a paid-up membership of 400 persons, with equal numbers of Indians and Whites and fewer Africans and Coloureds. The club serves meals, maintains a library, sponsors lectures on race relations, offers some group activities and allows the use of its premises to other organizations with mixed memberships. After

almost a decade of operation, and recently with modest aid from the Phelps-Stokes Fund, the club serves as an important bridge between Africans, Indians and Whites in this third largest city in South Africa.

Growing Native Dissatisfaction

The third ground of hope for a change in the age-old pattern of race relations in South Africa is the rising threshold of dissatisfaction by non-Europeans. The traditional "hewers of wood" are suddenly fabricating vehicles for freedom. While this unrest is most obvious in the African and Indian national congresses, which will be described in the final article, it extends to many other levels of non-European life.

In certain colonial countries and even in large portions of the United States there is a middle class of non-Whites who have a vested interest in the status quo and actually can be counted on to act as a counterweight to revolutionary changes. This is much less true in South Africa. There is a growing lower middle class, hardly middle compared to European or American standards—but these people are being so contemptuously treated that even the professional men among them know their only hope lies in the future, and not with the present.

Even without ion much trained leadership or organization, in recent years there have been important demonstrations of this vast, non-European potential for direct political action—by peoples almost completely without franchise and therefore without vehicles for parliamentary action. One spectacular example was the refusal of African residents in the Alexandra location of Johannesburg in 1913 and 1914 to use buses in protest against a fare rise of one penny. Thousands walked many miles each day to and from work for many months—and won. In 1946, some 60,000 Africans struck on the Rand gold mines. Ten workers were killed, hundreds injured and thousands driven back to work by force. In 1950 Indians and Africans held a successful day of protest against oppression with thousands walking off their jobs in several centres. Also in 1949-50 there were evidences on the Rand of increasing defiance of the insult-

ing and often brutal White police. Here women took the lead, and as the commission investigating the disturbances revealed, "Native women played a prominent part in all the disturbances (being) always in the forefront in large numbers and by yelling and striking eggs on their menfolk to fight the police." These are but a few of the examples of effort by non-Europeans to mitigate their plight with the only tools available to them.

Nationalists Bring On Tension

It is ironic that the Malan government can thank itself most for the present revolutionary spirit of the non-Europeans. During the years that the United party was in power, the administration of its White supremacy policy was sufficiently lenient for moderates within the non-European community successfully to advocate conciliation and caution and for the community to be so divided in terms of strategy that it could not successfully engage in political battle. With Malanism visible for all to see, however, the moderate leaders have either repudiated their earlier positions or been repudiated, and there is hardly any discussion among non-Europeans as to whether or not co-operation with the government is feasible. In addition, the Nationalists have brought about what the non-Europeans themselves have never been able to do before—they have forced the non-Whites to come together and bury their racial antagonisms under a common threat. This makes a recent student of South African politics, John Hatch, comment in his new volume, "The Dilemma Of South Africa, that the present racial situation in Johannesburg in 1952 is "as explosive as the condensation of the people of Paris and St. Petersburg before 1789 and 1917."

The general dissatisfaction has been greatly sustained by events far from the borders of South Africa. As carefully as the Malan government tries to isolate South Africa, and especially its non-Europeans, from the outside world, new ideas infiltrate into union across the Atlantic and Indian oceans and from north of the Limpopo. If the government is not influenced by world public opinion, the non-Europeans in South Africa are

Communism Blamed

Almost 200,000 non-Europeans in South Africa were recruited for World War II and in the process many caught a spark of the democracy for which they presumably fought. Others got hints now and then of world public opinion turned against their government on occasion.

article in one of the English-speaking newspapers, a broadcast from the All-India radio, stories in American picture magazines, or rumours of another speech by the Rev. Michael Scott before the United Nations. The Indians follow carefully the refusal of courageous India to sell precious agricultural bags and the refusal of a truculent South Africa to co-operate fully with the United Nations inquiries. Most of all, the Africans hear the drums of freedom beating through the whole continent of Africa, and they like what they hear from the Gold Coast and from Nigeria.

The South African government periodically recognizes this threat of revolt by the non-Europeans and lays it at the door of communism. The Communist party, though now technically disbanded, is no doubt working overtime in South Africa to use this dissatisfaction for its own evil purposes. To attribute, however, the growing "insolence" (a favourite word) to the Communists is to give the latter a strength and a success which they don't deserve however gladly they would accept the honour. Yet it is wrong to underestimate the potential of communism anywhere in Africa, least of all in South Africa. In this unhappy land the preconditions of communism are evident (as in the economic sphere are the classic preconditions of capitalism), for it is easy to see how subversive shantytowns and hungry stomachs can be.

The world is moving fast these days. The African, if not in the lead at least in the location, knows something of this program of the coloured world coming into its own in India, Indonesia, northern Africa. With this knowledge the despised "kaffir" and "coolie" will never be docile and happy again. This revolutionary potential still spells hope if it is understood and acted upon by Whites in South Africa who think in terms of a decade and not of a century. It equally spells danger if this only reaction is to jail a few more Communists, real or alleged, and hope the worst will blow over as it somehow always has in South Africa before.

Mahatma Gandhi Memorial Fund

We wish to thank an anonymous donor for the donation of £1-2-0 towards the Mahatma Gandhi Memorial Fund.

LATEST MATERIALS!

DOUBLE BORDER FAISLEY
CREPE-DE-CHINE 45" 5/6 yd.

EMBOSSED GEORGETTES
all shades 45" 18/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CHENTLE
GEORGETTES 45" 15/6 yd.

SPOT & FLORAL DESIGNS
45" 4/11 yd.

CHAMPALS
4/11 yd.

CHAMPALS

Ladies Latest Plush Cham-pals
all shades sizes 3 to 7 10/6 pair.
Colors: Green, White, Red,
Brown, Blue and Wine.

SAREES!

EMBROIDERED GEORGETTE
SAREES.
all shades 43/15/6 each.

WHITE COTTON SAREES
22/6 each.

GEORGETTE JARI WORK
SAREES 25-10-0.

EMBROIDERED SUEDE SILK
SAREES with borders 63/- each.

LADIES UNDIES

Huge range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Saree Borders, Jari Trimmings
Always in Stock.

CHAMPALS

Ladies Latest Cham-pals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SHAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED 18/11 each.

INFANTS BOOTIES, BONNETS,
BIBS, FILCHERS,
all new prices 2/11 each.

HOUSE - HOLD

Bed-sheets 13/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Salin Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specially reduced.

**JAYBEE SILK HOUSE**

39a MARKET STREET, JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

FOR RUBBER STAMPS

AND

PRINTING

CONTACT

**STANDARD
PRINTING PRESS**

GENERAL PRINTERS
AND
RUBBER STAMP MAKERS

73 BEATRICE STREET, — DURBAN.

PHONE 61806.
P.O. BOX 2782.

TELEGRAPHIC ADDRESS
QUICKPRINT

SUNBEAM

gives a lasting shine!

Housewives realize that cheerful and clean-looking homes make for contented and happy living... and Sunbeam gives a brighter more lasting shine! With such ease a *little* Sunbeam spreads over a *large* area, quickly giving a lasting shine to floors and furniture.

It is easier to work with, shines brighter, lasts longer!

FOR BRIGHTER FLOORS
AND LIGHTER WORK
Always ask for

**SUNBEAM
POLISH**



Shines... and shines... and shines

Always Better. - Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(KORNER SWEETMEAT HOUSE)

Corner Gray and Victoria Streets

DURBAN.

Phone 23414.

Tel. Add. "KAPITANS."

Bankers: BARCLAYS BANK (D. C. & O.)

Partners:

G. C. PATEL

L. D. PATEL

S. K. PATEL

B. S. & COMPANY
 PHONE 429

Branches: P.O. Box 83, BROKEN HILL.

P.O. Box 49, LUANSHYA

Telegrams and Cables: "CLOTHING"

P.O. BOX 93.

NDOLA,

N. RHODESIA

WHOLESALE MERCHANTS AND
CLOTHING MANUFACTURERS

P.O. Box 96.

Phone 24471.

To Furnish Your Home Economically

See

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St.
DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSEHOLD EFFECTS, RADIOS & RADIOGRAMS, MUSICAL INSTRUMENTS, SEWING MACHINES & OFFICE FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and Vegetables. We specialize in green ginger and Indian Vegetables. Wholesale only. Write for particulars Box 96, Durban.

Tel. Add: "Charotar"

Telephone: 33-9885.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

47, Commissioner Street,
JOHANNESBURG.

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

Special attention is paid
to indent orders

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown future.

Insure with "THE OLD MUTUAL" your friend for Life—
 The S.A. Mutual Life Assurance Society, which has
 best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1760,
JOHANNESBURG.

Phones: } Business 33-0711
 } Residence 33-5981

Phone 53.

Telegrams "SOLANKI."

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

Extensive range always carried in
the following:

Silks, Drapery, Toilets, Perfumes, Curios, Fashion Goods and Jewellery, Wide Range of Indian, Persian and Chinese Carpets.

Stockists of well-known branded
Watches.

COPPERBELT PIONEER STORE

Where Quality and Service
are Paramount.

Luanshya,

Northern Rhodesia.

CAPITALISM AND WAR

By Wilfred H. Harrison

It seems cruel to say so but most of our wonderful mechanical developments have been made possible by continual 20th century wars. Every invention has been encouraged to perfect the war machinery and almost every factory has been converted for that purpose, which also means that every mechanical workshop is making big profits for those shareholders or owners who control them. This induced a Labour M.P. in England to write a book with the words "Death Pays The Dividends". In other words capitalism thrives on war. In fact it would today collapse with continual peace.

America being the hub of the capitalist universe has given special attention in recent years to producing war knowing as they do that if all their improved machinery was diverted to the necessities of life an abundant market of goods would, soon exceed the demand. This really happened there following the attack in 1945. They, unlike Europe, suffered no destruction of their plant and material, hence their warehouses were soon full of goods and millions unemployed as a consequence.

Devastated Europe was in dire need hence the "Marshall Aid" on a credit basis was established to dispose of their supplies. The Atlantic Pact followed which meant a combination of nations with America of the Western Powers against the East. This allowed America to get back to her war machinery to supply the lot. More armament production has continued in America and England ever since. It pairs of London's crumbled streets, of shops and houses are of little importance in comparison. Their United and rationed foodstuffs is another tragedy of this unholy alliance. The possibility of a third world war is recording daily in spite of the efforts of the Americans in Korea to keep the Eastern world into selfishness.

It is considered a crime in America to talk of peace. A little girl who heard her brother say so said "Mummy, Johnny has said a wicked word." Every peace move in England or even South Africa is said to be "Communist inspired". If that is so surely they want peace. Where is to be the battleground for a future war? It will be impossible to evade the East to face 400,000,000 combatants with all their munitions on the spot. The cowardly proceeds of atomic warfare is the intention for the

next occasion. Tests of its destructiveness have been pronounced a "success" by Britain and America, and our new Industry Uranium is to supply them both with the material for it.

When Knights were held they fought each other. Modern "civilisation" put up their women and children for targets, and smash up their homes in the process. There is no animal on this earth so vicious and ferocious as the human animal. Not because of evil feelings, most people who are responsible for 20th century great deeds are possibly well intentioned in doing so. It is a matter of drift. War is the conventional way of conquest of any nation or territory which has magnified in cowardly cruelty. It has now developed a world soup of with no possibility of conquest by either side. Yet we live in a

beautiful world of good kind people, paradoxical though it may seem. Who in our modern world of wonders, cannot, or do not offer a remedy or the prevention of such brutal deeds. Non-violence is the remedy, as the present system of productive and distributive industry cannot thrive without war. The morals of the non-violence policy are laid down in the Golden Rule—"Do unto others as you would they should do unto you." That teaching was propagated by two of the world's most outstanding personalities—Mahatma Gandhi and the Russian Leo Tolstoy. Tolstoy died too soon to make his influence felt in the revolutionary change of the Russian system, and it has been left to those whose tactics are typical of the age. Mahatma Gandhi was cut off at a time when his influence was bringing India out from her century of bondage to reap the joys of peace and human kindness manifested in all his works and doings during his long life.

of the Cape, visited Durban, the Corporation of which presented him with an address which, later on, declared:

"We believe your Excellency will find occasion to expound the introduction of a limited number of Coolies and other labourers from the East, in aid of the new enterprises on the coast lands, to the success of which sufficient and reliable labour is absolutely essential."

Sir George concurred with this special wish of the citizens of Durban to a degree that he wrote to the Government of India in 1853 requesting the latter to permit Indian workers to emigrate from their homeland to Natal.

India Unwilling

But the Indian authorities were at first unwilling to allow folk of this kind to leave the land of their birth for South Africa on the grounds that not only was there then, much demand for their labour in India, but not a few of these workers, too, were at that time being promised at higher wage in their homeland than that obtaining in the Natal of the 1850's.

Eventually the Government of India agreed to the particular desire of the Natal industrialists after the latter, through the Colonial Government, had consented to the payment of a certain rate of wages as well as security for the expenses incurred in the importation of such labour from India.

After the passing by the Natal Legislative Council of Law 14 of 1859 which empowered the Government here to import indentured Indian labour, and that of the mission to India in 1859 of a former local postmaster-general, W. M. Collins, to select Indian workers from Madras for the Natal sugar fields, the first batch of the latter, numbering 341, arrived unexpectedly at Durban on November 16, 1860—"Boatrek" (Johannesburg) March 2).

INTRODUCTION OF INDIAN LABOUR INTO S.A.

By S. A. ROCHLIN

THE 1850's evidenced the introduction of an entirely new element in the world of South African labour, namely, that of the Indian in Natal.

How did it all originate?

It had come about chiefly on account of the fact that Natal at the turn on the 1850's was seriously in need of cheap and suitable labour in connection with the promotion of her then nascent sugar industry. Finding not only the European generally in the Colony at the time quite unwilling to perform labour of this specific kind, but the Zulus, also, on the whole unsuitable to be engaged as workers as such the local industrialists then believed that the best way out of their particular difficulty would be to obtain the labour required from Asia, preferably from Far East and India.

First Proposal

It was in 1815—four years after the sugar industry was founded here—that there was heard in Natal the first proposal to import Indian and other Asiatic workers into the Colony with the main object of saving the industry concerned from the prospect of economic ruin as a consequence of a lack of labour and of production.

Among the first to sponsor such an idea was one who

himself was responsible for initiating an European settlement scheme in Natal. He was Joseph O. Byrnes, whom Professor A. F. Hutterley describes in his "Portrait of a Colony" as an "adventurer, an eloquent speaker, by no means lacking in personal charm, but imprudent and unscrupulous." It was at a public meeting held in Durban early in October, 1851 reports the "Natal Times," a Durban weekly of the time, that the latter advocated the introduction of Indian and Chinese labour into the country.

But the notion as such was again reiterated four years later when Sir George Grey, Governor

SANJEEWAN VIDHYALAYA PANCHGANI

(North Satara Bombay State)

(Formerly Hindu High School Founded 1922)

An ideal residential school for Hindu children from India, Pakistan, Africa and Overseas. Entire charge taken.

Home comforts, best climate and individual attention.

Primary to S.S.C., Handicraft, N.N.C., Excursions, Sport Etc.

New Year commences 1st May Prospectus free from The Joint Principal, Panchgani or from Messrs Rhod-India Ltd, 6th Floor, "Aryan Mahal" "C" Road, Churchgate, BOMBAY

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	7	0	SOVIET ATTITUDE TOWARDS CHINA		
			Pacts And Facts—Stanley Powell	5	0
AMBIENT AMERICANS WHOM INDIA SHOULD KNOW—Jabez T. Sunderland	7	0	AMONG THE GREAT (Conversation with Emma Rolland, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Aurobindo)—Dilip Kumar Roy	23	0
THE BHAGAVAD GITA—The Lord's Song—(An English Translation)—Annie Besant	1	0	TWO HISTORICAL TRIALS IN RED FORT—An account of the trial of the Officers of the I.N.A.	14	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE?—Dr. V. K. R. V. Rao	2	0	WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyan	2	0
OUR INDIA (Children's stories by various writers, illustrated)—Minoo Memoni	2	0	GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	0
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao	2	0	THE STORY OF MY EXPERIMENTS WITH TRUTH—M. K. Gandhi	16	0
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement in S.A., 1908-1914)	4	0	CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	1	0
THE DELIVERANCE (A picture of the palpitating life of the joint family)	4	0	RAMANAMA—M. K. Gandhi	2	0
PUBLIC FINANCE AND OUR POVERTY—J. C. Kumarappa	2	0	TOWARDS NON-VIOLENT SOCIALISM—M. K. Gandhi	5	0
INDIAN STATES' PROBLEM (Gandhi's Writings and Utterances)—M. K. Gandhi	10	0	REBUILDING OUR VILLAGES—M. K. Gandhi	3	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah	10	0	AN ATHEIST WITH GANDHI—Gora G. R. Rao	2	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	15	0			

Obtainable from:

'Indian Opinion,'

P. Bag, Phoenix, Natal.

અમારા નિશાન ઉપયોગી પુસ્તકો

કવિતા

દેસ પીરસ. કા. ૧	૨૧	૬
ચુન્નસલતુ મોરચ	૧	૬
કલિદાસની રૂપરેખા કા. ૧	૨	૨
દેવ ગીતો	૨	૦

કુતોલ

બોધકો કુતોલ	૪	૬
કુતોલ પરિચય કા. ૧	૧	૧૦
" કા. ૪	૨	૩

મંથન માટે સાહિત્ય

પ્રાચીન સમયની રસ કથાઓ	૧	૬
માળ જમલ	૧	૧

અન્ય ગ્રંથો

અન્યગ્રંથો-૧ કુળ તરો	૨	૦
મીઠા રૂપ અન્યગ્રંથો કા. ૧	૨	૬
મીઠુ ગ્રંથો કા. ૧	૧	૩
" " કા. ૩	૧	૬
" " કા. ૪	૨	૦

કુલન લેખન કાળા બા માળા
મી નીચલા ચાર પુસ્તકો આવે
૭. એ પુસ્તકો કાળા માળા જાન
મેચર ૭.

કુલન લેખન, તાલીમ, વર્ગ
" " વિદ્યાર્થ ૧-૨-૩-૪
પ્રત્યક્ષી કીમલ ૧ ૦

નવનુલ માળા માળા

પુસ્તક પહેલું	૧	૩
પુસ્તક બીજું	૧	૦
પુસ્તક ત્રીજું	૧	૩
" ચોથું	૨	૩

સાહિત્ય કસ્ટોમ

સાહિત્ય માટે માળા વધારવા		
વધારામાં લેખકો પુસ્તકો		
પુસ્તક બીજું	૧	૩
" ત્રીજું	૧	૩

વિદ્યાર્થી માળા માળા

માળા માટે	૧	૦
પહેલું માળા	૧	૦
બીજું માળા	૧	૦
ત્રીજું	૨	૩
ચોથું	૧	૩
પાંચમું	૧	૦

માલો લખીએ

કોઈપણ ૧	૧	૩
" ૨	૧	૩
" ૩	૧	૩
" ૪	૧	૩
" ૫	૧	૩
" ૬	૧	૩
" ૭	૧	૩

Obtainable From:

'INDIAN OPINION'

P. Bag, PHOENIX, NATAL.

નવલ કથાઓ

આનવી આંકીયેશ (એક રાત્રિ પિતીની આત્મ કથા)	૧ ૦
અર્ધચંદ્ર (અંધ દેખીશા દેવન દેવના પુસ્તકોનો અનુવાદ)	૧ ૦
આશ્વાવરી (દાસ્ય રસથી ભરપૂર મેનેજ)	૭ ૦
બાલ એમલુ (૧. ૫. દેશાઈ દ્વારા)	૧૨ ૦
હોક કામલ (નાનાભાઈ ભટ્ટ દ્વારા) શ્રીમદભાગવતની કથાઓ	૧૬ ૦
શ્રીઓષામાયે (૧૮ અદાન નરનારીઓનો દુઃખ પરીચય)	
યયોધર મહેતા	૧ ૦
સર્જના કલ્પના (નવલકાઈ દ્વારા) જ્ઞાન સાથે આનંદ	
આપતી નવલ કથા	૭ ૧
નંદ્યાયલા તરંગા (પુનઃ અંકરવાર)	૭ ૧
આનવીની કાવલ (પનાતાલ પટેલ)	૧૪ ૦
બાલ સાહિત્ય	
મલ્લ અને બાલક (પ્રમુદ વાતા)	૧ ૧
શ્રીમ કૈંચ એક કાલકથી ભરપૂર જાન વાર્તા	૩ ૦

મળવાનું ઠેકાણું

'INDIAN OPINION'
P. Bag,
Phoenix, Natal.

સુંદર નવી નવલ કથાઓ

આનવતાના તિલાંશ દેખીશા ટેરીયેક વિચર અનુવાદક શાયીન	
બોલા	૧૫ ૦
સાથી રા. ના. ખાલક	૧૫ ૦
આંકેરના પુસ્તકોનો અનુવાદ	
સોનેરી કાચા	૧૦ ૦
ફવ્વલ સુદી	૧૦ ૦
આશ્વામીનારા	૧૫ ૦
કાચા અંકાર	૧૪ ૧
રિચી	૧૨ ૦

Obtainable from:

INDIAN OPINION.
P. Bag, Phoenix, Natal.

વાંચવા લાયક સાહિત્ય

હેસ્ટર પીચા છે બાળી બાળી (કર્ણક)	૫ ૦
બીલા અવધન (વિનોબા ભાવે)	૨ ૦
સરસાવ વલ્લભભાઈને બાપુના પત્રો	૪ ૧
કર્ણક (કામ હોલકા)	૨ ૦
બા-બાપુની રીતો કાચામાં (મનુ ગાધા)	૩ ૦
મેા કિના (ગાધી)	૨ ૦
રામકૃષ્ણ વૃષ્ટીવલ (શાનત)	૨ ૦
અદિત્યા વિવેચન (શ્રીચોત્તમ મહાપાત્ર)	૩ ૧
સત્યાગ્રહની સંપત્તિ	૩ ૦
કવનનો આનંદ (કામ હોલકા)	૧ ૦

મળવાનું ઠેકાણું

'Indian Opinion' P. Bag,
Phoenix, Natal.

નવલ કથાઓ તથા ટુકડી વાર્તાઓ

કપાલ કુંડલા (જાંઘીય વાંદ)	૧ ૨
નવલીકાઓ (મિથાણી)	૧ ૧
વસન્તીદુ (૨. ૫. દેશાઈ)	૪ ૦
પ્રલસી કથાઓ (મે)	૮ ૧
મળેલાકાલ (મ. પટેલ)	૮ ૦
કરિય સાથી	૧૧ ૦
સોવરી ગાથા	૧ ૧
દેવકાસ (ધરનાથ)	૫ ૦
વજ્ર વાર્તા	૨ ૧
શુભકા	૧ ૦
આર આરવાય (શ્રીમદ્ભાગવત ધોરણ)	૫ ૦
ધરે બાહીરે	૬ ૦
વાલખી	૭ ૦
કાલકુલ	૫ ૦
મેધ ખીંટુ	૭ ૦
કાલે નિમાલ	૭ ૧
વજ્ર આરુ મે	૭ ૦
વજ્ર વોટ	૮ ૧
ઉત્તમન	૭ ૦
હતાની સફવરી	૫ ૦
દેવન રૂપ	૧ ૦
કાંતી	૭ ૦
જરમા ભાપુ	૭ ૧
કૃત્ય વધ	૧૦ ૧
અજ્ઞાત મારા	૭ ૧
અપુરી વાર્તા	૧૦ ૦

ઉચ્ચ અને સાફ સાહિત્ય

અંતોની (કાન્થા સંપાદ) વિમાનકર ભેરી	૭ ૧
બીતામાધુરી	૨ ૦
ફવ્વલ કથા (સુનરી) (નવલ કથા)	૧૦ ૦
સાંકેરનો સંદેશ (આર્થિક-કલા શાક્ષી)	૪ ૦

મળવાનું ઠેકાણું આ બોક્સ :

INDIAN OPINION.
P. BAG.
PHOENIX.

Are You a subscriber of
'Indian Opinion'
If not, Why not?

નવાં વરસ સંવત ૨૦૦૬ના સુજરાતી
પ્રેસનાં પંચાંગ

કૌમત શી. ૫-૩.

થોડાંક દોવાથી તાકીદે રીસા આથે બોર્ડર મોકલો.

મળવાનું ઠેકાણું :

'Indian Opinion'
P. Bag, Phoenix, Natal.

Phone: 3921/3 (Switchboard),
24179 (Manager)

Cable & Tel. Add:
"PROSPERITY" (All Branches)

P.O. Box 2197

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Maize Products, Wheat, Wheaton Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG

BENONI

Phones: 34-3554/5

Benoni Coal Site

P.O. Box 200, Fordsburg.

Phone 54-1813,

82, Crown Road,

Rangeview Coal Sites—54-2205

Fordsburg, Johannesburg.

P.O. Box 392, Benoni.

Proprietors:

C. L. Patel, D. K. Patel,
V. D. Patel, H. J. Patel,
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.

Jameson Road, Livingstone,
NORTHERN RHODESIA.

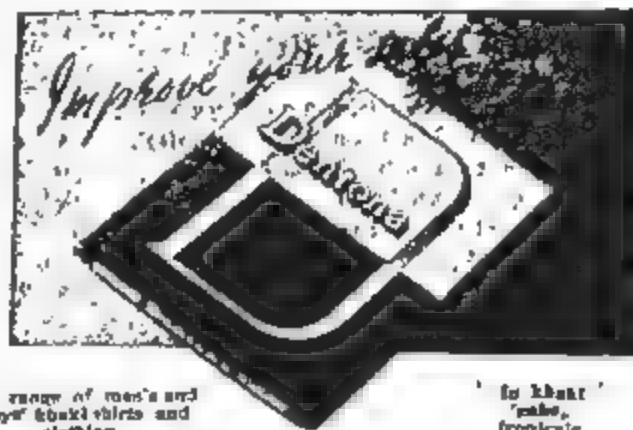
Our S.A. Representative:

H. L. Hompes & Co.,
(Pty.) Ltd.

Durban, P.O. Box 1301.

Johannesburg, P.O. Box 3480.

Capetown, P.O. Box 824.



DENTONA
SHORTS AND SLACKS
BY MOTOMARSHAL

TRADE ENQUIRIES

UNION OF S. AFRICA
DENTON TRADING CO.

Phone 34-4381

P.O. Box 3581

JOHANNESBURG

N. RHODESIA

FEIGENBAUM BROS.

Phone 3728

P.O. Box 354

BULAWAYO

BRITISH EAST AFRICA

Phone 4018

VAN BRUSSEL & CO. (E.A.) LTD.

NAIROBI

Trade Managers

CONGO BELGE

Phone 3113

P.O. Box 157

H. J. HYMAN

ELIZABETHVILLE

MASHONALAND AND P.E.A.

Phone 2-1213/2-4924

W. F. NEUMAN

P.O. Box 1492

SALISBURY

BULAWAYO CLOTHING FACTORY LTD.

Phone 2410, Bulawayo, P.O. Box 427, Southern Rhodesia.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen

PORTABLE & STANDARD MODELS
AVAILABLE AT:

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

(Directors: N. V. MEHTA, J. P. GOKOOL, K. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS

OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 22622
63536

P.O. BOX 1327
Tel. Add. NOSLIMITED

For Quality Printing Consult:

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.

No. 16—Vol.—1.1

FRIDAY,
17TH APRIL, 1953

Registered at the G.P.O. as a Newspaper

Price 6d.

RECEIVED-1953
21 APR 1953
INDIAN

OPINION

Founded by Mahatma Gandhi in 1903

"That Credulous Morality"



*That is rightly called
wasted time which is spent
neither in the service of
God nor for the good of
our neighbour.*

—Antonio Guevara.



*Happiness... means an
enlightened realization of
human dignity and a crav-
ing for human liberty
which prizes above mere
selfish satisfaction of per-
sonal comforts and material
wants and would readily
and joyfully sacrifice these
for self-preservation*

—Mahatma Gandhi.



TO subject South Africa to intense and almost continuous criticism was the right of the free world and was ultimately to the benefit of South Africa; resentment of this criticism by South Africans sprang from ignorance and immaturity, said Dr. Edgar Brookes, when he spoke at the University of Natal last week on the subject: "That Credulous Morality."

Dr Brookes added "What can legitimately be asked for, however, is that such criticism should be accurate and not malicious

"The credulity of liberal-minded men often leads them to an uncritical acceptance of any criticisms that seem likely to help the cause"

What gain accrued to the liberal cause by the dissemination of completely and demonstrably untrue statements? It was not as if the case against Union policy needed strengthening. It was unhappily only too strong on the facts without resorting to fiction

"On the main issue of the colour bar and the rigid opposition to political rights for non-Europeans, the facts are there for all the world to see.

But to exaggerate every disability, to water down or ignore altogether every bit of goodwill shown or welfare work done, to suggest that all is oppression and cruelty on one side and horror, suffering and despair on the other, is not to serve the cause of liberalism, and is indeed to betray the principles of the great liberals of the past."

Dr. Brookes gave a list of beliefs held by large numbers of South Africans, many of them in universities and many in positions of authority "A large proportion of these beliefs are supported by pseudo-scientific arguments," said Dr. Brookes.

This list was:

1. The White man in South Africa hates miscegenation in his very soul
2. It is necessary to have legislation to prevent miscegenation, otherwise it would spread rapidly.
3. The African is naturally and inherently inferior.
4. Competition of the African with the White man is a mortal danger to the survival of the White race.
5. The African cannot really assimilate higher education.
6. The higher education of the African is a danger to White supremacy
7. Educationally the African must develop on his own lines.
8. A committee of White men will tell him what those lines are to be.
9. The justification of the White man's coming to Africa, is, at least in part, the training of the African in Christianity and Western civilisation.
10. The progress of the African in Western civilisation, away from the tribal system and rural life, is undesirable.
11. Christian teaching is fundamentally revolutionary as regards the position of women and children.
12. The old African tribal and family system ought to be maintained.

(Continued on page 243)

INDIAN OPINION

FRIDAY 17TH APRIL, 1953

The Power Of Non-Violence

VINOBA BHAVE who has been engaged in the herculean task of solving India's land problem by begging land from the landowners and distributing it to the landless has achieved success unexpectedly outstanding. He receives land from those land owners only who are prepared to part with it absolutely willingly and without the least compulsion. In this way he has already received eight million acres of land. One landlord in Bihar has broken the record by making a gift of one hundred thousand acres.

Had we but a few landlords in South Africa to show a quarter of the zeal the landlords in India are showing the land problem, which is the root of all evils would be solved instantly and all talk of Communism would vanish into thin air. Vinoba Bhave has demonstrated to the world in no uncertain terms the power of non-violence. It is a lesson that non-Europeans in the whole of Africa would do well to learn. The story of Mau Mau in East Africa

is highly deplorable. Those responsible for that movement seem to forget that they are doing intolérable disservice to the black people of Africa. It is an utterly suicidal step which will wipe the Black people out of existence and White domination will be given a lease of life for another two hundred years.

Non-Violence is the only way to get rid of White domination with the least loss of life and property and leaving behind it not hatred but love. Those who are inclined to follow the path of violence in South Africa to achieve their goal of freedom from oppression would do well to think deeply and ponder over the power of non-violence evinced by Mahatma Gandhi through his own life and which Vinoba Bhave, his true disciple, is doing so brilliantly to-day. "Non-violence is thought word and deed is the only way for our salvation in this country." That should be our only motto.

NOTES AND NEWS

White Mau Mau

We hear so much about Mau Mau in Kenya. But is it not practised by the Whites in South Africa? Here is an instance. Mr. Dietrich Ziegfried Mare, a director of a big engineering firm and member of the United Party, was ejected from a Nationalist meeting in the Boksburg Town Hall addressed by the Minister of Labour, Mr. B. J. Schoeman. Mr. Mare asked a question about the Language Ordinance. "As I did so I was seized by three Nationalists who literally carried me from the doorway where I was standing, through the vestibule and into the roadway," he said. "They left me at the parking bays near my car, but not before one had smashed my face. I was then driven home by my

chauffeur." Mr. Mare told a Press representative that his child was compulsorily transferred from the Dominican convent to an Afrikaans school under the Ordinance.

Mob Rule At Election Meeting

Major G. J. de Wet, United Party candidate for the Heidehof-Frankfort (O.F.S.) constituency, was assaulted while addressing a meeting. He had scarcely begun his address when a section of the crowd rushed to the platform, assaulted him and prevented him from speaking. Major de Wet was struck by several persons and had to receive medical attention. The speaker is reported to have referred to General Smuts's policy and made a remark which upset the crowd. It was at this stage that the platform was

stormed and the meeting broken up.

Disgrace To White

South Africa

Mr. J. G. N. Strauss, leader of the United Party is reported to have said at a meeting in his constituency of Germiston District that in an attempt to cause dissension, the Minister of Justice had cancelled all police leave, but still Nationalist Party supporters at decent, peaceful United Party meetings had been throwing stones and assaulting women who appealed to them to keep order. "This is a disgrace to White South Africa. When we, a comparatively handful of White people, fight our elections and conduct ourselves in that way, what example are we setting to the non-Europeans?" asked Mr. Strauss. "It is this dirty method of fighting elections, that is dragging the good name of the White man through the mire, which will dig the grave of the White man in South Africa."

Non-Europeans Not Part

Of S.A. Nation

Mr. J. G. Strydom, the Minister of Lands, said in Pretoria that under no circumstances would the vote ever be extended to the non-Europeans, the non-Europeans were not part of the South African nation. He also indicated that he favoured the enforcement of apartheid on organisations which did not accept it. In this case he mentioned the universities and the Nursing Council. "If we want to remain White, we must make sure that we remain the masters," he said. "To do this we must not extend the vote to the non-Europeans." The United Party regarded the nation as consisting of all races in the country, but the Nationalists considered the nation to be only the White people. The non-Europeans were a separate nation.

How To Repatriate Indians

Speaking at Hibberdene Mr. Barry de Kock, Nationalist candidate for South Coast, said the aim of Nationalist policy was the separation of the four main colour groups into their own areas. The Indians were sucking the life blood of the Europeans and the Natives. To prevent this happening, he said, the Indians would be moved into their own areas. They would not be allowed to have business outside their own areas although they would be allowed to trade with outside areas. They would not be as happy in their own areas as they were now and would therefore be more willing to be repatriated.

Criminal Law Amendment Act—First Conviction

The first prosecution under the Criminal Law Amendment Act of 1953 took place in the Villa Nora Magistrate's Court, in the Waterberg district, near Potgietersrus recently, when Arthur Matlala, an African of Johannesburg, was found guilty on one count under the Act and on a second count under Proclamation 276 of 1952 says the "Natal Daily News" Johannesburg correspondent. Matlala was found guilty of incitement, as defined by the proclamation, and of contravening the Criminal Law Amendment Act by soliciting money to assist a campaign against any law conducted by means of unlawful acts. On the first count of incitement Matlala was fined £50 (or six months) and on the second count he was sentenced to a year's compulsory labour and eight strokes. Notice of appeal was lodged and Matlala was granted bail of £100.

Letters With Cheques To

Cost More

A regulation that the lower rate of postage on envelopes containing cheques—a minimum of twopence for destinations within the Union and other African postal countries—must be prepaid, has just been issued by the Pretoria postal authorities. "Cheques, whether crossed or uncrossed, are not eligible for transmission as 'commercial paper' at the reduced rate of postage. If so posted they will be liable to surcharge. "Unsealed and insufficiently prepaid envelopes which are found to contain crossed cheques made payable to order, will be chargeable on delivery with double the deficient in postage. "Those containing cheques not crossed, or not made payable to order, will be subject to compulsory registration and to the payment of a double registration in addition to the deficiency of postage at double rates."

Indian Gift To S.A. Gallery

The Indian Charge d'Affaires, Mr. J. L. Malhotra, presented a collection of books on Indian art and culture on behalf of the Indian Government to Mr. John Aarn, Director of the National Gallery, Cape Town. The books will form part of a library which the gallery intends to start.

"THAT CREDULOUS MORALITY"

(Continued from front page)

13. The only ethically justifiable solution of the race question in South Africa is total apartheid.
 14. Total apartheid is not practicable today.
 15. The end does not justify the means.
 16. Temporary restrictions are justified by the hope that at some time in the future we shall be able to introduce total apartheid.
 17. "Be not anxious for the morrow, for the morrow shall be anxious for the things of itself."
 18. We ought to plan our racial policies for the next 200 years now.
 19. "He that saveth his life shall lose it."
 20. Self-preservation is the first law of life.
- "It is possible for large numbers of South Africans to hold all these beliefs at the same time," said Dr. Brookes. "We can only wish them joy of their

state of mind—but is it quite worthy of universality men?"

"On this question of race, we suffer in South Africa from a tyranny of phrases. This tyranny is, indeed, not peculiar to South Africa. Never in a Socratic more needed than when politicians try to recommend unjust policies by kindly phrases.

"We shall treat the Natives justly." "We shall give the Natives a square deal." What is a square deal? What is justice? Is it not, in fact, in the mouths of such men ultimately 'the interest of the stronger'?"

Phrases are too often a substitute for thought. In South Africa we go further, and tend to attribute magic powers to them. For to repeat 'apartheid, apartheid, apartheid' and take no effective steps to provide the land for a separate African state, or the alternative labour to replace Africans now working in European areas, is simply government by incantation"—Natal Witness.

THE WIDER WORLD

By JOHN GILD

AFTER THE ELECTION

WHICHEVER side wins the election, one thing is already clear, liberals have lost. Both parties conducted their campaigns on the explicit assumption that White supremacy must be rigidly maintained. If the Nationalists win, Mr. Strijdom is likely to be Prime Minister before long, and we all know what to expect from him. If the United Party wins, Mr. Strauss proposes to avoid great decisions by calling a conference on race relations. The probable outcome of such a conference would be concessions not to Congress but to Nationalist opinion. I predict that there will be no extension of political rights in any form to non-Europeans in the near future. For one thing, to alter the present unequal rights of Africans would require a two-thirds majority of both Houses. The only purpose for which Mr. Strauss could command such a majority would be to take the Coloured voters off the roll. If, as seems likely, neither party wins a decisive majority, I believe that renewed efforts will be made behind the scenes to form a coalition.

As far as the Torch Commando, its days are numbered. It has been petering out for some time and now it will die. For our

thing, the main source of its funds is drying up. But it was doomed, anyhow. Led by inexperienced and rather spineless men, it always put popularity before principle, especially when questions of colour came into the picture. No organisation can endure on such a basis. And no tears need be shed by anyone when the Torch Commando is decently buried because its members were only playing at politics.

What Is The Law?

To clear up some doubts that may be felt, I want to point out that the African National Congress and the Indian Congress remain perfectly legal organisations, whose normal activities are not affected by the new laws. The two recent Acts of Parliament were designed to deal with passive resistance against established laws. Both Congress movements have always had aims and objects far wider and older than the recent campaign. There is no legal reason why the normal activities of Congress should not continue. Nor is it against the law to collect or to give money to Congress. The amendment to the criminal law only makes it an offence to receive or solicit money to help

a campaign to resist laws. There is now so much uncertainty about these things that it is well to be sure of the legal position and not to exaggerate the effects of the blows Parliament struck against Congress.

Mixed Schools

Jim Crow, as the colour bar is called in the United States, is under increasing pressure. At the moment a decision is awaited from the Supreme Court on the right of Southern Negroes to enter White schools. In the North, however, there are in some big cities an increasing number of mixed schools. In recent years notable victories have been won. In four states—Illinois, Indiana, New Jersey and Delaware—state legislatures have forced reluctant towns to abolish segregation in schools. Even in a few parts of the South, Negro and White children learn side by side in elementary schools.

The churches are also waking up. Although hardly one per cent of them today have mixed congregations, steps are being taken to raise the question. The great body, the National Council of Churches of Christ, is urging its members to lift the bar against coloured people. The Quakers, of course, have long been active in breaking down racial barriers. In the summer camps and other projects they organise, care is taken to welcome children of all races.

The Chinese Revolution

To the mind of Europe, China seems remote. And as the foreign news printed in the daily papers which we read is all manufactured in Europe, we are given little news about China. Yet the revolution that reached its climax in 1949 is one of the great events of this century. It is foolish to let opposition to Communism prevent us from recognising that fact and giving full weight to its implications. I have been reading with special pleasure a grand book, "Revolution in China" by G. P. Fitzgerald (published in London by the Cresset Press for 25s.). The author is one of the few Englishmen who know China and its history well. What is more, he writes with the simplicity of a master of his subject and he also writes in a most unimpaired fashion. One of the best things in this excellent book is the final discussion of China's relations with her Asian neighbours. To India, Pakistan, Burma and other countries recently become independent, the Chinese revolution, says Mr. Fitzgerald, is seen primarily as

a great defeat for colonialism and a great liberation for Asia. They do not feel strongly on the issue between Communism and Western democracy, because to them the issue of independence against subjection is still vivid and dominant. They divide the nations of Asia into the free and the subject, and count the new China as one of the leaders of the free. The contrast between the so-called "free world" of the West and the totalitarian world of communism, so stressed in American policy and thought, is largely unreal to Asians. They not only accept the Chinese revolution; they secretly, almost openly, admire it.

Certainly in India sympathy for the Chinese Government, interest in its achievements, and hostility to the policy of the United States are much stronger than fear of Communism. Affront to China—like the continued refusal to let her take her rightful seat at UN—are felt as wounds to Asia. American policy towards China is strengthening the Government there and improving its prestige among the peoples of Asia.

After centuries during which China was weak and divided, the country is now united and growing in strength with every year of internal peace. Mr. Fitzgerald says firmly that, whether there is war or peace in Korea, tension will remain in Asia until the Western powers recognise and accept the historic change that has transformed China.

"The growth and spread of civilisation has gone on with a serene indifference to racial lines. All groups who have had an opportunity to acquire civilisation have not only acquired it, but also added to its content. Conversely, no group has been able to develop a rich or complex culture when it was isolated from outside contacts."

— Prof. RALPH LINTON
of Yale University in
"The Study of Man."

R. VITHAL

Bookkeeper, Writing up Sale of
Books, Balance Sheet, Income
Tax Returns. Apply:

9 Adams Arcade,
40 Market Street.

Johannesburg

The *New India Assurance* Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1947:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	54,34,00,000
Marine Premium	56,04,844	Assets exceed	15,36,00,000
Miscellaneous Premium	35,84,968	Total claims paid over	17,95,00,000
Life Premium	2,88,79,302		

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The
New India Assurance Company Limited

Cable & Telegraphic
Address:
"RUSTOMJEE" or
"NIASSURANCE"

RUSTOMJEE (PTY.) LTD.

Directors: Sorabjee Rustomjee
Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335.

Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
FACTORY**

**Direct Importers and
Wholesale Merchants**

Clothing Manufacturers

Proprietor RAMBHAJI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crockery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

**Wholesale Merchants
and
Clothing Manufacturers**

**We specialise in
Manufacturing
OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

LIBERAL PERSPECTIVE

BRITAIN 1832 - SOUTH AFRICA 1953

A COMPARISON FOR EUROPEANS

By C. W. M. GELL

AS I write these words, South Africa is preparing for what politicians of all parties assure us is its most important general election. Yet I think there is little doubt that history of the future will regard with astonishment the extent to which the real problem of the country was avoided by both sides.

The election is being fought over two main issues: the first of which is "the sovereignty of Parliament" or the sanctity of the Constitution. The fraudulent nature of the Nationalist constitutional argument has been so fully discussed that it needs no further elucidation here. It is now as it always has been a subsidiary issue whose motive is (in Dr. Malan's words) "the maintenance of European domination over the overwhelming majority of non-Europeans." This can only be ensured by his own party which, therefore, seeks to maintain the election of its opponents made difficult by such measures as the Citizenship Act, the restriction of immigration, the sedition of the Communist Party, the token representation of Indians, Coloureds, and Chinese in Parliament, and the various measures together with the various legislative initiatives, all of which are designed to ensure the total leading. The effect of these measures would be to ensure the fact of not only the party dictatorship and the continuity of the "Nationalist" line.

Writing in "Forum" in February Dr. Bernard Friedman said: "The Opposition has from the very first insisted on the moral aspect of the constitution issue." To a limited extent this is true; limited, because the insistence has been on the particularly solemn character of the original compact of Union (as affirmed by all parties in 1931 and 1934), but only occasionally and incidentally on the rights of the Coloured minority as such. Despite Mr. Struys's promise to treat the Coloureds as "a loyal appendix to the Europeans," the constitutional crisis has not been a straightforward issue between democracy and dictatorship; but an argument as to whether "democracy" shall be confined to the White one-fifth of the population or the Nationalist one-tenth. If the Nationalist position is historically, legally and morally unsound, the Opposition has not yet discharged its full moral and political obligation to the country as a whole in 1953 merely by standing on its own electoral interests by a forty-

year old compromise between Europeans only.

That we should be inclined to applaud it for doing so is the measure both of the retrogressive nature of Nationalist policy and the divorce of all our white thinking from the political and social realities of today. And this is most clearly illustrated by the attitude of both sides to the second major election issue—apartheid and its ramifications. From Nationalists came a spate of positive but conflicting statements on this subject, while the Opposition has yielded its proposals in a verbal fog of obscurity and vagueness. The one side seems to be hitting out in all directions, hoping that the electors will find comfort in one or another of its racial promises and will disregard its inconsistencies, the other to be dissembling its real intentions, if any.

Racial Policy Of Each Side

Here I can only summarise what the racial policy of each side appears to be. Despite some of Senator Verwoerd's wider utterances, the Nationalists seem to have rejected finally the idea of partition or total apartheid. They stand (vide the speeches of Mr. Strydom on September 13 and of Dr. Otto du Plessis on February 23) for the perpetual maintenance of exclusive White political power and an attempt to slow down or reverse the flow of African labour into the towns, though "we must keep some Natives in the White areas for a very long time to do the work." This is the best they can do "in the direction of what we regard as an ideal" and, though Dr. Verwoerd is prepared to retard economic progress if necessary, others of his colleagues are apparently not.

For its part, the Opposition will have no truck with racial equality either political or economic, immediate or eventual. It accepts and will even actively promote the integration of Africans into "our kitchens, our farms, our mines and our factories." But it stands doggedly by "White supremacy with justice," the industrial colour bar, residential and social segregation and the laws against sexual intimacy between the races. This does not seem to leave much room for "consultation" to which the U.P. is pledged. Apart from its cost of airing arguments addressed to the White electorate, the Opposition's one positive electoral promise concerns im-

creased immigration and with all respect one must question whether, in regard to such stubborn facts as shipping and the supply of European emigrants, it is any more practicable than the Nationalist hope of returning the Africans to their Reserves.

There are no doubt important differences between the parties as to the manner in which existing laws will be applied and about some of the clauses of the actual laws. But the more one looks, the more one wonders whether there is very much difference in principle between the European parties on racial issues, excluding the minor squabble between Afrikaners and British South Africans. And the suspicion that both intend much the same thing by different names with slightly differing emphasis is confirmed by the attempts from both sides to identify apartheid and our traditional segregation. Mr. Strydom and I have almost nothing in common except the belief that what primarily interests the European political parties is "the maintenance of the discriminatory legislation on which the whole position of the European in South Africa depends." If this is so, it explains why the U.P. continued to support the Swart Bills, even after all its safeguarding amendments had been rejected with contempt. On November 22 Group Captain "Sailor" Malan promised that "we shall unite in the face of any threat as a White population." Is this very different from Mr. Strydom's call on February 28 to Europeans "to stand shoulder to shoulder as White men to protect themselves and their children?"

The Real Problem

Thus it seems that this election is being fought to decide who shall lead the White minority in defence of its privileges and power. But is this in fact the real problem of South Africa? Is this the way in which we want the problem defined, even if it eventually (and perhaps in the not distant future) means holding our position by force in the face of the united hostility of four-fifths of the population? Could we do that for long without pauperising ourselves and the country? I do not for one minute believe so. I believe that, if we make that desperate decision, then the issue will be decided by violence, almost certainly against us though we may win the early rounds.

I read that Dr. N. Diedericks once said privately (and I have not heard him deny it): "All we can hope to do is to save them off, save them off for as long as possible." I recall that in 1950 a Conference of the Dutch Reformed Churches declared:

"The political life and the general prospect of becoming a full citizen are of the utmost importance for every *volk*. This applies to the *Bantu* also. We cannot keep Natives in our service, educate and develop them, and keep them pegged to unskilled occupations. On the other hand we cannot expect that, if we give them full opportunity for economic development and allow them to rise to the highest rungs, they will be satisfied to leave their economic, political and social interests to the care of others. They will fight for a say in national affairs."

I have heard Dr. Ben Marais express serious conscientious doubts about the moral and theological foundations of the apartheid policy and, when his book was assailed from the traditionalist point of view, I heard Professor H. B. Keet: "Is it only for the coloured races' benefit that we press for *seisoptige selfregering* or is it also because we do not want to have too much contact with them?" And I have listened with no less respect to what Anglican and Roman Catholic bishops and Jewish rabbis have had to say with impressive unanimity on this subject. Then I have read this from Mr. J. D. Rheinhart Jones' last presidential address to the Institute of Race Relations:

"No one can say that the Nationalist Government has not been active in its efforts to carry out its 1918 election pledges, and the racial situation has become very much more explosive as a result. We are now witnessing the beginnings of a struggle between the Government and the leaders of the subject peoples, and we do not yet know what the issues will be. It has yet to be seen whether the subject peoples will respond to the call to resist, or will acquiesce in measures intended to confine them within geographical residential areas and to withhold from them the political rights which the more advanced among them appreciate and demand. The effectiveness of the segregation measures such as the Group Areas Act is still in doubt, whilst the economic forces of the country continue to develop the very conditions which the Government's policy and programme are intended to abort or even abolish."

And I cannot in all honesty shut my eyes to the implications of the fact that no African or Indian leader, however "moderate," has repudiated the Defiance Campaign or the policy of the African National Congress, even if he has withheld his active support.

(To be Continued)



B. I. S. N. Co. Ltd.

S.S. Karanja arriving April 28. Sailing May 3
via Karachi and Beddender for Bombay

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES : DURBAN TO BOMBAY

First Class	single	without	food	£75-15-0
Second "	"	"	"	50-13-0
Inter-Class	"	"	"	34-3-0
Unberthed (Deck)				21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6
Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.

Tel. Add.: "KARAMAT."

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Books, Trade Licences, Revenue Clearance Certificate, Passports And Immigration Matters.

Representatives: National Mutual Life Assn. Of Australasia, Yorkshire Insurance Co. Ltd.

Telephone: 33-9033. 29a Commissioner Street, JOHANNESBURG.

INDIA INDEPENDENCE NUMBER

Published as Special Number of INDIAN OPINION to commemorate the attainment of Freedom by India.

Printed on art paper and profusely illustrated.

With historic pictures connected with India's struggle for Freedom and with photos of the late Dadabhai Naoroji, Tilak-Gokhale, Subash Chandra Bose and many others who have sacrificed their lives in fighting for freedom and of Mahatma Gandhi, Pandit Jawaharlal Nehru and many others who have lived in and for the fruits of their labour.

Also containing a brief Survey of the work of the Indian National Congress from the time of its inception.

Price 2s.

RHEUMATISM ARTHRITIS

INVOLVING PAINFUL SWOLLEN
JOINTS

NEWMAN'S RHEUMARSAN TABLETS

Are a New Advance in Modern
Treatment

Amazing Results With This New
And Perfectly Harmless Remedy

Send 10s. today for 10-day trial to:—

**GREENFIELDS PHARMACY,
EAST LONDON.**

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	5	0
PILGRIMAGE FOR PEACE—Pyarelal	12	6
SELECTIONS FROM GANDHI—Nisar Kumer Bose	10	0
GLEANNINGS—Mira	1	6
GANDHIAN ETHICS—Benny Gopal Roy	2	0
BAPU—Marry F. Durr	4	0
COMMUNAL UNITY—M. K. Gandhi	26	0
FAMOUS PARLS	7	6
CHAITANYA TO VIVEKANANDA	5	3
STORY OF SATARA—Major B. D. Barn, (I.M.S.)	16	0
SEVEN MONTHS WITH GANDHI—Krisnadai	12	6
STORY OF THE BIBLE—B. K. George	6	0
DELHI DIARY—Gandhiji	10	6
A RIGHTEOUS STRUGGLE—Mahadev Desai	2	6
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Desai	17	6
GANDHI AS WE KNOW HIM—Intimate and delightful incidents by various writers	9	0
NON-VIOLENCE IN PEACE AND WAR Vol. I.—M. K. Gandhi	16	6
NON VIOLENCE IN PEACE AND WAR Vol. II.—M. K. Gandhi	14	0
THE STORY OF BARDOLI—Mahadev Desai	6	0
FROM YERAVDA MANDIR—M. K. Gandhi	2	0

Obtainable from:

"INDIAN OPINION,"

P. Bag. Phoenix, Natal.

SEETHING SOUTH AFRICA TO-DAY

By HOMER A. JACK

(With The Kind Permission Of 'The Christian Century')

VI

Continued From Last Week

THE DEFIANCE CAMPAIGN

THE most heartening sign on the South African scene today is the joint action of Africans and Indians in defiance of certain unjust racist laws. Born only June 26th this year, the campaign has spread to most of the major cities and is beginning to involve some of the rural areas as well. By mid-August, 2,500. (By October 6, this figure had risen to 5,564.) Africans and Indians had been arrested (400 in a twenty-four-hour period). White South Africa is suddenly realizing that it has a new weapon with which to deal—carefully enough, a weapon first perfected by Mahatma Gandhi in South Africa in the decade before 1914 and later used by him with spectacular results in India. This resistance campaign, the most important current political movement in Africa South of the equator, deserves careful examination. Only for the almost religious fervor and sacrifice it is engendering.

The present defiance campaign has long history, going back to the organization of the African National Congress in 1912 and of the South African Indian Congress in 1920—the latter as an outgrowth of the Natal Indian Congress founded by Gandhi in 1894. These congresses (apart from not unlike the American National Association by the Advancement of Colored People) never had the leadership or support they deserved; it was not until after World War II that they began to gain in effectiveness. The Indian movement, spurred by Gandhi's success in 1913-14 and by his later victory in India, has shown more initiative than the African congress. In 1946-48 it launched a passive resistance campaign against the Asiatic Land Tenure act, which took away certain elemental land ownership rights from the Indians in South Africa. After the anti-Indian riots by some Africans in Durban in 1949, special efforts were made to foster cooperation between the Indian and the African congresses. They culminated on June 26, 1950, in a nationwide demonstration against discrimination.

At the invitation of the African National Congress, a joint

conference of the national executives of the Indian and African congresses, together with representatives of the Coloureds (the half-castes or mulattoes), was held in Johannesburg in July 1950. It was decided to form a joint planning council of the two congresses, with 60-year-old Dr. James E. Moroka, a physician in the Free State, as chairman. At the annual conference of the African Congress in Bloemfontein in December 1951, a detailed plan of defiance was voted upon. The next month the plan was enthusiastically endorsed by the twentieth session of the South African Indian Congress in Johannesburg.

The plan was coolly and brilliantly conceived. So far it has been remarkably carried out. It was not a secret plan; in the tradition of Gandhi, it is available for inspection by anybody. Its preliminary step was a communication address to Prime Minister, D. F. Malan by Dr. Moroka, as President of the African National Congress, calling upon the government to repeal certain racist acts not later than February 20, 1952, or face a united resistance movement. The Prime Minister took no heed of this request. On April 6, 1952, as a prelude to resistance, non-European all over the union held impressive, if restrained, demonstrations, boycotting the Jan van Riebeck celebration commemorating the day in 1652 when the Dutch first landed in South Africa. The beginning of the defiance campaign itself was not scheduled until June 26, the second anniversary of the National Day of Protest.

In Port Elizabeth, where the campaign has been especially successful in its first two months, a public worship service was held the Sunday before resistance was to begin. Two thousand Africans stood in the cold rain to pray for those who had volunteered to defy the laws. An African clergyman told them: "You have undertaken a sacred and touching task. You have started to write a new page of history."

The night before the campaign actually started, a thousand women held an all-night prayer service in the African location (ghetto) of Port Elizabeth. The

next morning thirty African volunteers, including three women, defied the apartheid (segregation) regulations by entering a suburban railroad station through the door marked "Europeans." On their sleeves they wore the African National Congress colors—black, green and gold ("black people on the green land under which we gain.") They occasionally chanted the African national anthem, "Nkosi Sikelele Afrika," and gave the clenched hand and thumbs up salute (the hand a symbol of freedom) yelling as they did so, "Afrika, Afrika." They were arrested by police as they cried "Mayibuyis Afrika" (come back, Africa.) The volunteers offered no resistance whatsoever, and co-operatively entered the police van. They did not accept the services of an attorney, refused to be released on the small bail set and for several weeks remained in the crowded, segregated jail awaiting trial.

The Jails Are Filled

These scenes were repeated in selected centers in the Cape and the Transvaal. During the first week one hundred, and fifty volunteers were arrested. Almost every day the English language newspapers carried accounts of the arrest of a new batch of volunteers or the trial of an old group. Some Africans were tried for breaking the pass laws (regulations requiring certain papers to be carried by all African males) and some Indians were tried for entering an African location without permits. Others were charged with violating apartheid in railroad stations and post offices. Finally, the plan was for the principle campaign leaders' not to be arrested, but within the month those arrested included Nana, Hys, president of the Transvaal branch of the South African Indian Congress, and Mrs. J. L. E. Njengwe, wife of the president of the Cape Province branch of the African National Congress.

Most residents pleaded sympathy, one seventeen-year-old girl telling the court, "Even if I'm released I am sure to see the same European entrance again, for I did so because there have been friendships between us and the Europeans." Magistrates usually found those arrested guilty. The leaders of each group of volunteers received heavier sentences, those in Port Elizabeth being sentenced to two months of hard labour or a fine of £10 (about \$28 or the equivalent of six weeks' salary), with half the sentence suspended for six months for good behavior.

The rank and file were sentenced to shorter terms, but uniformly they refused to pay the fines. Early in August, as the jails in several cities became full, the government resorted to an old law which permitted the authorities to use any money found on prisoners to help pay their fines. In a few cases, the volunteers were not convicted in Johannesburg, fifty-two residents who were arrested for breaking the 11 p.m. curfew laws for Africans were released because the police neglected to seek each volunteer separately for his pass. In Port Elizabeth, seventy-three volunteers were freed when it was belatedly discovered that there are no laws compelling segregation in post offices. After eight weeks, more than 2,500 volunteers had defied the laws, and in at least two cities—Port Elizabeth and East London—the jails were filled.

No Support From White Clergy

One might expect that the Christian Church in South Africa would support or at least show interest in this campaign. So far, not one White clergyman in South Africa is known to have endorsed the campaign. A Methodist Minister was reported in the newspaper as saying: "A campaign of this sort is negative. We seek something positive. The Church cannot condone anything that seeks to break the law." One Anglican Bishop said privately, "I'm watching it closely to see if it grows, but of course I can't endorse it because later I might have to repudiate it." Anglican Michael Scott did, of course, and the campaign has support from his exile in London, and a few White clergymen are privately wishing for its success.

The African clergy, however, are much more friendly to the campaign. Several have volunteered, and one—Johnstone Sumbe—actually was arrested in Port Elizabeth for breaking the post office regulations. Upon arrest he stated: As a Christian and a Minister of the Church of England I have for many years preached and prayed that 'Thy will be done in earth as it is in heaven.' But on the contrary, government after government has passed unjust laws that make it impossible for such a state of affairs to come about. I therefore have no other alternative than to defy the unjust laws."

General reactions to this campaign have been varied. Prime Minister Malan early warned the African Congress against action. In doing so shortly after

(Continued on page 251)

SHINGADIA STORES

(Proprietor: Premier Silk Bazaar Ltd.)
Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.
Telegrams: "Premsilks" Phone: 2523.

PREMIER WHOLESALE

(Members of the Matheand Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.
UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,

Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod."

BOMBAY, INDIA.

Phone
Day 24169

Phone
Night 83349

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, - DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 14-CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 29308.

P. HARGOVAN & CO.

(PTY.) LTD.

**WHOLESALE MERCHANTS
AND IMPORTERS.**

P. O. BOX 1250.

155/7 Warwick Avenue
DURBAN.

SWEETMEATS

PURE

WHOLESALE

HEALTHY

★ APPETISING—

★ DISTINCTIVENESS of Flavour.

★ Combined with INGREDIENTS of the
PUREST QUALITY go into the making
of our SWEETMEATS.

★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental DELICACIES.

★ Assure YOU of the most PALATABLE
SWEETMEATS money can buy any
where in SOUTH AFRICA.

અમે દરેક ભારતીય મીઠાઈઓ, ખાસ કરીને જીંદા
મીઠાઈ તથા અન્ય અગત્યની વસ્તુઓનું સારું સેવા આપીએ છીએ.

★ Great care is exercised in the PACKING and
DISPATCHING of country and foreign orders.

★ WE assure you of PROMPT, HYGENIC
SERVICE with the GUARANTEE of
SATISFACTION.

THE HOUSE OF



We specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Naan etc.

Victory Lounge

(Cnr: Grey & Victoria Streets.)

Phone 24965 - DURBAN.

AFRICA AT THE CROSS ROADS

THE report of the North American Assembly on African Affairs makes very interesting reading. We give here an extract from an address given by Theodore Madoed, Director, Institut Français d'Afrique Noire, Dakar, Professor, Museum of Natural History, Paris, Leader of the French Delegation to the Assembly.

"One would wish," he says, "that all those, blacks and whites, on whom depends today the future of Africa, should be themselves convinced of and should never forget, even in the details of daily living, the true interest of a man who, although he is indeed a consumer and a producer, and a labourer, and a taxpayer, and whatever one will, is also a free son of God."

This reading of a people, more or less spontaneously snatched out of the traditional framework and rhythm of a life hardly changed since prehistoric times and precipitated into a feverish and mechanical world, is sadly resented by those of the sons of Africa who still know how to reflect and to meditate.

One of them wrote to me some months ago: "The word 'sacrificed' is certainly that which is best applied to our generation. The technology which gained our admiration is now proved negative in our new eyes, because of its power to debase human values... Ought we to go forward? Ought we to go back? There is the dilemma, and our anguish is heart-rending. What a sad situation is ours. We had faith in the West and now the West commits suicide. However, we are obstinate and believe that man can become better again. He only needs less pride and self-sufficiency."

At the crossroads, the African soul asks itself: to submit or to choose? The whole question is there. Africa and Europe stand in each other's presence and hence in conflict, but why must the victory of each one be accompanied by the death of the other?

Far from renouncing himself to become a servile copy of an alien model, the African ought to separate the traits of an original culture, and be ready to unite in a new way of life and thought what he himself possesses of the best with carefully selected gifts from the West.

Thus, one may already see the more reflective among Africans accept those Western things which are healthy for them while they refuse to deny their past, their language, their art, their way of thinking, and a humanity to which they in all ways, some-

tically and psychologically, continue to belong.

The old barriers, which effectively compartmentalised peoples, are going down. From one end of the earth to the other stores sell the same ready-made goods; the same movies regale with the same absurdities brains daily more identical and more docile; the same soldiers are trained to the same murderous games. Fashions, slogans, dogmas, likenesses spread and penetrate. And human life is on the way toward acquiring, on a planetary scale, a certain kind of behaviour, a sort of simultaneity which is preparing to make of nations—only yesterday isolated cells—what biologists call a "synecium" (an aggregate of imperfectly separated cells).

Men, as nature, history and their milieu have made them, are extremely dissimilar. Their common denominator, which exists, is enriched with innumerable and potent idiosyncracies. Nothing will be gained by hiding this. Better to accept the reality with the purely documentary and judgment-free proofs of the ethnologist. These profound differences, which concern something quite other than the colour of our skins and which distinguish me from this Asian or that African, or not to be prudishly disguised as if they were some kind of disgrace, but ought to be treasured as blessed signs of the marvellous diversity of man.

To be completely what one ought to be, to bear one's own flowers and one's own fruits, is not to deny the community but on the contrary to render it vital and something other than a dull sum of numbers. To be able to join with others, one must know oneself and will oneself to be distinctive. "We shall find ourselves again when we shall have arrived," said Tolstoy.

The French Union will remain a vain phrase if it is not a true "symbiosis." I deliberately employ the technical term which designates "the intimate and constant association of two organisms under conditions which can be considered as assuring them reciprocal benefits," in opposition to "commensalism" or to "parasitism" in which the profit is essentially unilateral.

Symbiotic equilibrium respects the personality of the associates. For to unite is not to efface one's own potentialities, to deny one's best qualities and one's irreplaceable gifts in order to drown in the monstrous anonymity of a shapeless mix up. Real union differentiates, and "to flow together" is not "to become lost in." What is wanted is a fruitful

union, not in spite of differences, but because of these very differences, which are obvious, enormous, and which it would be as criminal to hide as it would be puerile to deplete.

It is necessary, then, that each of the collaborators in the common work be strongly and fully himself, conscious of what makes him indispensable, proud of the tint which he alone is capable of placing on a palette which would be incomplete without his contribution.

Leon Letellier said in 1908: "When I find myself before a black man or a yellow man, I feel myself to be a violinist confronted by a pianist or a flutist; what if we do not all make the same sound; there is music in all of us."

But the selection of colours, with the necessary tricks, discards, shufflings, like their arrangement, will not be made by the wave of a magician's wand. It must be recognised and accepted that the process will be a laborious one, with tentative gropings, irregular spasmodic growth, crises and halts, determined efforts in all possible directions, long periods of forbearance, sudden shifts onto the weak points of the wall, and with a tenacious will to keep the highest end in view.

Will it be enough for the builders of French Tropical Africa to keep alive to themselves, as a great friend of human diversity has urged them, "that flame of generosity and imagination which moves a man to love in any man his most personal quality, what makes himself and not another, the creative force which stirs him to action?"

Enlightened minds are alarmed to see Western civilisation, while sometimes foundering amid the exclusively useful and rational, only hold as real what it can measure; they are alarmed to see it dismember a humanity which preserves elsewhere its mystical aspirations and its thirst for the divine.

Who knows whether aging Europe may not one day discover, in a confidential chat with other countries belonging to different spiritual families, in a quiet dialogue leaving aside the accessories of form to attain, in its profundity, the *unum necessarium*, the sense of totality, the fascination with a Cosmos in which things and beings lose themselves only to find themselves, the fullness of a Unity in which man, with the rest of the world, realises and fulfils himself in something—or in Someone—who is beyond him.

HANNON'S DETECTIVE AGENCY (PTY.) LTD.

Managing Director: G. HANNON, seventeen years Royal Irish Constabulary and Criminal Investigation Department, S.A. Police.

Managers: HINDEN PLUMLEY, ex-England Police College and Criminal Investigation Department, New Scotland Yard, London.

Criminal, Commercial and Matrimonial Investigations Carried Out in Strictest Confidence.

10/12 Postern Chambers, Jervis Street, P.O. Box 5190 Johannesburg
Telephone Office 22 7771 After hours 21 1511.

BONES
WANTED

We Pay
£7 PER TON
F.O.R. your
Station or Siding

BAGS RETURNED RAILAGE PAID

For Full Particulars write to:

THE
BULLBRAND
FERTILIZERS LTD.

SARNIA,

NATAL.

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5/6 yd.

EMBOSS GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CHIFFON
GEORGETTES 45" 15/6 yd.

44" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.

44" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 10/6 pair.
Colours: Green, White, Red,
Brown, Blue and Wino.

SAREES!

EMBROIDERED GEORGETTE
SAREES.
all shades 23/15/6 each.

WHITE COTTON SAREES
22/6 each.

GEORGETTE JARI WORK
SAREES 25-10-0.

EMBROIDERED SUEDE SILK
SAREES with borders 63/- each.

LADIES UNDIES

Huge range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Saree Borders, Jari Trimmings
Always in Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SHAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED
10/11 each.

INFANTS BOOTIES, BONNETS,
DIDS, PILCHERS,
all one price 2/11 each.

HOUSE - HOLD

Bedsheets 15/6 to 25/- each.

Pillow Cases 6/6 to 12/6 each.

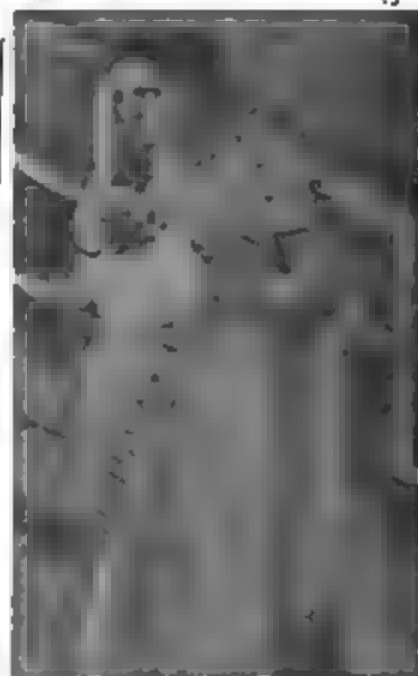
Pillow Cases Embroidered
4/11 each.

Towels from 7/11 to 15/6 each.

Table cloths & Sateen Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specially reduced.

**JAYBEE SILK HOUSE**

39a MARKET STREET, JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.



FOR
RUBBER STAMPS

AND
PRINTING

CONTACT
STANDARD
PRINTING PRESS

GENERAL PRINTERS
AND
RUBBER STAMP MAKERS

73 BERTRICE STREET DUBAI

PHONE 21005

10 BOX 2702

QUICK PRINT

"Everyone
says how
smart I
look now I
use Nugget
every day."

Yes, NUGGET is a wonderful
preservative. It's the regular
DAILY use of NUGGET that
really p-r-o-l-o-n-g-s the life of
your shoes.

"Thanks to me -
It's the DAILY
dose that
does it!"



There's a Nugget Shade for every shoe that's made!

SEETHING SOUTH AFRICA TO-DAY

(Continued from page 247)

The abolition of the Native Representative Council, has unintentionally given recognition to the Congress as the prime spokesman of the African people. Even the South African Institute of Race Relations did not give to non-Europeans the impression of support. Although in a press statement in March the Institute admitted that public demonstrations were the "only effective means of expression open to Africans," it condemned the African Congress for "unrealistically demanding the immediate abolition of all discriminatory legislation" and regretted the choice of April 6 for a demonstration—a date "which has such deep significance for many South Africans."

Criticism, Legitimate And Otherwise

Another evidence of misunderstanding of the campaign came from the liberal Johannesburg English language newspaper, the 'Star.' In an editorial written less than two weeks after the campaign opened, it said: "From the outset the whole defiance movement was ill advised in conception and could do nothing but harm to South Africa and the non-Europeans themselves, alienating those who are well disposed towards the non-Europeans and hardening the hearts of the reactionaries and their sympathisers."

The leaders of the campaign were cheered when they saw excerpts in South African papers of an editorial in the New York Times endorsing their movement. On the other hand, the most influential Afrikaans-language newspaper in South Africa, 'The Burger' (formerly edited by Prime Minister Malan,) stated in a weekly editorial: "The state must refuse to play the game required of it by the resisters; offenders who refuse to pay a forfeit because they 'want to fill the jails' should be compelled to contribute to state funds rather than draw on them to the costs of their imprisonment." More rational was the 'Natal Witness,' which in an editorial a month after the campaign started admitted: "The persistence and strength of the movement to defy unjust laws must be profoundly disturbing...for in the long run no laws can be enforced which do not win the political and moral approval of those who are subject to them."

The campaign has not lacked more legitimate criticism. That the whole movement is the result of White domination and therefore of a black and brown nationalism cannot seriously be denied. Yet the leadership of the National Action Committee constantly emphasises its non-racial nature. Before the campaign began, the leaders declared, "The struggle is not directed against any race or national group, but against the unjust laws." Dr. J. L. Z. Njongwe, an African physician who is president of the Cape Province branch of the African National Congress, stated: "What is the use of substituting one form of racial arrogance for another? Our people understand the evil results of hatred. The problems of peace are always greater than the problems of war. I am quite certain that we will succeed in our struggle against White domination; but to win what comes after our struggle, we must begin now to be free from hate."

Admittedly, the future leaders of the campaign may not be as farseeing and free from vengeance as Dr. Njongwe and most of the others now directing the endeavour. With the gap between Europeans and non-Europeans widening in South Africa, and with almost no White support of or even sympathy for this campaign, it will take rare restraint for the leadership not to powder to the obvious hates of the non-White masses. Already, one sees an inclination on the part of the non-European leaders (much as they intellectually want the help of the Europeans) to avoid contact with Europeans lest they appear to be selling out to them.

The Role Of Communism

An equally serious aspect of the campaign is its relationship to South Africa—and world-wide—communism. Some of the top leaders of the Campaign are admitted Communists—although no longer technically so, since the Party in South Africa dissolved in 1950. The few White supporters of the campaign in South Africa are likewise mostly Communists. The best accounts of the campaign are carried by the 'Clarion' successor to the 'Guardian.' Though the 'Clarion' is perhaps technically not a Communist weekly, it faithfully

echoes the party line and each week devotes space almost equally to accounts of the defiance campaign and to blasts at American foreign policy. Nevertheless, the majority of the leaders of the campaign, especially the Africans, are not Communists, and the campaign itself so far has shown little evidence of acting as a hand-maiden of the Communist party. The only exception is the studied and unfortunate identification of opposition to the unjust racial laws with the separate problem of protest against the equally unjust Suppression of Communism act. Some of the leaders of the campaign have been officially circumscribed by this act, and the public finds it difficult to distinguish between their roles as Communists and as leaders of the campaign. One must regret that a few Communists are not only jeopardizing the whole campaign but building up a following which, in future months or years, they may cynically use to defy democracy instead of apartheid. It is for this reason that Mahatma Gandhi, the Mahatma's son who has lived most of his life in South Africa and has undergone two important hunger strikes against apartheid in recent years, has so far not co-operated with the campaign.

Probable Future Course

The significance of this campaign is initially that South Africa's Indians and Africans—and increasingly other dark-skinned people, are belatedly uniting to fight their common foe, White supremacy and domination. This alone is a powerful enough factor, but it is made doubly so by the fact that the resisters are experimenting with the religious weapon of nonviolent direct action (the telegraphic address of the National Action Committee is Satyagraha, Johannesburg) and because for the first time hundreds of Africans are being initiated into a method much newer to them than to the Indians. In the process, much is being learned. As an English-language newspaper shrewdly admitted: "The present seemingly ineffectual phase is being used by the leaders for several calculated purposes—to test their organisational machinery, to gain experience in direction and liaison, to assess European reaction and, above all, to 'politicise' the non-European peoples, to educate them in the use of that immensely powerful weapon—passive resistance."

It is impossible to predict the future of this movement. The immediate plans are for the action to spread to most of the urban centers and then to the rural areas, including the African reserves. Future plans call for industrial demonstrations (Africans are legally forbidden to strike.) The final step is for the campaign to spread to great masses of people, perhaps when the new Population Registration act goes into effect.

The reaction of the government once it realizes the serious nature of the campaign is difficult to predict. Once wise leader of the African Congress has said: "The way the Europeans react to this campaign will determine the future of race relations in South Africa. If they react with violence (some of the extreme Nationalists have already suggested flogging, and youths already arrested have been given the usual punishment of caning) they will sow seeds of hatred which will take centuries to heal."

This is not the talk of an African too primitive to have a major share in the political control of South Africa. It represents the intelligence and hope of the new leadership in Africa. Out of this leadership will rise a man who, with imagination and dedication, will tap the deep frustration and rich energies of the Africans, the Coloreds and the Indians. Then apartheid will go—believably fast.

(Concluded)

NEW BOOKS

- A Nation Builder At Work
—By Pyarelal 1/6
- Why Prohibition
—By Kumarappa 1/-
- Satyagraha In S. A.
—By M. K. Gandhi 12/-
- Upton's Letters To Ashram Sisters
By Kaka Kalelkar 2/6
- Which Way Lies Hope
—By H. D. Gregg 2/-
- Gandhi And Marx
—By K. G. Mashrawala 2/6
- Economy Of Permanence
—By Kumarappa 2/-
- The Wit And Wisdom Of Gandhi
—By Hemar A. Jack 22/-
- A Gandhi Anthology
—By V. G. Desai 2/-

Obtainable from:

'INDIAN OPINION'

P/Oag, Phoenix, Natal.

Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(KORNER SWEETMEAT HOUSE)

Corner Grey and Victoria Streets

DURBAN.

Phone 23414.

Tel. Add. 'KAPITANS.'

P.O. Box 96.

Phone 24471.

To Furnish Your Home Economically

See

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St.
DURBAN.

Stockists of:

NEW & RECONDITIONED FURNITURE & HOUSE-
HOLD EFFECTS. RADIOS & RADIOGRAMS, MUSI-
CAL INSTRUMENTS, SEWING MACHINES & OFFICE
FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and
Vegetables. We specialize in green ginger and Indian
Vegetables. Wholesale only. Write for particulars

Box 96, Durban.

Bankers: BARCLAYS BANK (D. C. & O.)

Partners:
C. C. PATEL
L. R. PATEL
S. K. PATEL

L. R. & COMPANY
PHONE 429

Branches: P.O. Box 83, BROKEN HILL

P.O. Box 89, LUANSHYA

Telegrams and Cables: "CLOTHING"

P.O. BOX 93.

NDOLA,

N. RHODESIA

**WHOLESALE MERCHANTS AND
CLOTHING MANUFACTURERS**

Tel. Add: "Charotar" Telephone: 33-8885.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with "THE OLD MUTUAL" your friend for Life—

The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1760,
JOHANNESBURG.

Phones:— } Business 33-0711
Residence 33-5981

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

Extensive range always carried in
the following:

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

Stockists of well-known branded
Watches.

COPPERBELT PIONEER STORE

Where Quality and Service
are Paramount.

Luanshya,

Northern Rhodesia.

Our America Letter

By HOMER A. JACK

Chicago, April 3,

THE turmoil in South Africa continues to be front page material in American newspapers. Not only did America's number one newspaper, 'The New York Times,' send one of its crack foreign correspondents, C. L. Sulzberger, to South Africa for a short time, but it has carried daily stories about the Parliamentary debate on the "whipping post" Bill. In an editorial, 'The New York Times' admitted that "the Opposition United Party has no clear-cut Native policy except that it, too, is adamant against extending political rights to non-Europeans." The editorial significantly concluded: "The real quarrel with Malenium is that it tries a racist solution which is bound to fail because it is impractical and evil."

In February, thirteen organizations at the University of Michigan held an all-day seminar on South Africa. More than 350 persons spent the day studying the racial and political problems of South Africa. Among the speakers were students from several parts of southern Africa, Prof. Chester N. Sisson, diamond expert from the University of Michigan, and this writer.

President and Mrs. Dwight Eisenhower, in February, attended a special showing of the new motion picture, "Mahatma Gandhi: Twentieth Century Prophet," as guests of the Indian Ambassador in Washington. The full-length film was produced by Louis P. Gaiasborough, president of the American Academy of Asian Studies at San Francisco and is narrated by the American journalist and writer, Quentin Reynolds.

"The Women in Gandhi's Life" is the most recent addition to Gandhiana published in the United States. It is written by Eleanor Morton, published by Dodd, Mead of New York City, and sells for \$4.00. This book is based on a good idea: to discuss the women who were associated at various times with Mahatma Gandhi. There are fair descriptions of his mother—Paltia—and his wife, Kasturba. A number of South African women stride across the pages of this book, especially Olive Schreiner and Sophia Schreiner. Among the many Indian women who were co-

workers of Gandhi, the author gives the best account of picturesque Sarojini Naidu.

There are frequent flashes of good writing in this book, yet also lapses of information. The author—Eleanor Morton is a pseudonym—unbelievably omits Phoenix Farm with Tolstoy Farm. She spells the name of Pyarelal, Gandhi's long-time secretary, four "different ways." This is a fair biography of Gandhi from one woman's point of view, but the dramatic story of the women in Gandhi's life has obviously not yet been written.

The death sentence for atomic espionage of Julius and Ethel Rosenberg of New York City has been the basis for widespread propaganda efforts around the world—and, no doubt, in South Africa as elsewhere. This is a very complicated case, and many non-communists feel that the sentence—of death—is not commensurate with the crime the Rosenbergs may have committed. But the allegations of anti-Semitism are certainly overwrought and there are indications that the communists are using the plight of this unfortunate couple to deflect attention from the undeniable anti-Semitism springing up in Soviet Russia and her satellites. It is even suggested that the communists want the Rosenbergs to die—for dead spies tell no tales and become martyrs—symbols of injustice for the party. And the Rosenbergs seem so far to be willing tools of this international communist effort. Yet there are individuals in the United States, including this writer, working for their clemency, despite the communist intrigues on all sides. The difference between democracy and communism is that democracy can afford to be humane.

Dr. W. A. Visser 't'Hooft's report on South Africa—mentioned in this letter some months ago—was debated at the Lucknow Indian meetings of the Central Committee of the World Council of Churches. It unanimously adopted a resolution which, in part, reads: "The Central Committee would use this opportunity to express its strong conviction that the first and foremost contribution which the churches everywhere can and must make to the solution of the race problem is to manifest in their own life

that in Christ all racial division is overcome and that any policy of enforced segregation in any aspects of church life is incompatible with the very nature of the Church of Christ. The Central Committee, holding strongly the convictions expressed by the First Assembly (at Amsterdam in 1948), affirms that all political, social and economic discriminations based on the grounds of race wherever they may exist are contrary to the will of God

as expressed in the Christian gospel. Recognizing that existing racial discriminations are increasing tension and bitterness in various parts of the world, the committee calls upon the member churches to engage in the Christian ministry of reconciliation and to do all in their power to end such discrimination wherever it exists." In making this statement, the top leaders of world Protestantism were looking straight at the churches in South Africa.

AFRICA IS HERE

REPORT OF THE NORTH AMERICAN ASSEMBLY ON AFRICAN AFFAIRS

WE acknowledge with thanks the receipt of a copy of "Africa Is Here," from the African Committee of the National Council of the Churches of Christ in the United States of America. It is a report of the North American Assembly on African Affairs held on June 16 to 25 at Wittenberg College, Springfield, Ohio.

This Assembly had no function of policy-making whatever. Its 344 participants gave themselves for ten days to study and discussion of the inclusive theme: The Changing Racial, Economic and Political Conditions in Africa South of the Sahara, and the Relation of the Christian Church and Mission to Them.

The Assembly's main purpose was further education and understanding in North America of Africa's peoples, problems and potentials, and of Christians' responsibilities concerning and in Africa.

Whatever degree of attainment of this purpose was achieved was in large measure due to the most widely representative participation of Africans of any international gathering thus far held on Africa—34 Africans from 13 different areas of Africa—and to the unprecedented participation of governments—28 officials and persons officially appointed from eight governments and the United Nations. Europeans to the number of 23 attended. There were 49 present from universities, colleges, seminaries, philanthropic bodies and social service and international relations interests in Africa, Europe and North America. Forty North American, African and European Protestant missions, home societies and agencies were represented, and the Roman Catholics in the person of a priest with African missionary experience.

Within this diverse group there grew after two or three days an atmosphere in which views were expressed, challenged and discussed with what appeared to be a great degree of frankness, and in good spirit. This went on not only in the sessions but in the hours between.

Non-official delegates, Africans and others, appreciated particularly the attendance of all four of the European colonial powers which were invited to participate—Belgium, France, Portugal and the United Kingdom—and their willingness to have their representatives not only present their views but reply to questions concerning their governments' policies and actions. This was believed to be the first occasion on which all four of these governments had joined in public discussion of this sort.

Only two of the governments invited to participate did not do so. No reply was received from Ethiopia. The Union of South Africa felt unable to accept.

The Africa Committee is most appreciative of the values brought to the Assembly by every participant.

Those who desire to obtain copies of "Africa Is Here" can obtain paper-bound copies at \$1.00 each, postpaid, from 156 Fifth Avenue, New York, 10, N.Y.

WANTED:—Hindi School Teacher for Germiston to teach Hindi-Music and to impart religious discourses. Applicants must have English qualifications. Salary £20 per month. Apply immediately. Applications close on 6th May.

Secretary Hindi School Committee, P.O. Box 130, Germiston

Things In General

S.A. Institute Of Race Relations

Dr. Agnes Winifred Hoernle has been elected President of the South African Institute of Race Relations in succession to Mr. J. D. Rheinallt Jones, who died in January. Dr. Hoernle, widow of the late Professor R. F. A. Hoernle, was President of the Institute in 1946 and 1949. She was formerly senior lecturer in anthropology at the University of the Witwatersrand and has done research among the Hottentots. She is the author of publications on the Hottentots and other African tribes. She was a member of the Prison Reform Commission, a Chairman of the University Women's Association, executive chairman of the National Council for Child Welfare, Chairman of the Penal Reform League, Chairman of the Johannesburg Indian Social Welfare Association and Chairman of the Meroka Advisory Board.

Cosmos International World Youth Friendship

"Young men and girls willing to get in touch with those living in other countries through a friendly correspondence exchange in order to enlarge their knowledge in foreign languages, usages and customs etc., and to make good friends abroad, have only to write their name, address, age, sex, special hobbies and interests, stating their knowledge in languages, to the address: 'Cosmos' Int., World Youth Friendship, P.O. Box 277, Pfersheim/Baden, Germany.

Arya Pratinidhi Sabha (Natal)

The Secretary's Report submitted by Mr. D. G. Satya Dava to the 28th annual general meeting of the Arya Pratinidhi Sabha which was held recently at the A.P.S. Hall, reflected a year of progress. "With a view to infusing keener interest in the study of the Vedic Dharma, quarterly gatherings have been held with great success in Durban, Pietermaritzburg, Ladysmith and Stanger," stated the report. Attempts are being made by the Sabha to bring out a Vedic Preceptor to this country from India for a period of three years so that his missionary work could be of a more lasting nature. Efforts will be directed during the ensuing year towards the erection of the proposed Vedic Temple and Hall. The Treasurer's Financial Statement pre-

sented by Mr. M. Moonoo showed a surplus of £121 8s 9d. Over 50 delegates from various parts of Natal attended the meeting which was presided over by Mr. R. Karpeth in the absence of the President, Mr. R. Dodding. The following officials were elected for the ensuing year:—Patron: Pt. Ganga Prasad Upadhyaya, M.P. (India); president: Mr. J. N. Ganesh; vice-presidents: Presidents of all affiliated units; hon. secretary: Mr. D. G. Satya Dava; assistant hon. secretary: Mr. S. Chotal; hon. treasurer: Mr. M. Moonoo; hon. auditor: Mr. S. L. Singh.

Farewell To Mr. S. L. Singh

Before a large gathering which assembled at the A.P.S. Hall, Durban, last week the Arya Pratinidhi Sabha bid farewell to Mr. S. L. Singh, one of its trustees and a foundation member who is shortly leaving for India as Manager of the South African Indian Football Team. Mr. Singh who is an ex-president of the Sabha has been throughout its 28 years of existence a pillar of strength in the dissemination of Vedic Religion, Aryan Culture and Hindi Language in this country. In responding Mr. S. L. Singh stressed the need for social service in our community and stated that he was happy to visit his ancestral home.

Sets Of Indian Art Pictures

By Celebrated Indian Artists
Price R/- including postage.
'INDIAN OPINION',
P/Bag, Phoenix, Natal.

Cuticura



ANTISEPTIC OINTMENT

You will find this world-famous antiseptic Ointment invaluable for eczema, pimples, heat rash, chafing and other irritations of the skin and scalp. It also allays inflammation and brings speedy relief and comfort to sore, tired feet.

Comforts aching FEET

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST."

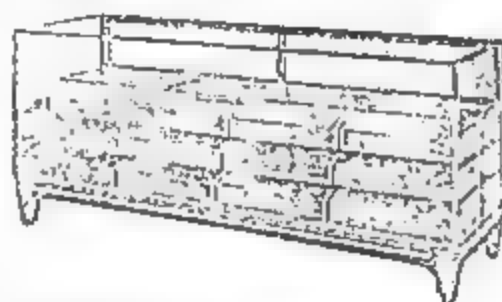
145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.



ASSOCIATED SHOPFITTERS LTD
GOLD MEDAL QUALITY



High-Class Display
Counters and Showcases,
Refrigerator Cabinets,
Wall Units, Display Fittings, Pub Fryers, etc.

New Illustrated Catalogues on application

101 MARSHALL ST. (opposite Exon House)

Phone J3-42132 Johannesburg. P.O. Box 4501 F

BOOKS FOR SALE

UPANISHADS FOR THE LAY READER

—G. Rajagopalachari 6 0

VEDANTA THE BASIC CULTURE OF INDIA

—G. Rajagopalachari 5 6

BHAGAVAD GITA—Abridged and explained

by G. Rajagopalachari 4 0

THE CONSTITUTION OF INDIA—K. Santhanam

18 6

MAHABHARATA—C. Rajagopalachari

17 6

INTERNATIONAL SHORT STORIES

—The best from 23 countries 17 6

Obtainable from:

INDIAN OPINION,

P. Bag, Phoenix, Natal.

Phones: 22621/3 (Switchboard)
34179 (Manager)

Cables & Tel. Add:
"PROSPERITY" (All Branches)

P.O. Box 2197

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kidneybeans, Malt, Maize, Maize Products, Wheat, Wheaton Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG	BENONI
Phones: 34-3554/5	Benoni Coal Site
P.O. Box 200, Fordsburg.	Phone 54-1813,
82, Crown Road,	Rangeview Coal Sites—54-2205
Fordsburg, Johannesburg.	P.O. Box 392, Benoni.



Full range of men's and
boy's shirts and
clothing.

In latest
cuts,
tropicals.

DENTON
SHORTS AND SLACKS
IN MOYASHIEL Road

TRADE ENQUIRIES

UNION OF S. AFRICA

DENTON TRADING CO.

JOHANNESBURG

P.O. Box 3567

N. RHODESIA

FEIGENBAUM BROS.

BULAWAYO

P.O. Box 354

BRITISH EAST AFRICA

VAN BRUSSEL & CO. (C.A.) LTD.

Trade Mark

NASROB

CONGO BELGE

H. J. HYMAN

ELIZABETHVILLE

P.O. Box 167

MASHONLAND AND P.E.A.

W. F. NEUMAN

SALISBURY

P.O. Box 1492

BULAWAYO CLOTHING FACTORY LTD.

Phone 2410, Bulawayo, P.O. Box 427, Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel
V. B. Patel, H. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.

Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representative:

H. L. Hompes & Co.,
(Pty.) Ltd.

Durban, P.O. Box 1301.

Johannesburg, P.O. Box 3480.

Capetown, P.O. Box 824.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE AT:

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

(Directors: N. V. MEHTA, J. P. GOKOOL, K. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS

OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 22622
63535

P.O. BOX 1337
Tel. Add. NOSLIMITED.

For Quality Printing Consult:—

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.

ઈન્ડિયન ઓપિનિયન.

મહાત્મા ગાંધીજીના દસ્તે
સને ૧૯૦૭માં સ્થપાયું.

પુસ્તક ૫૧ સું-અંક ૧૬

શુક્રવાર તા. ૧૭ એપ્રિલ, ૧૯૫૩.

પૃષ્ઠ નંબર પૈની ૬

સમાજ સુધારે.

(આચાર્ય વિનોબા સાવરના 'ગીતા અવધન'માંથી)

બગાડવો? "સુખ લાગે છે એટલે આપણે ખાઈએ છીએ. ઉધ આરે છે એટલે આપણે ઉધીએ છીએ. પણ અંગ મહેનત નો, મજુરીનો સવાલ સાચો આવીને ઉભો રહે છે ત્યારે માત્ર કરીએ છીએ, "નાહક શારિરિક અમમાં વખત શા સારૂ બગાડવો? શા માટે એ કામ અમારે કરવું? શા સારૂ શરીર ઘસવું? અમે માનસિક કામ કર્યો જ કરીએ છીએ." અરે બસા માણસ! માનસિક કામ કરે છે તો અનાજ પણ માનસિક ખા અને ઉધ પણ માનસિક લે ને! મનોમથ ખોરક અને મનોમથ ઉધ લેવા ની ક'ઇક યોજના કર ને!

સમાજમાં આવી રીતે આ બે ભાગ પડી ગયા છે. એક મરી જવાય ત્યાં સુધી મજુરી કરનારા એનો અને બીજો અહીંથી સળી ઉપાડીને ત્યાં પણ ન સુકનારો. મારા એક મીત્રે મને કહ્યું, "કેટલાંક માથાં ને કેટલાંક ખેખાં," એક તરફ માત્ર ઘડ છે ને બીજી તરફ કેવળ માથું છે. ધડને કંઈક ધસાવાનું છે. માથાને માત્ર વિચાર કરવાનું રહે છે. આવા રાહુ ને ટેલુના, ધડ ને માથાના બે ભાગ સમાજમાં પડી ગયા છે. પણ સાચેસાચ અત્ર ધડને માત્ર માથાં હેત તોયે ઘલું સાફ થાય. પછી અધપણ, આંધળા છતાંને ન્યાયે ક'ઇક વ્યવસ્થા ઉભી કરી શકાય. આધળાને પાંગળો રસ્તો દેખાડે અને પાંગળાને આંધળો પાંધ પર બેસાડીને ચલે. પણ કેવળ ધડ અને કેવળ માથાના આવા અલગ અલગ વાટ નથી. દરેક જણને ધડ છે અને માથું પણ છે. જે ધડની આ ભેડી સર્વજ છે. એનું શું કરવું? મારે હરેક જણે આગળ ઓડવું જોઈએ.

આગળ ઓડવું એટલે અંગ

મહેનત, શરીર વડે મજુરી કરવી. આજસને જીવાતનો એજ એક ઉપાય છે. આ ઇલાજનો અમલ કરવામાં નહિ આવે તો કુદરત તે માટે સજ્જ કરશે તે ભોગવ્યા વગર છુટકો થવાનો નથી. રોગો ના રૂપમાં અથવા બીજે કોઈ ને કોઈ રૂપે શિક્ષા ભોગવ્યા વિના આરો નથી? એ સજ્જ ટાળી શકાય એવું નથી. શરીર આપણને આપવામાં આવેલું છે એટલે મહેનત, અમ પણ આપણે કરવો જ પડશે. શરીર વડે મહેનત મજુરી કરવામાં જતો વખત ફાકટ જતો નથી. તેનો ખટલો, તેનું વજતર મન્યા વિના રહેતું નથી. તંદુરસ્તી સારામાં સારી રહે છે, અને ભુદ્ધિ સતેજ, તીવ્ર તેમજ શુદ્ધ થાય છે. પુષ્કળ વીચાર કરવાવાળાના વીચારમાં પણ તેમના પેટના કુપણનું ને

પુરુષોત્તમ માસ વ્રતવિધી

(દિમિયાસાંદર જોખાડ)

જે કાંઈ જાતિક જાતોને પુરુષોત્તમ માસનું વ્રત કરવા માંડ્યા હોય તેમને પાર્શ્વદશન મળે એ દેવુથી આ નર્તિ કુંડ મદિતી આપી છે. આ માસમાં સુવારે વહેગા ઉડી ક તણપાણી-દીવ્ય સ્નાન કરી પરવારી સ્વચ્છ કપડા પહેરી સમ્યા પ્રાણાયામ કરી આશ્વીનજ્યોતી સુપને અર્ધ (નમસ્કાર) આપવા, માવતો મનના (આચાર્ય સમજીને) વધા સંકિત જપ કરવો, શ્રી તથા વરિસોને નમસ્કાર કરવા. બચવાનું પાન પરી રોજ પ્રજનું પ્રજન કરવું. પીનો અર્ધડ દીવે રાખવો. (રાધ કૃષ્ણની પ્રતિમા હોય તો તેનું સ્થાપન કરવું). એક પ્રજન આપણી સદાયે આવે છે, અને અને ગિત તો અર્ધજ છે, આથી જેમ અને તેમ ચિત્તને સિધર કરી પ્રજન અગિતમાં એક જ્ઞાન થવું. જ્યારે ધન હોય છે ત્યારે પુરુષ-દાન કરવાની મંજા થતી નથી. અને જ્યારે ધન સાધ છે ત્યારે અપણી પાસે જન

માથાના કુખાવાનું પ્રતિર્જા પડયા વગર રહેતું નથી, એ કુખાવાની અમર વરતામા વિન રહેતી નથી. વિચારવાન, વિચાર કરવાવાળા વડકામાં, ખુલ્લી હવા માં, સ્થિતના સાન્નિધ્યમાં મજુરી કરશે તો તેમના વિચાર પણ તેજસ્વી થશે. મરીરના રોગની જેવી મન પર અસર થાય છે તેવી શરીરની લકુસ્તીની પણ થાય છે, આ અનુભવની વાત છે. પાછળથી ક્ષય રોગ લાગુ પડી જાય એટલે પંચગનીમા કુંગર પર હવા ખાવા જવું, અથવા સુઈનાં કિરણો લેવાના અખતરા કરવા તેના કરતાં આગળથી ચેતીને બહાર કોઢાળી લઈ જોડવું શું જોડું? બામમાં ખાડોને પાણી પાણું શું જોડું? ઈંધણ માટે લાકડાં ફાડવાં શું જોડાં? પુલ્લી હવામાં ક'ઈ પણ અંગ મહેનત, મજુરી કરવી શી જોડી?

કેવું નથી. માટે જ્યારે બધી જાતનો સુમેળ જીવનમાં પ્રાપ્ત થયો હોય ત્યારે અસ્થ પુષ્પ-દાન-સેવા-અગ્નિ વગેરે કાપો જલદીથી કરી લેવા. વ્રત-તપ-દાનની ઉત્તમ તક હતી જ્યાં ફેરી નહિ. પ્રજની પ્રતિમાનું સ્થાપન કરી, આત્માના પ્રતિકરૂપ દીવાની સાદીચ તેનું પાણી-પુષ્પ-કુંડુ-અખીલ-ગુલાબ-ફુલ-દીપ પ્રસાદ-આરતી-ધાર્મના વગેરે થી પ્રજન કરવું. શી વિષયને નમઃ જેમ દરેક વખતે બોલી પ્રજન કરવું. શી વિષયને નમઃ જેમ બચવાનના નામથી તપને કૌમ કરવો. (બને તો ૧૦૮ આદુતિ આપવી). એક માત્ર સુધી ધરમાં અખડ દીવો રાખવો. બુખ્યાએને અને અતિથિએને જમવા વિના જમવું નહિ. જની કો નો ઉપવાસ કરવા-અમર રોગોદાર કરવો. અમર એક દેક જમવું. જમતી વિના મીન રાખવું. જમતી વખતે ક્રધન (અનુસંધાન પાને ૧૭૧ મ)

મજા હમણા સમાજ સુધારા ની વાતો ને અચો સર્વત્ર ચાલે છે. સામાન્યમાં સામાન્ય માણસ ને પણ જોછામાં જોછું આટલું સુખ તો મળવું જ જોઈએ અને તે માટે સમાજ રચના જેવી દેવી જોઈએ વગેરે અચો સાચ છે. એક તરફ અતિશય સુખ છે તો બીજી તરફ અત્યંત દુઃખ છે. એક તરફ સંપત્તિના હગલા ના હગલા છે તો બીજી તરફ મરીબીનાં ઉડાં-ઉડાં કોતર છે. આ સામાજિક વિષમતા કેમ દૂર થાય? જરૂર જોડવું બધું ચે સુખ મહેનતે યોજવાનો એજ ઇલાજ છે અને તે એ કે સૌ કોઈએ આજસ ઓડી મહેનત મજુરી કરવાને તઈવાર થવું જોઈએ. મુખ્ય દુઃખ આજસને લીધેજ છે. અંગ મહેનત કરવાનો બધા લોકો, સૌ કોઈ નિશ્ચય કરે તો આ દુઃખ દૂર થાય.

પણ સમાજમાં શું દેખાય છે? એક બાજુથી અંગ મહેનત કરવા ને વાંકે કાટ ખાઈને નકામાં, નિરૂપયોગી ઘર્ષ જનારા લોકો દેખાય છે; તવંગર લોકોનાં શરીરના અવયવો પર કાટ વડતો આવે છે; તેમનાં શરીરો વપરાતાં જ નથી અને બીજી બાજુ એટલું બધું કામ ચાલે છે કે આખું શરીર ઘસાઈ ઘસાઈને ગળી ગયું છે. આખા સમાજમાં શારિરિક અમ, અંગ મહેનત ટાળવાની પ્રવૃત્તિ ચાલે છે, સાકીને મરી જવાય એટલી હદ સુધી ને લોકોને કામ, મહેનત મજુરી કરવી પડે છે તે બધા પોતાની શાજી મુરીથી એ મહેનત નથી કરતા, ન છુટકે કરે છે. કાંઈક લોકો મહેનત-મજુરી ટાળવાના કારણો, બહાનાં બતાવે છે કોઈ કહે છે, "શારિરિક મહેનત કરવા માં નાહક વખત શા સારૂ બગાડવો?" પણ એ લોકો એવું કહી નથી કહેતા કે, "આ ઉધ શા સારૂ અમસ્તી? આ જમવામાં વખત નાહક શા સારૂ

“ઇન્ડિયન ઓપિનિયન”

શુક્રવાર તા. ૧૭ એપ્રિલ, ૧૯૫૩

અહીંસાની શક્તિ

આ ચાર્ આર વિનોબા ભાવે આજે હાઈદરાબાદમાં જમીનદારોની પાસેથી જમીનની બીજા માગી જમીન વગરનાઓને જમીન પુરી પાડવાનું જબરદસ્ત કામ કરી રહ્યા છે અને તેમાં તેમણે કદબી નહિ શકાય તેવી મહાન સફળતા પ્રાપ્ત કરેલી છે. તેઓ કેાઈ પણ જાતની ધાક ધમકી કે હાથાણું વગર સાચી સમજણ પુર્વક જમીન આપનારાઓ પાસેથી જ જમીન સ્વિકારે છે. આ રીતે અત્યાર સુધીમાં તેમને આઠ કરોડ એકર જમીન ભેટમાં મળેલી છે જે તેઓ જમીન વગરના એડુતોમાં વહેંચી રહ્યા છે. બિહારના એક જમીનદારે એક લાખ એકર જમીનની ભેટ આપી આજ સુધીનાં રેકૉર્ડ તોડ્યો છે.

દક્ષિણ આફ્રીકામાં આપણી પાસે જો ચોક્કસ એવા જમીનદાર હોય જેઓ હાઈદરાબાદના જમીનદારો બતાવી રહ્યા છે તેના ચોથા ભાગનો પણ ઉત્સાહ બતાવી શકે. તે જમીનનો સવાલ, જે સંબળાં કાંબોડ-સુબ છે, તેનો કુલસરમાં ઉકેલ આવી જાય અને આશ્ચર્યકાંઈ સઘળી વાતો હવામાં ઉડી જાય. આવાચાર વિનોબા ભાવેએ અહીંસાની અપાર શક્તિનું કુનીધાને અચુકપણે દર્શન કરાવ્યું છે. આ પાછા આખા આફ્રીકા ખંડમાં વસી રહેલા

બીન-ગોરાઓએ શીખવા જેવો છે. પુર્વ આફ્રીકામાં માઈ માઈની વાતો સંબળવામાં આવી રહી છે તે અતિ શોચનીય છે. જે પ્રવૃત્તિને માટે જેઓ જવાબદાર છે તેઓ એ ભુલી જતા જણાય છે કે તેઓ આફ્રીકાની આખી કાળી પ્રજાની કુસેવા કરી રહ્યા છે એ એક આશ્ચર્યવાતક પગલું છે કે જે કાળી પ્રજાને હરિતમાંથી નાબુદ કરી નાખશે અને ગોરી પ્રજાના વચસ્વને ‘બીજા’ બસો વધેનો પટ્ટો આપનારું કામ પડશે.

ગોરી પ્રજાનું વચસ્વ નાબુદ કરવાનો અહીંસા એજ એક માત્ર માર્ગ છે. જેથી જાનમાલની ઝાણમાં ઝાણી કુકસાનીથી ક્યેય સિદ્ધ કરી શકાયો અને પાછળ ક્યેય નહિ રહે પરંતુ પ્રેમ રહેશે. દક્ષિણ આફ્રીકામાં હમનથી ચુકત થવાનું ચેતાનું ક્યેય સાધવા માંગનારા જેઓ હાઈસાનાં માર્ગ લેવાની વૃત્તિ ધરાવી રહ્યા હોય તેઓએ ઉડો વિચાર કરવાની અને મહારમા માંપીણ્યે ચેતાના છપનથી જે અહીંસાની શક્તિનું દર્શન કરાવેલું છે અને આજે તેમના ખૂબ શિશ્ય આવાચાર ઓર વિનોબા ભાવે પ્રચલ રીતે જાતાવી રહ્યા છે, તેના પર અનન્ય કરવું ધરે છે. “વીચાર નાણીને વર્તનથી અહીંસા પાલનમાંજ આપણી સુકિત રહેલી છે” એજ આપણો એક માત્ર સુદામત્ર હોવો જોઈએ.

ચુદાણીની સજામાં ચુદાગીરો ઓર-જા હી રોટની હીલમન જેક રાટની મતદારીમાં પુનાઈર પાર્ટીના ઉમેદવાર મેજર જી. જે. ડીવેટ બાવણ કરતા હતા તે વખતે તેમનાપર કુશલો થયો હતો. તેમણે કહ્યું તો બાવણ કરવાનું કાર કહ્યું હતું જ્યારે રોજામાં થી કેટલાક ‘સેલફીશ’ હપર ધસી આવ્યા અને મારે મારી બાવણ કરીને બોલતા બટકારી હીયા. મેજર ડીવેટ ને એકથી વધુ સખ્સોએ ધાકું હતું અને તેમને કાતરી સારવારની જરૂર પડી હતી. કહેવાય છે કે જનરલ રમટસની નીતી વિશે તે બોલી રહ્યા હતા અને અચુક દીકાથી રોજી ઉશ્કેરાઈ ગયું હતું.

ગોરા દક્ષિણ આફ્રીકા મારે શરમ ભરેલું જરૂરિયત દીરોહટની પોતાની મતદારીમાં બાવણ કરતા વિરોધ પક્ષ ના નેતા મી. જે. જી. એન. રફાલેસે કહ્યું હતું કે “ગોરામાં અસાધી દેશાવવાને ન્યાયમંત્રીએ સપળા પોલીસની રજા ફેન્સલ કરી છે. પરંતુ તેમ છતાં નેચનલીસ્ટ પાર્ટીને ટેકા આપનારાઓ કુનાઈરક પાર્ટીની શાલી અને સખમતાથી ચાલી રહેલી સુભાઓમાં આવી ધમરા ફેંચી રહ્યા છે અને ચાલી જનજવાની અપીલ કરી રહેલી સ્ત્રીઓ પર હુમલા કરી રહ્યા છે. ગોરા દક્ષિણ આફ્રીકાને મારે આ શરમ ભરેલું છે. આપણે સુધીમર ગોરા આપણી ચુદાણી આ રીતે અસાધી અને આ રીતે વતી ને પછી બીન-ગોરાઓને રેવા લાખસો બેસાડીએ છીએ. ચુદાણીનું કામ ચલાવવાની આ મંદી રીતજ ગોરાના નામને કાદવમાં રંગેલી રહી છે, અને એ રીતે દક્ષિણ આફ્રીકામાં ગોરાની કબર ખોદાઈ રહી છે.”

નવા કાયદાની રૂએ થયેલી પહુલી સજા ૧૯૫૩નો કોમીનમ ભો એમેન્ટમેન્ટ એક્ટ. જેનાપર પામીમેન્ટમાં અને બકાર એટલે બધો ઉદાપોહ થયો હતો, તેની રૂએ પડેલો ફેસ કુંડ મુકત હપર પોલીસીસ્ટરર (હાસવાલ) ની પાસે વોટરવર્ક દીરોહટમાં આવેલ લીલાનેરાની મેજરોટની કોર્ટમાં ચાલ્યો હતો. જ્યારે આરમર મારલાલા નામના જોહાનીસબર્ગના એક આફ્રીકનને એ કાપલાની રૂએ અને ૧૯૫૨ના રજામાં પ્રોફેસરેચનની રૂએ ગુનેગાર કાવવામાં આવ્યો હતો. પ્રોફેસરેચન ના આધારે તેનાપર ઉશ્કેરણીના આ રોપ મુકાયો હતો અને કોમીનમ ભો એમેન્ટમેન્ટ એક્ટના આધારે ગેરકાયદે પત્રલાથી કાંઈ પણ કાયદા સામે ચાલી રહેલી હલતને મદદ કરવા પેસાની મદદની આજણી કરવાનો આરોપ મુકાયો હતો. ઉશ્કેરણીના પહેલા કુના મારે તેને પા. ૫૦ નો કુંડ અને ૭ મ.સની

ફાની સજા થઇ હતી અને બીજા કુના મારે એક વરસની ફરજપાત મજુરી સાથેની કેદ અને આઠ હટકાની સજા થઇ હતી. તેની સામે અપીલ નેધવામાં આવી છે અને માટલાલાને પા. ૧૦૦ ના જમીનપર છોડવામાં આવ્યો છે.

અપાલાર ચી. ક્રાસવાલ પ્રજાપતી એસોસીએશન તરફથી ‘ઇન્ડિયન એ પિનિયન’ ને મદદ તરીકે પા. ૨૦૪-૭-૬ ની રકમ મળેલી છે જે ધણા જ આપ્તાર સાથે અને રિંગારીએ છીએ અને એસીએશન ને પ્રેમ અને ઉત્સાહથી એ પમને યવનું શાખવા મદદ કરી રહી છે તેની સાબાર કદર કરીએ છીએ.

બીન-ગોરા દક્ષિણ આફ્રીકાનાં રાષ્ટ્રમાં નહિ ગણાય મજુર પ્રધાન મી. જે. જી. રૂમ્સડો અને અકવાદીયે પ્રેસિરીયામાં બાવણ કરતાં કહ્યું કે બીન-ગોરાઓ કેાઈ પણ સંભોગમાં દક્ષિણ આફ્રીકાના રાષ્ટ્રમાં મજુરમાં આરોહી નહિ અને તેઓને, કદી મતાધિકાર આપવામાં નહિ આવે. વધુમાં તેમણે કહ્યું કે જે સંરચાઓએ એપાર્ટાઈડની નીતી નથી લાખલ કરી તે સંરચાઓ પાસે ફરજપાત લાખલ કરાવવાની તે તરફેણમાં મ. આ બાબતમાં તેમણે યુનીવર્સીટીઓ અને નક્ષીય કાઉન્સીલ તરફ આસં લખાન જેવડું. તેમણે કહ્યું કે કુનાઈરક પાર્ટી દક્ષિણ આફ્રીકાના રાષ્ટ્રમાં રેશ ની સઘળી પ્રજાઓનો સમાવેશ કરે છે પરંતુ નેચનલીસ્ટો માત્ર ગોરી પ્રજાનોજ તેમાં સમાવેશ કરે છે. બીન-ગોરી પ્રજા એ ‘ગુડ’ રાષ્ટ્ર ગણાય.

સ.કેય કોરટના નેચનલીસ્ટ ઉમેદવાર મી. બેરી ડી કાંઈ કીપરદીનમાં બાવણ કરતાં કહ્યું કે નેચનલીસ્ટ પાર્ટીની નીતી આર સુખ્ય વર્ણના બોહાને મારે આર ગુલા વાડા પાડવાની છે. તેમણે કહ્યું કે હાંદીઓ સુરોષીયને અને આફ્રીકનેનું જીવન રહત સુસી રહ્યા છે. આ રોડવાને હાંદીઓને તેઓના પોતાના અલગ વડામાં નાખવામાં આવશે. તેઓને એ વાડા ની બકાર વેપાર કરવા દેવામાં નહિ આવે એ કે બકારના લતાઓ કાંઈ વેપાર કરવા દેવામાં આવશે. પોતાના કાયદા લતાઓમાં તેઓ આજે છે તેટલા સુખી નહિ થઈ શકે અને તેથી તેઓ સ્વચ્છતા જાળવવા વધારે પુરા થશે.

બહારથી લાખલ થતી નવ પરિવિત્ત એરિઓ મુકાં ખાતાના પ્રધાને દક્ષિણ આફ્રીકાના હાંદીઓને બકારથી પોતાની પત્નીઓ અને સગીર બાળકોને કુનીવન

નોંધ અને સમાચાર

મોશ માઈ માઈ
કોનીમાં માઈ માઈ વિરે બાવણે બળ્-આવળાએ છીએ. પરંતુ દક્ષિણ આફ્રીકામાં ગોરાઓમાં પણ હું માઈ માઈ નથી. આ રજો તેનો એક કાનમેલ એક મોટી એનજનીયરીંગ રજાના કાવેરકર મી. દીરલોસ ઝીમ-કીઝ મારે. કુનાઈરક પાર્ટીના સખને મોશબર્ગના લાજન હોલમાં, મજુર પ્રધાન મી. બી. જે. રજુમન બાવણ કરી રહ્યા હતા તે વખતે હોલમાંથી બકાર બકારી જવામાં આવ્યા હતા. મી. મારે બાવળે સમતા ઓર્ડીનન્સ

વિરે સવાલ પુછી રહ્યા હતા. તેમણે નિવેદનમાં જણાવ્યું કે “એ સવાલ હું પુછી રહ્યો હતો ત્યારે ત્રણ નેચન-લીસ્ટોએ અને સમગ્રી તેમનાં એક અને તમાચો મોટી હા રસ્તાપર મારી કાર પાસે મુકી હીયો.” ત્યાર બાદ તેમનો રોડર મી. મારેને વેર લઈ ગયો. મી. મારેએ અખબારને જણાવ્યું કે તેમનું બાળક કોમીનીટન રેનવેન્ટમાં હતું ત્યારથી ઉપરોક્ત ઓર્ડીનન્સની રૂએ ફરજપાત આફ્રીકાન્સ રજામાં ખસેડવા માં આવ્યું હતું.

માં દાખલ કરવાની પાંખી કરનારે। કામદાર સાવનાનું અને એ કામદારે કૃષ્ણચંદ્રી તા ૧-૫-૫૩ના રોજ મા આપનાર રોજનાં બંધેર કહ્યું હતું તે પરથી ઈર્ષ્યાચંદન ખાતાએ, કૃષ્ણ કામદાર આગળે, પછી નથી તે પ્રદેશના ને મધ્ય પરિશિષ્ટ સ્ત્રીઓને 11. 1. 53 ફોર્મો આપી દીધાં છે તેઓના તે ફોર્મો પછી અટકાવી દીધાં છે તેમ નર્મ આપવનું મધ્ય કહ્યું છે. આથી કામદાર ઉદ્ધાપોર મધ્ય રણી હતો અને આંતે એવી સ્ત્રીઓએ દાખલ મધ્ય તેનો, કરવો પડે તો, રેટ કરવાનું પછી રાજ્યનું હતું. એ પ્રમાણે હવે સ્ત્રીઓ દાખલ થવા મંડી છે અને હામીરાન ખાતુ તેમને રોજી શરતું નામી દમખાત કરવાના થી, સામાન્યતા પ્રવચ્છ એ રીતે દાખલ થવાં છે અને ના. મળસાલ દેકર

ને દમખાત પોતાના પ્રવચ્છ કરાવી કરવાનું પાછા આવી ગયા છે, તેમના પ્રવચ્છ આરવા નીકળી ચુકેલ છે. તેમજ બીજા પછી નીકળી ચુકેલ રોજાનું બખાવવા છે.

કોરટ એકે સાથેના કાગળો

પેરટમ ખાતાને નવો ધારો થયો છે કે કોસ કરેલી મોકા પુરુષાં કમગમા મોકસામાં આવે તો પછી તેને બે પેનીની રેટમ્પ લગાડવી પડશે. બે એક પેની લગાડી મોકસવામાં આવશે તે તેનાપર બેવડે ગાળે લેવામાં આવશે.

ને ક મળેલા કોસ નહિ કરેલી અથવા આડર વગરની રેટાં બેવ માં આવશે તેને ૫૫૫ શી લાઇ કરજ્યાત રેટરટર કરવામાં આવશે અને બેવડું પોરેટન પછી લાગુ પડશે.

કેસ અમારી દ્રષ્ટિએ એવી રીતે મેળવાયો છે કે જેથી માલ માલિના અમને દોષીનું નાળીપર બનાવવા કે જેથી કેનીયા આફ્રિકન ધુનીયન, ને એકલ સંસ્થા કેનીયાના આફ્રિકનોના કોષ માટે લગનરી આફ્રિકનોની રાજ્યીય સંસ્થા છે, તેને લગનરી લઇ રહ્યા.

ને વસ્તુને અને વિરોધ કરતા અલેસા છીએ અને કરવાનું માલુ શાખીયુ તે આ દેશના રાજ્યતંત્રમાં બેદલાવ ગાળવામાં આવેલો છે તે છે અને જેમની પદાર તેમજ અંદર તેનો વિરોધ કયો કરીશું.

મેટરટરને જોડીને તેમજે કહ્યું, તમે યુરોપીયન કોષ સ્થાનાતિક રીતે તમે માનતા હશે કે અમને યુરોપીયનો ની વિરુદ્ધમાં કોષ છે. અમારી પ્રતીત એ આફ્રિકનોપર યુરોપી રહેતા અમારોની વિરુદ્ધ છે અને તમે એમ

માનતા દે છે આફ્રિકનો મારે અને કોષ માગીએ છીએ તેથી અમે માલ માલિ બની ગયા છીએ તો અમારે સંજોગ કહેવું બેદલાવ છે તમે અમારા છે. અને એ દિવસ બેલાવ ધુનીયને છીએ કે બ્યારે આ દેશમાં થાતી રથપાવ. માનવ કોષાને અમારામાંથી કોષ પછી કમ્પ મળતા નથી. અને માનવી છીએ અને અમારે અમારા કુટુંબો છે અને તમે અમારાપર આરોપેશ છે તેવા કુત્યોને અને કદી પછી કમ્પ નજ મળીએ.

કેનાટાએ કહ્યું કે અમે કયા નથી માનતા પરંતુ ન્યાય માંગીએ છીએ. આ કેસમાં જરૂર પડે તો સૌથી વરિષ્ઠ અદલત સુધી આપીલ લઈ જવાની અમારા વજીલોને અને સુચના આપવા મંજીએ છીએ. અમને વિશ્વાસ છે કે વરિષ્ઠ અદલત અમને જરૂર ન્યાય આપશે.

કેનીયાના માઉ માઉ આરોપીઓને સજા

એમે કેનાટા, જેનાપર કેનીયામાં મધ્ય રદલા માલિ માલિના ત્રાસને અમે કેસ ચાલતો હતો, તેના કેસ પુરે થયો છે અને મધ્ય આરોપીયે પ્રથમવારે માઉ માઉના ત્રાસપ્રવર્તકોની મંડળીનો તે સમય લેવા બદલ અને તેના વધીવર ચલાવવા બદલ તેને ઝુનેગાર કરાવી સાત વરસની કેદની સજા કરવામાં આવી છે તેની સાથે પદમએલ બીજા ૫૫ આરોપીને તેના એને મદદનીશ કોવા બદલ તેમજ મંડળીના, સમય લેવા બદલ ઝુનેગાર કરાવી સાત સાત વર્ષની કેદની સજા કરવામાં આવી છે. આ કેસ પદ દિવસ ચાલ્યો હતો અને મેટરટરે મી. રે-સલી કેકર, ને સુધીય કેટના માટુ જરૂર છે, તેમજે સુકાદે આપતાં આ કેસ કાલે મીમા હતો.

કેનાટાને તેમજે કહ્યું કે, અને સતોપ થયો છે કે તમે યુરોપીયનેને કેનીયામાંથી કાઢી કાઢવાની આ યોજનાના હિતમાં હો. મારી એવી માન્યતા છે કે યુરોપીય તમારા સાંખા વસવાટ પછી તમે આ દેશમાં પ્રવેશ કરીને આ માઉ માઉ સંસ્થા શરૂ કરી હતી. તેનો જેટલો કેનીયામાંથી યુરોપીયનેને કાઢી કાઢવાને છે અને તમ કરતાં જરૂર જણાય તો તેઓને મારી નાખવા તો છે.

આ રાજ્યીય કેસ છે એવી મયાવ પક્ષની દલીલ હું દિવકારતો નથી. આ કેસ એક સાધારણ દોષધારી યુવાનો છે પછી બંને સપળા આરોપીઓ આફ્રિકનોના અગત્યના નેતાઓ અને કેનીયા આફ્રિકન ધુનીયનના સભ્યો પછી હોય.

મી. કેકરે કહ્યું કે, અને સતોપ થયો છે કે જે રીતે અખતવાર મધ્ય

છે તે તમે જાતે યોજેલી છે અને તમે તમારા મોઝાપરની તમારી વચને બાલ લીધો છે અને તમારા મોઝાની મુળ જાતની ખાતરીપતો, ને તમ જાણો છો, કે તેઓનામાં જુદા મુળ માલિને રહી છે, તેનો પછી તમે લાલ વીંધો છે નમે તેઓને અમાનુવિતાની દરે મધ્ય મધ્ય છે. તમે તેઓને યુવ કરવા, બાળવા અને માલકી કુત્યો કરવા પ્રેર્યા છે. યુરોપીયનેને મારી નાખવાની માઉ માઉની યોજનામાં આજી પ્રમાણમાં સહજ મધ્ય છે. પરંતુ સહીયા વધારે કમખાતર તો એ છે કે તમે તમારા પોતાના જાત બાલ્યાને પછી મતાની નાખ્યા છે. તમારા માઉ માઉએ કોઈકે પ્રયોગ, સ્ત્રીઓ અને બાળકોની કમ્પી નહિ ચલાવ એવા માલકીપણે કતલ કરેલી છે. તમારી સહીત સમગ્રી જાતીના મોઝાના જીવન કુ અમમ કરી ચુક્યાં હો. તમારી કેમને તમે મધ્યા વર્ષ પછાત કરી ચુકેલી છે અને તેને મારેનું ને માન હતું તે યુવાની દીપ્તિ છે.

મેટરટરે કહ્યું કે મારી દ્રષ્ટિએ આ તમારા યુવાના પ્રમાણમાં આ તમને મળેલી સજા ઘણી જોણી મધ્યાવ

તેમજે કહ્યું કે, મવરનરને તે બજામધ્ય કરવાના છે કે સમળા આરોપીઓને નેમ્ કન્ટીપર પ્રોવીન્સની કદની અંદર જીવનબર અચવા તો પ્રુકમ ફેરવવ નહિ ત્યાં સુધી રાખવામાં આવે.

કેનાટાએ સજા બાદ નિવેદન કરવાની રજા લઈ કહ્યું કે, "તમારો મુકાદો અમે વિચારતા નથી. અમારી જગ્યા યુવજ અમને સમજવામાં આપ્યા છે અને અમને ન્યાય કરવા મા આપ્યો છે એમ અમે નથી માનતા અમને લાગે છે કે આ

વિવિધ અખરો

“નેશનલીસ્ટ પક્ષનો ૧૯૪૮ નો મેનીફેસ્ટો”

વૃક્ષ પ્રધાન ડો. મધાને પ્રિટોરીયામાં કહ્યું. “હું અહીં આવ્યો છું કારણ કે વિરોધ પક્ષ અને મોલો કમ્પે છે. વિરોધ પક્ષના નેતાએ કહ્યું હતું કે હું મરડો ચર્ચ મધો છું એટલે હું બાધ્ય કરી ચકીય નહીં, આથી હું આને તમારી સમક્ષ આવ્યો છું. નેશનલીસ્ટ પક્ષને મેનીફેસ્ટો ૧૯૪૮ માં તેમજે ને રજુ કર્યો હતો તેજ છે. ૧૯૪૮માં, નેશનલીસ્ટ પક્ષે સૌથી અમલનો નીવવ-વધુને સવલ-લાય કરવા કહ્યું હતું. યુનાઇટેડ પક્ષે અનેકવાર કહ્યું હતું કે નેશનલીસ્ટ પક્ષની એપાટ હેઠ નીતી શું છે તે તેમને ખબર નથી. હવે નેશનલીસ્ટ પક્ષે એ નીતી કેલવી અમમ માં મુકી છે તે બેવાનું છું. તેની સાખીતી તરીકે સરકારે કાચાપોથી પર, “નેશનલ રેજીસ્ટ્રેશન એક્ટ, ગ્રામ જોરીમાલ એક્ટ, મીકા પ્રેરેશન એક્ટ અને ઇન્ડિપેન્ડેન્સી એક્ટ મુક્યા છે.” સરકારે નેડીવ રેગેન્ટીવ કાઉન્સિલ પછી નાખ્યું કરી છે. આ કાઉન્સિલે યુનાઇટેડ પક્ષના વખતમાં પછી વધુનો સવલ નાખ્યું કરાવવા અને યુરોપી અને બીન-યુરોપીના સમાન હકો મેળવવા હકતાલ પારી હતી. બે અપીલ કેટિ અંતરાય મુક્યો ન હોત તો સરકારે “એપેરેટ રેગેન્ટેશન એક્ટ કલર્સ” નોટસ” એક્ટ” નો કાયદો પછી પસાર કર્યો હોત. પરંતુ હજી અંત આપ્યો નથી. બે અમે પાછા આપીશું તો બનવું કરીશું. યુનાઇટેડ પક્ષના અમમ દરમીયાન સામવાદીઓ નો બલ વધ્યો હતો. આફ્રિકાના બીજા ભાગોમાં શું મધ્ય રહ્યું હતું તેની પછી

તેમને ખબર નેહતી. ખાસ કરીને મોલક ફેરડના નેડીવાને (નેજો લેન ટકા અબલ છે) પુરા કેમેરોનિક કહેલો આપવાથી ઉપસ્યીત થયેલી રચીતી તેમજે નીકળી નથી.

વિવાહીકાને સરકારની ચેતવણી

જરૂરીસન: મી. રદામકને એક સભામાં બોલતાં કહ્યું કે બે વિવાહીકા એપાટ હેઠ નીતી મુજબ પોતાની સંસ્થા ચલાવશે નહીં તો સરકાર વચમાં પડશે. બે કે વિવાહીકા સ્વતંત્ર છે જતાં ને ને સંસ્થામાં બીન-યુરોપીઓ અને યુરોપીઓ વચ્ચે મીમખ માલ છે તેમને ચેતવણી આપી છે કે સરકાર આ રચીતી ચાલવા દેશે નહીં. યુરોપી સ્ત્રીઓને બીન-યુરોપી યુરોપી સાથે લાલ માં લાય નાખી આલતા અટકાવવા એપાટ હેઠમાં સુધારો કરવામાં આવશે.

રેલવે મારે કલર્સ કાલકર્સ

જાણવા મળે છે કે રેલવે ખાતાએ અમુક સંચરણ રેલવે પર કલર્સ કલકોની નીમણુક મંજૂર કરી છે. આ મંજૂરી એપાટ હેઠ નીતી મુજબ છે. આ કલકો હકત બીન-યુરોપીઓને દીકરીક વેચવા મારે છે અને યુરોપી દેખરેખ મેળવે કામ કરશે. આથી યુરોપી અને બીન-યુરોપીઓને કામ કરતી વખતે બજાવા દેવાને હેતુ નથી એપાટ હેઠ નો સિદ્ધાંત જાળવવા બનતાં પમલા ભેવાશે. રેલવે તરીકે કોષ કોષ જમ્યાએ આ જાતની નીમણુક કરવામાં આવશે.

અમરે કોલેજ" પસંદ લીધું છે. આજ સુધી કોલેજ આરોહણમાં આપા પ્રાપ્ત થઈ ચૂકેલા નહીં હોવાથી, આપાત યોગ્યતા સરખામણીમાં તેને ૧૫ની પહેલી છે. ઓલિમ્પિક રહેલું છે કે ન હોવા બાજે છે. દરેક કોલેજ પરીક્ષા, જે યુનીવર્સિટી વધુ મામના આપાનો પાક દાખ કરે છે, તેણે આ રીતિ કુદ કરવા પસંદ લીધું છે. પ્રાપ્તમાં અલેક્સી ૫,૦૦૦ વર્ષની યુની કમર

સરખામાં એક ૫,૦૦૦ વર્ષ યુની કમર થોડી કાલમાં આવી છે. તેમાંથી મળી આવેલા ફરનીયર અને વાસણો જતાવે છે કે આપણે પારના દેશ તેના કરતાં તે વખતના લે છે વધુ રાધેલા દેશ. આ કમર લંડન યુનીવર્સિટીના ગ્રીક એમરીએ રોપી કાઢી હતી. અને એમ માનવામાં આવે છે કે તે વાડી (Vandy) રાજની અથવા તેમના એકાદ મંત્રીની છે. ગ્રીકેમર એમરીને, કાપી લેવાના અને ભાગલાં એવળેલા, ફરનીયરના ભાગો, વાસણો વગેરે મળી આવ્યા હતા. પહેલાની કમર જેવી રીતે થાડ પાડ્યા હુંટ માટે કમર થોડી કાલના દેશ તે પ્રમાણે આ કમરને પશુ તુક માન પહેલું હતું કારણ કે તેને અમુક ભાગમાં પાછું બનાવેલું માથામ પાડું હતું

યુનાઈટેડ પાર્ટી પેમ્ફલેટ

આ પ્રધાન ડૉ. અમન, તેમણે બમોફે કામ સુધારના પાછા આવવા માંગે છે. નેચનલીસ્ટ મીનીસ્ટરો આપા ધારોને બાનામ કરે છે અને કહે છે કે તેઓ લીયરસ છે. તેઓ કોઈ ભરી દેવાની વાતો કરે છે. ૧૯૫૦ માં આપણે કોઈને સુધારો જતાવે છે કે નેચનલીસ્ટોને "વેલ્ફેર અને કાર બર્સ એક્ટ" અગત્ય નથી. ૧૯૫૧-૫૨ નાં સરકાર તે બદલાવ કરી છાપી દેત પશુ તેમણે તેમ કહ્યું નથી. ૧૯૫૦ ના સુપ્રેસન એક કોમ્યુનીઝમ એક્ટ અને ૧૯૫૨ ના ગ્રુપ એરીયા એક્ટની તેમણે ગેરબંધન કરી છે. પહેલા કાલમાં જ ચર્ચિનાની અંદર સુધારો કરવો પડેલો અને કહ્યું પશુ અસરકારક નથી, બીજા કાલમાં અમલમાં મુકવા પડે સુધારાની જરૂર છે. ૧૯૮૫થી એટલે કે પ્રીમીડ-કમરના વખતથી એશીયાટીક ટ્રાસવામ માં પોતાના વીમામની બહાર જમીન હાર્થ ચકતા નહોત. હવે આ ગ્રુપ એરીયા એક્ટથી ટ્રાસવામમાં ઠેર ઠેર એશીયાટીકોને નામે જમીન ટ્રાસકર થઈ રહી છે. યુનાઈટેડ પાર્ટી નેચનલીસ્ટ બરામ લેજસલેશન સુધારો અને સેમીજિશન લાવશે.

ડૉ. અમન જનરલ રમટસની ભુલો ગણાવે છે
વીન્ડક્રુક ડૉ. અમને એક - આપણ માં કહ્યું કે સાથિય-વેસ્ટ આફ્રીકા પર ના ૧૯૪૯ ના લેજસલેશનથી સાથિય વેસ્ટ આફ્રીકાને પોતાના વીયમમાં ચર્ચા કરવા વધુ કમર મળ્યા છે, અર્થ જખતે સાથિય-વેસ્ટ આફ્રીકાએ વિશ્વાસ રાખી યુનીવર્સ પર્લોમેન્ટમાં જ નેચનલીસ્ટ સભ્યો સુદેવા હતા. સાથિય-વેસ્ટ આફ્રીકા વીથીની સુલોલી અને કોમ્યુનીસ્ટ ભવ ખાસ કરીને જનરલ રમટસની અને આમલી સરકારની ભુલોને લીધે છે. જનરલ રમટસ કલકાન પુરુષ હતા પરંતુ તેમની ભુલો પશુ મોટી હતી. જનરલ રમટસની પહેલી જુલ યુનાઈટેડ નેચનસને સાથિય-વેસ્ટ આફ્રીકા ના બેડાલ્સ માટે અંમણી કરી હતી તે છે. તેમણે જનરલ રમટસને તે વખતે ચેતવ્યા હતા કે આ બાબત યુનોને પુરવાથી - આપણે સાથિય-વેસ્ટ આફ્રીકા પરનો તેમનો કક્ક કલુલ કરીએ છીએ. જનરલ રમટસની બીજી જુલ યુનાઈટેડ નેચનસને સાથિય-વેસ્ટ આફ્રીકાના એડ-મીનીસ્ટ્રેશનનો હેવામ રચુ કરવાનો છે. જનરલ રમટસની ત્રીજી જુલ યુનાઈટેડ નેચનસમાં વીટા રાષ્ટ્ર પર સંમત થવા ની છે. નેચનલીસ્ટોએ તે વખતે તેમને ચેતવ્યા હતા કે તેમ કરવાથી રશીયા ના દાવમાં સચા નથી. આજે વેસ્ટન

યુરોપીયન દેશ યુનોનું સમ-અલ-કલ્લ નથી બ્યારે બીજો કોઈ દેશ, જે તે કહ્યું બંધી અવરધમાં હોય, તેપણ તેને કમર થઈ રહે છે. જનરલ રમટસની થોડી જુલ "પ્રેસીડેન્સ અને કાલકાના" અમીમેન્ટ પર સમત થવા ની છે.

જો આ કલેકશનમાં નેચનલીસ્ટે કારી ભવ તેા કીડ, યુનાઈટેડ નેચનસ, કોમ્યુનીસ્ટો અને કાલકાનાને આનંદ થશે.

પુરુષોત્તમ અમલ અતિવાહ

(પહેલાં પાનાનું અનુસંધાન)

પાંચ કાળિયા લેટી વખતે (૧) એ પ્રાણાપ સ્વાહા. (૨) એ - અપાનમ સ્વાહા (૩) એ આનાપ સ્વાહા (૪) એ ઉપનામ સ્વાહા - (૫) એ અપાનામ સ્વાહા એમ બોલવું. મનને કાંત રાખી ભોજન લેવું. સમય એકે પાચીક પુરવઠો બાનવત-પીતા-પુરુષોત્તમ માલની કથા વચેરું વાચન-અવધુ-મનત -કરવું. રાત્રે યુજન-આરતી કરી પ્રભુનું આન કરતાં કરતાં નિદ્રાલ લવું. આ આસમાં મત કરનારે કૈલાસ નિયમોનું અવસ્થ પ્રાપ્ત કરવું. આરિય ભોરાક લેવો. સત્ય વિચારવું. અલ્પ બોલવું, સત્ય આચરવું. કોઈની નિંદા કરવી નહિ. અભયપં પાળવું, મોલ



આપને ત્યાંને લગન પ્રસંગ નિર્વિંને માર ઉતરે

આપને ત્યાંના લગન પ્રસંગને માટે આસ ખુશ ખબર

લગન પ્રસંગે જમણાવારની જવાબદારી અમારા ઉપર હોય છે.

યુનીવર્સલ કોઈ પશુ ભાગમાં અમે ત્યાં આવીને આપને મન પ્રસંગ જમણાવાર કરી આપવાની અમે આસ બંધવંધા રાખી છે.

અમને બેળાસર ખબર કરો અને બાકીની થોડી બંધવંધા કરવાનો ભાર અમારે શીરે મુકી છે.

સ્પેશલ કાલ કાલની રી. પની રતલ, જેમાં પેના, હલવો, મેસુબ વિગેરે આવશે.

લગન વિગેરે પ્રસંગને માટે આસ બાવો. બહારના એલ્ડેર ઘણીજ કાળજથી અને ભત્તી રેખરેખ નીચે રેક કરી મોલકવામાં આવશે. બાવો મહત

બાકી, કુખપાક, શીખક, શીશ એલ્ડેર પ્રમાણે બનાવવામાં આવશે.

કોઈ, મીન્સ એલ્ડેર સ્મીક, — પેસેજની અંદર — કરખન.

પાશુ શીરનામું: "SWEETMEATS" ચી. એ. બોક્સ ૨૦૪૩ ફોન ૫૭૭૨૦ મરનો ફોન: ૨૧૨૮૧.

શ્રીમ-ભેદો આદિ ભોમવર્ગ નહિ. માફ અને પવિત્ર જીવન જાણવું, નિમ્ન ભાવવત્તે પાઠ કરવો.

-આ રીતે નિમ્નોર્ણ પાલન કરી કિતિ શુદ્ધિ બકિતથી અને બહાષી પ્રાપ્તિમાં આસવું મત કરવાથી જ્ઞાનભિમિર દુર અર્ધ આમમગ્નથી સર્વગુણો દુર થાય છે. "શરીરમાં આધ્યાત્મ" એમ નામનાતા "આત્મા" નું આ શરીર છે." એમ સમજવું. શરીર નાશવંત છે પરંતુ આત્મા તો અનિષ્ઠાથી છે એમ માની એ આત્મા ના નિર્મોલ્ય પાલન કરી, મન અને ચિત્તને આત્મામાં જોડી તેના દર્શન કરવાની નિષ્ઠા દુઃખો દુર થાય છે અને શાંતિના વર્ણન થાય છે તેજ મેલ જલ્પા શુભ છે.

અન્નિયેના મુલામ મવાઈ સાગ મુખના વર્ણન કદી મત નથી. આશા નુશ્ચાનો કદી જાત આવતો નથી. મન કદી મરાતું નથી. આપણી અન્નિયે અને અન-શુદ્ધિ તથા મનો ભ્રમમાં આપણા નાશવંત શરીર માટે અને સર્વા સ્નેહીઓ માટે જીવનભર કામ કરીએ છીએ. પરંતુ આપણા જીવનની સાર્થકતા માટે આપણે કંઈ પણ નિષ્પરવા નિષ્પાર મતાં નથી એ એક આશ્ચર્ય છે. આપણે પછી ફક્ત કંઈક મનુષ્યની સાથે જાણ છે એમ

આપણે જાણતા હોવા છતાં જીવનભર એવા ધર્મને આપણે જોળખવા અપાતન કરતા નથી. મામાચાર એ કંઈ ખરો ધર્મ નથી. પણ જે આ ભોલ અને પરમેશ્વરમાં કામ લાગે તેજ ખરો ધર્મ છે. આ શરીર છે તે બીજામાં હું કંઈપણ કરવા માટેજ પ્રયત્ન આપણને આપેલું છે એમ સમજી જતાં જીવનમાં પોતાના જીવનને ધન્ય બતાવે છે. શરીરમાંથી પ્રાણપાત્રી છૂટી જતાં ધન-ભોજન વગેરે અદોના અદો પડી રહે છે. માટે પ્રયત્ન આપણને જે મનુષ્ય દેહ અને સર્વ સાથે મન-શુદ્ધિ-ધન-ભોજન-મન-વશ જે કંઈ આપેલાં છે તેનો સફળપોષ કરી આપણે મનુષ્ય દેહને સામર્થ્ય બતાવીએ એજ મનુષ્ય જન્મ તો મુખ્ય હેતુ છે

રજકંથુ

ધણી ક્ષિપ્રાણી માત કરતાં ફાતાં. ક્ષિપ્રાણીએ કંથુ: શ્રીઓ પરલેલી છે અને તેમના ધણી જીવે છે તે દેખાડવા તેઓ મુઠ આદરો રાખે છે તેવું પુરોએ પણ કપાળમાં કાઢ ચિહ્ન રાખવું જોઈએ. ધણીએ જવાન આપ્યો. પુરોએ તેની જરૂર નથી. તેના કપાળ પર

ચિન્તાની કશ્વલીઓ પડી હોય છે તે જોઈને જ પણ સમજી જાય છે કે એ પરલેલો હોવો જ જોઈએ.

* * * સમય મામ વિચારીએ તો ધવા પુરે સો વસ.

એક મામડીઓ મુખ્ય મયેલો અને શુદ્ધી શુદ્ધી બળરો જોતો કરતો હતો. ત્યાં તાર બોરીસ આવી તેમાં ફક્ત એક રેખા અને તેના ઉપર ચોડા સર્વા જોઈએલા હતા. અને પારસી મુદ્દસ ત્યાં તારના વંત ઉપર મેલ હતા. મામડીઓ તાર માસ્તરને પુછ્યું આ કુકાને શું વેચાય છે? તાર માસ્તરે મામડીઓની બાવા, પહેરવેશ બધું બારીકાપથી જોઈ પછી જવાબ આપ્યો, "અદો બનાડીઓ વેચાય છે."

મામડીઓએ આસપાસ તેમજ રેખા ઉપર જોઈ; પછી બીજો સવાલ કયો, "તમે એક જ વેચાવા બાકી છો?"

પરશુરુ

-દક્ષિણ આફ્રિકાની ખોરલી કાઉન્સિલે -આફ્રિકન મેચાડીટ એપીસ્ટોપલ ચર્ચના એ એમેરીકન નીચો (જમને

દક્ષિણ આફ્રિકા આવવા દેવામાં આવ્યા નથી) ની અપીલને સામ આપવા મત આપ્યો છે.

-જન-મુઆરીમાં ૧૮૮૧ માસમાં છમી મન્ટો તરીકે કુનીયનમાં આવ્યા છે અને ૬૪૫ દક્ષિણ આફ્રિકાથી બહાર મવા છે. આ ૧૮૮૧ છમીમન્ટોમાં ૧૭૧૬ યુરોપીઓ અને ૬૨ બીન-યુરોપીઓ છે. જે બહાર મવા છે તેમાં ૭૨૪ યુરોપીઓ અને ૨૧ બીન-યુરોપીઓ છે.

-કાકડ જવાળામુખી (ઈન્ડોનેશીયા), જે ૧૮૮૩ માં ૧૦,૦૦૦ માસુસેનો જન લીધો હતો, તેમાંથી ૫,૬૧ ૧૭ બીનીટ જવાળા નીકળે છે.

-ઇન્ડોનેશીયન સ્ટેટરટીકલ મુન્ય કુની માના મથા વીજાનોમા પુરો કરતા જિઓનુ પ્રમથ વધતું જાય છે.

૧૧. પુસ્તકોનો સેટ

આ સેટમાં વિવિધ પુસ્તકો તમને વાંચવા મળશે. પુસ્તકો મેલાઓ માટે છે.

કીમત ફક્ત પા. ૧-૧૯-૦.

આ બોરીસેથી મળશે.

'Indian Opinion', P. Bag, Phoenix, Natal.



ફોન: ૨૪૮૪૫.

ગ્રોસરી ક્યાંથી ખરીદશો?

જો આપ સ્વચ્છ અને બરોસાપાત્ર ગ્રોસરી મેળવવાને ઇતેભર છો તો અમારા ઉપર લખવા મુકશો નહિ. હમે બનતી ઝડપે, ચોકસો ખાલ, કિશ્વલ ભાવે મોકલાવશું.

"આહકોને સંતોષ આપવો" એ હમારો મુદ્દાલેખ છે.

એક વખતનો દ્રાવલ ઓરડર, આપનો વિશ્વાસ સંપાદન કરવાને અચુક ફળીબુલ થશે. કન્ડીન. ઓરડરો ઉપર સ-વિચેષ, કાળજીપૂર્વક શ્યાન આપવામાં આવે છે.

આંધીવડુ, કડોળ, ઘર-ગથ્થુ દવાઓ, હવન-પુતાની સામગ્રીઓ, સાડી-લુગાડા, લગ્નની મત્તેક જરૂરીયાત.

કન્ડીન ઓરડરો સી. એ. ડી.વી મોકલાવવામાં આવશે.

અધિક-પુરોત્તમ માસ

(ઉચિતપ્રકારે જોવામાં મા. બા. વિ. જોવામાં)

અધિક માસને પુરોત્તમ માસ તરીકે કોઈ કોઈ જાણે છે. તે સમયમાં જરૂર મળેલા પાણી આવે છે. જે અધિક માસમાં સુપર ૨૫૯ મિલિ ગ્રામોનું સંક્રમણ ન થાય તે અધિક માસ અને જેમાં જે નવાન શરૂ થાય તે સમય માસ એવા સિદ્ધાંત રચી શકાયો છે. હવે જે માસમાં સુપર ૨૫૯ સંક્રમણ ન થાય તે અધિક માસ તે અધિક પુરોત્તમ માસ છે. સામાન્ય રીતે મહિનાનાં નામ પુરુષોના દિવસે જે નક્કર હોય તેના ઉપરથી પાડવામાં આવે છે જેમકે કૃતિકા ઉપરથી કૃતિકા, જ્યેષ્ઠી ઉપરથી જ્યેષ્ઠા, પુષ્ય ઉપરથી પૌષ, મધ્ય ઉપરથી મધ્ય વગેરે. પરંતુ જે નક્કર ઉપરથી માસનું નામ પડે છે તે જ નક્કર હોઈ માસની પુર્ણિમા એ જ આવતું નથી. આથી જે જે માસ માસ મેષ વગેરે રાશિ સુવં સંક્રમણમાં પુર્ણ થાય તેને જોનાર સમજવા અને જેમાં જે માસની પુર્ણ થાય તેમાં બીજો માસ અધિક માસ જાણવો. જેમકે સં. ૨૦૦૬માં તા. ૧૩-૪-૫૬ના રોજ વડ છે તે દિવસે અધિક માસ જાણી જાય પણ પછી પુર્ણ થાય છે. તે જ દિવસે ૨૦ થી ૧૩ વળ પછી મેષ સંક્રમણે. અમલ થાય છે. એટલે મેષ સંક્રમણે જેની સમાપ્તિ થઈ તે જોત માસ કહેવાય. હવે તા. ૧૩-૫-૫૩ ના રોજ બીજા માસની અમાસ પણ પુરી થઈ. મેષ સંક્રમણે થાય છે. આથી એક માસની સમાપ્તિ થઈ. આથી પહેલા માસને જોઈ અધિક અને જોઈને અધિક માસ અધિક. અને જોત પછી આવનારા માસ તરીકે તેને જોવામાં નામ આવ્યું. આથી તા. ૧૩-૪-૫૩થી તા. ૧૩-૫-૫૩ સુધીના માસને "અધિક મેષ" એમ નામ આપ્યું છે.

અધિક માસને મળવામાં કહે છે. શકુનિ-ચતુષ્પદ-નામ અને ઠીસુપન એ જાહેર કરેલા રીતો (સુપન) મળી કહેવાય છે. અને તે કરેલામાં જે સંક્રમણ થાય તે સંક્રમણ સમય મળવામાં કહેવાય છે આ મળવામાં મા સુખ કાંઈ કરવાનો નિર્ણય છે તેનું કારણ એ છે કે અધિક વર સુપનના અંગમાં હોય ત્યારે જે સુપનમાં સંક્રમણ કરે ત્યારે તે જાણી ઉત્સવ વગેરેનો નાશ કરે છે. આટલે તેમાં સુખ કાંઈ ન કરતાં જાહેર બહિષ્કાર-રતન-પુષ્પદાન વગેરે કિય. એ કરવી. સાર્વત્રિક પુરોત્તમને અવધ કરવું પણ નકામો સમય જાય દેવો નહિ થાયો ન આવ્યોએ પોતાના અનુ-

ભવથી જાણ્યું છે કે જે જોત અધિક માસ હોય તે જાણી ઉત્સવ વગેરેની સુલભતા, અનુભવ આરોગ્ય અને માફકસરની વૃદ્ધિ થાય છે. જોવામાં અધિક માસ હોય તે જાણી સુખી રહે, વરસાદ સારો થઈ જાય. સારા પાણી છે. આ વરસે સારા વરસાદ અને પાણી આપા રાખી, જાણ, પરિણામે પ્રમુદ્ધ સુખનો અનુભવ જે એમ માની જાય. સંવત ૨૦૧૧માં અધિક માસરો અને ત્યાર પછી સંવત ૨૦૧૨માં અધિક આવડે માસ આવશે.

ઉપર મુજબ અધિક માસની ઉત્પત્તિ સંબંધી જાણ્યું. હવે તેના મહત્વ અને જાણ સંબંધી પુરોત્તમ જે કૃતિકા છે તે અધિક અધિક વર્ષની જાણ માટે આવવા પ્રયત્ન કરી છે.

એક સમયે નરનારાયણ ભગવાન ભિલાસના બરિકામમમા સિદ્ધ મેળીજોનામાં બિરાજ્યા હતા ત્યારે નારક સુનિ ત્યાં પધાયા. ભગવાને પ્રજ્ઞામ કરી તે સ્તુતિ કરવા માગ્યા કે જે અપાર કલ્યાણના સાગર, સર્વનું કલ્યાણ કરનાર. અધિક તે ઉપકાર અધિક સર્વભાષા વિષય ભગવાન છે, તે સંસાર સાગરમાં કુળતાં અને સંસાર પ્રાણીઓનું શિલ કરનાર કોઈ ઉત્તમ સમિત્વાતી કહે.

ભગવાન નારાયણે જાણ્યું કે, તે નારક! પુરોત્તમ માસનો મહિમા તને સંજ્ઞાપું છું. તે માસના રવામાં સંસાર પુરોત્તમ ભગવાન છે. તે માસ મા મત-નય-નય-ઉપવાસ પુન વગેરે કરવાથી ભગવાન પ્રસન્ન થાય છે. નારકે જાણ્યું કે "ભગવાન! પાર માસનાં નામ તે જાણીતાં છે પણ પુરોત્તમ માસનું નામ તે જોઈ જાણ્યું નથી. તે કૃપા કરીને મને તે માસનો મહિમા કહે. તે માસમાં શું શું કરવું જોઈએ તે મને જણાવો." નારકે સુનિર્ણય કર્યો સંસારી ભગવાન નારાયણે કહ્યું. "હે નારક! અધિક માસરે જ્યેષ્ઠામાં કારીને રીપદી સાથે વનમાં રહેવા હોવા જારે ભગવાન આ કૃષ્ણ તેમને મળવા મળા હતા. ભગવાને જોતા જાણ્યું અને રીપદીને જાણ્યું સાગી આવ્યું. વનમાં અનેક પ્રકારનાં કૃષ્ણ સહ-સેવકો તેમજ પીડાતા હતા. રીપદી પણ તેનું ધ્યેય અપમાન જાણ્યું ન હતો. ભગવાને જોત જાણ્યું તેમજ રીપદી. આ રીપદીને આજ્ઞાસન આપવા સાગર અને અધુન ને કહેવા લાગ્યા કે, "હે ભગવાન! હવે વરસે ૧૨ માસ આવે છે. તેમાં રહેલા દેવો અને અત્યંત પુરોત્તમ પુન-સેવા કરવાથી પ્રાણીઓના મિત-કલ્યાણ થાય છે. પરંતુ આદિ, કાળ

માં, એક વધારાનો અધિક માસ જોવામાં આવી જાય અને અધિક ઉત્પન્ન થાય તેને જોઈને જાણી જોઈ કહેવા લાગ્યા કે આ તો મહામાસ છે, તેમાં સુખની મતિ થતી નથી. એટલે તે અપવિત્ર, અવેગ્ય અને શુભકારીમાં વર્જીત છે. આ અધિક-માસમાં રવામાં વિષય ભગવાન ભગવાનને કહેવા લાગ્યા કે મારી અંદર જે શુભ-અવેગ્ય-કર્તા રહેલાં છે તે જાણી જોઈ આ પુરોત્તમ માસને મળી. તેના નામથી ભગવાન વિવિધ કરી અને પાર માસમાં તે ઉત્તમ મળાશે. જાણ મહિના તો કાળ પ્રમાણે જાણ આવનાર છે પણ આ માસ તો સર્વ કામનાઓ, પુરી કરનારો, જોય અને જોઈને આવનારો, સર્વ વધનો અને પાવોને પ્રકટ કરનારો બનશે. આ માસમાં મત-નય પુન-ભક્તિ-પદ વગેરે કિય. એ કરવાથી સાતિધામ-આત્મદર્શન થઈ જાણી અને જાણના ઉદ્ધાર થાય છે.

આ જાણે પાડેલા અનુ સમજાવન કર્યું અને પુરોત્તમ માસનું જ્ઞાન કર્યું. પછી જાણ્યું કે જે પાડેલા! તમે કૃષ્ણ પીડાતા આ વનમાં રહો છો. તમારો હવેનાં કોરવો મારે દેવ છે. એને કારણે તમે મળા પુરોત્તમ માસમાં મત-નય કરવાનું જાણ્યું છે. અને તેથી તમારો કૃષ્ણ કારિધ થઈ છે. પણ તેમાં તમારો નાશ નથી થાયું અને જાણી જાણ્યું છે. વળી આ રીપદીના તમે પાવોય પાવો છે તેનું કારણ કે જાણ્યું છું

"આ રીપદી પહેલાં મેધાવી નામના તપસ્વી બ્રાહ્મણની એકની એક પુત્રી હતી. તેનું નામ 'સુરતી' રાખ્યું હતું. તેની માતા તેને નાની સુરતીને મૃત્યુ પામી હતી. એટલે તેના પિતા તેનું સાવધાન કરતા હતા. તેના પિતા એ તેને સાક્ષિય સાક્ષી કુટુંબ બનાવી કોઈની મોટી કરી પરંતુ પોતાની પુત્રી માટે કોઈ યોગ્ય પતિ ન મળવાથી તે અંતિમ રહેતો અને તે કૃષ્ણમાં ને કૃષ્ણમાં જોઈએ તે જાણના બિલાને સપાવો અને તેણે આ જાણ્યું કહે સુરતી, રાધેય જાણે રીપદીના એક જોઈતાં બેભાન પ્રાણી છે. પોતાના જાણ ને કૃષ્ણ રીપદી નિરાધાર બનેલી સુરતી આજમા જોઈવી રહી હવે કરતી હતી જોવામાં કુવોસા સુનિ ત્યાં આવી મદયા તેમજ તેને કહ્યું કે મેટા! આજથી અંતે માસે પુરોત્તમ માસ આવશે તેમાં જ મત-નય કરીશ તો તારી મનકામના પુર્ણ થશે. પરંતુ તે સુરતીને કુવોસા અધિના વનમાં અવગણના કરી અને અધિક માસ તો મળવામાં જાણ્યું નહિ અને કંઈ કરવું જોઈ તપ કરવા લાગી. કંઈ તેના તપથી પ્રસન્ન થયા અને વરદાન માગવાનું જાણ્યું. સુરતી એકદમ

જોઈમાં આવી જાય અને અધિક આવે-પાવો આવો" એમ જાણ્યું. વળી કહ્યું. કંઈ તેને પાવો પાવો મળે જોઈ વરદાન આપ્યું. કંઈ તેનું વરદાન સાંભળી સુરતી મળવામાં જાણ્યું અને પોતાના અપરાધ માફ કરીને એક જ પતિ આવો એમ કહેવા લાગ્યું ત્યારે કંઈ કહેવા લાગ્યા. તે પુરોત્તમ માસની પુન કરી નથી તેથી. આ જાણમાં તે તેને જોઈ પતિ મળશે નહિ. પણ આવતા જાણમાં તેને પાવો પતિ મળશે જાણ તારો કાંઈ જોઈ જોઈ નહિ." કાળક્રમે તેને નવજ દેવ નાથ પાવો અને કુપદ રાખના જાણ્યું કંઈથી તે સુરતી પ્રમદ થઈ તે જાણી જોઈ. અધિક વરસમાં તેની જાણ કુટુંબ ત્યારે તેણે મળે પુકાર કરી દતો ત્યારે મે તેને સહન કરી. પુરોત્તમમાં પુરોત્તમ માસ કંઈ નથી તેથી તે કંઈ જાણ્યું છે. કંઈ તમે જાણ આવતા પુરોત્તમ માસમાં મત-નય કરો તેથી કંઈ તમારી ઉપર પ્રસન્ન થઈ તમારો કૃષ્ણ કરી." ત્યારના પાડેલા જાણ્યું જાણ્યું લીધોમાં કરતાં હતા તેવા જાણ્યું પુરોત્તમ માસ આવી પડેલો. તમજે જાણ્યું વિધિસર-અધિક જાણ્યું પુરોત્તમ-પરમાત્માનું જાણ્યું. પરિણામે તેમાં જોઈ વર્ષ પુરા થતાં પ્રજાને તેમને અધિકારતા કુદમાં વિનય અપાવો.

અધિક વાંચક જાણ્યું! અધિક માસ અથવા પુરોત્તમ માસ સંબંધી પુરાજ માં અનેક કથાઓ છે. પુરાજની વાંચનાને માનવી ન માનવી એ જાણ્યું જાણ્યું. પરંતુ જે વાંચનાને અંતર્ગત હેતુ અથવા સિદ્ધાંત જાણ્યું માં જોવાની સેવા એ જાણ્યું છે. રામાયણ-મહાભારત અને ૧૮ પુરાજો માં જે જે વાંચના છે તે જાણ્યું વાંચનાની પાછળ ચાર વેદ અને ૧૧ ઉપનિષદોના કીમતી-સુવેદો સમાવેશ થયેલા જાણ્યું પડે છે. આપણે જિન પ્રતિજિન જાણ્યું બરે વધુ મહત્વ આપીએ જાણ્યું અને સિદ્ધાંતને જાણ્યું જાણ્યું. મત-નય-નય-પુન એ જાણ્યું પ્રતિજિને કંઈમાં જાણ્યું મારે છે. મન અને ચિત્તને સ્થિર કરવા માટે છે. જન અને ચિત્તને સ્થિર કરી આવણી વિષય-પ્રતિજિને જાણ્યું અધિક-પરમાત્મા ને જોવાપરો એ જાણ્યું હેતુ જોઈ જોઈ. આપણી જાણ્યું-કરો નિર્ધેય-મન-સુધિ અને ચિત્તને જાણ્યું અ.પજામાં રહેલા કામ-કોષ-મ-જોઈ-જોઈ-મત-નયને કુર કરીએ નહિ ત્યાં સુધી આવાં મત-નય-નય કે જાણ્યું કંઈ હેતુ પાર પડતો નથી

આપણે માસને આવણે પવિત્ર માસ અપણીએ જાણ્યું. તેવા રીતે પુરોત્તમ માસને પણ આવણે પવિત્ર ગણીએ અને અધિક-સંમર્ધ-વિન

શુદ્ધિ કરી બહિષ્કાર-પરોપકારના-
ભાવ-ઉપવાસ-તપ-તપ દાન પ્રથમ કરી
“આત્મવત્ સર્વં કુર્યુ” (માણી માન
માં હું (પરમાત્મા) આત્મા રૂપે વસેલો
હું) એમ માની કંઈને કંઈ જીવનની
દુનિયા મારે કંઈ કરીએ એજ તેની
શરત્કતા

પરજી મનની માફક પ્રસંગે તમ
માફમાં પશુ મદદ. ભારત-ગીતા-
કવિપદોમાંની કયાઓ વગેરે બધે તે
ધર્મી પ્રસંગોમાં વાચન-અવલોકન અને
ધનન થાય એ હમણે જાણ છે.
આપણી સમીપમાં વસેલાઓના જીવન
તરફ દિશી કરીએ અને પ્રાણીમાનની
સેવા કરી “આત્મારામ”ને પ્રસન્ન
કરી જીવનને ધન્ય બનાવીએ. પ્રાણી
માનના ભલામાજ આપણે બહુ
સમારેણું છે. જ્યાં સ્વાર્થ છે ત્યાં
કદી પણ સુખ નથી. પરમાર્થમા-
પરોપકારમાજ-સાચા સુખના ઉત્તમ
માર્ગ છે, એમ જરૂરપણ અનિવાર્યકરિત
નથીજ. ભાણુજીએ ગીતાનોષ્ઠમાં કહ્યું
કે કે “પ્રભુની બક્ષિત ક્ષેત્રે પ્રાણી
માનની નિસ્વાર્થ સેવા.” તન-મન
અને ધનથી આવી સેવા કરવાની
પ્રજ્ઞ! આપણુ બધાને શુદ્ધિ અને
દક્ષિત આપે એજ પ્રાર્થના.

જુદાન યજ્ઞમાં

ખિદારના એક જમીનદારે, જુદાન
જી પ્રવર્તિત, પ્રવૃત્તા, આત્માર્થ થી
વિનિભા ભાવેને, સોયી વધુ એક લાખ
એકર જમીન ભેટ આપીને, આપાર
જુદાના જુદાનને રેકૉર્ડ તોડ્યા છે.
કેવળ પશુ જાતની માત્ર ધમરી કે
જળાશુ વગર, સાચી સમજણ પુર્વક
અને સહકારથી મજેલી જમીન જ
વિનિભાજી સ્વીકારે છે. આ રીતે
આત્મા સુધીમાં તેમને આદર કરેડ
એકર જમીન ભેટનાં મળી છે આ ભેટ
માં મજેલી જમીન તેઓ જુમિલીન
પેટુનામાં વહેંચી આપે છે.

‘ઇન્ડિયન ઓપિનિયન’ના

એજન્ટો

એજન્ટોના સંબર્ધ :

શ્રી. જી.જી.માધવ, ૬૧ સી
રફીડ, ન્યુટાઉન, રૂમ નંબર ૧૪, અમદાવાદ
દેવ શ્રી. ધીરજીભાઈ પી. નાવક, ૨૯
(બી) કમીસનર રફીડ.

કેપટાઉન :

શ્રી. બી. ડી. ચાવડા, ૧૦૨ મેન
રોડ, મેલે.

પોર્ટ એલિઝાબેથ :

શ્રી. બી. રામજી, ૨૮ નેવસન રફીડ
અને ૧૫ એડવર્ડી રફીડ.

પ્રિંસ્ટ લંકન :

શ્રી. એલ. હેરી,
૧૦૧ સેન્ટ બ્લેન્કેસ રોડ.



રસોડાનું રમખાણ? ફેબ્રુ: ૬૩૦૦૪

સદનુ...પ્રમ...પ્રમ...! કરતાં સુરેશે ટેબલ ઉપરથી થાળી, વાડકા ઉજાળવા માંડ્યાં, અને
તીવ્ર સ્વરે તકુકયો; “આટલો જમીનો મયે અને તારી રસોઈમાં કંઈ ટેમણું નથી! આ ફાળ
કુલેલી, આ બજારમાં કાઢરી, મગમાં કાઢ્યુ...”

સરલા, ઊંચ સ્વરે કંપાત કરતા બોલી; “હવે તો હું તમારાથી કંટાળી છું. થોડો આ તમારી
દીકરી પંક્ષી અને પાલી, અને હું આ ગાલી...”

એટલામાં સરલાની નજર, કુસુમ, પડોશમાંથી આવી પહેંચે છે “હું થયું છે બાબી, કહે,
તો ખરાં?”

“જુઓને આ તમારા બાઈ કમની ઉતાવળે નેવો-તેવો માલ લાવે અને જહી રસોઈમાં મારો
વાક કહે! અહ કાંસે ફાળ લાવેલા તે સાવ જુની હતી, અને હવે કહે છે કે સ્વાદે કુલેલી છે.
મજાના ભેટમાં ઝીણી કાઢરી ફેપ તો પછી બજારમાં આવેજ ને?”

કુસુમ : “જુઓને બાઈ! આમ બાબીને વાક તમે કરવડીએ કહડો એ ઠીક નહિ. હમારે
લાં પશુ અગાઉ આમજ પ્રતિદીન રામ.વજુ-મદામ.વતવું પુલ થયુ હતુ, પશુ ને દિવસથી હમે
ડરબનથી, પરંતુ સ્ટોરેસને ને લાથી માસ મનાવવા માડ્યો, તે દિવસથી ઘરમાં મુલેક થઇ અહ.
એમને લાથી ચેકપોડ માલ, તે પશુ કિંકાર્યત લાવે, અને ઘણીજ ત્વરીત ગતીએ મળી
રહે છે. ઉપરાંત તેઓ પ્રત્યેક ગાંધીવડુ-કોળ-કરીયાકુ-અર-ગદ્યુ ફવાઓ-સગન-પુલ
સમામાં, વિ. રાખે છે, એટલે હમારે જાગી ચીંતા કરવાનું રહેવુંજ નથી. ફક્ત મે પેનીને
સ્થાપ્ય મારી પત્ર લખ્યો એટલે નિશ્ચિત!”

— હમારી ક્રી-એફ-ચાન્, પ્રાઇસ લીસ્ટ માટે આજે જ લખો —

નવા પુસ્તકો

માંથી સાદીત

ફિલી ડાવરી	૧૦	૦
કીશોરલાલ મશાડવાલા કૃત		
સંસાર ધર્મ	૬	૦
ગીતા મંથન	૭	૧
જીવન શોધન	૮	૬
મળવાનું ટેકણું આ ઓરીસ		
'Indian Opinion'		
Private Bag.		
Phoenix. Natal.		

સેક્રેટરીસની સફર

દ્વિતીય પ્રાથમ જીવન વિશે લેખકે
સવાલ જવાબ રૂપે આ પુસ્તકમાં
સેક્રેટરીસના વીમારો ફાળ્યા છે.
ક્રીમલ ટી. ક-૬.
આ ઓરીસેથી મળશે.

લે અઠવાડીક પંચાંગ

વાર	ખ્રીસ્તી ૧૯૫૩ એપ્રિલ	હીંદુ ૨૦૦૬ ગેશવ	પુસલમાન ૧૩૭૨	પારસી ૧૩૨૨ સેદે. ૩૬મી	સુયોદ્ય ક. મી.	સુપાર્સ ક. મી.
શુક્ર	૧૭	૨૬	૪	૧૮	૧-૧૭	૫-૩૧
શનિ	૧૮	૨૭	૫	૧૯	૧-૧૮	૫-૩૨
રવિ	૧૯	૨૮	૬	૨૦	૧-૧૯	૫-૩૩
સોમ	૨૦	૨૯	૭	૨૧	૧-૨૦	૫-૩૪
મંગળ	૨૧	૩૦	૮	૨૨	૧-૨૧	૫-૩૫
બુધ	૨૨	૩૧	૯	૨૩	૧-૨૨	૫-૩૬
ગુરુ	૨૩	૧	૧૦	૨૪	૧-૨૩	૫-૩૭
શુક્ર	૨૪	૨	૧૧	૨૫	૧-૨૪	૫-૩૮
શનિ	૨૫	૩	૧૨	૨૬	૧-૨૫	૫-૩૯
રવિ	૨૬	૪	૧૩	૨૭	૧-૨૬	૫-૪૦
સોમ	૨૭	૫	૧૪	૨૮	૧-૨૭	૫-૪૧
મંગળ	૨૮	૬	૧૫	૨૯	૧-૨૮	૫-૪૨
બુધ	૨૯	૭	૧૬	૩૦	૧-૨૯	૫-૪૩
ગુરુ	૩૦	૮	૧૭	૩૧	૧-૩૦	૫-૪૪

NATHOO TABHA

TIMBER & HARDWARE MERCHANT
& DIRECT IMPORTER

Door, Windows, Corrugated Iron, Cement,
Monarch, Iron Duke, Buffalo, and Elephant
brands paint or any other building material
at reasonable price.

Established 1907, **NATHOO TABHA,**
107 Queen Street, Phone 24647.
Telegraph "Mani," **DURBAN.**

નવલ કથાઓ

આનવી ખંડીયેર (એક રૂલ પિત્રીની આત્મ કથા)	૧ ૦
મહાભારત (અંશ લેખીત દેવન દેવના પુસ્તકનો અનુવાદ)	૬ ૦
આચાર્યની (દારેવ રસપી ભરપુર નોંધ)	૭ ૦
બાઈ ભોમલ (૨. વ. દેસાઈ દ્વારા)	૧૪ ૦
હોલ આગવત (નાનાભાઈ વાલ દ્વારા) કોમકામવતની કથાઓ	૧૨ ૦
કોમકામવત (૨૮ મહાન નરનારીઓનો ૬૦ પરીચય)	
સર્વજ્ઞ કથિયા (નવલકાઈ વાલ) જ્ઞાન સાથે આનંદ	૧ ૦
આપવી નવલ કથા	૭ ૧
નંદયાયલા લઈયા (પુ. મ. મંડરનાદર)	૭ ૧
આનવીની લેખાઈ (પનાતાલ પટેલ)	૧૪ ૦
આજ સાહિત્ય	
નવલ અને બાઈ (રમુલ વાતા)	૧ ૧
કોમકામ કોમ એક સાહસથી ભરપુર આજ વાતા	૩ ૦

મળવાનું ડેકાણું

'INDIAN OPINION'

P. Bag,

Phoenix, Natal.

સુદર નવી નવલ કથાઓ

આનવીની લેખાઈ લેખીત દેસાઈ દ્વારા અનુવાદક દ્વારા	
મોઝા	૧૫ ૦
સાથી સા. ના. પાઠક	૧૪ ૦
આંકરના પુસ્તકોનો અનુવાદ	
હોલની કથા	૧૦ ૦
સ્વપ્નાસરી	૧૦ ૦
આંકરના પુસ્તકો	૧૦ ૦
કથા આંકર	૧૦ ૦
૨. મ. દેસાઈ દ્વારા	
લેખકી	૧૨ ૦

Obtainable from:

INDIAN OPINION.
P/Bag, Phoenix, Natal.

નવલ કથાઓ તથા ટુકી વાતાઓ

કથાલ કુદલા (નંદીય મંદ)	૧ ૧
નવલકાઓ (લેખાઈ)	૧ ૧
સ્વપ્નાસરી (૨. વ. દેસાઈ)	૭ ૦
પ્રભાતી કથાઓ (૨)	૮ ૦
મળેલાજવ (મ. પટેલ)	૮ ૦
લીડ સાથી	૧૧ ૦
સોલની કથા	૧ ૧
દેવદાસ (યારજાણ)	૫ ૦
વજુ વાતા	૫ ૦
હોલ	૫ ૦
આજ આજવાય (૨૦-૨૫નાય દાંતર)	૫ ૦
મરે બાઈયે	૫ ૦
વાલપી	૫ ૦
આજવાય	૫ ૦
એક બાઈ	૫ ૦
આજ નિમલ	૫ ૦
મજુ આજુ એ	૫ ૦
લોકી વોલ	૫ ૦
વિનયન	૫ ૦
હોલની મહામરી	૫ ૦
દોન રૂલ	૫ ૦
કોમકી	૫ ૦
મજુ આજુ	૫ ૦
કોમકા વાલ	૫ ૦
આજુવોલ મજુ	૫ ૦
આજુવી વાલ	૫ ૦

ઉચ્ચ અને સાઈ સાહિત્ય

મંદોલી (કાન્યા સંચલ) ઉમાશંકર ભોમી	૫ ૦
મીતાઆપુરી	૫ ૦
સ્વપ્નાસરી (મુનરી) (નવલ કથા)	૫ ૦
મહામરીની કથા (આજુવોલના કથા)	૫ ૦

મળવાનું ડેકાણું આ બોલીસ :

INDIAN OPINION,
P. Bag,
PHOENIX.

Are You a subscriber of
'Indian Opinion'
If not, Why not?

વાંચવા લાયક સાહિત્ય

એકલ પીધા એ લાલ્લી બાઈ (દારક)	૫ ૦
મીતા આજુવોલ (વિનયના વાલ)	૫ ૦
સર્વજ્ઞ વલ્લભભાઈને આપુના પત્રો	૫ ૦
મળેલાજવ (મ. પટેલ)	૫ ૦
આ-આપુની રીતો (આજુવોલ) (અનુ. આજુ)	૫ ૦
મો સેવા (મંદીય)	૫ ૦
મજુ આજુ ઉપનીવલ (આનંદ)	૫ ૦
આજુ સા વિવેચન (મીતાઆજુ મજુવોલ)	૫ ૦
સ્વપ્નાસરી-સર્વજ્ઞ	૫ ૦
આજુવોલ આનંદ (કામ દેવદાસ)	૫ ૦

મળવાનું ડેકાણું

'Indian Opinion' P. Bag,
Phoenix, Natal.

D. B. MODI & SONS

Specialising in Indian, English, Groceries, Condiments,
Hair- oils, Spices, Fancy goods and everything for the
"INDIAN HOME"

Try Our Famous
"India Mix Masala."

High Class Indian Confectionery Always in Stock.
Phone 35-4771.

30b 17th Street, Vrededorp
Johannesburg.

૫૦ વર્ષની જુની અને લાંબી દુકાન

"ડી. બી. મોદી એન્ડ સન્સ

કરીયાણાં, ગંધીયાણાંનાં જુનાં વ્યાપારી

દેશી હેર ચોઈલ, ચરી મસાલો વીગેરે દેશી ધરની ઉપયોગી અનેક
વસ્તુઓ હમેશાં સ્ટોકમાં મળશે.

ઈન્ડિયન અને ઈંગ્લીશ કોસરીનાં સ્પેશીયલીસ્ટ
એવર્મની જુનામાં જુની મીઠાઈની દુકાન.

"ઈન્ડિયા મીકસ મસાલા"નાં
એન્ટ્રેપ્રેન્યરો.

ધી ન્યુ દિલ ખુશ-સ્વીટ માર્ટ

મેનેજર: મળીબર્ડ બાણાજી મહીપાલનાથ.

દેશી જાતની મીઠાઈઓ, ચોખ્ખા ધાની તેમજ મોઢા મેવા,
મસાલાથી અને બનાવીએ છીએ.

જામણું વખવાએકું સુસ્તી જુસ્તું શેવ, મમરા, ચંદીચા, બહાચા,
પાતરા વિગેરે દરેકજા તાલ બનાવીએ છીએ.

પાટી વીગેરે માટે મોટા પ્રમાણમાં મીઠાઈ જોઈતે પ્રમાણે ફ્રેશ
વધતમાં બનાવી આપીશું.

PHONE 33-6576. P. O. BOX 3680.
THE NEW DIL-KHUSH SWEET MART,
34 President St., Corner Diagonal Street,
JOHANNESBURG.

તાજુ ઉમદા ફરુદ

દરબનનું ખાનુ ૧/૬ રતલ; મોટી હલીનું કસજી ૧/૮ રતલ; મોળ ખાસ
કોટ ૧૦/૬ ડગલ; લાખી અને રહેવેર બાસકોટી ૧૬/૦ ડગલ; હપુરી તથા
સેવલી પાન શી. ૫ રતલ; પોસ્ટેલ અમર.....બનાના, કાચા બનાના,
પોપો, પાકનાપક, નાચીસ અને મેન્ડરીન રોજના બજાર આવશ્યકી મળશે.
દેશી શાકભાજીમાં સુરતી સફેદ પાપડી, કાળી પાપડી, તુવેર સોમ, વેમજી,
શીકટાની સોમ, કુખી અને લીઝાં મરચાં મળશે. શી. ૭-૬ થી શી. ૧૦ નું
પારસલ બનાવી પોસ્ટથી મોકલીએ છીએ. સુરતી, આંખા દળદ તથા
લીઝી દળદની મોસમ ચાણુ થઈ છે.

A. KADER & Co., (PTY) LTD.
WHOLESALE FRUIT MERCHANTS
P. O. Box 251. DURBAN.

ફરનીચર! ફરનીચર!! ફરનીચર!!!

બેડરૂમ છુટ, હાઈનાઈઝરૂમ છુટ, બેડરૂમ, હાઈસીમ બેડરૂમ,
સાઈડ બેડરૂમ, બોર્ડરૂમ ટેસ્ટ, બુક ટેસ્ટ, ટેબલ, તલન કીકાપત
માલે ખરીદી સહેલી. જાતે પધારી છાજ લેવા બુકચો નહિ.

—બોક્સ, ટેબલ અને ફીચર હરેસર—

જે હમારી દેખરેખ નીચે તરફવાર થાય છે. તેનો સ્ટોક હમેશા તરફ-
વાર રહે છે. માત્ર લેકડા બાવોના પ્રાઈસ લીસ્ટ મંગાવો અને લેવાર
જાન્યવર પધારો.

L. MISTRY

51 BREE STREET, BURGERSDORP, J'BURG.
PHONE 33-4691. BOX 2526.

PHONE

33-2651

MASTER BROS.

(PTY) LTD.

MANUFACTURERS OF LADIES' & GIRLS' STRAW & FELT HATS
WHOLESALE MERCHANTS & DIRECT IMPORTERS

HOUSE FOR KEEN CASH PRICES
33 West Street, JOHANNESBURG.

માસ્ટર બ્રધર્સ (પ્રા.) લીમીટેડ

ટેલરોલ અરવિન્દસ એન્ડ હાથરેકડ હાથરેકડ

દેશી તેમજ સુવર્ણ કાપડ, જુલન રમત. બ્લાન્કેટસ—બીબી જાળો મારે
જાત બતાવે માલ. તેમજ કેપરીબીન ન્યોરોટ સાડીઓ
વીગેરે માટે હમારે તમા પ્રથમ તપાસ કરવા જલામજુ છે
33 વેસ્ટ સ્ટ્રીટ, જોહાનનિયબર્ગ.

ફોન: 33-2651

ગ્રોસરી મળવાનું ભરોસાપાત્ર મથક**JHAVER HIRA & CO.,**

Phone: 24932

118 Victoria Street,
DURBAN.

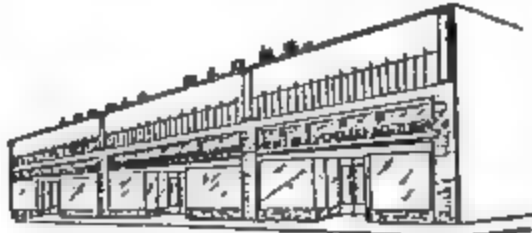
અમારે ત્યાં

ગાધીવડ, કોળા, કવન, પુલની
સામગ્રી અને ઘણા અંગેની રોડ
બેકની વસ્તુઓ મળશે.

માહોતો સતિય એજ અમરિા મુદા લેજ છે. એજ વખત મંગાવી ખાતો કરો. માલ સારો અને ચોખ્ખો જાતી દેખરેખ નીચે મોકલવામાં
આવે છે. - ક'ટી જોઈતો શી. એ. કી. થી મોકલવામાં આવશે.

K.M.Lodhia & Co.

Manufacturing Jewellers and General Dealers



22 ct Jewellery made to order in latest designs

આવિસ કેરટ

સોનાના ઘાંતીના ખાસ અમરાની ભતી કેપરેખ નીચે અમને અપાયેલ
કામ સંતોષ પામે એવી રીતે કરીએ છીએ.

અમેલેસ, જુદી જુદી ડીઝાઇનની બમરી અંગૂઠા, સાકીની પીન, વીડી
બ્રેસલેટ એટલે નીચે મનાવીએ છીએ.

106 Prince Edward Street, Durban.

આજે તમે જાણો છો કે કેનેડાની વિશ્વ વિખ્યાત લાઈફ

સન લાઈફ ઇન્સ્યુરન્સ કંપની

કેપટાઉન કંપનીના હવેના ચાનાવાર એજન્ટ બનીને

જાહેરાત

વિશિષ્ટ આકર્ષકની વરિષ્ઠ અસલદારની હેપ એક યુદ્ધ દે.પ પ્રાવી-સીવલ લાઈવિંગ
ના સરભર લાઈફની નીચાથેલા અમેલેસ તથા જુદાવી આપનારદારને જાણે
વેપલ અમેની કમ્પેલેશન અંગેનું મોટું પણ ભરતું કામકામ વિશ્વ વીરમે
તરીકે મળીએ વર્લ્ડ કોર્પે છે.

1. Whenever there is a particular Life Assurance Problem a Sun Life of Canada Plan can solve it.
2. Prompt settlement of claims is a maxim of the Company's Management.
3. During 1951 the Company paid over £31,000,000 to annuitants, policy holders and their families.

The Sun Life of Canada is a Leader in World Wide Assurance.

Consult us first.

C. C. PALSANIA.

GENERAL AGENT

Business, Estate, Financial, Insurance and Immigration Consultant.

Sworn Translator.

100 Sir Lowry Road,
P.O. Box 4624.

CAPETOWN
Phone 32390

Kasturba Gandhi Memorial Number

Copies of Kasturba Gandhi Memorial Number can be had
at this office at 1s. 3d. including postage.

'Indian Opinion'

Phoenix, Natal.

LATEST GUJRATI AND ENGLISH BOOKS
ALWAYS IN STOCK

ગુજરાતી પુસ્તકો

શ્રી. રામ ચરીત (મધુભાઈ)	૧૩ ૬
પદ્માવતી પેટ્ટી અથવા પાકયાળ	૧૦ ૬
ગુજરાતી ઉચ્ચીય એટલે રાખદર	૧૨ ૬
સરકાર લક્ષ્મી (અંગ્રેજીની કીલનરી)	૧૭ ૬
નવમક વિધાન કુળ	૫ ૬
શ્રી. જાંઘી પાઠ	૬ ૬
અંગ્રીસ બીજાકે જુલ	૪ ૬
રામ નામ અનન આલ	૪ ૬
શ્રીમદ્ અમલત ગીતા	૪ ૬
નરસીંહ મેલતા અનન	૫ ૬
સુર્ય નીચાવજી કથા	૨ ૩
સોળ સોમવાર	૨ ૩
હનુમાન આલીસી	૧ ૬



Laws Of Health, Tales from Shakesphere, Tales from Two eldes,
Treasure Island, More Stories From Shakesphere, Robinson
Crusoe

Arabic Kofitibis	5 0 each
The Christmas Goids	3 5 "
Buland Letter Writer	7 0 "
Latest Film India	8 3 "
	6 5 "

BHARAT MUSIC SALOON

AND BOOKSELLERS

286 Gray Street, Corner Lorne & Gray Street,
DURBAN.

GIHWALA STORE

(Established 1945)

કેપટાઉનના જુના અને જાણીતા વેપારી

કાપરેકર

કીકેસાઈ છગનલાલ ધીવાલા

અમે હરેક ભતનો દેશી સુનાજ સુને કરીયાલું.

રાખીએ છીએ.

માવ કીકેસાઈ

જાતે મળો યા લખો

2 Aspeling Street,

CAPETOWN.

Phone: 23102.

No. 17—Vol.—1.1

FRIDAY,
24TH APRIL, 1953

Registered at the G.P.O. as a Newspaper

Price 6d.

INDIAN OPINION

Founded by Mahatma Gandhi in 1903

A Declaration For The Increase Of Sight Among The Peoples Of The World

The above is the title of a meditation on Psalm 67 written by Phelps Putnam and appearing in a volume entitled 'The Modern Reader's Book Of Psalms' which was published a decade or more ago but which only recently I picked up by chance on a second hand book counter. I commend it to all as an exceptionally fine collection of translations of or meditations based on the 150 psalms in the Psalter. Such authors as Auden, T. S. Eliot, C. S. Lewis, Louis MacNeice, Paraphrase, and Sarah N. Cleghorn are included. I felt the meditation on Psalm 67 so appropriate to the New Year and the time in which we live that I copied it.

*"Let us declare that we
are the men*

*And that the weight of
seeing is among us*

*The nations will be sane,
using our thoughts*

*And our words shall pene-
trate beyond our guns*

*We live upon the edge
near the lordly lands,*

*And the world shall eat
the harvest of our minds*

A. J. MURTE,

21 Audubon Avenue,
New York 32, N.Y.
January, 1953.

In Support Of Our Cause

WE receive many letters in support of our cause locally and from overseas. One from the United States just received is so full of love and sympathy that we cannot resist the temptation of sharing it with our readers. It is by Mrs. Helen Le Chaminant.

"Although I never had the privilege of seeing your wonderful father I honoured and loved him through reading things written about and by him. . . He was the greatest man that the world has known for centuries and centuries. I deem it wonderful to have lived in the world the same time that he did.

There is only one way that the world can continue to exist and that is the way of love and non-violence. The human race must come to know this or it will not survive and while it must seem very discouraging under present conditions in South Africa you and all of us must fight on for what we know to be the better way. We honour you for carrying on your father's work. You must have courage to continue. Even if you knew you were doomed to failure you must continue for the ideas and the spark must live!

I love India. Though I have never been there in this life time, I am sure I have in a former incarnation. I feel such an affinity for the Indian people that can only be explained in this way. I wish I could help you. Please know that you have the best wishes of many here and that we are doing what we can to spread the idea of true brotherhood."

Here is one from a lady in Capetown

".... It can't be wrong to resist unjust laws as Christ told his disciples they would be brought before magistrates and judges and all the Masters defied the laws. I feel a brute to live here in security and comfort whilst others are suffering. It may interest you to know my spare room is kept entirely for non-Europeans. I have just offered it to an ejected mother and baby (Coloured). I can't give much but will do my utmost if there is any way I can help to ameliorate the condition of Africans. It is encouraging that the South African Liberal Association is being sponsored by so many Capetown University people. Our hope for justice is in the young who have a sense of justice and are willing to be adventurous. The older Europeans can only think in terms of self-interest. They won't see that our interests are bound together. The Bantu and Indians must despise our Christianity, which does not attempt to meet the social needs of our country. I assure you of my deepest sympathy with all oppressed races. The way they have kept to non-violence in face of so much provocation is amazing."

INDIAN OPINION

FRIDAY, 24TH APRIL, 1953

What Next?

SO the Nationalist Party has won the election with 91 seats in its favour as against 57 for the United Party and 4 for the Labour Party. The Nationalist Party has a majority of 30 over all parties, including the three Native Representatives in the House of 159, whereas in the last election it had a majority only of 13. We were not at all surprised at these results since we had not the slightest doubt that the Nationalists would win. We would have been surprised if the United Party had won.

With us non-Europeans it is a case of "better an enemy we know than a friend we do not know." The Nationalists have won because, they were frank and straightforward and had a definite policy, right or wrong. They meant what they said and did what they said. Truth was on their side. The United Party, who form the bulk of the English-speaking people, were hypocrites. They had no definite policy. What hurt them about the entrenched clauses in the Constitution was the way their own rights and interests were being endangered, not how the non-Whites were faring. They did not stand even by the old Cape policy of "equal rights for all civilised people." Had their own interests not been jeopardised and had the non-Whites alone been affected they would have stood

squarely with the Nationalists.

Frankly speaking this country is doomed to destruction because of the utter hypocrisy on the part of the English-speaking people and utterly narrow nationalism on the part of the Afrikaans-speaking people, who honestly believe that the non-Whites who represent five times the Union's population are destined to be the "hewers of wood and drawers of water" of the White man. All this is against the principles of Christianity on which their policy is claimed to have been based and against the principles of all religions. If there is a God no country in the world with such a policy can survive and history teaches us that none has survived.

There are dark days ahead of this fair land blessed with all the resources one could desire. If those resources were wisely utilised there is not the least doubt that this land would be like a heaven on earth. But because of the selfishness, greed, false pride and power-madness of a few, who are out to crush humanity to satisfy their own evil desires, it is doomed to be turned into a hell. That in a nutshell is our reading of the whole situation in South Africa.

What, in the circumstances, are the non-Whites, who are the victims of this oppression, going to do? That is the question which

confronts them. Are they going to fear the tyrant and submit to his will, or will they fear God and submit humbly to His law with faith in Him, Who alone is the Creator, Protector and Destroyer of all living things on this earth? Let us not lose our heads with the tyrant, for he knows not what he is doing. In his light he believes he is doing the right thing. We who claim to know better and believe that he is doing the wrong thing, may not give way to hate and resort to methods that he is employing against us, but have pity on him and firmly refusing to bend to his will pray to God for His mercy and wise guidance. That is the essence of Passive resistance, which is based on absolute Love, Truth and Non-violence. The time has come when we shall have to bear the Cross as Christ did, drink the cup of poison as Socrates did, embrace the burning pillar as Pralhad did.

Be it remembered the Nationalist Government is now fully armed to fight us. We are doomed unless we arm ourselves with a superior weapon. That weapon is non-violent resistance. But let us also not forget that the

successful use of that weapon demands a very strict code of self-discipline. Unless we undergo that the weapon will not work. If we have mastered it it will never fail us even under the direst circumstances.

We do not think we should engage ourselves merely in violating laws to court arrest. A great deal of constructive work needs to be done among our people, such as educating them to give up all evil habits such as drinking, gambling and many other social evils, to become self-reliant, which they can only do by reducing their requirements to the barest minimum and to lead clean and honest lives. The leaders will have to begin by teaching themselves many of these things so as to set an example to others. If they think that these are things of no consequence and that they are at liberty to lead a licentious life with no self-restraint, we fear they do not know the rudiments of "Satyagraha," (Force of Truth) which is the true meaning of "Passive Resistance." We must therefore not take any hasty action but think calmly and make our future plans wisely.

NOTES AND NEWS

Why There is Racial Segregation

THE following letter under the *con-de plume* "An African" appeared in the "Natal Witness" dated April 21:

Sir,—One afternoon I got on a Corporation bus opposite the Colonial Building in Church Street to go to the Railway Station. As I sat on a seat at the back a young European gentleman ordered me to sit where he felt I should sit. I use these buses right times each working day. I always use the seats for Blacks. I stand when there are many White folk. I do so of my own volition. Now Sir, has a passenger any right to command another

passenger to sit here, there or anywhere? The conductor was doing his work. I was in one of the three seats at the back. There were no White folk there, so I was puzzled indeed. I gave up going to Durban. Rather I got off near Chapel Street and went to the nearest church to pray for our country. I am sixty years old. I was rushing from a church meeting—I had a lot of self-control, but it leaked so dangerously I had to rush for a fresh supply. There was peace in heaven until an angel was sent. Later there was war. On the other hand "God highly exalted His Son—and gave

Him a name which is above every name, that every knee... in Heaven and Earth... should bow... and every tongue should confess that he is Lord." Is it impossible for White folk to earn respect for their civilisation by being civil to civil fellowmen irrespective of colour? Is it my fault that I am an African—and not a European? Tell us now, please Sir.

Commenting on the above the "Natal Witness" writes:

"An African correspondent, who for reasons that are perhaps obvious prefers to remain anonymous, draws attention in our correspondence column today to an incident which is unhappily all too typical of the things that occur among us in the day-to-day relations of the different races... 'We are always hearing that if the non-Europeans wish to be respected, they must earn respect. It is as well to remind ourselves that the same principle applies to the Europeans. Our position depends on the last resort not on force or superior abilities, but on the respect that we can command. We can only continue to command it if we deserve it'."

Non-White Opinion On Elections

A campaign to try and achieve rights for the non-Europeans would be carried on, said a statement on the general election, issued in Johannesburg by the executive committee of the African National Congress, the Franchise Action Council and South African Indian Congress. The aim would be to try and bring about the repeal of Acts which discriminated against non-Europeans, the statement said. Explaining the statement at a Press conference Mr. Albert J. Lutuli, president-general of the African National Congress, said that the campaign would always be non-violent. "But just what form it may take from time to time, I cannot say," Mr. Lutuli said. Asked why there had been no obvious activity by non-Europeans during the past months, Mr. Lutuli said: "Round about November, there was a Government Proclamation which made certain things illegal. Parliament later passed the Public Safety and the Criminal Law Amendment Acts.

In the light of that fact, it was necessary for the organisation to take stock of the situation. It means studying our programme and the new situation to adapt our plans and to see what we could do." Mr. Lutuli concluded: "I have hope and faith that White South Africa will one day see reason and give the non-Europeans their rights." The statement also said that in spite of the larger vote in favour of the Opposition, in effect the White electorate as a whole had voted for the Nationalist policy, because the Opposition also stood for the fundamental policy of denying to the non-White people full democratic rights, and its belief in segregation was consonant with apartheid and White domination.—Sapa.

Central African Federation

The Southern Rhodesia electorate has spurned the principle of a Central African Federation. Three areas which opposed the federal scheme were the farming districts of Gwelo, Selukwe and Port Victoria. Africans will refuse to stand for election to the Federal Parliament if Central African federation is "forced through" against the opposition of Africans of Southern Rhodesia, Northern Rhodesia and Nyasaland, Mr. Joshua Nkomo, an African leader in Bulawayo is reported to have said. Mr. Nkomo was one of the delegates to the recent conference of African leaders from the three Central African territories, at which federation was discussed.

Mr. Fenner Brockway, British Labour member of Parliament, according to a Sapa-Reuters message from London, said, "the Federation plebiscite is a disastrous decision. The fact that 50,000 people in Southern Rhodesia, of whom fewer than 1,000 are Africans, should decide the fate of 6,300,000 Africans is a sufficient comment on the undemocratic character of the decision. We must face a worsening of racial relations in the three Central African territories." Mr. Brockway said that he hoped "my African friends there will follow the line of non-violent resistance, of which they have received an example from South Africa, rather than the methods of violence and terrorism which have been followed in Kenya."

Outstanding Academic Qualifications Of A S.A. Indian

Indians in South Africa will be proud to know that Mr. D. Basseu, one of their brethren, who had obtained his B.Sc. and M.Sc., with honours at the Fort Hare College, where he lived at the Anglican Hostel when the Ri-

Rev. Bishop Ferguson-Davis was in charge, has been elected a "Fellow of the Zoological Society" in London. He is now working for the Ph.D. We very heartily congratulate Mr. Basseu on his outstanding achievement and wish him every success in his future undertakings.

DEMONSTRATION IN AMERICA ON ELECTION DAY

(From Our New York Correspondent)

At a demonstration of support for the non-European majority who had no voice in the recent elections in the Union, representatives from other parts of Africa joined 'Americans for South African Resistance' in picketting the offices of the South African Consulate, 645 Madison Ave., at 3 p.m. on election day, according to a statement by George M. Houser, Executive Secretary. Mr. Houser also noted that April marks the first anniversary of the launching of the non-violent resistance by non-European organizations in their struggle to gain equal rights. Emergency measures aimed at smothering the movement were passed recently by the South African Parliament and a letter from a high official of the African National Congress thus describes the present state of affairs:

"...You will no doubt be aware by now of the fact that this Government has by recent legislation given itself such wide and unlimited powers over the role of individuals and organisations that practically any act could be deemed an offence if the Police so wish it. To give you an example

two local men have just been arrested for convening a prayer meeting during the course of which prayers were said for our national organisation.

"We have good reason to believe that mail is subjected to scrutiny. One is thus unable to write you as freely as one should have liked to. But please be reassured of our great indebtedness for all you have done..."

Leader Of African National Congress To Give Final Address

The drive to gain support in this country for the "Non-violent Resistance Campaign Against Unjust Laws" culminated in a meeting on Wednesday, April 22 at 5 P.M. at the St. James Presbyterian Church, 409 West 141st St., announced Bill Sutherland, 'Americans for South African Resistance' public relations director. The principal speaker at the meeting was Dr. Z. K. Matthews, African National Congress leader, who spoke on the South African elections and the resistance campaign. This was one of the final public addresses by Dr. Matthews before he returns to South Africa.

INDIA



AIR-INDIA International Sales Representatives in South Africa
P.O. Sandberg House
Sandberg Street DE KRAAL

PAKISTAN

and connections for ALL PARTS OF THE FAR EAST

Luxury Constellation Service EVERY FRIDAY

Tourist Class Service ALTERNATE WEDNESDAYS

AIR-INDIA

INTERNATIONAL

FROM NAIROBI KENYA COLONY

SHINGADIA STORES

(Capt. Premier SHK Bazaar Ltd.)
Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.
Telegrams: "Premisilk" Phone: 2523.

PREMIER WHOLESALEERS

(Members of the Union and Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.
UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited, Prompt Attention.

"Aryan Mahal" 6th Floor,
Plot 43, "C" Road,
Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

Phone
Day 24169

Phone
Night 833549

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 29363.

**P. HARGOVAN & CO.
(PTY.) LTD.**

**WHOLESALE MERCHANTS
AND IMPORTERS.**

P. O. BOX 1250.
155/7 Warwick Avenue
DURBAN.

SWEETMEATS

PURE

WHOLESOME

HEALTHY

*** APPETISING—***** DISTINCTIVENESS of Flavour.**

* Combined with **INGREDIENTS** of the
PUREST QUALITY go into the making
of our **SWEETMEATS**.

* Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental **DELICACIES**.

* Assure **YOU** of the most **PALATABLE**
SWEETMEATS money can buy any
where in **SOUTH AFRICA**.

અમે દરેક ભારતીય ખાદ્યપદો બનાવવાનો કાર્ય
મહારાજાના પોર્ટલેટને સલામથી ભરેલું અને આપીએ છીએ.

* Great care is exercised in the **PACKING** and
DISPATCHING of country and foreign orders.

* WE assure you of **PROMPT, HYGENIC**
SERVICE with the **GUARANTEE** of
SATISFACTION.

THE HOUSE OF



HOMEMADE SWEETMEATS

We specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Naan etc.

(Cnr Gray & Victoria Streets.)
Phone 24965 — DURBAN.

Victory Lounge

LIBERAL PERSPECTIVE

BRITAIN 1832—SOUTH AFRICA 1953

A COMPARISON FOR EUROPEANS

By C. W. H. GELL

Reproduced from 'The Forum' (Johannesburg)

II

[BY no means hold the Nationalists alone responsible for our present racial predicament, though by applying the doctrine of the handshake with relentless dogmatism and a certain militant integrity they have brought us to a crisis that has been long maturing. When 'The Star' wrote on February 18, "it is no doubt true that at some time in the future all political parties will have to ask themselves what political arrangements they propose to make to meet the needs of a multi-racial society," it was concerned to point out that this problem confronted the Nationalists quite as much as the Opposition. I only quarrel with the words "at some time in the future." By all the signs and portents, by all the confessions of intelligent men who have no reason to conceal the truth of what they see, the time is upon us now. For, before the attitudes of the various races harden beyond the possibility of honourable compromise, we have to choose between force and consent. The question we have to ask is whether we are to commit ourselves to the defence by all possible means of our present privileged position with all the consequences of civil strife and race war that may ensue; or whether we shall make an effort to go forward to a South Africa commanding the willing consent and loyalty of all race groups, because all are allowed to participate in the direction of its higher political and economic life. The bonds of non-European patience and goodwill are fast running out upon our nostrils.

If we decide for the first course, then our present political set-up will serve the purpose admirably, though we shall have to increase our defence and police allotments as we go along and tighten up the Swart Acts. But if in our hearts a significant number of us opt for the second alternative, we shall encounter the serious difficulty of politicians too anxious to mislead the wavering by preaching to their lowest level. Today we learn of our real predicament from "irresponsible" Churchmen, intellectuals and (if we will listen to them) non-Europeans, because these gentlemen do not have to face trade and economic attitudes at the polls. But we need to voice most politicians

are exasperably realistic. Dr. Matsen has told us that it does not pay any party to attempt to achieve the impossible and most politicians set their sights a good deal lower than that. They, therefore, conceal the immense sacrifices we shall have to make in defending our privileges and harp on the risks we would incur in trying to share them with our non-European fellow-citizens. And the vicious circle of politicians and voters egging each other on to disregard the tensions arising outside the White community and threatening it will continue until it is broken by the force of circumstances or we have the wisdom to make our politicians responsible to the polls to at least some small section of educated non-European opinion. The irresponsibility of our politics at this gravest hour in South African history is largely due to the unrepresentative nature of our franchise.

Historical Analogy

There is a marked historical analogy with the state of Britain in the years between the end of the Napoleonic Wars in 1815 and the Great Reform Bill in 1832. I know there are important differences; but the similarities are striking, particularly the mentality of the ruling classes.

That was a time, like our own, of great international upheavals dominated by a continental revolution and its ideologists. To be called a Jacobin in England in 1820 meant much the same as being called a Communist here today. England had more or less completed her Agrarian Revolution and the enclosure movement of the late 18th century had created a landless proletariat rather as our Native Land Acts have done. England was, moreover, in the middle of her Industrial Revolution, even as we are today. She knew all that we know today about the drift to the towns, the shortage of urban housing, the squalor of the industrial slums, the over-representation of platitudinous interests at the expense of urban and industrial ones, the rapid rising material standards and higher living standards were creeping in among the lower classes and creating a demand for better social and economic opportunities. It was thus a period of

almost continual civil unrest from the Luddite movement, through Peterloo and the Six Acts which tried to hold the position by repressive legislation as the Swart Acts do today, on through the conflagration of Bristol to the Chartist, Let me quote Dr. G. M. Trevelyan:

"In town and country every person in authority in Church or State seemed to be in league with their employers against the poor (cf. our non-European). They had no tongue to speak for them; they had no franchise in central or in local government; they had no legal means of trade organisation to make their numbers felt in the labour market. Unfortunately the victors of Waterloo (like their successors at el Alamein) were less happily inspired in dealing with the crisis that now confronted them. They had no economic or political remedy to propose except the severest form of repression."

Rioters in Britain were tried for high treason (on South African activities and "seditious Communism"), printers and authors for sedition (the 'Guardian' suppressed without trial and lack of safeguards in the Swart Acts). Habeas Corpus suspended (detention without trial under the Swart Acts), public meetings prohibited (as in most of our locations). The British Government of 1819 approved of the ruthless suppression of rioting without enquiry, as our own has recently done. In the 1820's the British criminal law was at last reformed in the teeth of opposition which forecast (quite incorrectly) that the abolition of the death penalty for over a hundred offences would lead to widespread lawlessness ("the nigger only understands the lash"). In 1830, on the eve of the Reform Bill rioting agricultural labourers demanding a wage of 26 a day were savagely punished, three being hung and over 400 deported to Australia. It all sounds quite modern, doesn't it?

Rival Factions

During all this period the British political parties, like our own today, were concerned not with the basic causes of so much discontent and frustration but with their own struggle for power. They did not stand for democratic ideas and national power; they were merely two rival factions disputing the possession of power, the means and the ends. What Trevelyan said of Britain and the countries of Europe has a very familiar ring to us: "The Powers did not represent the peoples and the States did not represent the facts." On the eve of the Reform

Bill the Duke of Wellington with a disregard for political realities as overt and complete as any South African politician today declared "The system of representation possesses the full and entire confidence of the country."

But in fact it was not so. For thirty or forty years reform of the British franchise had been actively canvassed in order to base it more broadly and make it more representative of the new industrial and urban classes. But, as in South Africa, it had depended on a parliamentary agitation by Colclough, Hunt and the champions of unorganised labour battling with the sympathetic support of the Evangelicals against the privileged upper classes entrenched in Parliament and middle class apathy—a situation not unparalleled here today. And the arguments with which the opponents of reform justified their stand were very reminiscent of those used against extending our franchise to non-Europeans—opening the gates to "a flood-tide of radicalism" (1), too ignorant "barbarous and uncivilised" to be entrusted (2) the term derived from those who demanded a "radical" reform of the franchise with the vote. Even so late as 1866 (just before the Reform Bill) Robert Lowe opposed any further franchise extension because of "the moral and intellectual inferiority of the wage-earners" and his cautious eloquence on this interesting theme roused the same sort of reaction from those whose self-respect had been affronted as contemporary herrenvolk admonitions do in South Africa. Within the lifetime of many of us similar objections were made against giving the vote to British women and led to the not very passive activities of the suffragette movement.

But in the winter of 1830, immediately after the Iron Duke's monumental mis-statement, a combination of causes brought in a Government which preferred constitutional reform to revolution—the return of bad economic conditions (which we have so far avoided), the violence of working class despair (of which we have only had premonitions), the gravity of middle and upper class fear of a social uprising (which clearly inspired its partisan support for the Swart Acts), the belief (which we do not yet share) that it could no longer be averted by mere repression, and the example of a peaceful overseas revolution in France in 1830 unaccompanied by social disorder and administrative collapse (such as has occurred in India, Nigeria, the Gold Coast, the West Indies.)

(To be Continued)



B. I. S. N. Co. Ltd.

S.S. Karanja arriving April 28. Sailing May 3
via Karachi and Godibunder for Bombay

Passengers must conform with the Vaccination and Yellow
Fever inoculation requirements and obtain certificates from their
nearest District Surgeon. Inoculation by and certificates from
private Medical Practitioners will not be accepted.

FARES: DURBAN TO BOMBAY

First Class single without food £75-15-0

Second " " " £50-13-0

Inter-Class " " " £34-3-0

Unberthed (Deck) without food 21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6

Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter Class and Unberthed (Deck) can
be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be
permitted to keep on deck with them more than one bed-
ding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.

Tel. Add.: "KARAMAT."

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India
or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident,
Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax,
Writing Of Your Books, Trade Licenses, Revenue Clearance Certificate,
Passports And Immigration Matters.

Representatives: National Mutual Life Assn. Of Australasia,
Yorkshire Insurance Co. Ltd.

Telephone: 33-9033. 27a Commissioner Street,
JOHANNESBURG.

INDIA INDEPENDENCE NUMBER

Published as Special Number of INDIAN OPINION to com-
memorate the attainment of Freedom by India.

Printed on art paper and profusely illustrated.

With historic pictures connected with India's struggle for
freedom and with photos of the late Dadabhai Naoroji, Tilak-
Gokhale, Subash Bose and many others who have sacrificed
their lives in fighting for freedom and of Mahatma Gandhi,
Pandit Jawaharlal Nehru and many others who have lived
to see the fruits of their labour.

Also containing a brief Survey of the work of the Indian
National Congress from the time of its inception.

Price 2s.

RHEUMATISM ARTHRITIS

INVOLVING PAINFUL SWOLLEN
JOINTS

NEWMAN'S RHEUMARSAN TABLETS

Are a New Advance in Modern
Treatment

Amazing Results With This New
And Perfectly Harmless Remedy

Send 10s. today for 10-day trial to:—

**GREENFIELDS PHARMACY,
EAST LONDON.**

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	8	0
FLORIDA JE FOR PEACE—Pyarelal	12	5
SELECTIONS FROM GANDHI—Nimar Kumar Bose	10	0
BLESSINGS—Mica	1	6
GANDHIAN ETHICS—Binoy Chopal Ray	2	0
HATU—Murry F. Barr	4	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS PARSIS	7	4
CHI ITANYA TO VIVEKANANDA	5	5
STORY OF SATARA—Major B. D. Bosc, (I.M.B.)	18	0
SEVEN MONTHS WITH GANDHI—Krisnadai	12	4
STORY OF THE B.BLE—S. K. George	6	0
DELHI DIARY—Gandhiji	10	6
A RIGHTEOUS STRUGGLE—Mahadev Desai	2	2
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Deswan	27	4
GANDHIJI AS WE KNOW HIM—Intimate and delightful incidents by various writers	9	0
NON VIOLENCE IN PEACE AND WAR Vol. I—M. K. Gandhi	10	4
NON VIOLENCE IN PEACE AND WAR Vol. II—M. K. Gandhi	14	0
THE STORY OF BARDOLI—Mahadev Desai	8	0
FROM YERAVDA MANDIR—M. K. Gandhi	2	0

Obtainable from:

"INDIAN OPINION,"

P. Bag. Phoenix, Natal.

London Letter

From Our Own Correspondent

CENTRAL AFRICAN FEDERATION

THE House of Lords debate on Central African Federation on April 1 was followed with great interest by people throughout Britain. After distinguished speakers from both sides of the House had discussed the Federation Scheme, the basic ideological factors were raised by Lord Addington, "Federation or not," he said, "unity is still the most vital issue. In Southern Rhodesia there are two most hopeful signs—and I would emphasise the word 'hopeful.' The first is that many Europeans are coming to see that there must be contact and consultation with the Africans on a new level and in an atmosphere free from suspicion and fear. The second is that African leaders are beginning to take the initiative themselves in working out the ideological strategy for Central Africa."

Lord Addington reported that "from Africa alone 90 leaders from 12 different areas have been to Caux in Switzerland where this ideology is not only taught but lived and caught." Among them had been Mr. Godwin Lewanika, founder and first President of the Northern Rhodesian African Congress, who on his return arranged the first round table talks between Europeans and Africans. Speaking at such a round table conference, Mr. Hove, the editor of the "Bantu Mirror" in Bulawayo, reported that national leaders of the European and African trade union organisations were for the first time planning together to influence the greatest number with a positive ideology."

"I suggest," concluded Lord Addington, "that there are thus firm grounds of hope for a solution, both of this particular problem of Federation in these three territories and of the wider problems of unity and race relationships in Africa and many other parts of the world."

Miss Peggy Metcalfe, a Civil Servant, said: "The problems at a conference table are often not as difficult as the problems around the table. In MRA we have a real and vital chance to bring a solution to the divisions and frustrations of the world."

From Finland came Miss Kirsti Hukkarainen, a factory worker, who twice lost her home in the war. "I have been prepared to die for my country," she declared, "but I did not know how to live at peace. I was looking for something so big that it would make a new world possible. In MRA I found it. Applying this ideology in my own life has cured all the deepest wounds in my heart."

Mrs. McArthur Holman, who had recently returned from India, summed up the thoughts of the women present. "If we want a safe world for our children and our children's children and for our own old age," she said, "we must give everything now."

A Lead From Management

In the Digbeth Institute, Birmingham, where the workers' meetings have been taking place during the great strike in Austin's Motor Works, a meeting for trade unionists, mainly from the motor industries, heard industrial speakers on Moral Re-Armament.

Mr. John Nowell, General Manager of the Crompton Tannery in Cheshire, and last year's President of the British National Association of Cut Sole Manufacturers, spoke on revolutionary change in industry and the nation.

"Moral Re-Armament is creating the trust and teamwork of men set free from their fear, hates and resentments," said Mr. Nowell. "It means change for us in management." He told how he had apologized to the trade union leader in his factory, and then adusted all wages on the basis of what was right. A Works Council jointly led by management and labour, had been so successful that a well known revolutionary leader from Europe had commented: "Here I have seen my boyhood's dream fulfilled. This could never happen under Communism. You men are free—I see it in your faces."

The Healing Of The Nations

Women from many countries thronged the Cowdroy Hall,

London, recently to hear evidence of a world force active in over 60 countries, and to be presented with the challenge of what is right and not who is right. The meeting was called by the well-known actress, Miss Lena Ashwell O.B.E. (Lady Simson) and Miss Hilda Pocock, S.R.N.

Lady Simson said "Moral Re-Armament is the most powerful and vital instrument God is using today for the uniting of the nations." Miss Pocock told the audience "I went into nursing for the healing of peoples' bodies; I am in MRA for the healing of the nations."

Golden Number

OF

"INDIAN OPINION"

Souvenir

Of The

Passive Resistance

Movement

1906—1914

Price: Four Shillings.

Obtainable From:

"Indian Opinion"

Phoenix, Natal.

વાંચવા લાયક સુંદર પુસ્તકો

નિવેદક અને સાધના (કિશોરનાથ)	૧૦ ૩
ગીતા ભવની " "	૧ ૩
કેળવણી વિકાસ (શ્રી. પ્રસાદનાથ)	૩ ૦
સૌ પ્ર. મર્ચાંડ	૨ ૦
સુસુખી કાંતી " "	૧ ૦
કેળવણી વડે કાંતી	૭ ૬
પૂર્વ આત્મિકતાની સફર (કાકા કાકાભટ્ટ)	૭ ૬
આરી જીવન કથા (નેતા)	૧૫ ૦
કલકત્તા અને સંસ્કૃતીનું સાચી (શામલ કાપડ)	૨ ૦
જીવનના નિર્ણયો	૫
આઈ દલિત્તુ દર્શન (અપારનાથ)	૧ ૦ ૦
સરસ્વતી સંસ્કૃતીનું બાળક	૧ ૩ ૦
આરી જીવન કથા સંસ્કૃતીનું	૧ ૫ ૦
સરસ્વતીનાં જાણવું	૧૨ ૦
કેલકત્તાનાં સુખ (અપારનાથને મળ્યુંકેની કાકા ઉપદેશ)	૧ ૩
નિરુપદગ્ય (સરસ્વતી)	૧ ૩
સાચા નિર્ણયો (કેલકત્તાનાં)	૨ ૧

મળવાનું છેલ્લું:

"Indian Opinion", P. Bag, Phoenix, Natal.

The *New India Assurance* Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950
31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	
Marine Premium	56,04,844	exceeds	54,34,00,000
Miscellaneous Premium	35,84,968	Assets exceed	15,36,00,000
Life Premium	2,88,79,302	Total claims paid over	17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The New India Assurance Company Limited

Cable & Telegraphic
Address:

"RUSTOMJEE" or
"NIASSURANCE"

RUSTOMJEE (PTY.) LTD

Directors: Sorabjee Rustomjee
Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 20513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

BRADFORD CLOTHING FACTORY

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crockery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 65,

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

We specialise in
Manufacturing
**OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

THE HYDERABAD CONGRESS RESOLUTIONS

TWO of the important resolutions passed by the 55th session of the Indian National Congress held at Hyderabad (January 17 to 19) are reproduced below.

Foreign Policy And The World Situation

The Congress views with deep concern and grave anxiety the ever growing tension and the deepening crisis in the relations between the Great Powers who have aligned themselves in rival Power Blocs, engaged in a "cold war," and poised to strike with their unprecedented armed might, ever mounting to greater dimensions and intensity, a threatening destruction to themselves and to the rest of the world.

While nations and governments are not seeking war and the peoples of the world, including those of the countries in the rival Blocs, earnestly desire peace, the accumulation of the race armaments continues. The campaign and the psychology of hatred and distrust and the acceptance by the Great Powers, as the basis of their policy, that preparation for large scale and total war alone can lead to the prevention of war, have resulted in grave, incalculable and present risk to world peace. This has rendered the desires of the common people for peace not only ineffective, but has continuously turned the minds of nations and peoples to the acceptance of war preparations as necessary and war itself as almost inevitable. Thus their thoughts and minds are orientated in the direction of war.

Unceasing endeavour should be made to bring about a change in the opposite direction, creating a climate of peace, and a change in the approach of nations and governments to one another, and as between groups of them, in the direction of reconciliation rather than conflict and power grouping, so that the great objectives embodied in the Charter of the United Nations and its original purposes may be attained, and war prevented.

To this end, greater interchange and freedom of intercourse between nations, particularly between those who now stand separated by the "cold war" and by other conflicts, should be encouraged; preventive and positive action to bring about a degree of disarmament, and cessation of hostile propaganda and of campaigns

of hate and suspicion, is necessary; and definite initiatives should be taken to resolve at least some of the outstanding issues which stand deadlocked in world affairs. The broadening of the United Nations Organization by the admission of States whose applications have been pending for many years, and the representation of China being regularized by the real Government of China taking its place in the United Nations, are essential first steps of grave urgency.

The Congress appreciates the considerable achievements of the United Nations Organization in the social, economic and humanitarian fields, even though they fall far short, measured against the needs and distress of mankind on the one hand and the potentialities of the earth and the advance of human knowledge on the other.

While recognising the advance made in the colonial field during the past few years towards the liberation of subject peoples and for their welfare and progress, the Congress is of opinion that this is inadequate and deplors that some national movements for freedom are being forcibly suppressed. Colonialism, inevitably accompanied by race hatred and conflict, exploitation and international rivalry, is a continuing cause of war and human misery, and should be ended.

Congress records its appreciation of and support to the Government of India in pursuing steadfastly unshaken by setback, inducements and provocations, the policy of peace and international co-operation, and non-alignment with Power Blocs, and urges the Government to continue to pursue this course which alone enables it to make positive contributions towards international understanding and world peace. It records its appreciation of the peace efforts of the Government of India in regard to the Korean war, which were non-partisan and based on international law.

The peoples of India, with their rich heritage and traditions and their newly-won freedom, have in this time of world crisis a duty to the cause of world peace. That duty they will best discharge by ridding themselves and their national life of all complex of fear, intolerance, distrust and hatred, and by freeing themselves of economic dependence

on others. By the performance of this duty, they will not only save their own country but will also serve the larger causes of the world.

South Africa

Congress reiterates its admiration and its appreciation of the Satyagraha movement in South Africa against racial discrimination to which the overwhelming majority of the people of South Africa are subjected by the Government of the Union.

Congress notes with deep satisfaction that Gandhi's message of non-violent resistance to evil has taken root in South Africa and further that in the struggle against oppression and racial violence Africans, Europeans, peoples of mixed racial descent and Indians have made common cause, thus meeting the twin evils of racial discrimination and violence by racial co-operation and non-violence.

The Government of the Union of South Africa continues to flout world public opinion even as embodied in the moderate resolutions of the United Nations Organization which only calls upon the Union Government to enter into negotiations and allow the facts of racial discrimination to be examined. The Government of South Africa has thus given further evidence

that she does not respect the principles of human rights to which the civilized world has given its approval and also that she dare not allow the light of reason or of truth to be directed to its offences against the laws of humanity and the conduct of civilized nations.

Congress congratulates the Satyagrahis in the Union and those who co-operate with them on their courage and determination as well as on the example which they are setting of racial and communal unity and co-operation which alone can lead to stability and progress in a multi-racial society.

Congress trusts that South Africans of Indian origin will continue to give their wholehearted support to the Satyagrahis and share their sacrifices in such ways as may be open to each one of them.

Congress further calls upon the civilized nations and peoples of the world to look upon the courageous struggle of the Satyagrahis in South Africa as a struggle of mankind for freedom of opportunity and racial equality and tolerance carried out in the way of truth and peace, and to express their sympathy with the victims of the racial policies of the Union Government and to extend to the resisters every possible support.

BAN ON ENTRY OF INDIAN WIVES AND MINOR CHILDREN

AS a result of the statement made by the Minister of the Interior in Parliament on the 10th of February 1951 regarding the entry of wives and minor children of Indian immigrants in South Africa into the Union, the Department of Immigration and Asiatic Affairs has suspended the usual practice of accepting applications for the entry of such wives and children. Consequently the affected persons are finding great difficulties in this matter.

We wish to inform all these persons who have applied to bring their wives and/or minor children into South Africa and who are experiencing difficulties to report in the following offices:

(1) Natal Indian Congress,

1, Ashani Chambers, Basilie Street, Durban.

(2) The Transvaal Indian Congress, 4 Kret Street, Johannesburg.

(3) The Cape Provincial Indian Assembly, s/o G. A. All, Klipfontein Road, Elsies River, Cape Town.

(4) Cape Indian Congress, Port Elizabeth, 65 Adderley Street, Port Elizabeth.

(5) East London Indian Association, 14 Buffalo Street, East London, and

(6) Kimberley Indian Association, Box 336, Kimberley.

This must be done immediately in order to help in overcoming difficulties. Every possible assistance will be given to the affected persons by the officials of the above organizations.

HANNON'S DETECTIVE AGENCY (PTY.) LTD.

Managing Director: O. HANNON, seven years Royal Irish Constabulary and Criminal Investigation Department, S.A. Police.

Managers: HINDEN PLUMLEY, ex-Honour Police College and Criminal Investigation Department, New Zealand and London.

Criminal, Commercial and Matrimonial Investigation Carried Out in Strictest Confidence.

11/12 Faversham Chambers, Jeppe Street; P.O. Box 5195 Johannesburg
Phone: — 601 or 32 1121 Shekars 24 4941

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CEPE-DE-CHINE 45" 2/6 yd.

EMBOSS GEORGETTES
 all shades 45" 20/6 yd.

OPAL GEORGETTES
 45" all shades 12/6 yd.

VELVET CHENILLE
GEORGETTES 45" 18/0 yd.

44" PRINTED GEORGETTE
 Spot & Floral Designs 45" 4/11 yd.

44" COLOURED GEORGETTES
 4/11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
 all shades sizes 3 to 7 10/6 pair.
 Colours: Green, White, Red,
 Brown, Blue and White

**SAREES!**

EMBROIDERED GEORGETTE
SAREES.
 all shades 12/13/6 each.

WHITE COTTON SAREES
 22/6 each.

GEORGETTE JANI WORK
SAREES 15-16-0.

EMBROIDERED SUEDE SELK
SAREES with borders 43/- each.

LADIES UNDIES

Large range of SLIPS, NIGHTIES,
 PANTIES, BLOOMERS etc.
 Now unpacked.

Saree Borders, Jani Trimmings
 Always in Stock.

CHAMPALS

Ladies Leather Champals
 Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SHAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS
 Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED 18/11 each.

INFANTS BODIES, BONNETS,
BIBS, PILCHERS,
 all one price 2/11 each.

HOUSE - HOLD

Bedsheets 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

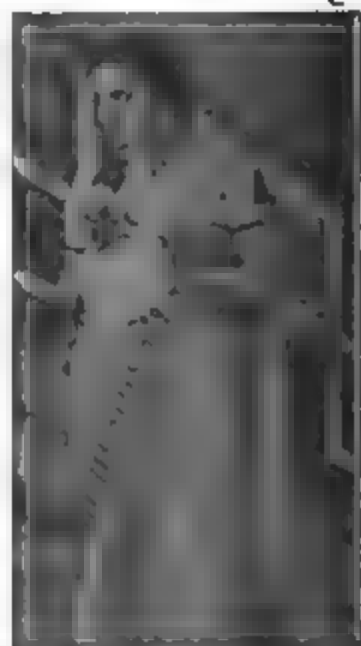
Pillow Cases Embroidered
 4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Setts Bedcovers
 at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
 Specially reduced.

**JAYBEE SILK HOUSE**

39a MARKET STREET, JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

FOR
RUBBER STAMPS
 AND
PRINTING
 CONTACT
STANDARD
PRINTING PRESS
 GENERAL PRINTERS
 AND
 RUBBER STAMP MAKERS
 73 BEATRICE STREET — DURBAN.
 PHONE 30106
 10-10-75



Polishing with
SUNBEAM
 is so easy!

Sunbeam is a boon to all house-
 wives... makes it so easy to keep
 the floors and furniture bright
 and attractive!

Effortlessly a little Sunbeam
 is spread over a large area to give
 that pleasing shine which lasts
 for days and days.

Sunbeam makes your home
 look clean and inviting!

**FOR BRIGHTER FLOORS
 AND LIGHTER WORK**
 Always ask for

SUNBEAM
POLISH

Shines...
 and shines...
 ..and shines

EVILS OF DRINK

By C. D. MODI

THE use of liquor has been accepted as a modern trend in the social life of our youth but has taken a wrong stride as far as morality and character is concerned. On the enjoyment side and, of course, the romantic part of any social function, where both sexes are represented, liquor might have been and has been a great stimulant of impulses in both sexes and the result has been tragic always, and detrimental to the weaker sex fundamentally.

We continuously read in the daily papers in India on Alcoholism. Alcoholics are not loved as much and are never "labelled" intentionally, but are the products of the institution of pleasure and enjoyment and to a lesser degree "worry (anxiety)" and also mind relaxers or we may say "happy making" tools. These terms I have used are all in one way or another responsible for the holding of an alcoholic.

There is constant argument as to whom the word Alcoholic should be applied. My definition would be as follows:

Anybody who feels like having a round of spirits without being offered same and who, if offered, would never hesitate to drink the offering, in fact, would be only too pleased to be able to get a few to a taxi for the day. That would mean anybody and everybody would be termed an alcoholic if he or she has a habit of even a glass of brandy, wine or for that matter any spirits, daily, in fact, at a certain fixed time, say every evening or so.

Beginning with our main subject I would say the cure has usually started its evil course in the youthful days of one's life. When one's father, mother, parents, aunts, uncles or even religious. The Hindu and Muslim faiths have always advocated total abstinence and spirits of any kind for any purpose is forbidden, so we see that the fundamental causes of broken homes, divorce, suicides and a host of other tragedies including fatherless children, prostitutes and other social evils,

are and always have been and always will be "liquor."

Hemlock has been cursed from the very day intoxicants were manufactured. In medieval times when the purpose was actually to numb one's brain for surgical purposes or for extracting the truth out of a criminal it was never abused to the extent it has been abused in these modern times.

I am no medical authority on the merits or demerits of the liquor craze but on an economic and social basis I will condemn liquor to the very last drop of life left in me. Not because I hate liquor on the grounds that it has caused economic instability amongst the middle class people but because it is, and will always be, a social disease, an incurable one which no medical science can overpower or defeat.

No social disease can be cured by medicine, remember my words, you doctors, of today. Only by drastic measures taken by Government departments could the evil be eradicated.

The manufacture of liquor should be curtailed gradually. Prohibition comes into effect. Liquor parties should be condemned, liquor advertisements should be banned, liquor stores should be reduced annually so in line with the curtailment of its manufacture.

If we want to see our children free from this evil disease, practical measures must be enforced and it must be done today and not tomorrow if the next generation is to be saved from it.

OVERSEAS PUBLISHING HOUSE

Invites applications for Representatives and Canvassers for their Publications: 'Indian Outlook Weekly', 'Struggle For Human Rights' Monthly and 'Indian Overseas Year Book & Who's Who' Annual.

For terms please apply to:

Mr. P. D. SAGGI,
Post Box No. 786,
Bombay, India.

TROUBLED WATERS

By JOHN O'HIND

This book deals with that period of Indian history when three empires were at a clash with each other on the Indian Peninsula. The Mughal Empire was breaking up; the Maratha Kingdom was declining; and the British were establishing themselves. The story is full of suspense, keeping the reader engrossed in the acts of heroism and valour, naval bombardment and piracy on the high seas, expeditions, a chase with bloodhounds, and romance. Order your copy as soon as possible, as there are only a few copies on sale at our office.

Price 10/-

Available at:

'Indian Opinion',
P. Bag, Phoenix, Natal.

NEW BOOKS

A Nation Builder At Work

—By Pyarelal 1/5

Why Prohibition

—By Kumareappa 1/-

Calcutta In S.A.

—By M. K. Uday 16/-

Hapoo's Letters To Ashram Sisters

—By Kama Kalekar 2/0

Which Way Lies Hope

—By R. B. Gregg 2/-

Gandhi And Marx

—By K. G. Masbrounia 2/3

Economy Of Permanence

—By Kumareappa 2/-

The Wit And Wisdom Of Gandhi

—By Homer A. Jack 22/-

A Gandhi Anthology

—By Y. G. Desai 2d

Obtainable from:

'INDIAN OPINION'

P. Bag, Phoenix, Natal.

WANTED:—Hindi School Teacher for Germiston to teach Hindi-Music and to impart religious discourses. Applicants must have English qualifications. Salary £30 per month. Apply immediately. Applications close on 6th May.

Secretary Hindi School Committee, P.O. Box 130, Germiston

R. VITHAL

Bookkeeper, Writing up Sets of Books, Balance Sheets, Income Tax Returns. Apply:

9 Adams Arcade,
40 Market Street,
Johannesburg.

Sets Of Indian Art Pictures

By Celebrated Indian Artists

Price 8/- including postage.

'INDIAN OPINION',

P. Bag, Phoenix, Natal.

Cuticura
SOAP



The medicinal and toilet properties in Cuticura Soap not only cleanse the skin thoroughly, but help it to retain its beauty and its natural moisture, so easily "dried out" in hot climates.

For Flawless COMPLEXIONS

BOOKS FOR SALE

UPANISHADS FOR THE LAY READER

—O. Rajagopalachari 5 0

VEDANTA THE BASIC CULTURE OF INDIA

—O. Rajagopalachari 5 0

REAGAVAD GITA—Abridged and explained

by O. Rajagopalachari 4 0

THE CONSTITUTION OF INDIA—K. Santhanam

18 6

MAHAUCHARATA—O. Rajagopalachari

17 0

INTERNATIONAL SHORT STORIES

—The best from 23 countries 17 0

Obtainable from:

INDIAN OPINION,

P. Bag, Phoenix, Natal.

Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECIPES.

Address:

KAPITANS BALCONY HOTEL,

(CORNER SWEETMEAT HOUSE)

Corner Grey and Victoria Streets

DURBAN.

Phone 23414.

Tel. Add. "KAPITANS."

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of—

CHAIN, FERTILIZER, TILES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices

Phone 21213.

Tel. Add. "GREENFEAST."

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS ABSOLUTELY THE BEST.

P.O. Box 94.

Phone 24471.

To Furnish Your Home Economically

See

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St.
DURBAN.

Stockists of—

NEW & RECONDITIONED FURNITURE & HOUSE-
HOLD EFFECTS, RADIOS & RADIOGRAMS, MUSI-
CAL INSTRUMENTS, SEWING MACHINES & OFFICE
FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and
Vegetables. We specialize in green ginger and Indian
Vegetables. Wholesale only. Write for particulars
Box 94, Durban.

Tel. Add: "Eharotar" Telephone: 33-9885.

MANCHESTER TRADING

—CO., LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

**Importers & Exporters & General
Commission Agents**

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with "THE OLD MUTUAL" your friend for Life—

The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1750.
JOHANNESBURG.

Phones:— } Business 33-0711
Residence 33-5961

Phone 53.

Telegrams "SOLANKI."

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

**Extensive range always carried in
the following:**

Silks, Drapery, Toilets, Per-
fumes; Curios, Fashion Goods
and Jewellery. Wide Range of
Indian, Persian and Chinese
Carpets.

**Stockists of well-known branded
Watches.**

COPPERBELT PIONEER STORE

**Where Quality and Service
are Paramount.**

Luanshya,

Northern Rhodesia.

AFRICAN VIEWPOINT

ELECTION RESULTS AND OURSELVES

By JORDAN K. NGUBANE

THE mood of despondency which has come on most people should not be allowed to cloud the clear and challenging unrestrained by the results of the election. The fact that Dr. Malan has doubled his majority is not the most important thing, insofar as the African people are concerned, nor is his new strength something which will upset our plans.

A large number of Africans who believed that reason could still prevail in South Africa will naturally feel that their White countrymen have let them down. This is not an attitude taken up just because of their white colour. It has deeper roots than that; it is a criticism of the state of affairs by which a white bobo is held up to be a better man, who can be trusted with the vote when a man like Mr. Luthuli or Professor Matthews is not.

As long as colour becomes the criterion by which men and values are judged, so long will South Africa wallow in the morass into which the Malanites will assuredly keep it.

Not Dr. Malan's victory raises two new issues—apart from underlining just what has already been referred to. It shows that we have reached the dead end of segregation. And that end shows up the White people themselves clearly dividing on racial lines in a way nothing less than capitulation by one side, is likely to stop. The anti-Malan group has certainly polled a larger number of votes. So have the Malanites. In other words we have reached the point where either side has reached the zenith of its strength. This result leaves Malan unquestioned master of the political situation in so far as the White people are concerned.

And because the initiative lies solidly in his hands, he will from now henceforth proceed to consolidate his position in a way which will ensure that his action dominates South Africa for the longest time possible. He will reduce the age limit for registration on the Voters' Roll for white South Africans and bring a new wave of supporters on his side which will increase every year as new age groups qualify for the vote.

By this and very many other devices, into which we are not called upon to go now, he can perpetuate his rule for the longest time possible. Thus, we

must admit, is the prospect which faces, in particular, the anti-Malan White sections of the White community.

There are two ways out of this, open to them. Surrender to Malanism and see South Africa a racial tyranny, or recast outlooks in the light of the dangers to which colour prejudice has brought us.

Writing strictly as an African, the chances are that a large section of the Whites will prefer to capitulate by slow degrees to Malanism and see in it a lesser evil than joining hands with the African against a tyranny which is now a real threat even to them.

On the other hand, they might recast their whole outlook on colour—and a section of them, particularly among the more highly-educated classes, have already begun to talk of a liberal party which would recognise no colour bar—and see in the African's extended hand of friendship a potted to take South Africa out of the present morass.

But at this moment in history, all this is sheer speculation. We, as a people, are faced with a major disaster in our life. By we, I mean both the Africans and the Indians and Coloureds.

Numerically, we are the strongest single force in the country which has the capacity to restore South Africa to the path of sanity. We have already demonstrated, in the resistance movement, that there are in us, as a group, latent spiritual values and moral resources which can enable us as a group to survive every adversity. It will be for our leaders to draw freely on these in the dark years ahead of us—to return South Africa to civilised standards of living.

But it would be wrong if we, the common people, sit down and look for everything to the leaders. In fact now is the time when there should be neither leaders nor followers; we should all be leaders. The Malanites, given a clear mandate by the White electorate will crush, with a singular ruthlessness, our leaders and organisations. Jail is open for everyone of them now. But if it is for them, it is open for us as well.

In this light, a new situation arises which deserves to be seen in new light by the African

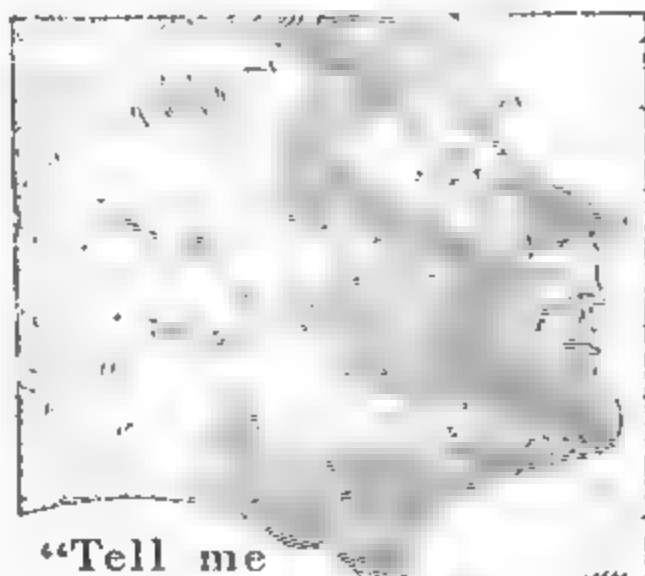
National Congress. Need might arise for a broader conception of unity among those who oppose Malanism; a need which the present framework, within which the non-White political alliance works, would be a little too narrow to accommodate. We might have to think of a broader basis for an all-embracing, non-white unity with a broader outlook than the narrowly political. Something which would enable the non-Whites to pool all their spiritual, material and other resources in an all-out fight against the tyranny of the times.

Nobody should hurry to bring this state of affairs about. Let us all think deeply, earnestly about it all. Those of us who believe in prayer and the Divine guidance of human affairs need to pray now, more earnestly than we have ever done in the past, for the courage to see the truth clearly and act according to it—forgetting for the time being narrow party political or racial or communal gain. We

are all oppressed because we are not White and let us all march together to free ourselves.

But in doing that, let us not forget that there is also a White minority which is in danger of being as cruelly oppressed as we have been for generations past. In building up a broader and more solid form of non-White unity, our plan should be such that it should provide room always for these people in the event they feel they would like to throw their lot with us against the Malanite monster.

As one thinks of the darkness which has descended on South Africa, these are the uppermost ideas which flash into one's mind. We are still too near the hour of the great tragedy. As it recedes farther and farther away from us, we might steadily discover new sources of strength in ourselves and those who abhor the things for which the Malanites stand. Then the light shall have begun to shine a little more brightly on this fair land of ours.



"Tell me
Doctor . . . What do you mean
by a safe antiseptic?"

To be called safe an antiseptic must be safe in several ways. It must be reliable, it must be gentle, it must be non-poisonous. It must help, not hinder, the natural processes of healing and repair. 'Detol' the modern antiseptic, is a highly efficient destroyer of germs, but it works on the germs, not you. It is non-poisonous, pleasant, safe to have around.

DETOL

THE MODERN ANTISEPTIC

AGENTS: S. GOLMAN & SONS, AFRICA, UNITED P.O. BOX 1077, CAPE TOWN

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	7	0	SOVIET ATTITUDE TOWARDS CHINA Facts And Facts—Stanley Powell	5	0
AMBIENT AMERICANS WHOM INDIA SHOULD KNOW—Jesse T. Sunderland	7	0	AMONG THE GREAT (Conversation with Ramsay Holland, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Aurobindo)—Dilip Kumar Roy	25	0
THE BHAGAVAD GITA—The Lord's Song— (An English Translation)—Ananda Bhausa	1	0	TWO HISTORICAL TRIALS IN RED FORT —An account of the trial of the Officers of the I.N.A.	16	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE? —Dr. V. K. R. V. Rao	3	0	WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyan	2	6
OUR INDIA (Children's stories by various writers, illustrated) —Minoor Minoor	2	6	GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	6
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao	3	6	THE STORY OF MY EXPERIMENTS WITH TRUTH —M. K. Gandhi	15	0
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement in S.A., 1905-1914)	4	0	CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	6	0
THE DELIVERANCE (A picture of the palpitating life of the joint family)	4	6	RAMANAMA—M. K. Gandhi	2	0
PUBLIC FINANCE AND OUR POVERTY —J. C. Kumarappa	3	6	TOWARDS NON VIOLENT SOCIALISM —M. K. Gandhi	5	0
INDIAN STATES' PROBLEM (Gandhi's Writings and Utterances)—M. K. Gandhi	10	0	REBUILDING OUR VILLAGES—M. K. Gandhi	3	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah	14	0	AN ATHEIST WITH GANDHI—Gore U. R. Rao	3	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	14	0			

Obtainable from:

'Indian Opinion,'

P. Bag, Phoenix, Natal.

અમારા નિશાન ઉપયોગી પુસ્તકો

પત્રિકાઓ	પુસ્તકો	નિઘાપીટ વાચન માટેના	
દેશ વીરોધ કા. ૧	૨ ૬	આદ્ય વા. ૧	૧ ૦
ગુજરાતી ગાદી	૧ ૬	પહેલી વા. ૧	૧ ૦
કર્મ-કલ્પકાંતી રૂપરેખા કા. ૧	૨ ૨	બીજી વા. ૧	૨ ૦
દેશ દીપતિ	૨ ૦	ત્રીજી વા. ૧	૨ ૦
		ચોથી વા. ૧	૨ ૦
		પાંચમી વા. ૧	૨ ૦
સુગોળ	નવયુગ વાચન માટેના	આલો કામીએ	
આદ્ય સુગોળ	૧ ૬	કા. ૧	૧ ૦
સુગોળ ચરીત્ર કા. ૧	૧ ૨	કા. ૨	૧ ૦
" કા. ૨	૨ ૦	કા. ૩	૧ ૦
		કા. ૪	૧ ૦
		કા. ૫	૧ ૦
		કા. ૬	૧ ૦
		કા. ૭	૧ ૦
		કા. ૮	૧ ૦
		કા. ૯	૧ ૦
		કા. ૧૦	૧ ૦
વંચન માટે સાહિત્ય	સાહિત્ય કલ્પકાંત		
પ્રાચીન સમયની રસ કથાઓ	૧ ૬		
વાળ નવમત	૧ ૬		
અન્ય ગ્રંથો	ઉપયોગી પુસ્તકો		
અન્ય ગ્રંથોની મુજ તાલે	૨ ૦		
પ્રાચીન રસ અન્ય ગ્રંથો કા. ૧	૨ ૬		
પ્રાચીન ગા. ૧	૧ ૦		
" " કા. ૨	૧ ૦		
" " કા. ૩	૧ ૦		
" " કા. ૪	૨ ૦		

Obtainable from

'INDIAN OPINION'

P. Box PHOENIX, NATAL

P. Bag, PHOENIX, NATAL.

ગાંધી સાહિત્ય

૧. આ. નો ઇતીહાસ	૭ ૧
જીવન પૃષ્ઠ	૧૧ ૦
મહાત્મા દેસાઈનું જીવન ચરિત્ર	૨ ૦
મહાત્મા દેસાઈની કાવ્યશી	૧૦ ૦
" " " " આ. ૧	૧૦ ૦
" " " " આ. ૨	૧૦ ૦
" " " " આ. ૩	૧૧ ૧
" " " " આ. ૪	૮ ૦
" " " " આ. ૫	૧૧ ૦
બાપુની કાવ્યવાસ કોલેક્શન	૧૫ ૦
ઉચ્ચ લીખીત હોઈ સ્વચ્છતા (પાપેલી કોપી સાથે)	૧૦ ૦
આત્મ કથા (અંધીય)	૭ ૦
અંધીયની સંસ્કૃતિ આત્મ કથા	૧ ૧
બાપુની અંધી (કાકા કાલેલકર)	૩ ૦
શાન નામ (અંધીય)	૨ ૦
બાપુ આંધી મા (અનુ ચાંપી)	૧ ૧
બાપુના પત્રો: (આત્મમની કથા)	૨ ૧
બાપુની પ્રજ્ઞાદી	૫ ૦
બાપુની અને સ્વાસ્થ્યવાદ (ડૉ. મયરવાલા)	૩ ૦
નીતી નામને માટે (અંધીય)	૧ ૦
અનાસકતી યોગ (અંધીયને નીતિઓ કરેલા અનુવાદ)	૧ ૧
અસાધ્ય રોગ (અંધીય)	૧ ૦
આત્મ ભાવનાવલ્લી	૧ ૦
અંધીય પ્રજ્ઞા	૧ ૦
અંધીયના સમાવેશમાં	૫ ૦
પાયાની રૂઝવણી (અંધીય)	૩ ૦
આત્મા આ (અંધીયના અંધી)	૧ ૦
એક પ'થ (ડૉ. એ. દેસાઈ)	૮ ૦
અંધીયનો સ્વચ્છતા સાથે સ્વચ્છતાવાદ	૧ ૦
બાપુની સેવામાં	૧ ૦
અસહકારનો વિચાર	૧ ૦
અંધીય (એક અંધીય)	૧૦ ૦
કેન્સરના સ્મારક અંગ—(‘ઈન્ડિયન ઓપિનિયન’)	૧ ૧
અંધી સ્મારક અંગ	૨ ૦
અંધીયના નો પત્રો (અંધીયના ૫૨ વર્ષાવાળા પત્રો)	૨ ૧
કાવ્યકોષ	૧ ૧
નવો આત્મવાદ	૭ ૧
આવી જીવન કથા (આત્મવાદ કાવ્યકોષ સાથે)	૧ ૦
હીંદને કોમી ચીકોલ (કાવ્યવાદ નિધી કવિ)	૮ ૦
હીંદી રાષ્ટ્રીય અ. સંભાળ અંગ્રાજી	૧ ૦

Obtainable from:

**'Indian Opinion' P. Bag.,
Phoenix, Natal.**

નવલ કથાઓ

આનવી અંધીયે (એક રમત પિનીની આત્મ કથા)	૧ ૦
અસહાય (અંધીયે એક રમત પિનીની આત્મ કથા)	૧ ૦
આત્માવલ્લી (કાવ્ય રમત પિનીની આત્મ કથા)	૭ ૦
આત્માવલ્લી (ડૉ. એ. દેસાઈ કથા)	૧૪ ૦
એક આત્માવલ્લી (નાનાભાઈ કથા કથા) કોમલઆત્માવલ્લી કથાઓ	૧૧ ૦
કોમલઆત્માવલ્લી (૧૮ મહાન નરનારીઓનો કથા પરીચય)	૧ ૦
અસહાય કથા (અસહાય કથા) કાવ્ય સાથે આત્મ કથા	૭ ૧
અસહાય કથા (અસહાય કથા) કાવ્ય સાથે આત્મ કથા	૭ ૧
આનવીની કથા (અસહાય કથા)	૧૪ ૦
આત્માવલ્લી (અસહાય કથા)	૧ ૧
આત્માવલ્લી (અસહાય કથા)	૧ ૧

મળવાનું ઠેકાણું

'INDIAN OPINION'
P. Bag,
Phoenix, Natal.

સુંદર નવી નવલ કથાઓ

આનવીની કથા (અસહાય કથા) કાવ્ય સાથે આત્મ કથા	૧૫ ૦
આત્માવલ્લી (અસહાય કથા) કાવ્ય સાથે આત્મ કથા	૧૫ ૦
આત્માવલ્લી (અસહાય કથા) કાવ્ય સાથે આત્મ કથા	૧૫ ૦
આત્માવલ્લી (અસહાય કથા) કાવ્ય સાથે આત્મ કથા	૧૫ ૦
આત્માવલ્લી (અસહાય કથા) કાવ્ય સાથે આત્મ કથા	૧૫ ૦
આત્માવલ્લી (અસહાય કથા) કાવ્ય સાથે આત્મ કથા	૧૫ ૦
આત્માવલ્લી (અસહાય કથા) કાવ્ય સાથે આત્મ કથા	૧૫ ૦
આત્માવલ્લી (અસહાય કથા) કાવ્ય સાથે આત્મ કથા	૧૫ ૦
આત્માવલ્લી (અસહાય કથા) કાવ્ય સાથે આત્મ કથા	૧૫ ૦
આત્માવલ્લી (અસહાય કથા) કાવ્ય સાથે આત્મ કથા	૧૫ ૦

Obtainable from:

**INDIAN OPINION.
P/Bag, Phoenix, Natal.**

નવાં વસ્ત્ર સંવત ૨૦૦૬ ના ગુજરાતી
પ્રેસનાં પંચાંગ

કોમલ શી. ૫-૩.

કોમલ શી. ૫-૩.

મળવાનું ઠેકાણું:

**'Indian Opinion' P. Bag,
Phoenix, Natal.**

અમારા નવા પુસ્તકો

નવલ કથાઓ

કોમલ શી. ૫-૩.	૧ ૦
કોમલ શી. ૫-૩.	૧ ૦
કોમલ શી. ૫-૩.	૧ ૦
કોમલ શી. ૫-૩.	૧ ૦
કોમલ શી. ૫-૩.	૧ ૦
કોમલ શી. ૫-૩.	૧ ૦
કોમલ શી. ૫-૩.	૧ ૦
કોમલ શી. ૫-૩.	૧ ૦
કોમલ શી. ૫-૩.	૧ ૦
કોમલ શી. ૫-૩.	૧ ૦
કોમલ શી. ૫-૩.	૧ ૦

**C/O INDIAN OPINION,
P. Bag, Phoenix, Natal.**

Phones 25121/3 (Switchboard)
24179 (Manager)

P.O. Box 2197

Cables & Tel. Add:
"PROSPERITY" (All Branches)
(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provision, Soups, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Maize Products, Wheat, Wheaton Products, Groceries, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
Pine Street, Durban.

also at

JOHANNESBURG	BENONI
Phone: 34-3554/5	Benoni Coal Site
P.O. Box 200, Fordsburg.	Phone 54-1813.
82, Crown Road,	Rangeview Coal Sites—54-2205
Fordsburg, Johannesburg.	P.O. Box 392, Benoni.

Proprietors:

C. L. Patel, D. K. Patel
V. D. Patel, H. J. Patel
K. C. Patel.

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.
Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representative

**H. L. Hompes & Co.,
(Pty.) Ltd.**

Durban, P.O. Box 1301.
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.



Full range of men's and
boys' knaki shirts and
clothing.

In shorts
and
trousers.

DENTONA
SHORTS AND SLACKS
IN MOTOCARTEL
TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND.

DENTON TRADING CO.
JOHANNESBURG

P.O. Box 3581

N. RHODESIA
FEIGENBAUM BROS.
BULAWAYO

P.O. Box 354

MASHONALAND, P.E.A. & N. BECHUANALAND

W. F. NEUMAN
SALISBURY

P.O. Box 1422

BRITISH EAST AFRICA
VAN BRUSSEL & CO. (E.A.) LTD.

NAIROBI

BULAWAYO CLOTHING FACTORY LTD.

Phone 3410, Bulawayo, P.O. Box 427, Southern Rhodesia.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE AT:

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

(Directors: N. V. MEHTA, J. P. GOKOOL, K. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS

OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 21622
63535

P.O. BOX 1317
Tel. Add. NOSLIMITED.

For Quality Printing, Consult:-

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.

No. 19—Vol.—1.

FRIDAY,
5TH MAY, 1953

Registered at the G.P.O. as a Newspaper

Price 6d

INDIAN OPINION

Founded by Mahatma Gandhi in 1903



Our Preoccupation

"The western world jeopardizes its moral authority by its tendency to rely on physical force alone. More and more our preoccupation has become arms, an atomic stockpile, military bases and airfields on our defence perimeter, and the development of a western European military alliance. No one should deny our need to attain enough military power to repel possible aggression. But the moral authority of the western world is grounded on our faith in authentic democracy, in the extension of human rights to all children of God, in our confidence that the Divine Providence guides the processes of history, we demonstrate this faith when we help the world's peoples to attain a more equitable social economic and political status, so that the false but alluring blandishments of communism no longer held an appeal for them. Only the expression of moral authority can win the allegiance of other peoples to the free world goals we seek."

—The Church Peace Union.



The Roots Of Danger Of Dehumanization In Modern Society

(Rene Fullop-Miller U.S.A.)

[Rene Fullop Miller, is the writer of the famous book "Lenin and Gandhi." He is a close student of modern society and the new trends in civilization that are taking shape in the West under the revolutionary impact of modern science, art, psychology, politics and social philosophy. The results of such study was recently given by him in one of his lectures in America from which the following extracts are given.]

WHILE politicians are worrying about the bankruptcy of our economic or social set-up, very few people trouble themselves about an even greater impending danger, the bankruptcy which threatens the dignity of man.

There has scarcely been a time when man was as insecure as he is today. The insecurity which bothers us is not only outside, it is also within ourselves. It is part of us. And we often wonder whether there is not a guidepost that will point a way to a meaningful, happy and creative kind of life.

Since we have become unaccustomed to think for ourselves we look for some ready-made programme, which will solve our problems. After all, there are programmes which were worked out by the keenest minds and which aimed at providing for the needs and happiness of men. Perhaps all we have to do is to fall back on a programme and stick to it. But let us look at these programmes a bit more closely to see what they promised and check which promises they kept.

The programme that is closest and dearest to us is of course that of democracy, which offered to uphold the sacredness of the individual. This offer was based on good foundations; it derived from the ideals of Christianity and from the humanism of the Enlightenment. When the original offer arrived a great many people put in their order for democracy. When the goods were delivered, they received the right to vote, trial by jury, a free press, religious freedom, the freedom to choose their jobs and the freedom to speak their minds. They also got bread and shelter and many commodities which made life easier.

On the surface the order seemed to be filled neatly, but underneath there was an unordered item; economic man. This led to a brand of capitalism which laid too much stress on purely material security, and too little stress on inner security, too much stress on the capacity to produce goods and too little stress on the capacity of leading a purposeful life. And in the end the promised happiness was still wanting.

Then there was another offer made by socialism which came along later and tried to outbid its liberal democratic competitor. The socialist bid sounded good and convincing, so a lot of people filled out the order blank. But the international shipment ran into difficulty and eventually there was a change in management. The Bolsheviks took over most of the outfit, and their original offer read no less appealingly. They promised to help the under-dog, they promised a just distribution of goods and the protection of labour. Many people rushed in their orders,

(Continued on page 285)

INDIAN OPINION

FRIDAY 8TH MAY 1953

The Limit Of High-Handedness

THE refusal by the Minister of the Interior, Dr. S. L. Danges, to grant passports to the South African Indian soccer team to proceed on their tour of India last week has come as a severe shock to the whole Indian community of South Africa and we have no doubt to the whole of India, and an unexpected surprise to the world. The Nationalist Government has been bitterly complaining about others bringing it into disrepute in the outside world by carrying on false propaganda against it. But here is a most glaring example of how the Government's own action has been more vocal than all the propaganda in the world against it by others. A responsible Government should have good reasons for all its actions, and the present Government must, no doubt, have sound reasons for taking a step which must have serious repercussions not only on the four hundred million people of India but throughout the civilised world. Since the Government has refused to disclose the reasons, it has left us all thinking and guessing as to what could have led it to take such action against an organisation, which has never had any black record against it and whose case was pleaded by no less a person than Mr. D. C. Shepherson, the Administrator of Natal. The South African Indian Football Association even went to the extent of giving an

assurance to the Government that it was a non-political body, and that none of the players had any political allegiances, and gave an unconditional guarantee that the players would give no political interviews while in India.

What is noteworthy is that there is a soccer team from Dundee (Scotland) at present in the Union, a rugby team from Australia is due to arrive in the Union soon and a South African soccer team (European of course) is soon to leave for England, and none of these have had any difficulty in either leaving their respective countries or in entering the Union. Why is it then that the Indian team alone has been singled out?

It is a known fact that there have been political differences between India and South Africa over the treatment of Indian nationals in this country but that surely should not come in the way of Indians going on a visit to their own Motherland on a purely non-political mission in fact, just to play a game of football. Or is it that the present Government is just itching to turn what is at present a cold war between the two countries into a hot war? The only motive underlying this utterly high-handed action on the part of the Union Government (we say Government because the Department of the Interior would not act on a serious matter like this in a manner it has done without the knowledge and consent of the Government) seems to be just to slight the

Indians of South Africa and India. We should, however not forget that this is not the only instance where such a thing has happened. Other instances are of the Union Government's refusal to allow the entry into the Union of India's celebrated dancer Ramgopal, and of India's newspaper correspondents. Where will this narrow vision of the Union Government lead this country to? It is a question all thinking people of South Africa need seriously to ponder over.

A Kick Combined With Sympathy

This shock coming from the Government might indeed have been lightened, we should have thought, by a sympathetic word from at least that section of the South African Press which is known to be liberal minded. The only comment come to our notice so far, however, is that by the 'Natal Witness' which does not seem to have been in a particularly happy mood when it made it. It has combined its sympathy with a kick to the Indians, the severity of which has rendered its sympathy insignificant. While the whole western world is full of praise of India's Prime Minister, Mr. Nehru, our contemporary has chosen this particular moment to vent its wrath on him for no rhyme or reason and has charged him of being "a cunning, unscrupulous

politician, one who has never shrunk from practising power politics as ruthlessly as any dictator when it suited his book to do so." It has expressed its readiness to believe that Mr. Nehru's government might have tried to make some kind of political capital out of the visit of the South African Indian footballers. This is an unwarranted insult to Mr. Nehru and the Indian Government. Surely there is nothing wrong on the part of the head of any government according a welcome to any public organisation sending its representatives to that particular country. There is nothing in it beyond a simple act of courtesy and how one can impute motives to it is beyond us. But of course a guilty conscience sees guilt in everything. We are not very surprised in this criticism about Mr. Nehru when we think of how a great personality like Mahatma Gandhi even had been misjudged by some people. We can only say that we would not be disposed to make such comments against Dr. Malan, though we have had more than enough provocation to do so, as the 'Natal Witness' has deemed fit to make against Mr. Nehru. It only depicts, we are unhappy to have to say, the very low standard of culture of, indeed, not all, but the average White man in South Africa.

'NATAL WITNESS' CRITICISES MR. NEHRU

'The Natal Witness' dated May 2, writes as follows under the Caption "High Handed Act": "The refusal of passports to the members of the Indian football team chosen to represent South Africa on a tour of India seems to be a disgusting example of administrative high-handedness. We make full allowance for the motives which may have inspired the Department of the Interior. We have never shared that feeling of near-worship with which simple-minded liberals everywhere seem to regard Pandit Nehru. He tends to us to be a cunning and, on occasions, an

unscrupulous politician. He has never shrunk from practising power politics as ruthlessly as any dictator when it suited his book to do so, though, like the prudent prince in Machiavelli and unlike most contemporary dictators, he has realised that the efficacy of ruthlessness and cunning depend largely on their being pleasantly disguised. We are ready to believe that his government might have tried to make some kind of political capital out of the visit of the South African Indian footballers. But even if the attempt had met with some

success, and seventeen Indians had returned to South Africa with some disturbing ideas in their minds, the harm would have been infinitesimal compared with the damage to South Africa's reputation throughout the whole world which this arrogant action will cause. There appears to be no reason—certainly none has been stated—to regard the members of the team as people whose political activities have rendered them suspect to the authorities. This is, so far as we know, the first occasion on which passport have been refused to people going overseas with no known intention of engaging in activities which the authorities could regard, however wrong-headedly, as detrimental to South Africa. If there is good reason for the

refusal, Dr. Duggan should state it. In the absence of any such statement there seem to be only two possible explanations. Either the Department of the Interior, under the present Government, is determined to use every petty and spiteful administrative means it can to make non-Europeans feel their inferior status, or else it is determined to shut them off from all contact with a world in which things are not arranged to the satisfaction of purified Nationalism. In either case, the policy involves interference with individual liberty, and if the latter explanation is the proper one, it will not in the end have even the "realist" justification of succeeding in the aim that it is designed to achieve.

UNION REGARDED AS UNCIVILISED IN S.-E. ASIA

Mr. Maurice Webb, of the Institute of Race Relations, who has recently returned from a tour of Asian countries, writes in the 'Natal Daily News'.

NO South African Government, however sensitive, could complain of misrepresentation in South East Asia, for, in my experience, there is no representation at all. Except for a short paragraph or two in the newspapers, South Africa might have dropped out of the world.

Yet everyone knows the one undisputed fact about South Africa: that it practices and has heretofore accentuated policies of racial separation. These policies are not attacked; they are just regarded as being uncivilised.

In Singapore, I visited the Juvenile Court. The Magistrate was Indian, the Prosecutor, Malay, the Senior Probation Officer, Chinese, the Clerk of the Court, European. The Magistrate dealt with cases and understanding with a number of typical cases of delinquency on the part of Indian, Chinese and Malay children.

I spent some time in the Department of Economics in the University of Malaya. The Professor of Economics is British, the lecturer in Industrial Economics, Australian, the lecturer in Agricultural Economics, Malay, the statistician, Chinese.

One soon realises that this is not a multi-racial country. A Magistrate's Court or a university department should be

multi-racial; they are of the country.

It would be an interesting experience for Dr. Malan to explain to those four members of the staff of the Economics Department just why, if they were to come to South Africa to meet South African economists, they would not travel together or stay at the same hotel or share a cup of tea in a restaurant or go to the same cinema.

When I told them just what the situation would be they listened with amusement that covered hurt, hurt on the part of the "non-Europeans" that any country should offer them such affront; hurt on the part of the others that colleagues who held their friendship and respect could anywhere be so treated.

There is, I believe, no South African information service in Asia. It would be interesting and, perhaps, instructive if South Africa were to open an Information Service in Singapore and try to persuade audiences of Europeans, Chinese, Indians and Malays of the advantages of segregation, but it might be rather difficult to convince them that by keeping them apart and giving most of the privileges to one group the other three groups would be made safe for democracy.

We South Africans are naturally concerned for the good name of our country. In the West we have often to defend it from unjust attacks and to explain it

But in the East we realise that if we are to have a piece of respect to the world, if we are to be thought civilised, we must change certain of our practices, however much we may regard them as essentially our domestic affair.

If we are to be able to hold up our heads among the peoples of

the world we must at least change the treatment that we accord to visitors to our country who happen not to be White. We could be host country to international gatherings that at present go elsewhere if visitors could come to us without being subjected to humiliation and hurt.

HEARTENING MESSAGE FROM GERMANY

WE have great pleasure in sharing with the reader the sentiments expressed in the following letter from H. Kraschinsky, a friend in Germany, who has undergone terrible sufferings under Hitler's regime during the War and who had attended the World Peace Conference held in India in December 1942.

"Dear friend, may I once more assure you that the struggle for human rights for all inhabitants of the Union of South Africa, irrespective of their colour and race, is followed by us with extreme interest and sympathy.

"I heard that you have been sentenced to a fine yourself and I know that you are the very last person to be frightened by such methods.

"I am convinced that the struggle will be a long one, and that victims will have to suffer before victory is yours. There is no progress in the world without suffering, which is the strongest power for human progress. And I am convinced that you yourself have no illusions as to a short time of the struggle. The result of the recent elections seem to mean that the majority of White people in South Africa have not yet realised what the situation really is.

"If ever a struggle was morally right, it is yours. But I am sure you will not forget the

other side also. The philosopher Nietzsche once said to a man who had grossly offended him. "My friend, what have you done to me, I forgive you. But how can I forgive you what you have done, by your attitude, unto yourself?"

"Malan and his people, what are they doing? They are flagging poor negroes, and incarcerate them for shorter or longer time but whose soul is spoilt? Certainly not your's, nor the poor African's, but his own. Would you like to be in his position? If one day you are in jail—and you will go, I am sure of that—would you change your place against his, in the government's prison? I know you, and so I know you would not.

"And ourselves? We feel fortified when thinking of you all in South Africa. We do not know whether and when our own fate will once more be to be persecuted. Then we shall think of you.

"And I remember the words an American anarchist once said (Eugene Debs): "As long as there are men to jail, I am not free."

"I beg you to accept my best wishes for the future of your struggle, and to believe me that I feel humble when thinking of what so many brave men and women in South Africa have to suffer for the cause of freedom, which is our own.

INDIA



AIR INDIA International
Saves time and money in
South Africa
85 Salisbury Street
South Street, DURBAN

PAKISTAN

and connections for
ALL PARTS OF THE
FAR EAST

Luxury Cabin Service
EVERY FRIDAY
Tourist Class Service
TWICE MONTHLY

AIR-INDIA

INTERNATIONAL

FROM NAIROBI KENYA
COLONY

The *New India Assurance* Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records, attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	54,34,00,000
Marine Premium	56,04,844	Assets exceed	15,36,00,000
Miscellaneous Premium	35,04,968	Total claims paid over	17,95,00,000
Life Premium	2,88,79,302		

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The New India Assurance Company Limited

Cable & Telegraphic
Address:
"RUSTOMJEE" or
"NIASSURANCE"

RUSTOMJEE (PTY.) LTD.

Directors: Sorabjee Rustomjee
Rustom Jathhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28512.—P.O. Box 1610.
74 Victoria Street, DURBAN, NATAL

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

BRADFORD CLOTHING FACTORY

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosier, Cutlery
Enamelware, Stationery, Drapery,
Crockery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

We specialise in
**Manufacturing
OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

LIBERAL PERSPECTIVE

SOUTH AFRICAN INDIANS—(I)

HOW THEY CAME TO NATAL

By C. W. M. GELL

From 'The Forum' (Johannesburg)

THERE were some disconcerting signs that the fate of our smallest racial minority, the Indians, was again a party political football in the struggle for votes in Natal, where anti-Indian feeling plays a part similar to the role of anti-Semitism in some other countries.

We do not want a repetition of the Durban riots which followed soon after the 1948 election campaign, in which candidates exploited hostility to the Indians for personal and party advantage.

As long ago as 1925 Dr. Malan, then Minister of the Interior, declared: "The Indian, as a race in this country, is an alien element in the population and no solution of the question will be acceptable to the country unless it results in a very considerable reduction of the Indian population."

In 1948, as Prime Minister, he said: "The Indians have no right to regard themselves as part of the settled population of South Africa and must, therefore, be prepared to recede in South Africa under restrictions."

No doubt, belief that this attitude helped the Nationalists to win three Natal seats in 1948 is responsible for the U.P.'s present unrealistic Indian policy. Both Mr. Struza and Mr. Mitchell have spoken of going back to the 1927 agreement "that the Indians were to be repatriated" and beginning negotiations again with India and Pakistan from that point.

The purpose of these three articles is to show that the Nationalist policy is thoroughly unhistorical and immoral—no novelty in Nationalist attitudes to non-European peoples—and that the U.P. policy is unlikely to lead to any constructive solution.

This was emphasised most strongly and to the consternation of his own supporters, by Mr. J. G. Strydom at Newcastle on November 26 when he quite correctly argued that we cannot repatriate unwilling persons unless some other country agrees to accept them. For at best party is pretend that there is any hope of this solution to its own supporters and unfair to the Indian minority.

The reasons for this state of affairs go back into the widely misrepresented history of how the Indians came to this country. The official report (1950) of a Joint Committee studying Affairs

Land Tenure, upon which the Government relied for evidence to prove the necessity for the Group Areas Act, begins: "A perusal of the evidence (not published) shows that the Indian came to South Africa as an indentured labourer against the wishes of the European inhabitants of Natal. They did not want the Indians and they feared the curses which they believed would come upon the country with the advent of the Indian."

The use of intemperate language in official documents is unfortunately nothing new. But in this case the statements are a most flagrant distortion of the truth in the interests of party propaganda.

The facts are these. From about 1850 there had been a chronic shortage of reliable labour on the coastal plantations of Natal, as the Zulus did not care for this sort of work. Various other sources were considered in vain—convicts, orphans, Chinese, coolies, freed negro slaves from America.

In November, 1855, the Durban Town Council by a very large majority interested into an address of welcome to Sir George Grey, the Governor of the Cape, a request for "coolies or other labourers from the East in aid of the new enterprises on the coast lands, to the success of which sufficient and reliable labour is absolutely essential." Grey, who had seen the value of Indian labour on Mauritian plantations, began negotiations with India.

Natal became a Crown Colony in 1856 and India passed from the control of the East India Company to the British raj after the Mutiny of 1857. Hence forward, the negotiations were between the Natal and Indian governments.

The second Natal Legislative Council, elected in 1853, learnt that India would agree to limited indentured immigration, if Natal made provisions for Indians similar to those in force in Mauritius and the West Indies. Accordingly the Council passed Law 14 of 1859 without a division.

This law provided for a period of five years' indenture, after which the "coolie" would be free to re-engage or to hire himself out as an ordinary salaried labourer or to set up on his own.

On the completion of ten years' residence, during five of which he

must have been indentured, the immigrant was entitled to a free return passage to India or, if he preferred, to a grant of Crown land in Kwa.

A Nationalist said in the Senate debate of September 27, 1948, that "the whole idea was that at the expiry of the period of their contracts, and it was provided that they should be so, they should be repatriated to India."

But Sections 6, 9 and 20 of Law 14 completely refute this convenient theory. It may be that the Senator expressed the conditions on which many would have liked to import coolies. But the historical record is quite clear that the Indian Government would never have allowed importation on such terms.

This aspect of the matter was again prominent in 1872-74 when Natal wished to re-open coolie immigration after the depression of the late 60s.

In order to meet Indian charges that some of the provisions of Law 14 were being more honoured in the breach than the observance, Natal appointed the Coolie Commission of 1872. As a result of its recommendations Law 12 of 1872 exempted Indians from corporal punishment and substituted "Indian immigrant" for the offensive word "coolie" in all official wording; and Law 19 of 1874 enforced much more effective supervision of the original provisions of Law 14 of 1859.

India then permitted the re-sumption of indentured emigration. It is thus beyond dispute that, if Natal wanted Indian immigrants (as indeed it did), it had to accept the terms laid down by the Indian Government and these never included any sort of compulsory repatriation.

Memories are, however, short where self-interest is concerned. Many of the witnesses before the Wagg Commission in 1885-87 pleaded for the extension of the term of indenture to the whole period of the Indian immigrant's residence. And the Commission who is admitting that this was the predominant European opinion at that time, had to remind the public that Indians were not available on such conditions.

His recommendations for increasing the supply of indigenous Native labour were again unsuccessful and, despite the growing European reaction against the expanding "freed" Indian population, a majority in the Natal Government (e.g. the Volksraad of Natal) continued to facilitate indentured Indian immigration until 1911. Indian labour was used not merely on the plantations near the coast but inland as well,

and for domestic service, in the mines and on the railways.

Some figures tell their own tale. The first batch of Indians landed at Durban in November, 1860. By 1866 6,445 had arrived and the figure remained at 6,000 until 1874.

The value of sugar exported from Natal rose from £2,009 in 1857 and £3,860 in 1858 to £26,000 in 1863 and £100,000 in 1864.

By 1870 all the early immigrants had finished their terms of contract and only one had entered into fresh indentures. Immigration was resumed in 1874 and Natal Indians reached 30,000 in 1886, 41,000 in 1891, 101,000 in 1904 and 133,000 in 1911 (against 98,000 Europeans). The bulk of the increase was due to continued immigration of labourers under indenture.

In 1911, because of the unsatisfactory treatment of Indians in the Union, the Indian Government finally closed indentured emigration of South Africa.

The Union Government interceded energetically on behalf of Natal, which still wanted indentured labourers, but in vain. Thus, India stopped the entry of coolies into the country against the wishes of South Africa.

In all, over 142,000 indentured Indians were brought to Natal. Eighty-one per cent of our present Indian population descends from these "coolies"; the other 19 per cent from the free Indian immigrants who were mostly traders and clerks.

The year 1911 saw the end of the first phase of our dealings with Indians. During it, the Europeans of this country profited so greatly from cheap and reliable Indian labour that they (with few dissenting voices) wanted Indians in ever larger numbers.

The historical evidence fully justifies the verdict of the late Mr. J. H. Hofmeyr in regard to over four-fifths of our Indians: "However we may regard our Asiatic problem, the fact that it came into existence is due to the European and the European alone."

We invited Indians to come here on terms which allowed them to become free men after five years and to commence their return passage for a grant of land. We thus helped them to settle. And we went on doing so for our own considerable profit, long after some of the racial complications became apparent.

Without disowning our own history or adding to an already formidable list of dishonoured obligations, we cannot now disclaim responsibility for this "alien element."

(To be Continued)



B. I. S. N. Co. Ltd.

S S. Kampala arriving May 29. Sailing June 3
for Bombay

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES : DURBAN TO BOMBAY

First Class	single	without	food	£75-15-0
Second "	"	"	"	50-13-0
Inter-Class	"	"	"	34-3-0
Unberthed (Deck)	without	food		21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6
Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.
Tel. Add.: "KARAMAT."

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	8	0
PILORIMAGE FOR PEACE—Pyarelal	12	6
SELECTIONS FROM GANDHI—Nirmal Kumar Bose	10	0
GANDHIAN ETHICS—Benny Gopal Ray	2	0
RAFU—Harry F. Barr	1	0
COMMONAL UNITY—M. K. Gandhi	20	0
FAMOUS PARSIS	7	6
CHAITANYA TO VIVARANANDA	8	3
STORY OF SATARA—Major E. D. Baso, (I.M.R.)	16	0
SEVEN MONTHS WITH GANDHI—Krisnadass	12	6
STORY OF THE JIBBLE—S. K. George	6	0
DELHI DIARY—Gandhiji	10	6
A RIGHTEOUS STRUGGLE—Mahadev Desai	2	6
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Ubewan	12	6
GANDHIJI AS WE KNOW HIM—Intimate and delightful incidents by various writers	9	0
NON-VIOLENCE IN PEACE AND WAR Vol. I—M. K. Gandhi	14	0
NON VIOLENCE IN PEACE AND WAR Vol II—M. K. Gandhi	14	0
THE STORY OF BARDOLI—Mahadev Desai	8	0
FROM XERAVDA MANDIR—M. K. Gandhi	1	0
MAHADEV DESAI'S EARLY LIFE —By Narabari D. Parikh	24	6

Obtainable from:

"INDIAN OPINION,"

P. Bag. Phoenix, Natal.

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either in India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Wills, Trade Licences, Revenue Clearance Certificate, Passports And Immigration Matters.

Representatives National Mutual Life Assn Of Australasia,
Yorkshire Insurance Co. Ltd.

Telephone: 33-9033. 29a Commissioner Street,
JOHANNESBURG.

INDIA INDEPENDENCE NUMBER

Published as Special Number of INDIAN OPINION to commemorate the attainment of Freedom by India.

Printed on art paper and profusely illustrated.

With historic pictures connected with India's struggle for Freedom and with photos of the late Dadabhai Naoroji, Tilak, Gokhale, Subash Bose and many others who have sacrificed their lives in fighting for freedom and of Mahatma Gandhi, Pandit Jawaharlal Nehru and many others who have lived to see the fruits of their labour.

Also containing a brief Survey of the work of the Indian National Congress from the time of its inception.

Price 2s

Golden Number

OF

"INDIAN OPINION"

Souvenir

Of The

Passive Resistance

Movement

1906—1914

Price: Four Shillings.

Obtainable From:

"Indian Opinion"

Phoenix, Natal.

THE ROOTS OF DANGER OF DEHUMANIZATION IN MODERN SOCIETY

(Continued from front page)

and from Russia they received their collective security, and a common purpose of the working class. But they also received an unordered item: mass-man, or collective man. The mass-man was produced by the State and came equipped with a synthetic outlook on life. He was conditioned to accept freedom from thought, freedom from choice and freedom from personal decision, and in return he received true emotional security of a robot.

Now interestingly enough the two unordered items, economic man on the one hand and mass-man on the other hand, reveal that democracy and communism share a basic misconception of man. While both have a great deal to say about "the concrete human being," while both combat abstract generalities, they both fell victim to the very thing which they professed to be combating, namely, to abstraction. They fought idealistic generalizations because they abstracted from the concreteness of man. But the religion-humanitarian abstractions lifted man up by idealizing him and setting to him the crown of creation. The new abstractions of economic and mass man, however, dragged man down by reducing him to his material needs.

There is also another similarity between the two camps. Both share an almost religious faith in the miracle of modern technology, which is chiefly concerned with mass production, automation and speed. This outlook gives preference to quantity over quality. The result is a highly mechanized life which puts the main stress on technical achievements and leaves out innermost being unharmed. Thus it seems that neither of the two programmes can fully meet man's requirements.

All the promises that are made on either side have a hollow ring. And I think the reason for it is that the most important thing—human values—was lost in transit. Without such values, the kind of values which you can take with you when you die, neither the individual nor science and technology are able to func-

tion satisfactorily. Yet it seems that in the various programmes to date these values have been left out. What happened to them? How and why did they disappear? Why is it that on the one hand terms like "cash value," "big value," "special value, and on the other hand "ideological values," "planned values," "proletarian values," have replaced the value of man?

In a democracy at least the right to be ourselves is not being contested. We have a chance to

grow and develop according to our own possibilities. This makes me feel that basically democracy is man's best bet. Still there is room for improvement.

We have freedom, but freedom for what? There is progress, but progress where? Freedom is not an end in itself. It should not be confused with licence. True freedom entails responsibility; it is the right to choose what we ought to do. The ultimate freedom is a freedom of self-dedication. Progress again is not a wild onrush. We need a higher goal toward which we want to progress. We need a purpose which we want to achieve.

Things In General

John Gunther To Visit The Union

Mr. John Gunther, American author of "Inside America," "Inside Europe," "Inside Asia" and other authoritative books dealing with world affairs, is in Northern Rhodesia planning a new book which will be called "Inside Africa." Mr. and Mrs. Gunther have undertaken a comprehensive tour of the Continent visiting nearly every territory in it. They began in Morocco, travelled along the Mediterranean coast, through Egypt, the Sudan, Eritrea, Ethiopia, Kenya, Uganda, Tanganyika, Zanzibar, the Belgian Congo and arrived in Ndola from Elizabethville last week. After visiting Southern Rhodesia, and Nyasaland, they will fly to the Union where they will spend a month. One of the experiences that stands out most in Mr. Gunther's mind, states the "Natal Daily News" correspondent, was having dinner in Kenya with revolutionaries lying on the table next to the plate.

Professor And Mrs. Douglas Steere

Professor and Mrs. Douglas Steere who are touring the Union are at present in Durban. Professor Douglas Steere is Professor of Physiology at Haverford College, Pennsylvania. He has travelled widely on behalf of the American Friends Service Council and is the author of several books. They come to

the Union after a lightening tour of Europe and West Africa, and brief visits to Johannesburg, Kimberley, Capetown, Port Elizabeth and Port Harour. We extend to them a cordial welcome and wish them every success in their mission. Included in the short programme in Durban is a visit to Phoenix where they will spend next Sunday at Mahatma Gandhi's Phoenix Settlement as honoured guests of Mr. and Mrs. Manilal Gandhi.

Tribute To an African Student

The first issue of the International Students' Reporter, which is the organ of the International Students' Association, Banaras Hindu University, paid tribute to its President, Mr. E. G. Mwalessa, an East African student, in the following terms: "This year under the Presidentship of one of the founder members, Mr. Mwalessa, the International Students' Association is ably carrying on their principles of friendship, toleration and free enquiry together with the traditional Banaras hospitality." Mr. Mwalessa is one of the first five African students who went to India for further studies in 1947 on Government of India Cultural Scholarship. After passing his B.A. from the Banaras Hindu University in 1951 he joined the same University for law. In his L.L.B. (Previous) examination held in April 1952 he secured the first division. Both academic

and socially he seems to have made his mark in the student world.

Success To Banias Student

An African student of the University of Natal, Mr. A. Vilakazi, B.A. (Hons.), has just been awarded a teaching fellowship in the Department of African Studies of the Kennedy School of Missions which is one of the 3 schools of the Hartford Seminary Foundation in Hartford Connecticut. He will be required to lecture for 6 hours a week and devote the rest of his time to working for a M.A. or Ph.D. Degree which would involve research and the preparation of a thesis. The appointment is, in the first place, for one year but may be later extended to 3 years. The Hartford Seminary Foundation is essentially a post-graduate institution and specializes in preparing its students for vocations in connection with the Church.

OVERSEAS PUBLISHING HOUSE

Invites applications for Representatives and Canvassers for their Publications: 'Indian Outlook Weekly,' 'Struggle For Human Rights' Monthly and 'Indian Overseas Year Book & Who's Who' Annual.

For terms please apply to:

Mr. P. D. SAGGI,
Post Box 714,
Bombay, India.

Sets Of Indian Art Pictures

By Celebrated Indian Artists
Price 8/- including postage.
'INDIAN OPINION,'
P/Bag, Phoenix, Natal.



Cuticura
TALCUM POWDER
After the evening bath a refreshing all-over dusting with fragrant Cuticura Talcum Powder will assure sound sleep for a happy and contented baby free from all chafing and irritation.
ABSORBENT AND COOLING

SHINGADIA STORES

(Proprietor: Premier Silk Bazaar Ltd.)
Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 141. UMTALI, S. Rhodesia.
Telegrams: "Premisilk" Phone: 2523.

PREMIER WHOLESALERS

(Members of the Mashonaland Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2513/Extn 1.
UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Place Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,
Plot 43, "C" Ro. d.
Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

Phone
Day 24169

Phone
Night 2315-49

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 29362.

**P. HARGOVAN & CO.
(PTY.) LTD.**

**WHOLESALE MERCHANTS
AND IMPORTERS.**

P. O. BOX 1250.
155/7 Warwick Avenue
DURBAN.

SWEETMEATS

PURE

WHOLESOME

HEALTHY

★ APPETISING—

- ★ DISTINCTIVENESS of Flavour
 - ★ Combined with INGREDIENTS of the
PUREST QUALITY go into the making
of our SWEETMEATS
- ★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental DELICACIES
- ★ Assure YOU of the most PALATABLE
SWEETMEATS money can buy any
where in SOUTH AFRICA.

અમે દેશ બહારી મીઠાઈઓ અગાવીએ છીએ
અદલે ગામના મીઠાઈને સંભાળી લાઈદરું આપે અગાવીએ છીએ.

- ★ Great care is exercised in the PACKING and
DISPATCHING of country and foreign orders.
- ★ WE assure you of PROMPT, HYGENIC
SERVICE with the GUARANTEE of
SATISFACTION.



HOME-MADE SWEETMEATS

We specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Naan etc.

Victory Lounge

(Cnr Grey & Victoria Streets.)
Phone 24965 — DURBAN.

PAKISTANI DIPLOMAT'S BID TO SMEAR INDIA IN U.S.A.

SHARP REBUFF FROM PROMINENT AMERICAN CITIZEN

AN attempt by a Pakistani diplomat in the U.S.A. to blacken India has brought a sharp rebuff from a distinguished American citizen. Mr. S. M. Burke, Pakistan Minister in Washington, recently delivered a speech containing the usual mendacious charges against India. The reply to it came from Mrs. Dorothy Norman, whose letter, published under the caption "Aid to India and Pakistan" in the 'New York Times' on March 26, is as follows:

"As reported in the 'New York Times', Mr. S. M. Burke, Pakistani Minister in Washington, recently informed an English-speaking Union audience in New York City that with respect to our foreign aid programme, equal treatment of India and Pakistan by the United States—despite India's declared neutrality and Pakistan's co-operation with Western nations is "putting" to rest Pakistan."

"Mr. Burke's statement is itself puzzling to this writer as an American. For, until only a short while ago, South Asian suspicion of the United States derived largely from fear that we would in fact tie 'political strings' to our foreign aid. It was assumed that if any country happened to disagree with our foreign policy, either we would refuse to give aid at all or, having given it, we would withdraw it unless the nation in question altered its policy in conformity with our own."

U.S. Policy

"After finally having succeeded in dispelling such suspicion, to be castigated in reverse is indeed puzzling. Certainly in the matter of making foreign grants-in-aid it is, and should be, our policy to give an assurance to these free peoples throughout the world who are most in need of it, irrespective of obtaining perfect agreement with them on all issues."

"In this connection it should be especially noted that India has adopted a democratic constitution; she is ardently striving to establish herself as a full-scale secular democracy with guarantees to her people of the same fundamental rights on these valued most by a nation with her race and for others throughout the world; she has been attempting to raise the standard of living for her vast population against great odds,

she is quite obviously a peace-loving nation. Certainly it would be neither wise nor friendly to withhold aid from a country with such a record."

Apportionment Of Aid

"As for the amount of assistance we have given to India and Pakistan, the relationship between the populations of the two countries has been the major factor determining how our aid has been apportioned. Thus it would be impossible on this score, too, to charge that we have been anything but fair and impartial."

"Mr. Burke is further quoted as having stated that the United States economic aid has been given to further irrigation projects and had refused some areas of Pakistan to desert. Since it must be to the Bhakra Dam that Mr. Burke has referred, it should be recalled that the project located in the north of India was initiated by the British before either Pakistani or Indian independence was won, hence, before the partition of Pakistan from India."

"The Bhakra Dam was designed to serve East Punjab, now part of India, whereas most of the canal systems previously developed by the British were located in West Punjab and Sind (now in Pakistan). At the time the dam was conceived the British took what might be termed a unified view of the needs of the territory now divided between North India and West Pakistan; it was never thought that the project would impair water supply for any irrigation scheme now located in the latter area."

"As has been pointed out by the Indian Government, Pakistan's alleged grievances on this matter have not even been communicated to India in the form of official protest. Moreover, it is well known that the river system of Punjab has suffered from scanty rainfall during the past year, which has decreased the amount of water available for irrigation both in India and Pakistan. This shortage of water, is due neither to American aid nor to any scheme designed to jeopardise the well-being of Pakistan in any way."

A Few Facts

"A few facts relating to availability of the Indus basin waters in question and use thereof, both in India and Pa-

kistan, may be illuminating. According to the 'Economic Survey of India' for 1952-53, the total run-off of waters in question has been estimated at 168 million acre-feet, of which only 77 million acre-feet are now being utilised. Only one-seventh of this is now being utilised in India; when the other schemes for additional utilisation are completed, the total utilisation in India will not exceed 35 million acre-feet."

It would still leave Pakistan with about 20 million acre-feet in Indus basin rivers and the balance of run-off to the sea of about 49 million acre-feet."

"However, the situation should be further clarified as soon as the Technical Mission of the World Bank (on which both Indian and Pakistani technicians are serving) has completed surveying the area and its water resources."

GROUP AREAS ACT

THE following is the text of a letter addressed by Mr. Rajeshwar Dayal, India's Permanent Representative at UN to the Secretary-General of the UN:

"The Permanent Representative of India to the UN presents his compliments to the Secretary-General of the UN and has the honour to transmit the following communication from the Government of India:

"According to a statement made in the South African Parliament by the Minister of the Interior, the Group Areas will be proclaimed very shortly in a number of places. Accordingly, the Land Tenure Advisory Board has notified important cities including Cape Town, Durban, Port Elizabeth and Kimberley giving very short notice to interested parties to file objections."

"A protest by the Natal Indian Organisation against the shortness of time allowed has gone unheeded. The public hearing of objections, which is the next step in the process of implementation of the plan, is scheduled to take place on March 2, 10 and 17 in Cape Town, Durban and Port Elizabeth respectively."

"One of the two main proposals in respect of Durban notified by the Board is from the Nationalist Party, which envisages practically complete removal of non-Europeans and making Durban an entirely 'White' city. The acceptance of this plan would affect 146,000 Indians forcing them to leave their homes, established businesses and a large number of religious and cultural institutions, including temples and mosques."

"The value of the property to be abandoned by the Indian community in Durban is estimated at £30 million."

"The other plan from the Durban City Council covering the residential area alone, would uproot 63,000 Indians for the present. Their gain for the central commercial area of

Durban which has not yet been submitted; would affect 54,000 Indians of that area also. There is no provision for alternative housing and the Durban City Council's plan is designed to remove Indians to undeveloped land outside the City's boundaries. Similar plans for other cities inflict hardships on Indians in varying degrees, though in smaller numbers."

"The Indian community is apprehending very early removal from the group areas. The proposed zoning will inevitably cause racial bitterness and friction. The Natal Indian Congress, in a memorandum to the Land Tenure Advisory Board, has pointed out that the real intention of the Group Areas Act is to "deprive the Indian people of their long-established ownership and occupation of lands and houses" and to "facilitate the uprooting and expatriation of unhappy South African citizens of Indian origin, or confine them to ghettos as a cheap source of labour."

"The Government of India consider the present move of the South African Government aimed at causing untold misery and hardship to large numbers of persons of Indian origin in South Africa as an extremely serious matter. Not only are these measures a violation of the purposes and principles of the Charter of the UN, but they are a deliberate disregard of the resolutions of the UN of 1950, 1951 and 1952, recommending the non-implementation of the Group Areas Act."

"The Government of India have already placed before the UN the whole question of the treatment of persons of Indian origin in South Africa. They feel it their duty to bring these latest developments immediately to the notice of the UN for such action as may be deemed practicable."

"It is requested that copies of this communication be circulated to all members of the UN and the Good Offices Commission established by the General Assembly by its Resolution 615 (VII) of December 5, 1952."

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5/6 yd.

EMBOSS GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CHENILLE
GEORGETTES 45" 15/6 yd.

44" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.

44" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 10/6 pair
Colours Green, White, Red,
Brown, Blue and Wine.

SAREES!

EMBROIDERED GEORGETTE
SAREES.
all shades 13/15/6 each.

WHITE COTTON SAREES
all shades each.

GEORGETTE JARI WORK
SAREES 15-10-0.

EMBROIDERED SUIDE STILE
SAREES with borders 13/- each.

LADIES UNDIES

Large range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Save Dardur, Jari Trimmings
Always in Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
STRAWLS 17/6 to 20/- each.

INFANTS COT BLANKETS
Pink & Blue 5/3 & 12/6 each.

INFANTS GEORGETTE
18/11 each.

INFANTS BOOTIES, BONNETS,
MITS, PITCHERS,
all new prices 2/11 each.

HOUSE - HOLD

Quilts 15/6 to 25/- each.

Pillow Cases 10/6 to 12/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Salin Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES HANDKERCHIEFS Etc.
Specially reduced.

JAYBEE SILK HOUSE

39a MARKET STREET, JOHANNESBURG.

P. O. Box 516.

Phone 33-6229.

FOR
RUBBER STAMPS

PRINTING

CONTACT

STANDARD
PRINTING PRESS

FEDERAL PRINTERS

RUBBER STAMP MAKERS

73 BEATRICE STREET, DUNBAR.

PHONE 91006 P.O. BOX 2782. TELEGRAPHIC ADDRESS: "JAYBEE"

ESTABLISHED 1923

and SUNBEAM

is so economical too!

House-proud wives who strive
to keep their homes bright and
cheerful-looking, use Sunbeam...it
gives that pleasing shine to floors
and furniture!

And so economical too...a Sun-
beam spreads easily over a large
area to shine for days on end!

Sunbeam makes work easy...saves
time and money

FOR BRIGHTER FLOORS
AND LIGHTER WORK
Always ask for

SUNBEAM
POLISH

Shines...
and shines
and shines





"Tell me,

Doctor

when there's an accident,

is it safe to put an antiseptic straight on the wound?"

In an emergency you need an antiseptic that can be used quickly, without hesitation, and without danger or undue discomfort. One which retains high germicidal efficiency in the presence of blood. You need a reliable killer of germs, but non-poisonous, gentle on human tissues, and valuable in promoting clean and rapid healing. You need the modern antiseptic, 'Dettol.'

DETTOL

THE MODERN ANTISEPTIC

W.F. & J. CO. LTD. 100 BOX 1097 CAPE TOWN

Printed by the Proprietor, P. Bag, Phoenix, Natal

TROUBLED WATERS

By JOHN O'HIND

This book deals with that period of Indian history when three empires were at a clash with each other on the Indian Peninsula. The Mughal Empire was breaking up, the Maratha Kingdom was declining, and the British were establishing themselves. The story is full of suspense, keeping the reader engrossed in the acts of heroism and valour, naval bombardment and piracy on the high seas, escapades, a chase with blood-bonds, and romance. Order your copy as soon as possible, as there are only a few copies on sale at our office.

Price 10s.

Available at.

'Indian Opinion',

P/Bag, Phoenix, Natal

NEW BOOKS

A Nation Builder At Work

—By Pyralis 1/6

Why Prohibition

—By Kumarappa 1/-

Satyagraha In S.A.

—By M. K. Gandhi 16/-

Bapoo's Letters To Ashram Sisters

—By Kaka Kalelkar 2/6

Which Way Lies Hope

—By R. B. Gregg 2/-

Gandhi And Marx

—By K. G. Mankhwal 2/2

Economy Of Permanence

—By Kumarappa 3/-

The Wit And Wisdom Of Gandhi

—By Homer A. Jack 22/-

A Gandhi Anthology

—By V. G. Desai 20

Obtainable from.

'INDIAN OPINION'

P/Bag, Phoenix, Natal

११ पुस्तकेना सेट

आ सेटचा विविध पुस्तके तयरे वाचना भणरी. पुस्तके मोठ्या भाटे छे.

कीमत रु० १५. १-१६-००. आ मोठीमेथी भणरी.

'Indian Opinion', P. Bag, Phoenix, Natal.

सेटिटीसनी सकेर

हीदना ग्रंथ लुवन विरी मेथी सवाय न्याय रुपे आ पुस्तकेभा सेटिटीसनी वीयारे इशे-या छे.

कीमत बी. ३-१. भणवानु देवाळु: आ मोठीमेथी

HANNON'S DETECTIVE AGENCY (PTY.) LTD.

Managing Director: G. HANNON, secretary Royal Irish Constabulary and Criminal Investigation Department, S.A. Police.

Manager: HINDEN PLUMLEY, ex-Hendon Police College and Criminal Investigation Department, New Scotland Yard, London.

Criminal, Commercial and Matrimonial Investigations Carried Out in Strictest Confidence.

11/12 Fettes Chambers, Jeppe Street, P.O. Box 2199 Johannesburg. Telegrams: DIFIC, 27-7771. After hours 26-4544.

BOOKS FOR 'SALE

UPANISHADS FOR THE LAY READER

—O. Rajagopalachari 6 0

VÉDANTA THE BASIC CULTURE OF INDIA

—O. Rajagopalachari 6 0

BHAGAVAD GITA—Abridged and explained

by O. Rajagopalachari 4 0

THE CONSTITUTION OF INDIA—K. Sathuram 18 6

MAHABHARATA—C. Rajagopalachari 17 6

INTERNATIONAL SHORT STORIES

—The best from 23 countries 17 6

Obtainable from:

INDIAN OPINION,

P. Bag, Phoenix, Natal

के अठवादीक पंचांग

वार	क्रिस्ता १६५३ 'से'	दीर्घ २००६ वेद्याय	पुष्यमास १३७२	पावसी १३२२ सेठे ३२७१	सुषोदय ६. मी.	सुमरत ६. मी.
रुद्र	१५	२	१	१६	१-३०	५-१५
रुद्र	१६	३	२	१७	१-३१	५-१५
रुद्र	१७	४	३	१८	१-३२	५-१६
रुद्र	१८	५	४	१९	१-३३	५-१७
रुद्र	१९	६	५	२०	१-३४	५-१८
रुद्र	२०	७	६	२१	१-३५	५-१९
रुद्र	२१	८	७	२२	१-३६	५-२०
रुद्र	२२	९	८	२३	१-३७	५-२१
रुद्र	२३	१०	९	२४	१-३८	५-२२
रुद्र	२४	११	१०	२५	१-३९	५-२३
रुद्र	२५	१२	११	२६	१-४०	५-२४
रुद्र	२६	१३	१२	२७	१-४१	५-२५
रुद्र	२७	१४	१३	२८	१-४२	५-२६
रुद्र	२८	१५	१४	२९	१-४३	५-२७

Are You a subscriber of
'Indian Opinion'
If not, Why not?

Always Better, Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS

Address:

KAPITANS BALCONY HOTEL,

(KORNER SWEETMEAT HOUSE)

Corner Grey and Victoria Streets

DURBAN.

Phone 23414.

Tel. Add. "KAP TANS."

P.O. Box 96.

Phone 24471.

To Furnish Your Home Economically
See

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St.
DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSE-
HOLD EFFECTS, RADIOS & RADIOGRAMS, MUSI-
CAL INSTRUMENTS, SEWING MACHINES & OFFICE
FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and
Vegetables. We specialise in green ginger and Indian
Vegetables. Wholesale only. Write for particulars
Box 96, Durban.

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Pockets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRASS, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST."

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS ABSOLUTELY THE BEST

Tel. Add: "Charotar" Telephone: 33-8885.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependents?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with "THE OLD MUTUAL" your friend for life—

The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1780

JOHANNESBURG.

Phones:—

Business 33-0711

Residence 33-5961

Phone 53.

Telegrams "SOLANKI."

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

**Extensive range always carried in
the following:**

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

**Stockists of well-known branded
Watches.**

COPPERBELT PIONEER STORE

**Where Quality and Service
are Paramount.**

Luanshya,

Northern Rhodesia

AFRICAN VIEWPOINT

A PAN-AFRICAN FRONT

By JORDAN K. NGUSANE

THE Press recently reported Mr. Walter M. Blau, Secretary General of the African National Congress, as saying that steps were being considered to explore the possibilities of convening a pan-African conference at which the oppressed peoples of Africa would devise ways and means of waging a joint struggle against the tyranny of colour.

Such a conference has been overdue for a very long time. That this is the fact, however, does not in any way rob the Congress intention in this regard of its very great significance. There is about it a touch of utopianism and realism which deserves the support of every fair-minded man.

It has been some time for a very long time now that those Africans who still dream and talk of change of heart among the white people live in a fool's paradise. Those who imagined that this change of heart could come about freely as a result of petitions and drawing room plans for racial peace should have realised from the results of the last elections, that the world of reality is very far removed from their dream-world.

The real and cruel fact we have to face today is that the more militant we become in our struggle to free ourselves and the more determination we show, the more our oppressors become frightened of our growing strength and increasingly resort to more and more desperate measures to crush our march to a happier future for ourselves and our children.

The odds against which we have ranged ourselves are, in our state of organisation, formidable. The Malaysians, for example, have all the military police and police power on their side. In itself, this advantage is not in any way decisive—see Hungary. But it has delayed an emancipatory struggle for an unacceptably long time. In this country it is being used to keep us in the gutter for the longest time possible. We ourselves are relatively poorly organised at present. For this reason we need to use additional weapons in our struggle which we might not have had to use if we were stronger; at least not for the purposes for which we might use them now.

One of the weapons is the formation of alliances with friendly, similarly placed people in Africa and, secondly, with free and

self-governing peoples in other parts of the world who have or may be made to have sympathy for our cause.

Solid Foundations

During the last ten years or so, our leaders have systematically laid solid foundations for friendship with self-governing peoples in other parts of the world. We are today reaping the benefits of this policy in the way in which our cause is known personally to all the civilised world. We are reaping the benefit in the fact that at every international conference where the colour question is debated, our oppressors always find themselves on the defensive. There are signs that they now find themselves being routed as well. But the greatest benefit we are reaping today—from the internal angle—is the fact that not even the Malaysians in their darkest political madness have imagined that they could shoot us down in silence.

Deaf as they would like the world to believe they are to world opinion, they know today that their gun is as bad as they would merely throw themselves out of court if they resorted to military violence against us. We are not scared of military or any other violence. A people which can do things we are doing, under the conditions in which we find ourselves, can do them only when it has banished fear from its heart.

In spite of this, however, it is to the credit of world opinion and the way it has made itself felt that the Malaysians have not felt free to use harsher measures to crush our political fight. To the extent that this has saved innocent men and women who might otherwise have had to suffer, we should regard it as one direct benefit we reap from the wise policy of our leaders.

But, also within the last ten years, a new situation has been arising which called for a re-examination of our relations with fellow-Africans who are oppressed like us in their countries. Within South Africa itself racism was progressively obscured when it came to the colour question. Law after law was being passed to make it almost physically impossible for the African to develop and take his rightful place among the free men of the world.

Whether we like the fact or not, this process was being approved of by the majority of the

white people in this country. The Malaysians made no bones about their own intentions, of course. If the United Party was a little shy about holding its tyrant's flag, that was not because of any pricks of conscience it felt. At heart the United Party was as ruthless a racial oppressor as the Malaysians. See what Mr. Struwig said on the eve of the elections—when he described as enemies the African intellectuals who were today raising their voices against their people's humiliation. The United Party would not just afford to let the world see it for what it really is when it comes to treatment of the African.

United Party

For its reason, I can't have much sympathy for those, in this Party, who have publicly donned the maskcloth, thrown the stones at their guilty heads and from every platform about "We'll Wen unto us all!" At heart they have always approved of the present basis to the Malaysian approach to the colour question. It was inevitable that in the face of the acts of colour, the average whiteman in this country should trust Malan and his gang—who want no half-measures—in a clearer job of keeping the 'nigger in his place' than the United Party.

The policy horse-hoofing going on in United Party ranks at the moment should not worry any non-European. A jilted hag resorts to queer theatrics to express her disappointment. When the United Party cools down and surveys the racial situation more calmly, it will decide that Malan and his hostility to the Appellate Court are a better ally than the African people's stretched hand of genuine friendship with the whiteman.

It is largely against the background of this situation that the leaders of the African National Congress have decided to consider establishing closer bonds with the oppressed in Africa.

The experiences of the people of Asia, in their struggle against foreign domination, are always an open book freely branshied to us by History for us to perceive and learn political wisdom therefrom. The struggle in Asia was delayed for many years by the slow development of pan-Asian consciousness. When at last this consciousness was strong enough to assert itself, it freed Indonesia!

This is not in any way a regression on the heroic struggle of the people of Indonesia. They had laid solid foundations for their own liberation. But because they were isolated in the Indian Ocean, under the boot of a mighty Dutch empire, they

would have taken a considerably longer time to free themselves finally if it were not for the timely and decisive intervention of the rest of Asia. India, for example, stopped Dutch military plans with reinforcements for the Dutch East Indies army seeking over Indian territory. Burma took up an attitude which helped the Indonesians too. So did very many Asian powers. The result was: The Dutch had to surrender sooner than they expected.

We are in a somewhat similar position. In international councils our voice; the voice of ten million non-whites; is raised high against injustice. Humanity's conscience heeds it; but the men at the head of affairs—in America, Britain and France, for example, who attach greater importance to gold and uranium than to human values—say it might not be politic, for one reason or the other, to heed the African's voice against that of the Malaysians who rule the country!

If, on the other hand, the voice raised against tyranny was not just the voice of ten million in the Union but of the 150,000,000 in all Africa—even the men at the head of affairs in Britain, America and France would listen.

There is another reason why the Congress move is commendable. It will broaden the African's own outlook. We have grown up in an environment where we could see only ourselves and the white man against the background of what was going on in this country and outside. When we see our struggle as part of a bigger struggle, when we see ourselves as members of the larger human family, we shall accustom ourselves to the idea of belonging to that family. The spiritual and psychological effects such a realisation will have on the masses of our people finally everything our leaders are doing to broaden our horizons.

This does not mean that no obstacles will be laid on their path. Obstacles have been laid on the path of progress since the dawn of History; obstacles have made History. But mankind has marched forward on the crest of defeated obstacles.

R. VITHAL

Bookkeeper, Writing up Bills of Books, Balance Sheet, Income Tax Returns, Etc.

8 Adams Arcade,
40 Market Street,
Johannesburg

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	3	6	SOVIET ATTITUDE TOWARDS CHINA Facts And Facts—Stanley Fowell	5	0
AMBIENT AMERICANS WHOM INDIA SHOULD KNOW—Jabez T. Sunderland	7	6	AMONG THE GREAT (Conversation with Bomania Bolleed, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Aurobindo)—Dilip Kumar Roy	23	0
THE BHAGAVAD GITA—The Lord's Song—(An English Translation)—Annie Besant	3	0	TWO HISTORICAL TRIALS IN RED FORT—An account of the trial of the Officers of the I.N.A.	14	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE?—Dr. V. K. R. V. Rao	5	0	WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyam	3	6
OUR INDIA (Children's stories by various writers, illustrated)—Minoo Meenoi	2	6	GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	6
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof Rao	2	6	THE STORY OF MY EXPERIMENTS WITH TRUTH—M. K. Gandhi	15	0
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement to S.A., 1908-1914)	4	0	CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	5	0
THE DELIVERANCE (A picture of the palpitating life of the joint family)	4	6	RAMANAMA—M. K. Gandhi	2	0
PUBLIC FINANCE AND OUR POVERTY—J. C. Kumarappa	3	6	TOWARDS NON-VIOLENT SOCIALISM—M. K. Gandhi	5	0
INDIAN STATES' PROBLEM (Gandhi's Writings and Utterances)—M. K. Gandhi	10	0	REBUILDING OUR VILLAGES—M. K. Gandhi	3	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah	15	0	AN ATHEIST WITH GANDHI—Gora O. R. Rao	2	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	15	0			

Obtainable from:

'Indian Opinion,'

P. Bag, Phoenix, Natal.

અમારા નિશાન ઉપયોગી પુસ્તકો

પુસ્તકનાં	પ્રત્યેક પુસ્તકનાં આ માટે	વિશાળ પુસ્તકનાં આ માટે	
દેશ નીરસ કા. ૧	૨ ૬	આશુ કા. ૧	૧ ૦
યુજનસર્વ માસ	૧ ૬	પદ્મી કા. ૨	૧ ૦
હાલના ઇતિહાસની રૂપરેખા કા. ૧	૨ ૨	બીજી કા. ૩	૧ ૦
દેશ નીરસ	૨ ૦	ત્રીજી	૧ ૬
		ચોથી	૨ ૧
		પાંચમી	૨ ૦
સુચના	નવમી કા. ૧	આલો કા. ૧	
આર્યો કુચના	૫ ૬	પુસ્તક પદ્મી	૧ ૬
સુચના પરીચય કા. ૩	૧ ૧૦	પુસ્તક બીજી	૫ ૬
" કા. ૪	૨ ૬	પુસ્તક ત્રીજી	૫ ૬
		" ચો. ૫	૫ ૬
વાંચન માટે સાહિત્ય	પ્રત્યેકની કિંમત	આલો કા. ૨	
આશીન સમયની રસ કા. ૧	૧ ૬	આલો કા. ૩	૧ ૬
આ. જગત	૧ ૧	આલો કા. ૪	૧ ૬
		આલો કા. ૫	૧ ૬
અન્ય ગ્રંથો	પ્રત્યેકની કિંમત	આલો કા. ૬	
અનુસૂચિતના યુગ તત્વો	૨ ૦	આલો કા. ૭	૧ ૬
બીજી રૂપ અનુસૂચિત કા. ૧	૨ ૬	આલો કા. ૮	૧ ૬
આર્ય ગ્રંથો કા. ૧	૧ ૦	આલો કા. ૯	૧ ૬
" " કા. ૨	૧ ૧	આલો કા. ૧૦	૧ ૬
" " કા. ૩	૨ ૦		

Obtainable from:

'INDIAN OPINION'

P. Bag. PHOENIX - NATAL

Obtainable from:

'INDIAN OPINION'

P. Bag, PHOENIX, NATAL.

Phones: 29113/3 (Fullboard)
24179 (Manager)

Cables & Tel. Add:
"PROSPERITY" (AD Branches)

P.O. Box 2197

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kidlicorn, Malt, Maize, Maize Products, Wheat, Wheaton Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG

BENONI

Phones: 34-3554/5
P.O. Box 100, Fordsburg
82, Crown Road,
Fordsburg, Johannesburg.

Benoni Coal Ste
Phone 54-1813,
Rangeview Coal Sites—54-2205
P.O. Box 391, Benoni.

Proprietors:

C. L. Patel, D. K. Patel
V. S. Patel, H. J. Patel
K. C. Patel.

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.
Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representatives.

H. L. Hompes & Co.,
(Pty.) Ltd.

Durban, P.O. Box 1301.
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.



Full range of men's and
boys' knitted shirts and
clothing.

In these
cubes,
tropicals.

DENTON
SHORTS AND SLACKS
10 MOCCANUEL Road
TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND.

DENTON TRADING CO.
JOHANNESBURG

Phone 34-4381

P.O. Box 1541

N. RHODESIA
FEIGENBAUM BROS.
BULAWAYO

Phone 2758

P.O. Box 354

SOUTHERN RHODESIA
MASHONALAND, P.E.A. & N. BECHUANALAND
W. F. NEUMAN

Phone 1 1715, 2-4924

P.O. Box 1492

BRITISH EAST AFRICA
VAN BRUSSEL & CO. (E.A.) LTD.

Phone 6018

Trade Mission

MURORI

BULAWAYO CLOTHING FACTORY LTD.
Phone 2410, Bulawayo. P.O. Box 427, Southern Rhodesia.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE AT:

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

(Directors: N. V. NIEMTA, J. P. COKODI, K. V. MEITA)

LEGAL & COMMERCIAL STATIONERS
OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 22612
63535

P.O. BOX 1327
Tel. Add. UNLIMITED.

For Quality Printing Consult —

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.

No. 20—Vol. L1

FRIDAY,
15TH MAY, 1953

Registered at the G.P.O. as a Newspaper

Price 6d.

50415-APRIL 1953-JUNE 1953
19 MAY 1953

INDIAN OPINION

Founded by Mahatma Gandhi in 1903

If We Choose

"There was enough moral wisdom to organise great nations such as England or France on the basis of internal peace, but it was a difficult task which took centuries of effort. Is there enough moral wisdom to organise a world society to enable the European, the Hindu, the Chinese, the Negro to live together on tolerable terms to overcome their vast diversities of tradition, language, and race, to curb the rapacity of unscrupulous men to control exploitation and close the door on war? We cannot with any certainty affirm that there is moral wisdom enough, but we can with assurance say that it is wholly a question of the enough. Given an adequate moral development, there is here no hard stone of obstruction on which it must break its teeth. We have to educate ourselves, and that is all there is to be said. We can succeed in it if we choose, but enough of us must so choose."

—Leonard Trelawney
Hobhouse.



African Racial Conflict Danger To Peace

AT a public meeting in New Delhi recently Mr. Nehru, Prime Minister of India, referred to India's foreign policy of friendliness towards all nations. He said India was pulling her weight on the side of peace, though she was not a great power in the military sense of the word. Her might was not of the atom bomb. But her sincere and truthful attempts in the cause of peace and international good-will compelled respect and hearing in the counsels of nations.

Mr. Nehru said he foresaw great danger to world peace emerging from Africa and said that, as time passed, the African question would loom larger and larger. The struggle in Africa was bound to assume a most dangerous character, for it would then become a question of white *versus* coloured all over the world.

Mr. Nehru advised Indians in Africa to conduct themselves in a dignified manner and never even harbour a thought of gaining any advantage at the cost of the African people. They should regard themselves there as guests of the African people. Mr. Nehru declared that unmistakably India's sympathies were entirely with the African people in their great struggle against exploitation and repression colonialism.

Pakistan

Referring to Pakistan, Mr. Nehru said that, for the first time since partition, the common people of Pakistan were beginning to look upon the people of India with genuine feelings of friendliness. Welcoming this change, Mr. Nehru said they wished that the terrible state Pakistan was passing through would end. Their sufferings would do no good to us. If disaster were to overtake Pakistan, it would not be good for them, Mr. Nehru said. He said that today voices could be heard in Pakistan against the *mullahs* (Muslim divines), and the feeling was growing that Pakistan should develop on India's secular lines. Sometimes, he said, they looked with envy upon the progress of India and regret was expressed why Pakistan did not develop a state on secular lines and why it did not frame a constitution like India's. There was also a feeling that the influence of the *mullahs* had to be destroyed and the people freed from their clutches. All this was very significant, the Prime Minister pointed out, and was a great portent for the future relations of India and Pakistan.

Kashmir


Referring to the agitation in Jammu and Kashmir, the Prime Minister said that communal organisations like Praja Parishad in the State were only helping Pakistan and were weakening India's strong case before the United Nations. He said Kashmir was a national question and must be regarded so by all political parties. Mr. Nehru said he never had any doubt about the Kashmir issue during the past five years. They had gone to Kashmir when the people of Kashmir themselves wanted India to come to their help in the event of Pakistan's aggression. But the Parishad activities were affecting the minds of the people of Kashmir. Mr. Nehru said these communal organisations were pursuing a shortsighted and senseless course. To separate Jammu from Kashmir would be giving Kashmir on a platter.

Mr. Nehru said the recent happenings in Pakistan must be a lesson and warning to all. No country could progress by mixing politics and religion. India's secular stand was praised by Iran, by Turkey, and by Egypt, where General Neguib wanted his countrymen to emulate India's ways and policy.

INDIAN OPINION

FRIDAY 15TH MAY, 1953

Coronation

 UK readers would naturally desire to know what our attitude in regard to participating in the Coronation celebrations would be. Let our views not be misconstrued. We are second to none in our loyalty to and our deep affection for Her Majesty the Queen. But the significance attached to the Coronation in the past does not exist today. There is no such thing as a King or Queen today. They are just figureheads who have no authority of any kind. They have no individuality of their own. They may not speak or act as they would desire. They can only speak or act as they are made to by a set of persons who have assumed power for the time being. It is sham and hypocrisy to use the term "In the name of His Majesty the King" or "In the name of Her Majesty the Queen." It would be more true to say, for instance, in the present case, "In the name of Mr. (now Sir) Winston Churchill and Company." All the pomp attached to the Coronation therefore seems to us to be a farce and it seems real, sinful to squander so much money especially when Britain herself, leave alone the world, is passing through troubled times she has never experienced before.

We are therefore inclined to agree with the views expressed on the Coronation by Mr. Henrys Hughes, M.P., reported elsewhere in this issue. We were very much impressed also by a

recent article by Dr. J. H. Holmes of New York, we reproduced in our issue of May 1, wherein he compared the simplicity of the inauguration of the American President with the Coronation of the British Queen.

And now to come to the participation of the non-Europeans in the Coronation celebrations in South Africa. We find ourselves as non-Europeans in a very peculiar position. Our woes hardly reach the ears of Her Majesty the Queen and if they do Her Majesty is utterly helpless to do anything to bring relief to us. The very fact that a question should arise as to whether we should participate in the Coronation celebrations or not shows that there is something wrong somewhere.

The Queen is and should be the possession of all alike. If in times of trouble we forget all distinctions between caste, creed, colour or sex and hug each other as helpless creatures seeking the help and mercy of the King of Kings, we utterly fail to see why in the world those distinctions cannot be put aside for once at least on a great auspicious and historic occasion like this and why all the people irrespective of their colour cannot join together in hailing the Queen and participate equally in the jubilation. Why must the non-Europeans just because of the colour of their skin be treated as pariahs and why only crumbs should be thrown to them while

those blessed with white skin should eat the cake. Thus is how the celebrations seem to be arranged by the local authorities and the non-Europeans are expected to participate in them without a murmur as a matter of course. This is what dampens the enthusiasm of people who value their self-respect above everything else as indeed all should do, and they feel it would be better to remain at home and send their silent prayer to Her

Majesty that Her Majesty may be blessed with health and long life and that her reign may bring peace and happiness to Britain and to the world. Whilst these are our views the choice to participate in the celebrations on any conditions should at least be left entirely to individual judgment. It should be expected of course that those who do choose to participate would do so whole-heartedly with an inner joy, not out of fear of being black-listed.

NOTES AND NEWS

Formation Of A Liberal Party

THE South African Liberal Association, after a meeting of its federal council in Cape Town, has issued a statement announcing that it was to form a Liberal Party based on the following principles: (1) Essential dignity of every human being, irrespective of race, colour or creed, and the maintenance of his fundamental rights; (2) Rights of every human being to develop to the fullest extent of which he is capable consistent with the rights of others; (3) Maintenance of the rule of law; and (4) that no person be debarred from participating in the government and other democratic processes of the country by reason only of race, colour or creed, and that political rights based on a common franchise roll be extended to all suitably qualified persons. The Party, the statement said, will employ only democratic and constitutional means to implement its principles, and will oppose all forms of totalitarianism, such as Communism and Fascism. Membership of the Party will be open to all who subscribe to its principles. The Association has members in all four Provinces. The statement says a programme is being formulated by the federal council, and this will be submitted for ratification to a conference to be called by the new Party as soon as possible. The office bearers of the Party are: President, Mrs. V.M.L. Ballinger, M.P.; vice-president, Mr. Leo Marquard and Mr. Alan Paton; national chairman, Dr. O. D. Wothlam, national vice-chairman, Mr. Leslie Rubin.—Sapa.

Mr. Louw Attacks Anglican Bishops

Referring to "the attacks made by certain Anglican Bishops on the Government Apartheid policy," Mr. Eric Louw, addressing a National Party meeting at Brackenford West said: "Perhaps one of the Bishops will explain why, in most of their churches, a special section is set aside for non-European worshippers. He asked whether the Bishops would be prepared to practice what they preached and admit the children of Coloureds and Natives who were communicants of the Church, and who were able to pay the fees, to Anglican Church schools. 'If you are not prepared to answer this question you can hardly blame me and others if we doubt the sincerity of your protestations about the iniquity of discrimination on the grounds of colour, and if we are reminded of the gentlemen in the scriptures who stood at the corner of the street and thanked God that he was not like unto other men. Did not the Anglican Synod resolve that it was unchristian and even blasphemous to assert that discrimination was justified because of a different pigmentation of the skin? These questions are being put not only by myself but also by communicants of the Anglican Church, some of whom want to know why colour discrimination is reserved for the schools of those who are able to pay the fees.'—Sapa.

Objectionable Literature: "People's China" Confiscated

We have been informed by the Collector of Customs and Excise that "People's China" addressed to us has been detained at the Post Office and has been declared to be obscene.

All issues of this publication are therefore prohibited from importation into the Union and a copy at present under detention are seized in terms of Section 2, (1) F. 122 and 143 (1) of Act 35 of 1944. The Section in question reads as follows:—(1) All ships, vehicles or goods, which have been seized under any law relating to Customs, shall be deemed to be condemned and may be disposed of in terms of Section one hundred and forty-seven, unless the person from whom the same have been seized, or the owner or his authorised agent, gives notice in writing, within one month after the date of the seizure, to the person seizing or to the Commissioner, or to the proper Officer at the place where the seizure was made that he claims, or intends to claim, the said ship, vehicle or goods.

(2) If no such notice be given, no legal proceeding whatever shall thereafter be instituted against the State, the Minister, the Commissioner or any Officer, based merely upon the seizure of the ship, vehicle or goods.

(3) When a notice in writing has been given in terms of subsection (1), the person giving such notice shall, within ninety days of the date of such notice, but, except with the consent of the Commissioner, not earlier than one month from the date thereof, institute proceedings in the Court of competent jurisdiction, for obtaining release of the said ship, vehicle or goods.

The Federal Party's Non-European Policy

The following is stated to be the non-European policy of the Union Federal Party sponsored last week-end in Johannesburg by Mr. G. Henson Nicholls and others: The abandonment of fear as the guiding principle, and the adoption in its place of courageous policies, offers the only hope in the field of non-European affairs. The policies that have so far been pursued hold out no genuine prospect of permanently peaceful relationships among the peoples of South Africa.

We believe that the immediate aim in the field of non-European affairs should be rapid improvement of living conditions, welfare services, education, and economic opportunities, thus striking at the roots of crime, disease and political discontent.

We adhere to the principle that the franchise already extended to the non-European should be so

way be curtailed or by any means rendered less effective. The South African born non-European should be accorded a right of expression in the organs of Government, commensurate with his degree of civilisation, as follows:—

(a) The present system of limited group representation of Natives to be maintained and an interim period of group representation of Indians on a system similar to that accorded to Natives to be initiated.

(b) Subject always to due safeguards against disproportionate representation of any one section of the non-European population, the long-term policy to be taken in steps over a considerable period of years, is the ultimate placing of those non-European who have passed suitable tests of a high standard, upon the common roll of voters.

We recognise the fact of increasing economic integration of the non-European peoples in the economy of South Africa.

We accept the desirability of racial and social segregation between Europeans and non-Europeans, to be obtained on a fair and equitable basis and wherever possible by the encouragement of voluntary population movements through housing and town planning schemes designed to that end and to the establishment of the foundations of a sound family life.

We believe that those Natives who have attained a high degree of civilisation should be entitled to exemption from those laws designed for the protection of backward peoples.

We stand for the recognition of all South African-born people, Coloureds, Bantu and Indians, as members of the greater South African community.

The Sinner Of The Two

Needless to say that the sinner of the two Parties mentioned above seems to be the Liberal Party which not only means with the desires and aspirations of the non-European but is in keeping with democratic principles.

Labour M.P.'s Views On Coronation

Mr. Emorys Hughes, a Labour member of Parliament, has washed his hands off the Coronation of Queen Elizabeth next month. He means to have no part in it, he says, and he has written a pamphlet "The Crown and the Cash," scolding Sir Winston Churchill's Government for "spending £2,000,000" on the Coronation. Mr. Hughes is 59 years old, a Wealden who re-

presents a Scottish constituency. He is a son-in-law of the late Mr. Keir Hardie, famous Socialist pioneer. He said: I have never attended a Coronation, and I do not intend to start now." He said he hoped the young Queen would reign even longer than her great-great-grandmother Victoria, who ruled from 1837 to 1901. He considered that the country would not need another Coronation for 80 years. Mr. Hughes opened his pamphlet—by saying nobody who had read the autobiography of the Duke of Windsor could have anything but sympathy for the Royal Family. Nobody here any person will do the young Queen, the mother of two children, whose reign it was fervently hoped would bring an era of peace and prosperity to Britain and the world. "But with a Tory Government in power, and

with Sir Winston Churchill Premier, it soon became clear that the Coronation of the new Queen was to be made the occasion for an enormously expensive spectacle. "All the nation's emotions were to be worked up to a wireless and television, to be followed as it was suggested, by a general elections at which an electorate stupefied and dazed by flag waving and national anthems, singing and mass suggestions—would go to the polls to vote again for a Tory Government." Mr. Hughes claimed that altogether the Monarchy cost Britain about £1,000,000 a year. He also criticised the expense entailed in building a new Royal yacht. He said on the day the Queen launched the ship there was an announcement that President Eisenhower was giving up his official yacht because "it was a symbol of needless luxury."

REPATRIATION OF FOREIGN CAPITAL INVESTED IN INDIA

RELAXATION OF RESTRICTIONS

THE Government of India had announced on June 22, 1950, certain relaxations in the exchange restrictions on the repatriation of capital invested from non-sterling area countries in projects approved by the Government of India after January 1, 1950. The announcement, however, expressly excluded appreciation in the value of the investment from the scope of the repatriation facilities, except to the extent of the profits of the investment ploughed back into the business with the approval of the Government of India. The Government of India have reviewed this policy and in order to stimulate investment of foreign capital in desirable channels have now decided to withdraw this reservation. Accordingly the repatriation of capital from the sale proceeds of the investments made by residents of countries other than the countries of the sterling area, Norway, Sweden and Denmark, will from now on be governed by the following principles:—

(1) Capital invested after the 1st January 1950 in projects approved by the Government of India may be repatriated at any time thereafter together with any capital appreciation in the value investment.

(11) These facilities, however, will not apply in purchase of shares on the stock exchange unless it is an integral part of an investment project approved by the Government of India after the 1st January 1950.

To suffer woes, which hope thinks infinite,
To forgive wrongs darker than death,
To love to bear, to hope; till hope creates from its own wreck the thing it desires,
Neither to change, to falter or repent,
That it is to be great, good; beautiful and free,
Thou alone it life joy and victory.

—Shelly.

OVERSEAS PUBLISHING HOUSE

Invites applications for Representatives and Correspondents for their Publications: 'Indian Outlook Weekly', 'Struggle For Human Rights' Monthly and 'Indian Overseas Year Book & Who's Who's Annual'.

For terms please apply to
Mr. P. D. SAGGI,
Post Box 786,
Bombay, India.

The New India Assurance Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950
31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,31,179	Life Business in force	
Marine Premium	56,04,844	Assets exceed	54,34,00,000
Miscellaneous Premium	35,84,968	Total claims paid over	15,36,00,000
Life Premium	2,88,79,302		17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The New India Assurance Company Limited

Cable & Telegraphic
Address:
"RUSTOMJEE" or
"NIASSURANCE"

RUSTOMJEE (PTY.) LTD.
Directors: Surabjee Rustomjee
Rustom Jalbhoy Rustomjee

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 610.
74 Victoria Street, DURBAN, NATAL.

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

BRADFORD CLOTHING FACTORY

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAL D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crockery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

We specialise in
Manufacturing
OVERALL
AND
BOILER SUITS

Supplied To Trades Only

LIBERAL PERSPECTIVE

SOUTH AFRICAN INDIANS—(2)

MALAN-SASTRI AGREEMENT

By C. W. M. GELL

From 'The Forum' (Johannesburg)

THE second phase of South Africa's relations with Indians overlaps the first to some extent. It began with the advent of a few "free" Indian immigrants after 1874 to supply Indian food and clothes required by the colonies and the "freed" Indians.

As the latter increased in number, some set up as small shopkeepers, market gardeners, pedlars, as well as entering domestic and public service. Thus free and freed Indians combined to form a resident Indian population composed of a minority of traders, small-holders and salaried persons and a large majority of wage labourers.

The slump of the late '80s saw the beginning of large-scale European hostility towards the Indians.

Law 3 of 1885 segregated Indians in the Transvaal because of "their neglect of sanitary measures and leathsome mode of living." But the law was hardly enforced at all, and many Indians living in the Transvaal today for their fathers) received grants of land from President Kruger and other prominent Boer leaders.

Most of the Transvaal Indians today descend from the free immigrants whose commercial enterprise and financial losses were much appreciated by Europeans in the expanding areas of the Reef and Pretoria.

From now on, though indentured immigration continued for 20 more years, the story is one of decreasing restrictions against Indians.

After obtaining self-government in 1892, Natal levied a poll-tax on free Indians in an effort to reduce them to go home. Originally fixed at £25 a year—a punitive figure for those days—it was reduced to £3 as a result of the Indian Government's threat to curtail indentured emigration.

In 1896 Natal abolished the Indian parliamentary franchise when there were 9,309 Europeans and 251 Indians on the roll. In 1927 an Act restricted free Indian immigration into Natal and another introduced trading licences which were sparingly granted to new Indian applicants.

In 1903 Milner said of the Transvaal with some justice

"The Asiatics are stronger forcing themselves upon a community reluctant to receive them."

But it must be recalled that a number were already legally resident there and the large illegal entry into the Transvaal during the next few years was as much due to the corruption and inefficiency of the immigration staff as to the persistence and ingenuity of the Indians.

A government that does not effectively enforce its laws cannot demand itself from the consequences. In 1906 the Cape applied a literacy test to Asiatic immigrants and, when the Transvaal next year demanded fingerprints from all its Indians in an effort to sort out the legal from the illegal resident, it sparked off Gandhi's first passive resistance campaign.

This continued off and on for six years and culminated in the Smuts-Gandhi Agreement which was embodied in Immigrants Regulation Act of 1913 and the Indians Relief Act of 1914.

The only concession to Gandhi was the omission of repatriation reference to "Asiatics" in the wording of the Act. The Indians Relief Act abolished the Natal poll-tax, recognised the validity of Indian marriages and offered free passages back to India for permanent repatriates.

Smuts hoped that, once Europeans were relieved of their fear of being swamped by continued Indian immigration they would treat the resident Indian population more reasonably. But that hope was never fulfilled.

Restrictions on Indian rights to reside and trade in various localities were steadily increased and Dr. Milner's "Class Areas Bill" of 1925 provoked a Round-Table Conference between the Indian and Union Governments, which led to the first Cape Town (Malan-Sastri) Agreement of February, 1927.

By this pact the two Governments undertook to co-operate in a scheme to repatriate our Indians voluntarily—the Union providing free passages and a small cash bonus, India accepting responsibility for rehabilitating the repatriates in India.

Other clauses of the Agreement recognised the Union's right to

maintain Western standards of civilisation and his responsibility for the education, housing and welfare of whatever Indians remained in the Union and conformed to Western standards, the Class Areas Bill was dropped and the Union agreed to allow the entry of one wife per resident from India and minor children born to her outside the Union.

In view of these conditions it was strange, though perhaps not uncharacteristic, to find the chief Nationalist agitator, Dr. Milner, repudiating several of the clauses within three months.

On April 12, 1927, he told the Pretorius Chamber of Commerce: "The whole object of the agreement is to get as many Indians repatriated as possible. . . . All other points were subordinate to this. The agreement is not an agreement in the usual sense of the word. The Union Government does not bind itself in any way with regard to future legislation and can impose any legislation it likes in the event of the repatriation proposals not working satisfactorily."

Nothing whatever in the Agreement justifies this convenient theory that the "subordinate" clauses and the Union's responsibilities lapsed, if sufficient Indians did not accept repatriation. It is, in fact, our failure to honour the obligations towards our resident Indians, here freely accepted by a Nationalist-Labour coalition Government in a pact between two virtually sovereign states that has given India a pretext to intervene in our domestic affairs.

She has the undoubted right to press us to fulfil the responsibilities we acknowledged in 1927, though it may be both illegal and unwise to raise this issue at U.N.O.

The second Cape Town Agreement of 1932 recognised that, since over 80 per cent. of our Indians were by then Union-born, few wished to return to the land of their origin. Possibilities for emigration elsewhere—Brazil, British Guiana, New Guinea—were explored without finding any hopeful prospects. Voluntary repatriation had failed.

Two issues still relevant today emerge from this phase of trying to reverse the flow of Indians into this country.

First, that, for various reasons to be discussed in the next article, our Indians do not wish to leave the country in which well over 90 per cent today have been born. Possibly some could be induced to go by offering a larger cash bonus, but the cost to us would be prohibitive.

Otherwise, we are left with some form of compulsory deportation. Since we invited the Indians here, enforced repatriation of Union-born citizens must be ruled out as morally unthinkable and practically impossible, as no country would agree to accept them. There is really no honest way of evading the truth that our Indians are here to stay.

Secondly, Nationalist spokesmen are making almost as much of the "Brown menace" as of the "Black." There are almost daily references to "India's national aspirations in Africa" and to "India's policy of making Africa a dumping ground for her surplus population."

I am myself quite clear that the 200,000 Indians in the East and Central African territories constitute no sort of significant outlet for a population problem that runs into millions.

But the allegations are even more obviously unfounded in regard to the Union. For, since 1913, the only legal immigration into this country has been that of wives and children under the Malan-Sastri Agreement—a mere matter of 7,940 women and 9,138 children in 25 years.

As for illegal immigrants, Dr. Dinges said that 14,000 had been detected (and presumably deported) in the 40 years since 1913. In fact, Indian immigration into the Union has been virtually closed these last 40 years and its reopening has never been made an issue either by the Indian Government or the Indian community in this country.

(To be Continued)

R. VITHAL

Bookkeeper, Writing up Bills of Books, Balance Sheets, Income Tax Returns. Apply:

8 Adams Arcade,
40 Market Street,
Johannesburg

HANNON'S DETECTIVE AGENCY (PTY.) LTD.

Managing Director: O. HANNON, previously Joint Royal Wilt Constabulary & Criminal Investigation Department, S.A. Police.
Member, HENDON FLINLEY, ex-Hendon Police College and Criminal Investigation Department, New Scotland Yard, London.
Criminal, Commercial and Naval Investigation Carried Out to Satisfactory Conclusion.

11/12 Paines Chambers, Jeppe Street, P.O. Box 5125, Johannesburg
Phone—Office: 22-7771. After hours: 24-4543

MR. LUTHULI ON AFRICAN'S PROGRESS

SPEAKING at a meeting of the Durban and District Joint Council of Europeans and Africans at the Banisi Social Centre, last week, Mr. A. J. Luthuli, President General of the African National Congress, said:

"Some people claim that the African will submerge and destroy Western civilisation. I don't think so, for he has set out to acquire it. The problem is to discern between the mere veneer and the substance of this civilisation."

"It is unfair to call the African a savage for he possesses quite a high degree of civilisation and a certain amount of refinement in outlook and basic knowledge. It is largely for political reasons that certain White people have vilified the African in the eyes of the world."

"In all scenes of modern life the African, notwithstanding his shortcomings, is advancing. In spite of the formidable obstacles in his way the African has made great progress. Religion has



Mr. A. J. Luthuli

"We must not assume that before the White man came to South Africa the African was stagnant. Records show that the White man came into touch with an active, virile people who were progressing towards civilisation, however slowly."

"The popular belief that the African is an ignorant and uncivilized savage is untrue. Judged by the 'outward forms' and knowledge that goes with modern civilisation the African is on a lower scale, but it is the inner aspect of civilisation that counts, and here the African stands far higher than is thought. He has the civilisation of the heart."

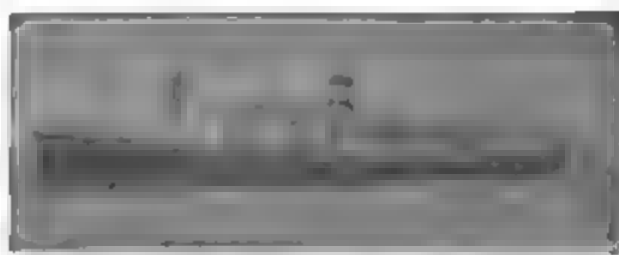
"Before the advent of the White man the Zulu had a code of ethics and conduct similar to the Jewish one, which is the basis of Christianity. He had courts, which shows he lived in an ordered society. He could mine and work iron and had developed music and art."

destroyed and neutralised both their own and Christian civilisation and influences have had a considerable beneficial effect."

"Not all Africans are practising Christians, but neither are all Europeans, but consciously or unconsciously, the African is gradually acquiring the forms of a Christian way of life."

"Culturally and industrially as the African makes his contributions to this field to his status rises."

"In the sphere of education, in spite of difficulties such as poverty, we are turning out men who have distinguished themselves in the field of music, art and literature. Although their efforts may seem feeble to some, they are making a distinct contribution to civilisation, and against their background you must applaud them for it."—*Natal Daily News.*



B. I. S. N. Co. Ltd.

S.S. *Kampala* arriving May 29 Sailing June 3
for Bombay

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES: DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-12-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)	without food		21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6
Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letter.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.

Tel. Add: "KARAMAT."

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Theft, Storm, Accident, Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Wills, Trade Licences, Release Clearance Certificate, Passports And Immigration Matters.

Representative: National Mutual Life Assurance of Australasia, Yorkshire Insurance Co. Ltd

Telephone: 33-9033. 29a Commissioner Street, JOHANNESBURG.

INDIA INDEPENDENCE NUMBER

Published as Special Number of *INDIAN OPINION* to commemorate the attainment of Freedom by India.

Printed on art paper and profusely illustrated.

With historic pictures connected with India's struggle for Freedom and with photos of the late Dadabhai Naoroji, Jai-Gokhale, Subash Bose and many others who have sacrificed their lives in fighting for freedom and of Mahatma Gandhi, Pandit Jawaharlal Nehru and many others who have lived to see the fruits of their labour.

Also containing a brief Survey of the work of the Indian National Congress from the time of its inception.

Price 2/-

THE WIDER WORLD

By JOHN GILD

A SHAM FIGHT

NATAL is supposed to be in revolt against the Malan Government. I do not myself attach any lasting importance to the movement gathering around Hrisma Nicholls. In the first place Mr. Nicholls' record in public life is well known. He is more conservative and less liberal than most of the United Party leaders. He can claim to be the father of much of the Native policy embodied in the legislation of 1936. He has never in his life been visited by anything resembling a moderately generous impulse towards Ind and Africans. If you study his wordy pronouncements, you will find him unconsciously woolly about non-European rights and wrongs, but I suspect that he believes the United Party was not hostile enough to the claims and aspirations of non-white people.

At heart this so-called "spiritual secession" of Natal is nothing much more than dislike of Afrikaners. It is not fundamentally, opposition to the colour policies pursued by Afrikaners. It is a quarrel over words and forms, over methods and techniques for retaining white supremacy, not over the question whether it is wise to try and maintain such supremacy. This movement will therefore only deserve support if and when it proves itself more, not less, liberal than the United Party. I doubt if it will do so because its main activity will be to detach votes from the U.P. and it can hardly do so by being more liberal.

Only Angry Words

Natal has no legal or constitutional right to secede from the Union. Mr. Strydom is perfectly right in saying that secession can only be made with the consent of Parliament. That consent can hardly be gained by a process of argument and persuasion. What is the alternative? That is the vital question that these brave Natalians decline to face. History shows that men achieve their political aims only if they are, in the last resort, prepared to struggle for those aims by all effective means. In recent times this has meant passive resistance, strikes, refusal to pay taxes, meetings and demonstrations of protest, all undertaken in a spirit of sacrifice and regardless of the legal consequences to those who participate. I do not believe that Natalians for a moment contemplate any activities more militant

than angry speeches at exciting meetings. And if they ever do, I hope that someone will warn them of the old law making it a serious crime to break any laws as a form of protest. Natal is fatally handicapped in advance by the laws against passive resistance which it helped to pass through Parliament.

The opposition to the Malan Government is tending to divide into various groups, of which a new party in Natal is only one. A liberal party may well be another, but we must wait and see how liberal it will really be. What matters most, to my mind, in these days is that liberal ideas and political education should be kept alive and that friendship across colour lines should be maintained and cultivated.

Influence Of The Press

In their forlorn search for the reason for defeat, the United Party's supporters have recognised the only factor, namely, their lack of an Afrikaner daily paper to champion their case. This is childish. The influence of the Press is considerable, but it is often exaggerated. In 1924 and again in 1929 Hertzog won a general election although the Nationalists were supported by only one daily paper in the Cape. In Britain, to this day, the Labour Party is supported only by the 'Daily Herald,' while the Tories have scores of other papers behind them, both in London and in the provinces. In the United States Roosevelt was elected President four times in succession although four out of every five dailies are Republican, not Democratic. In any case, I don't suppose that the United Party will start a new Afrikaner daily. Journalists reckon that it would cost anything up to a million pounds to finance such a project. The Party's previous papers, 'Die Volkstem' and 'Die Suiders' both failed in spite of generous subsidies. One reason for their failure was mismanagement. The U.P. finds it very hard to start able men to its paid staff. No Afrikaner journalist, even if his sympathies lay with the U.P., would leave a secure post with the flourishing Nationalist papers for an insecure one with a new paper unlikely to survive. A weekly paper would be an ambitious enough venture to undertake in the light of earlier failures.

Economic Realities

The English dailies, moreover, are not keen to see a new Afrikaner daily set up because it would compete with them for advertisements as well as readers. Papers like 'The Star' and 'The Cape Argus' and the 'Cape Times' pride themselves on having many Afrikaner readers. These readers are, in some proportion, Nationalists who enjoy sporting news and other non-political features of the English dailies. That is one reason why the English papers, except in Natal, have now begun to modify their opposition to the Nationalists.

Another reason lies in the desire of the Chamber of Mines (which, of course, controls most of the papers) to come to terms with the Malan Government. The mines have much preferred Mr. Havenga to Mr. Hofmeyr at the Treasury. As long as the Nationalist Party refrains from imposing heavy taxation on the mines and from interfering with cheap migrant Native labour, the mine-owners will never attack their resources or exert themselves greatly to oppose this Government. The Chamber of Mines and its allies are also hoping that the crisis of the Constitution over the Coloured franchise will somehow be settled in a friendly fashion. They believe that if it were settled and the rule of law appeared to be respected, capital from overseas would again be encouraged to come here. And the mines really need capital to develop the gold fields in the Orange Free State.

These are some of the economic realities behind all the sound and fury of the white politicians.

'New York Times' On Dr. Malan

"All civilised people must feel a sense of shame at Dr. Malan's victory," says an editorial article in America's leading daily, 'The New York Times'.

"No man is an island, and Daniel F. Malan is not an exception, no country is a world apart in these days of one world, so continent like Africa can suffer such a shock without its repercussions spreading across the seas and oceans."

In this first consideration of the election result one cannot do more than to repeat the reason why Malan has met the hostility and condemnation of the free world. It is a simple matter of moral principles. To Dr. Malan the white race is permanently superior to that of any other and the white man in South Africa has the right, the duty and the privilege of ruling the other races, keeping them apart and on a lower level. This is a false and wicked doctrine which has been rejected by modern civilisations and by religion at all times.

That the vastly outnumbered white man has a practical problem of enormous difficulty and complexity in South Africa is not denied, but that it should be rationalised into the monstrous doctrine of racism is wicked. Therefore there will be a day of reckoning for these men, since human beings will not endure injustice and the loss of freedom indefinitely.

BONES
WANTED

We Pay
£7 PER TON
F.O.R. your
Station or Siding

BAGS RETURNED RAILAGE PAID

For Full Particulars write to:

THE
BULLBRAND
FERTILIZERS LTD.
SARNIA,
NATAL.

SHINGADIA STORES

(Prop: Premier Silk Bazaar Ltd.)
Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.

Telegrams: "Premsilk" Phone: 2523.

PREMIER WHOLESALERS

(Members of the Merchants' Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.

UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,

Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

Phone
Day 24169

Phone
Night 631549

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Head Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add: "HARGOVAN".

Phone 29362.

P. HARGOVAN & CO.

(PTY.) LTD.

**WHOLESALE MERCHANTS
AND IMPORTERS.**

P. O. BOX 1250.

155,7 Warwick Avenue,
DURBAN.

SWEETMEATS

PURE

WHOLESOME

HEALTHY

★ **APPETISING—**

★ **DISTINCTIVENESS** of Flavour.

★ Combined with **INGREDIENTS** of the
PUREST QUALITY go into the making
of our **SWEETMEATS**.

★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental **DELICACIES**.

★ Assure **YOU** of the most **PALATABLE**
SWEETMEATS money can buy any-
where in **SOUTH AFRICA**.

અમી દરેક ભારતી મીઠાઈઓ બનાવવાનો કામ
અહીં સચવા ચોક્કસને સંભાળી લાવેલ અને આપીને લીએ.

★ Great care is exercised in the **PACKING** and
DISPATCHING of country and foreign orders.

★ **WE** assure you of **PROMPT, HYGENIC**
SERVICE with the **GUARANTEE** of
SATISFACTION.

THE HOUSE OF



HOMEMADE SWEETMEATS

We specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Naan etc.

Victory Lounge

(Cnr: Grey & Victoria Streets.)

Phone 24965 — DURBAN.

AFRICAN VIEWPOINT

DIFFICULTIES BEFORE A LIBERAL PARTY

By JORDAN K. NGUBANE

ABOUT a fortnight ago a top-level conference of representatives of the African National and the South African Indian Congresses on the one hand and a number of European political groups on the other met in Johannesburg to explore the possibilities of tracing a liberal party in this country. In itself the move is a very sound one—showing as it does, that there are men and women in the white community who are prepared to be guided by reason in their dealings with their darker-skinned countrymen.

But at quite an early stage difficulties arose over the crucial franchise issue. On the one hand white people—with, I believe very good intentions—proposed a slightly "loaded" franchise for the African. The African National Congress representatives felt they could not operate in anything which relegated to the African an inferior status.

The question is a delicate one and requires to be approached with open a mind as is humanly possible.

The white case for "loading" the franchise for the African should not be dismissed off-hand if the intention is to get to a workable solution of a problem that is somewhat tangled. But this at the same time, should not mean that the African should be expected to rush headlong into any scheme designed to protect the interests of the white minority group. Statesmanship on either side will seek for the happy means which will assure the whiteman that it is not his destruction that is being plotted while convincing the African that no new plot is being cooked in delay his march to an existence.

On the White side, we must acknowledge frankly that there exists a very genuine fear of being swamped by our numbers. And, as the facts before us bear numerical superiority, for example, it is not a case with out foundations. The majority of the white people feel that they can save themselves from being swamped if they retain power in their hands for the longest time possible. In other words they say to us that if their own free will they will never share it with us. They will do this or surrender it to us only when we exert on them irresistible pressure.

But if the whiteman is afraid of being drowned under a tide of colour to us the danger of extermination as a result of his colour policies is very real. His racial policies have done more harm to us within the last fifty years than to make us a healthier and happier people. If they are persisted in, in the future, our race shall be wiped off the face of South Africa one day. This, we are determined to prevent happening even if we have to give our lives.

The white liberals would appear to have a good case when they ask for a "loaded" franchise for our people. If we accept this they might approach their own people and hold out acceptance of the "loading" as proof of our sincerity when we say we do not intend dominating the white man. If that happens, liberalism might build a new and stronger bridge of peace between Black and White in this country.

But then there are snags in their snags of so serious a nature that the Congress standpoint requires to be equally appreciated and respected. At the moment it has been tentatively suggested that Standard VI, at least, should be the educational standard qualifying an African to the vote. This, in fact, means that only a small percentage of the African people will have the vote. For the bulk of African people do not even Standard VI because of economic and other conditions altogether beyond their control. This is not the position in the other racial groups.

The smallness of the African electorate would mean, in practice, that our voice in Parliament would not be strong enough to enable us to see laws passed which would materially improve our own living and educational standards. We would be a Parliament strait, but we would not have the power to influence events in a way to bringing us to the position of complete equality with the other races within a reasonable period.

There is a second good reason against loading the vote, if the French colonies in Africa, for example, the Westernized or educated Africans are being absorbed into the straits of the ruling whiteman. This creates a situation where those men between their interests are those of the foreign rulers often work in a way which not always bene-

fits the masses of their own people. They tend to become the black section of the ruling aristocracy and work generally for the preservation of their own class interests and not for the masses of suffering humanity. The leaders of the African National Congress rightly refuse to betray the masses of suffering Africa in the way their counterparts have tended to do in French Africa.

What we are fighting for in the African National Congress is the emancipation of mankind. We regard as sacred the human personality as such and not so much what a man has achieved. Because of this, we work for a social order in which every human being created by God will be free to rise to his position to which his talents entitle him in this country. We are against creating a ruling class of so-called "civilized" men who will in turn dominate the masses of our backward people.

We do not intend setting up a tyranny of the "civilized" of all races in the place of the present tyranny of colour. We have suffered too long and too much from tyranny to believe that one form of it might be very much better than the other. I use the word "civilized" here, in the sense in which most white people use it to justify their oppression of us.

Supposing that we did accept partnership on the "loaded" basis, supposing the leaders of the African National Congress felt it was better to have a few seats in Parliament as representatives of the privileged few—than to wallow in the uncertainty of the status quo—what would be the position of the "civilized" few within the ruling class?

Economically the African still has to cover too much ground to catch up with the European or to a lesser extent, the Indian. They would not be human if they (the white people) did not use their own collective economic power to perpetuate the position of dominance which their own economic position would enable them to. So that even within the circle of the "civilized" the Africans would find themselves so impotent so early—their numbers notwithstanding.

Thirdly, of course, the fact the new political alignments are being seriously discussed is something which has come about largely as a result of the exertions of the African National Congress. Congress enters these negotiations from strength. It has shown its organizing ability and demonstrated that it can marshal its behind it forces which can bring apartheid

teppiling to the ground. At this stage, and after so many setbacks, Congress cannot be expected to be enticed with a junior partnership where its own needs and strength militate it to something better. People must take into consideration the fact that national self-respect is a living reality in African life today.

But when all this has been said, the African National Congress because of its strength and because its own attitude might wreck or reinforce the foundations of the new and broader nationalism now being laid, needs to temper its own determination with statesmanlike realism and avoid placing itself in the position where its political sincerity might be seriously doubted.

We have to face the position very frankly that not a single group which is not African will feel comfortable in an arrangement where every African will have the vote. The Indians might accept this arrangement they might not. But the Coloureds and the Whites will certainly reject it. If Congress insists on this condition, it will wreck the prospects of a united anti-Apartheid front which would be supported by all the other races. It would, on the other hand, give Nelson all the ammunition he would need to prove to the white people that what we want is to dominate in a vindictive way all the other racial minorities—which we sincerely do not want to do.

We can democratize our own society only in one way: by showing that when we are strong we are reasonable; by showing that when we have the power in force developments our own way, we are prepared to treat with respect the other man's wishes, by showing that when we lose sincere respect for our own wishes, we shall not do to racial minorities the things that are being done to us by our present oppressors; by showing, in short, that we are not paying lip-service to the ideal of tolerance. And I believe we can do that in no better way than by accepting the principle of a "loaded" franchise for the African people for a certain period. The alternative, I am afraid, is the communal franchise—a poor starting point for liberalism.

I myself do not like the proposals advanced to date for the "loaded" franchise. They will enable us to win the political way and lose the peace. If we win let us win both. This is what we are fighting for.

I know there are Congressmen who would rather go into the wilderness than accept the

"loading" principle in any shape or form. Anybody who knows what we have been through, can't help appreciating their attitude. But we are evolving into an historic phase which is new in our experience. Where before we were weak and powerless, now we are slowly becoming and being recognised as masters of our own fate—brothers of our strength, proved in action. If then the advocates of an un-fettered franchise can go into the wilderness and wait for the day when they will have everything their own way, why can't they wait in altogether different circumstances? Wait for the day when every African shall enjoy the franchise. In the meantime co-operate in accelerating the evolutionary processes

now being released to solve a problem not without its dim outline.

It will be a grave mistake on both the African and the white sides in the present discussion if either tries to break off the negotiations. We cannot expect peoples who have been brought up on racial hatred for centuries suddenly to discover that they agree on every point. Either side will have to give a lot and take little if we are to get anywhere near solving the problems of our country. And, in doing that, we should avoid bargaining for the immediate purpose of satisfying parliamentary needs, that will lead us down a number of tragically blind alleys.

Our watchword should be tolerance and realism.

Now India or Indian-controlled Kashmir) were used in the most obvious and easy way in irrigate desert areas (now in Pakistan) along their own watercourses, i.e. to S.W. Punjab. Partition cut the sources of all five rivers off from the main irrigated areas and left the headworks of two major canal systems in Indian hands. It is natural now that India should wish to divert these waters to desert areas in East Punjab and Bikaner. Equally naturally, Pakistan's fear that such measures will jeopardise the fertility of large areas in Pakistan, for whose development Hindus and Sikhs were so much responsible than Muslims. This is not a matter where "international usage" or "obvious justice" has clearly with either party. Both are struggling with one of the serious economic consequences of the tragedy of partition, for which both must share with the British the blame and responsibility. Time, the good offices of genuinely impartial friends and much more forbearance than your correspondent has shown are required to see that the just aspiration of both republics to regard to the Indus basin waters are as fairly and fully met as science can devise.

May I finally suggest, Sir, that you bring to your correspondent's notice the very troubled and uncertain future which lies before the Indians of this country? This surely demands that we should emphasise what unites rather than what divides and refrain from importing here (as your correspondent has done almost verbatim) the partisan pettiness of certain sections of the Indian and Pakistani press. We need not avoid contentious issues; but we must discuss them with understanding of opposing opinions sincerely held and with charity for the strong emotions generated on either side. In this respect the report from your Karachi correspondent in the same issue sets a standard which I hope your Bombay correspondent will in future strive to emulate.

Yours faithfully,

O. W. M. GILL

ORIGINAL CORRESPONDENCE

CONTENTIONS OF KASHMIR

THE EDITOR, INDIAN OPINION

SIR,—As one who has strong ties of interest and affection with both India and Pakistan, as well as personal experience of the Punjab, I must protest against the very partisan manner in which your Bombay correspondent discussed Indian-Pakistan disputes in 'Indian Opinion' for May 1st.

He mentioned the three most contentious issues of Kashmir, the canal waters and evacuee property, the last two at some length. Any fair-minded and informed person knows that much can be said on these issues from both sides. But the continuous of impartial world-opinion is against India on Kashmir and against Pakistan on evacuee property. I will, therefore draw attention to the misleading argument used by your correspondent about the Punjab canal water dispute which is still under investigation by neutral experts.

Your correspondent wrote "In September 1947 India formally proposed...that the...agreement be referred to arbitration. Pakistan did not accept the proposal." This is a deliberate half-truth. India proposed an arbitration tribunal of two judges from each side. Since unfortunately no such tribunal has reached a conclusion on any matter since partition, Pakistan refused this proposal

as likely only to perpetuate the stalemate. Pakistan offered to accept neutral or UNO mediation, as also in Kashmir. In both cases India refused this, unless Pakistan first accepted most unreasonable preliminary conditions. In each case India's geographical advantage (the possession of three-quarters of the area of Kashmir and of the upper reaches of the Ravi and Sutlej rivers whose waters are in dispute) ensures that procrastination is to her benefit, for it will enable her to confront Pakistan with a Kashmir whose economy and constitution have been integrated with India's and with rivers whose water have been successfully diverted. Pakistan's suspicions about the sincerity of India's offers to negotiate cannot, therefore, be dismissed as purely fanciful.

Secondly, your correspondent quotes certain facts as showing that at partition Pakistan received most of the water and irrigated land of the Indus basin, "highly developed by Hindus and Sikhs." From these facts he infers that "it is obvious where justice lies."

But the facts do not prove what he insinuates. They merely show that many years ago in undivided Punjab the waters of the five rivers (all of which flow to what is

Sets Of Indian Art Pictures
By Celebrated Indian Artists
Price 8/- including postage.
'INDIAN OPINION,'
P.O. Bag, Phoenix, Natal.

KARACHI
BOMBAY
ADEN
NAIROBI
DURBAN

FASTEST to INDIA and PAKISTAN

Every Friday a luxurious Comptelux service through the Karachi and Bombay, with full Indian catering and the choice of vegetarian and non-vegetarian dishes, in addition, a special service which includes tea and Midway during daylight. Ask your Travel Agent for full details.

A SERVICE EVERY MONTH

AIR-INDIA INTERNATIONAL

FOR DETAILS APPLY A.T.A. AIRLINES AND AGENTS

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5/6 yd.

EMBROID GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CREPE
GEORGETTES 45" 15/6 yd.

4" PRINTED GEORGETTE
Spot & Floral Design 45" 4/11 yd.

4" COLOURED GEORGETTE
4/11 yd.

CHAMPALS!

Ladies Latest F side Champals
all shades plus 3 to 7 16/6 pair.
Colours: Green, White, Red,
Brown, Blue and Waco.

SAREES!

EMBROIDERED GEORGETTE
SAREES
all shades 13/15/6 each.

WHITE COTTON SAREES
11/6 each.

GEORGETTE JARI WORK
SAREES 13-10-6.

EMBROIDERED SUEDE SILK
SAREES with borders 13/- each.

LADIES UNDIES

Huge range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now repacked.

Saree Borders, Jari Trimmings
Always in Stock.

CHAMPALS

Ladies Latest Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SHAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED
10/11 each.

INFANTS BOOTIES, BONNETS,
BIBS, PILCHERS,
all one price 2/11 each.

HOUSE - HOLD

Ordsheets 15/6 to 25/- each.

Pillow Cases plain 7/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Smith Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specially reduced.

**JAYBEE SILK HOUSE**

39a MARKET STREET,

JOHANNESBURG.

P. O. Box 516.

Phone 33-6229.



FOR
RUBBER STAMPS

PRINTING

CONTACT

**STANDARD
PRINTING PRESS**

**GENERAL PRINTERS
AND
RUBBER STAMP MAKERS**

73 BEATRICE STREET, DURBAN

PHONE 21006. TELEGRAPHIC ADDRESS: JAYBEE
P.O. BOX 2782. CABLE ADDRESS: JAYBEE



"You'll be
seeing me
around for
a long time
yet.... now I get
my Nugget every day"

If you want to make your shoes last
longer (and who doesn't these days?)
clean them regularly every day with
Nugget—the wonderful shoe preserver

"That's right
Madam — It's
the DAILY
dose that
does it!"



There's a Nugget Shade for every shoe that's made!

Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(CORNER SWEETMEAT HOUSE)

Corner Gray and Victoria Streets

DURBAN.

Phone 21414.

Tel. Add. 'KAPITANS.'

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Patrons

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add. 'GREENFEAST'

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with 'THE OLD MUTUAL' your friend for Life—

The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative—

DAYABHAI PATEL

P.O. Box 1760.
JOHANNESBURG.

Phones:— } Business 33-0711
 } Residence 33-5961

P.O. Box 96.

Phone 24471.

To Furnish Your Home Economically

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 711 Victoria St.
DURBAN.

Stockists of—

NEW & RECONDITIONED FURNITURE & HOUSE-
HOLD EFFECTS. RADIOS & RADIOGRAMS, MUSI-
CAL INSTRUMENTS, SEWING MACHINES & OFFICE
FURNITURE, ETC.

Exporters and Commission Agents for Natal Fruit and
Vegetables. We specialize in green ginger and Indian
Vegetables. Wholesale only. Write for particulars
Box 96, Durban.

Tel. Add: "Charotar" Telephone: 33-

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—
Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

Phone 53.

Telegrams 'SOLANKI'

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

Extensive range always carried
the following:

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range
Indian, Persian and Chin
Carpets.

Stockists of well-known branded
Watches.

COPPERBELT PIONEER STORE

'Where Quality and Service
are Paramount.'

Luanshya,

Northern Rhodesia

INDIA LETTER

From Our Own Correspondent

Bombay, May 1.

WITH the dismissal of Mr. Nazimuddin and the institution of a new Cabinet under the leadership of Mr. Mohamed Ali in Pakistan, the prospects of an amicable settlement of the outstanding issues between India and Pakistan have brightened to a considerable degree. In the new Pakistan Cabinet there are persons like Abdul Khan Kayum Khan, the former Premier of N.W.F.P., who are avowed anti-Indians, but many of them are liberals, who will sacrifice personal feelings and political propaganda for the interest of their country, which will best be served by friendly relations with India.

Mr. Mohamed Ali, the Premier of Pakistan, lost no time in declaring his intention to start talks with Mr. Nehru. Pakistan Government has called a conference of Premiers of Muslim countries, but not a single country responded to that call. Now Mr. Mohamed Ali has declared that he would like to call a conference of Premiers of all Asiatic countries, thus obviously renouncing the intention, at least for the present, of joining MEDO, to which India had taken strong objection. The advocacy of joint defence of India and Pakistan which would save millions of Rupees to both the countries that can be gainfully employed for promoting the welfare of the people of both the countries, has created a very favourable impression in New Delhi.

His first message to Mr. Nehru expressing his desire to have friendly relations with India and to solve all the problems through peaceful negotiations, has evoked favourable response.

Pakistan officials' delegation which was expected to arrive in New Delhi last week, but postponed its departure from Karachi due to a change of Government, is now expected to arrive in India in about a week's time to counterparts in Delhi and prepare grounds for a meeting between the two Premiers. Mr. Mohamed Ali has written a second personal letter to Mr. Nehru, the contents of which are not yet revealed. Pandit Nehru is expected to reply to the same after finishing the tour of famine-stricken areas of Maharashtra.

Mr. Nehru and Mr. Mohamed Ali will discuss the outstanding issues, on the basis of the groundwork prepared by

the officials at New Delhi, in London where both the Premiers will proceed to attend the Coronation of Queen Elizabeth.

The agitation by the people of Hyderabad has again brought the question of linguistic States, which was given a decent burial for at least five years at the Hyderabad session of the Indian National Congress. Mr. Nehru announced at Belgium that a Commission on linguistic States would be appointed after the formation of Andhra State and watching its progress for "some time, say, a year."

The proposed Commission's terms of reference would include consideration of the feasibility of redistributing States on linguistic basis and also whether such States would prove economic and viable units. The Commission would examine all aspects of redistribution on linguistic basis and recommend measures for the creation of these States. Then the Government would draft a Bill on the basis of the Commission's report and call for public views on the Bill.

As a result of the recommendations of this Commission most of the Part "B" and Part "C" States and bifurcate too unwieldy States such as Uttar Pradesh.

India is slowly but steadily progressing towards its aim of creating a welfare State. The Government of India took a big step in this direction by implementing Employees' State Insurance Scheme in Kanpur and Delhi. Under this scheme workers get medical relief in the event of sickness or disablement and cash benefits during their convalescence.

For the dependents of employees who die as a result of industrial injury, there is a provision for pension and for the female workers there is a provision for ante-natal care and cash benefit for the period of disablement due to maternity.

The Employees' State Insurance Scheme is expected to start working in all industrial towns of India with more than 5000 industrial workers by the beginning of 1954 and to extend to smaller areas by the end of that year.

Preparations are being made by the Employees' State Insurance

Corporation for the early implementation of the scheme in Greater Bombay, Ahmedabad, Nagpur, Jabalpur, Calcutta, Bangalore and Madras.

The scheme covers all personal factories run with power and employing 20 or more workers and includes all manual and clerical employees getting a remuneration of not more than Rs. 400 per month.

Employers all over the country are paying, from the date of implementation of this scheme, special contribution by way of subsidy for the fund required for the benefit in Kanpur and Delhi. In addition, the employers in "benefit areas" are paying their share of the contribution.

When the scheme is implemented in Greater Bombay it will provide benefits to over 4,00,000 employees working in about 1600 industrial undertakings. In Ahmedabad it will cover nearly 1,50,000 employees working in about 300 industrial concerns.

The Government of India is seeking to nationalise air transport in India and the Air Corporations Bill has been introduced in the Indian Parliament.

During the debate on the Bill, Mr. Jagjivanram, the Communications Minister, expressed his confidence that as a result of nationalisation, commercial air transport in India can look forward to a very bright future.

During the last few years the position of the air transport industry as a whole had worsened due to uneconomic running of various routes. Apart from economic considerations, other considerations which weighed with the Government in sponsoring the present measure were defence requirements during an emergency, transport of food and other essentials during any natural calamity.

The Government would take over all the assets and liabilities of the present air companies and pay compensation on the basis of the valuation of the assets in negotiable bonds bearing an interest of 3½ per cent. per annum.

The Bill provides for setting up of two Corporations, one for operation of long distance international air services and the other for domestic air services and for services to neighbouring countries.

The confabulations of the new Indian High Commissioner for Ceylon, Mr. C. C. Desai, with the Prime Minister of Ceylon and his colleagues seem to be bearing fruit. The question of citizenship of Indian settlers in

Ceylon has defied solution due to the intransigent attitude of the Ceylon Government. Mr. Dudley Senanayake, Premier of Ceylon, had asked Mr. Nehru to have personal discussion on this question. Pandit Nehru had refused to have such talks before a preliminary agreement was reached on broad principles, otherwise the talks may end in failure and may result in only emphasising the failure.

Mr. C. C. Desai has come to New Delhi to seek personal instruction from the Prime Minister to evolve a specific basis with a view to facilitate fruitful discussion between the two Prime Ministers when they meet in London.

The Government of India has prepared a scheme for participation of students in community projects. The community projects, for rural areas development, are undertaken with the assistance of America and are progressing well. Many offers from students for work during the summer vacation had been received by the Planning Commission and it had been discussed with the Development Commission of the State Governments at a meeting held in New Delhi recently.

The Development Commission had welcomed the idea and said that they were already in contact with the authorities of the institutions concerned in regard to the students' participation in the work. The main features of the scheme are that the students' participation must be for a minimum period of fifteen days and the nature of the work that is to be undertaken by the students will be decided by the project authority in consultation with the institutions sending the students.

The scrapping of the policy of giving lands to political workers has created a rift between the Rajagopalachari Ministry in Madras and the Tamil Nadu Congress Committee.

The Tamil Nadu Congress Committee strongly opposing the policy of the Chief Minister, Mr. Rajagopalachari, has openly attacked him and Mr. Kamaraj Nader, president of the Committee, is gathering support from disgruntled Congressmen for an open revolt against Mr. Rajagopalachari.

At the Tanjore conference of the Tamil Nadu Congress Committee Mr. Kamaraj Nader, raising the banner of revolt, told his colleagues that there was nothing disgraceful in receiving land grants from the Government which were measures of

reward for the untold sufferings endured by the patriots in the fight for the country's freedom.

But it is felt that Rajaji will not bow down to his erstwhile rival in the political arena and change his decided policy.

The Government of Madras has ordered the prosecution of the British owned Madras Electric Tramway Co. before the Chief Presidency Magistrate, under the Industrial Tribunal Act, for stopping the tramways without any notice. The result of the prosecution will be either to make the Company run the tramways again or after paying all the legitimate dues to the workers throw it out without notice, wind up the concern.

People of Uttar Pradesh are waiting with interest for the result of two cases in which the Chief Minister, Mr. Pant, the leader of the Opposition in the State Assembly, Mr. Rajaram Singh and the Speaker of the Assembly Mr. A. G. Eber are involved.

The Election Tribunal has been hearing the election petition of Mr. Abdul Rauf who was defeated by Mr. Pant at the last general election at Bareilly. On an application by Mr. Rauf, the Tribunal has decided to record the evidence of Mr. Nehru by a Commission.

The second case of Mr. Rajaram Singh raised a constitutional issue. Mr. Singh was removed by the police on the order of the Speaker from the Assembly Chamber last month on the alleged charge of disobedience of the orders of the Speaker. His case was referred to the Committee of Privilege of the House, which recommended that he should not be allowed to attend the present session of the Assembly.

The leader of the Opposition has questioned in the High Court this punishment imposed on him by the Committee and subsequently confirmed by the House. His Counsel argued before the Court that his client had been punished twice for the same offence; first when he was ordered to be removed from the House, and again when the House passed the resolution suspending him from the House.

This, he pleaded, was in violation of Article 20 (2) of the Constitution which laid

down that no person shall be prosecuted and punished for the same offence more than once. The hearing is going on from day to day.

Moral Re-Armament

LONDON'S Royal Festival Hall for the first time on May 10 heard the African Anthem 'Nkosi Sikelele i Africa' sung by a chorus of 100 voices from twelve nations. The audience of 6000 overflowed the hall into two large marquees nearby.

It was at a national Assembly for Moral Re-Armament to mark the fifteenth anniversary of the movement. The platform party included representatives from South Africa, the Rhodesias, Nigeria, Gold Coast, Sierra Leone, the Sudan and Abyssinia. Mr. John Serony, an African student from Kenya said, "The question facing Africa is one of leadership. Will it be white or black leadership? Moral Re-Armament shows the right way whereby black and white both fight together for what's right."

Other speakers included Herr Heinrich Hellwege, German Federal Minister for Upper House Affairs, who is the first German Cabinet Minister to speak in London since 1933 and M. Claudius Petit, French Minister for Reconstruction 1948-52. Both paid tribute to the work of Moral Re-Armament in bringing a new understanding between their respective nations. Mr. Hamilton Kerr, Conservative Member of Parliament for Cambridge and a member of the Consultative Assembly of the Council of Europe, said, "Moral Re-Armament has been effective in easing the bitter hangover of history between France and Germany. It is not enough to oppose bad solutions. We have got to say what we believe in ourselves."

News In Brief

Mr. J. G. Vandeyar, a prominent member of the Indian community at Transvaal and a member of the firm of Messrs. J. G. Vandeyar and Co., Real Estates Agents of Johannesburg left by air on a three months overseas tour to Europe, and will be in London for the Coronation celebration of Queen Elizabeth. After visiting some of the important countries in Europe, Mr.

Vandeyar will spend some of his time visiting the Eastern countries on his return journey. While he is in London he hopes to contact some of his leading business men.

There was a very pleasant function last Saturday, at the Inanda Seminary, where African girls are being educated, when the foundation stone of the Seminary Chapel was laid by Dr. E. H. Brookes. A large crowd of people had come from Durban and elsewhere and were served with tea and cakes.

On Sunday Professor Douglas and Mrs. Steere visited Mahatma Gandhi's Phoenix Settlement where they had lunch with Mr. and Mrs. Manilal Gandhi and met friends in the district and later paid a hurried visit to the Oblong Institute and the Inanda Seminary.

Whatever games are played with us, we must play no games with ourselves, but deal in our privacy with complete honesty and truth.

—Emerson.

Cuticura

ANTISEPTIC OINTMENT



FOR SAFETY'S SAKE

A break in the skin is a way in for germs! Apply Cuticura Ointment—quickly! To rapidly restore skin health. To combat infection. To allow scarring, and to keep the skin dry, clean and comfortable while it heals.

FOR CUTS AND SCRATCHES

TROUBLED WATERS

By JOHN O'HIND

This book deals with the period of Indian history when three empires were at a clash with each other on the Indian Peninsula. The Moghal Empire was breaking up; the Maratha Kingdom was declining; and the British were establishing themselves. The story is full of suspense, keeping the reader engrossed in the acts of heroism and valour, naval bombardment and piracy on the high seas, escapades, a chase with bloodhounds, and romance. Order your copy as soon as possible, as there are only a few copies on sale at our office.

Price 10s.

Available at

'Indian Opinion',
P. Bag, Phoenix, Natal.

NEW BOOKS

- A Nation Builder At Work
—By Pyarelal 1/6
- Why Prohibition
—By Kumarappa 1/-
- Satyagraha In S.A.
—By M. K. Gandhi 18/-
- Bapoo's Letters To Ashram Sisters
—By Kaka Kalelkar 2/6
- Which Way Lies Hope
—By R. B. Gregg 3/-
- Gandhi And Marx
—By K. C. Mahabadi 2/6
- Economy Of Permanence
—By Kumarappa 3/-
- The Wit And Wisdom Of Gandhi
—By Homer A. Jack 25/-
- A Gandhi Anthology
—By V. G. Desai 2/-

Obtainable from:
'INDIAN OPINION'
P. Bag, Phoenix, Natal.

BOOKS FOR SALE

- UPANISHADS FOR THE LAY READER
—O. Rajagopalachari 6/-
- VEDANTA THE BASIC CULTURE OF INDIA
—O. Rajagopalachari 5/-
- HOAOVAD GITA—Abridged and explained
by O. Rajagopalachari 4/-
- THE CONSTITUTION OF INDIA—K. Sridharan 15/-
- MAHABHARATA—O. Rajagopalachari 17/-
- INTERNATIONAL SHORT STORIES
—The best from 23 countries 17/-

Obtainable from:

INDIAN OPINION,

P. Bag, Phoenix, Natal.

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	5	0
PILGRIMAGE FOR PEACE—Pyarala	12	6
SELECTIONS FROM GANDHI—Nimar Kumar Bose	10	0
GANDHIAN ETHICS—Benny Gopal Ray	2	0
GAPU—Merry F. Barr	4	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS PASSIS	7	6
CHAITANYA TO VIVEKANANDA	8	8
STORY OF SATARA—Major B. D. Bane, (I.M.S.)	16	0
SEVEN MONTHS WITH GANDHI—Krisnasdas	12	8
STORY OF THE BIBLE—B. K. George	6	0
DELHI DIARY—Gandhi	10	6
A RIGHTEOUS STRUGGLE—Mahadev Desai	2	8
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Desai	17	9
GANDHI AS WE KNOW HIM—Intimate and delightful incidents by various writers	9	0
NON-VIOLENCE IN PEACE AND WAR		
Vol. I.—M. K. Gandhi	16	0
NON VIOLENCE IN PEACE AND WAR		
Vol. II.—M. K. Gandhi	14	0
THE STORY OF DABDOLI—Mahadev Desai	6	0
FROM TERAYDA MANDIR—M. K. Gandhi	1	0
MAHADEV DESAI'S EARLY LIFE		
—By Nambati D. Parikh	2	6

Obtainable from:

"INDIAN OPINION,"

P. Bag, Phoenix, Natal.

Golden Number

OF

"INDIAN OPINION"

Souvenir

Of The

Passive Resistance

Movement

1906—1914

Price: Four Shillings.

Obtainable From:

"Indian Opinion"

Phoenix, Natal.

BOOKS FOR SALE

INDIAN JUDGE (Biographical and critical sketches with portraits)	2	6	SOVIET ATTITUDE TOWARDS CHINA		
			Pacle And Facle—Stanley Powell	5	0
SMNIENT AMERICANS WHOM INDIA SHOULD KNOW—James T. Soudersland	7	6	AMONG THE GREAT (Conversation with Einstein, Rolland, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Aurobindo)—Dilip Kumar Ray	22	0
THE BHAGAVAD GITA—The Lord's Song—(An English Translation)—Annie Besant	1	0	TWO HISTORICAL TRIALS IN RED FORT—An account of the trial of the Officers of the I.N.A.	14	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE?—Dr. V. K. R. V. Rao	1	0	WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyan	2	6
OUR INDIA (Children's stories by various writers, illustrated)—Munoo Mammal	2	8	GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	6
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao	2	8	THE STORY OF MY EXPERIMENTS WITH TRUTH—M. K. Gandhi	15	0
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Source of the Passive Resistance Movement in S.A., 1906-1914)	4	0	CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	8	0
THE DELIVERANCE (A picture of the palpitating life of the joint family)	4	6	BAMANAMA—M. K. Gandhi	2	0
PUBLIC FINANCE AND OUR POVERTY—J. C. Kemsarappa	3	6	TOWARDS NON VIOLENT SOCIALISM—M. K. Gandhi	3	0
INDIAN STATES' PROBLEM (Gandhi's Writings and Quotations)—M. K. Gandhi	10	0	REBUILDING OUR VILLAGES—M. K. Gandhi	8	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah	18	0	AN ATHEIST WITH GANDHI—Gora O. R. Rao	2	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	15	0			

Obtainable from:

"Indian Opinion,"

P. Bag, Phoenix, Natal.

Phones: 29136/3 (Switchboard)

24179 (Manager)

P.O. Box 2197

Cable & Tel. Add

"PROSPERITY" (All Branches)

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and Large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kidneycorn, Malt, Mince, Mince Products, Wheat, Wheaten Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"

364 Pine Street, Durban.

also at

JOHANNESBURG

Phones: 34-3554/5

P.O. Box 200, Fordsburg,

82, Crown Road,

Fordsburg, Johannesburg.

BENONI

Benoni Coal Site

Phone 54-1813,

Rangosview Coal Sites—54-2205

P.O. Box 392, Benoni

Proprietors:

C. L. Patel, D. K. Patel

V. D. Patel, H. J. Patel

K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.

Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representatives

H. L. Hompes & Co.,
(Pty) Ltd.

Durban, P.O. Box 1301.

Johannesburg, P.O. Box 3480.

Capetown, P.O. Box 824.



Full range of men's and
boys' basket shirts and
clothing.

In khaki,
tans,
tropicals.

DENTON'S

SHORTS AND SLACKS

IN MODERATE PRICES

TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND.

DENTON TRADING CO.

Floor 34-433

JOHANNESBURG

P.O. Box 3351

N. RHODESIA

FEIGENBAUM BROS.

Floor 2758

BULAWAYO

P.O. Box 334

SOUTHERN RHODESIA

MASHONALAND, P.E.A. & N. BECHUANALAND

W. F. NEUMAN

Phone: 2-1318/2-4924

SALISBURY

P.O. Box 1482

BRITISH EAST AFRICA

VAN BRUSSEL & CO (E.A.) LTD

Floor 4038

TRINITY BUILDING

NAIROBI

BULAWAYO CLOTHING FACTORY LTD.

Phone: 2410, Bulawayo. P.O. Box 427, Southern Rhodesia.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE AT.

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

(Directors: M. V. MEHTA, J. P. COOK, K. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS

OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 22622

63535

P.O. BOX 1227

Tel. Add. NOSLIMITED.

For Quality Printing Consult—

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25195.

Price 6d.

INDIAN OPINION

Founded by Mahatma Gandhi in 1903

Happiness

Happiness.....means an enlightened realization of human dignity and craving for human liberty which prizes itself above mere selfish satisfaction of personal comforts and material wants and would readily and joyfully sacrifice these for self-preservation.

Means And Ends

'They say "means are after all means". I would say "means are after all everything." Is the means, so the end. Violent means will give violent independence. That would be a menace to the world.. France obtained her freedom by violent means. She is still paying dearly for her violence..... There is no wall of separation between means and end. Indeed the Creator has given us control (and that too very limited) over means, none over the end. Realization of the goal is in exact proportion to that of the means. This is a proposition that admits of no exception. Holding such a belief, I have endeavoured to keep the country to means that are purely 'peaceful and legitimate'

—Mahatma Gandhi.

WHERE LIES THE HOPE OF MANKIND

The following is taken from Wilfred Wellock's Orchard Lea Paper No. 3, entitled "The Values of The Small Community". Mr. Wellock is an English economist, a pacifist and a firm believer in the values of small communities. The entire series of "Orchard Lea Papers" or single numbers thereof may be obtained by writing to Mr. Wilfred Wellock, Orchard Lea, New Longton, Preston, Lancs, England.

NO one who meditated upon the history of the last fifty years would conclude that Western civilization had more than the remotest connection with the good life. Two world wars, long periods of mass migration, mass concentration and forced labour camps, testify to a civilization that has lost its bearings and is on its way to self-destruction.

Our age requires a new pattern of life which takes account of the whole man, the economic man who lives by bread, and the spiritual man who lives by truth, fellowship, service and self-giving, meditation, affection, religion, love.

That pattern must embrace three important rights or values: responsibility and creative opportunity in one's daily labour, and vital relationship with the community in which one has one's being. These rights the social system must provide, so that every man may live creatively and satisfyingly in the fullest use of all his powers.

.....Aristotle declared: "Experience shows that a populous city can seldom if ever, be properly governed. Well governed cities have a limited population."

Plato... Rousseau... Thomas Jefferson... a collection of pronouncements by modern British and American authors in favour of the small community as the best medium in which to develop an enduring and thus high quality civilization.

History proves abundantly that it is in small, largely self-governing communities that workmanship reaches its highest quality, and citizenship its peak of culture and grandeur. To produce for a user, a neighbour, is far more satisfying than to produce for a trader, in that it establishes a permanent relationship of esteem and goodwill. It is in these conditions that a man puts all he has into his labour while to have something of one's soul in the homes and surroundings of one's habitation, is to be widely honoured and beloved—a reward which means more to a man than the cash return of his labour.

It is a fact of history that genius flourishes most abundantly in small neighbourly communities. An outburst of genius in a prophet, a poet, sculptor, painter or musician is followed by a number of his admiring and inspired neighbours becoming his imitators....

I am not arguing for a return to the Middle Ages, but I am arguing for a recovery of some of its values—values that have been lost in the perilous journey to modern industrialism. Every age has its evils, its shortcomings, temptations and failures, and the Guild era was no exception to this rule, but there are human rights and values which ought to belong to every society in every age. It is because so many of these precious rights and values were sacrificed during his reckless pursuit of riches and power, that the Industrial Revolution stands condemned.

(Continued on page 319)



INDIAN OPINION

FRIDAY 22ND MAY, 1953

Sheer Cussidness

This question of providing a decent bus rank for the privately run non-European buses catering for thousands of passengers has been hanging fire now for a considerably long time. An outsider who happens to see the dangerous situation which exists at the bus rank near the Indian market cannot but be disgusted the way the elementary requirements of a large section of the citizens of the Durban City are criminally neglected by the authorities concerned who, in the present case, are the City Council. Why such a comparatively small matter should be allowed to be made a political issue and to be hindered by the political organisations when it could easily be amicably settled between the City Council and the Bus-owners Association, having due regard to the conveniences of the public, surpasses us. Does the City Council glee in appearing to be so utterly ridiculous in the eyes of the world? And all this fuss just because the parties concerned are voiceless and voiceless non-Europeans, whose rights and privileges, however just and reasonable they may be, nay, even their very lives, do not concern the White City Fathers. A very reasonable request has been made on behalf of the Bus-owners to provide a proper rank on the testing ground which is in the vicinity of the present area in which the buses are parked, has been rejected

and the City Council is insistent in providing a parking area right in the centre of non-European schools where naturally the lives of thousands of children are in danger. Had European parents been concerned would His Worship the Mayor and the City Council have dared to act in the manner they are acting?

The non-European occupied areas are so easily discernible by the shabbiness even of the approach to them, no matter even if it happens to be a twenty thousand pound educational institution. Take for instance the approach to the Sastri College. Even the very smallest place occupied by Europeans will be scrupulously cared for and looked after while those occupied by non-Europeans will be unscrupulously neglected. That is the fruit of "apartheid" we have been experiencing for nearly a century.

To come to the approach to the Sastri College we heaved a sigh of relief the other day when we found it being so beautifully renovated at full speed. We blessed the City Council in our hearts for appearing for once at least to do the right thing. But within a moment we were disillusioned when it dawned on us that all that post haste was to provide a bus rank for non-European bus owners in utter disregard of all the entreaties and the wishes of the people concerned. We

cannot but describe this criminal act on the part of the City Council as sheer cussidness.

It is heartening to note that the liberal hearted European friends have seen

the importance of coming to the rescue of the non-Europeans and are strongly advocating their case. We can only hope and pray that their labours will not be in vain.

NOTES AND NEWS

A Lesson For South Africa

Dr. Rufus E. Clement, President of Atlanta University, became the first Negro president in the Twentieth Century to defeat a White man at the polls in Atlanta when he won a Board of Education seat. He beat Mr. J. H. Landers, who had held the seat for 25 years, by 22,595 votes to 13,936 in a city-wide poll. Dr. Clement said afterwards: "It isn't a personal victory. I've been feeling for some time that the people of the South are far ahead of what people think they are. The White population is ready to try to work constructively with the Negro population." The last time a Negro was elected over a White man in Atlanta was in 1871. —(Saps United Press.)

Why cannot the same thing be possible in South Africa? How happy the world could be if only men were to shed all fear of man and were to begin to fear God and to abide by His Law!

First Cabinet Meets Under Mr. Strydom's Presidentship

The Acting Prime Minister, Mr. J. G. Strydom, Minister of Land's, presided over a meeting of the Cabinet in the Union Buildings last Monday. It was the first meeting of the Cabinet since the departure to Britain of the Prime Minister, Dr. Malan, the Minister of Finance, Mr. N. O. Havenga, and the Minister of Education, Arts and Science and of Mines, Mr. J. H. Viljoen, to attend the Coronation and the conference of Commonwealth Prime Ministers. During their absence, Mr. Strydom is acting Prime Minister, and the Minister of External Affairs, Mr. E. H. Louw, is acting Minister of Finance. The Minister of Justice, Mr. C. R. Swart, is acting Minister of Education, Arts and Science, and the Minister of the Interior, Dr. T. B. Doodan, is acting Minister of Mines.

The Two New Parties

Of the two Parties spoken of so much at the present moment the Federal Party is so far as non-Europeans are concerned unimportant as thought at all both because of its declared policy which seeks to give only the shadow for the substance and because of the per-

sonality sponsoring it. The Liberal Party's policy is certainly luring. If the Party honestly adheres to the principles it professes to stand for it certainly deserves the fullest support. But whether such a Party can ever influence Parliament to such an extent as to eliminate the present Party in power is questionable. It is more likely to be a necessity as far as instance the former Independent Party. It can only carry weight if it can supersede the United Party and become more powerful than the Nationalist Party, which seems to be an impossibility in the present set up of things. Full democratic rights should always be the ultimate goal of all the non-Europeans and they should ardently work to attain that goal. They should however, not spurn any possibility of an honourable compromise which might eventually peacefully lead to their cherished goal. It is after all assured to them if they have the requisite strength to reach it. There can be no peaceful solution of the problem unless there is absolute sincerity and the spirit of tolerance on both sides.

Dr. Dadoo's Views

Dr. Y. M. Dadoo, former President of the South African Indian Congress, in a statement issued it was said to believe that "a half-baked and compromising" Party like the Liberal Party could turn the Nationalists from their avowed path. "The non-European people can no longer be deceived by any sheep's clothing in which the new Party may be clothed. Our demand is for the full and equal franchise without discrimination or qualification." The urgent and immediate task was for all progressive South Africans—White and non-White—to strive against anti-democratic and apartheid action by the Government, the statement said.

Apartheid Judgment

Mr. Justice Newton Thompson in the Supreme Court, Cape Town, last week, upheld the appeal of Welton Zibangu, an African, who was fined £15 (or, three months), for boarding a railway coach reserved for Europeans. Mr. Justice van Wierden con-

curred. Mr. J. de Vos appeared for the Crown, and Mr. G. Gordon Q.C., for Zibangu. Mr. Justice Newton Thompson said that the evidence at the trial was that the train consisted of two first-class coaches. One of these had a notice board saying "Europeans only" and the other had no notice. "Zibangu was one of a group of Africans who in protest against the policy of reserving certain coaches on each train for Europeans only, deliberately boarded the coach bearing the notice 'Europeans only,'" he said. "The appeal must succeed on the ground that the application of the general railway regulations mentioned in the charge sheet has resulted in partiality and inequality to a substantial degree and

that it not authorised by the enabling Statute." The Judge said the facts of the present case were virtually identical with those in *Rex v. Abdurahman*, and the grounds of appeal were that the regulation which Zibangu was alleged to have contravened was ultra vires as it discriminated unfairly between Europeans and non-Europeans; also that the regulation was applied in an unfair manner. The Judge continued: "It is interesting to observe that though the Act was twice amended after the Appellate Division decision in *Rex v. Abdurahman*, Parliament did not on either occasion treat this question of partiality and inequality in the reservation of railway premises and trains."—(Sapa.)

LONG LIST OF BANS IMPOSED BY DR. DONGES

IN the long list of bans and prohibitions imposed by Dr. T. E. Donges during his five years as Minister of the Interior it is apparent that he does not want South African non-European sportsmen or stage artists to go on tour overseas; and he will not allow foreign non-European sportsmen or stage artists to tour the Union.

His refusal two weeks ago to allow a South African Indian soccer team to tour India was the latest application of this principle. Other examples are:

In April, Dr. Donges refused to allow Ram Gopal, a world famous Indian dancer, to tour the Union.

In July last year he refused to allow a Cape Town Coon Carnival troupe to leave the Union for a tour of Britain.

In February last year he refused to allow two Coloured boxers from Jamaica and British Guiana to enter the Union.

Dr. Donges has also been vigorous in other fields.

In April he banned the entry of two Negro bishops of the African Methodist Episcopal Church; in October last year he refused to issue passports to two European women trade unionists who wanted to attend a garment workers' conference in Europe; and in September last year he refused an entry permit to a journalist from the staff of the 'Times of India'.

Among books and publications

he banned during the year were 'Champion the Voice of Young Canada,' 'Serise Khama and the Bamagwato People,' two UN pamphlets discussing race prejudice, and 700 packs of playing cards.

Among publications temporarily held by the Customs by arrangement with Dr. Donges's department were 'Ring' (a boxing magazine), 'Men Only' and 'In South Africa,' by Francis Brett Young, a book commissioned by the Union Government.

The Ban-wagon

Commenting on the above 'The Cape Argus' writes:

In the past five years a formidable number of people in South Africa have been forced to climb on the ban-wagon of the Department of the Interior. The newest consigned travelers on this undesirable vehicle are members of the South African Indian soccer team, who have had to cancel their tour of India at the last minute.

Ram Gopal, an Indian folk-dancer, has been refused permission to come to South Africa on a purely cultural tour. Last year the Minister of the Interior declined to allow a troupe of Cape Coloured Coons to visit Great Britain. Two non-European boxers were not permitted to enter South Africa to fight non-European opponents at the time of the Van Riebeeck Festival.

Sometimes there must be valid

reason for what seems to be arbitrary action. The department, however, has reserved the divine right of silence to itself. It would be illuminating to know exactly why the Minister of the Interior has declined to allow South African Indians to play soccer in India—despite the personal intervention of the Administrator of Natal, whom the Government themselves entrusted with a second term of office. One would imagine that the appearance of an Indian soccer team before Indian crowds might help to dispel the belief

in India that their compatriots in the Union are a downtrodden minority living in ghettos.

In the same way Coloured Coons exercising their fascinating art before English audiences might persuade some of our overseas critics that non-Europeans are allowed a life of their own.

Quite apart from the fact that the Department of the Interior seriously interferes with the traditional freedom of individual movement, the department's ban-wagon gains the worst possible publicity for South Africa.

UNION'S THREE CHOICES

"WHAT seems to be the question facing South Africa today?" asked Mr. Alan Paton at a memorial meeting to Mr. J. D. Rhenallt Jones in Durban last week. "It is the issue of whether we are going to have two societies or whether we are to create one common society."

"If we are to have two societies before us, we must have two completely separate societies or we must have one dominant and one sub-dominant society or we must have one common society."

"The ideal of two separate societies," my reason rejects as impossible. The ideal of one dominant and one sub-dominant both my reason and conscience reject, because I cannot myself in the ideal of a common society, the same ideal to which the Janem, the J. H. Hofmeyr, the Bantus and the Boers all committed themselves.

To achieve the ideal of two separate societies requires an amount of time, an amount of money and an amount of land, and also, I believe, an amount of selflessness which we do not possess. But I have not yet met a thoughtful South African who thinks it can be definitely maintained.

"The new Liberal Party is so

new that it has not yet had the time to become besmirched with political experience. Therefore I feel entitled to say something about it, especially because I feel Rhenallt Jones would have joined it, or alternatively, would have had reasons for holding aloof from it (which I advance as a mere supposition, not as a probability), but he would have said in his heart about the new Party: 'These are things in which I believe.'"

"This new Party will not, I trust, waste its time and its energy in attacking Dr. Malan, Mr. Buren and the new Federal Party. It has an ideal to set before South Africa. It may not have any well-thought-out programme as yet, but it will come."

"It can only be done politically and practically by the widening of the present society, by the extension of the franchise to people who can enter that society fully understanding that society, its ideals and aims. I am not the kind of man to despise the liberal African, the humble Indian labourer on his small plot of land, or the depressed Coloured people (but I say there would be no political power to electing that any of these should enter the present society without qualifying himself to do so).

INDIA

PAKISTAN

and connections for
ALL PARTS OF THE
FAR EAST

Luxury Constellation Service
EVERY FRIDAY

Tourist Class Service
TWICE MONTHLY

AIR-INDIA

INTERNATIONAL

FROM NAIROBI KENYA COLONY



AIR-INDIA International
Sales Representatives in
South Africa
88 Salisbury House
Smith Street, DURBAN.

The New India Assurance Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	
Marine Premium	56,04,844	exceeds	54,34,00,000
Miscellaneous Premium	35,84,968	Assets exceed	15,76,00,000
Life Premium	2,88,79,302	Total claims paid over	17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The

New India Assurance Company Limited

Cable & Telegraphic
Address
"RUSTOMJEE" or
"NIASURANCE"

RUSTOMJEE (PTY.) LTD.
Directors: Sorabjee Rustomjee
Rustom Jalbhoy Rustomjee

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1610.
74 Victoria Street, DURBAN, NATAL.

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2325. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
FACTORY**

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery
Enamelware, Stationery, Drapery,
Crocery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

**We specialise in
Manufacturing
OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

LIBERAL PERSPECTIVE

SOUTH AFRICAN INDIANS—(3)

WHAT IS THIS "BROWN MENACE"?

By C. W. M. GELL

These articles have been taken not from 'The Forum' as is advertently stated in the previous issues but from 'The Evening Post' (Port Elizabeth.)

FIVE years ago the late J. H. Hofmeyr exactly summarised the three phases of our Indian policy: "(1) The self-interest of the European brought the Indian to South Africa; (2) self-interest has sought to get rid of him from the country; (3) self-interest, in so far as this cannot be achieved, is determined to keep him in what is regarded as his place."

Having dealt with phases (1) and (2) in my previous articles, I am here concerned with (3).

Lack of space prevents a detailed examination of the economic condition of our Indians. Briefly, it is a picture of great contrasts—small, fairly well-to-do commercial communities in the Transvaal and the Cape, and some pockets of appalling poverty; a very wealthy minority of financiers and industrialists in Natal and a vast, impoverished, undernourished, under-employed majority living in unspeakable slums.

For many years the wealthier Indian traders in the Transvaal and Natal have been hedged about by increasing restrictions on the rights to residence and trade. Today the Group Areas Act threatens to deprive them of their whole livelihood by isolating them from the main shopping centres.

As Mr. Hofmeyr very rightly said in 1932, "At the back of the segregation agitation, trade rivalry is a very important factor."

It is true that the Group Areas Act theoretically applies indiscriminately to all race groups. But since it is applied by one group only without reasonable opportunities of appeal to the courts, the result is—and is intended to be—discrimination against non-Europeans. This will fall hardest upon the most advanced of the non-Europeans of whom a large proportion are Indians.

Take, for instance, the original Lydenburg scheme to dispossess the town's 146 Indians, move them two miles out of town to a site on a hillside adjoining the sewage farm and reduce their trading licences from seven to one. Other Transvaal towns had prepared similar schemes. These are now being somewhat modified, but the principle remains

And the latest Durban zoning coverages moving half the city's Indian, Native and Coloured populations—a total of some 150,000 people—in exchange for one fortieth of the European population (about 3,000 people) £9 million of Indian-owned property will have to be sold and only £800,000 of European-owned property. This is discrimination.

If the commercial minority is so persecuted and the majority live in squalor, why do our Indians not want to return to India?

First, only perhaps five per cent. were born there and possibly another five per cent. have ever been there. To prefer the devil you know is a very common human characteristic.

Secondly, despite conditions in Natal which are an abiding disgrace to our civilisation, the Indian community is still a little better off here than the all India average.

Comparative figures for 1947-8 show the average annual income per head of the Natal Indians outside Durban to be about £38 (Europeans £156, and probably £250 if the industrial and commercial areas were included). For the Durban Indian labourers, who comprise half the total of Natal Indians, the figure was about £21. The all India average was then about £14.

Since the great majority of the inhabitants of India are peasant cultivators producing much of their own food and sometimes clothing too, the gap is not as big as the figures suggest. But there remains a small margin in favour of our Indians here. The hope of economic improvement is, of course, the mainspring of all emigration.

Most of our Indians come from the poorer parts of India and have a fitted proportionately less than the various European immigrant communities in this country. Nevertheless, they have benefitted somewhat. And they are unwilling to risk slipping back that little by starting afresh in a country they do not know.

But if they have benefitted, why are they so dissatisfied with their treatment in this country? Undoubtedly the first answer to this is that they are a sensitive

people coming from a cultural and civilised heritage far older than our own. Our refusal to treat them on their merits as persons—some of them educated and cultured people, others poor labourers, but all persons with a proven capacity for self-improvement—goes to the root of their pride.

Racial self-respect is not confined to Europeans. Hence the Indians' very natural dislike of the word "coolie." Not many Europeans like to be reminded of menial origins!

Secondly, the Indians used to have more rights here than they have today. They had the parliamentary franchise in Natal until 1896 and the municipal franchise until 1924. They still have the threatened Coloured franchise in the Cape.

Commercial and residential restrictions have grown much more severe in the last 20 or 30 years and the Group Areas Act is likely to damage Indian interests far more than those of any other race group. Thirdly, there is the insecurity of being treated permanently as "an alien element in the population."

If, in these circumstances, our Indians have sometimes seemed to be too selfishly mercenary, have been disinclined to plough back their profits into this country, have appealed for outside help since they have no effective voice in municipal or political life, and are now helping a campaign for more rights and opportunities for all coloured peoples, can we, who brought them here and have created the restrictive conditions under which they live, find it in our consciences to blame them? Would we in their place do otherwise?

For what actually is this "Brown menace" which moves us to such ungenerous policies? Certainly they are fertile people who breed too fast. But not as fast as the last census figures suggested. These showed a 23 per cent. increase in our Indian population since 1946. But some 30,000 Indians were somehow undercounted in 1946 and the real rate of increase was about the same as the Coloureds' 18 per cent.

Even so, the Indians only form 2.9 per cent. of the total population and about one-seventh of the White population. Of course, the situation is locally aggravated by restricting their inter-provincial movement. Thus Europeans constitute the following percentages of the Provincial totals:

Europeans: Natal 11.4, Transvaal 25.0, Cape 21.0, O.F.S. 22.7, 20.8.

Indians: Natal 12.5, Transvaal 0.9, Cape 0.4, O.F.S. 0. Total 2.9.

Let those who talk about a "Brown flood" sweeping through the country if the inter-provincial restrictions were removed, honestly ponder these figures.

Can three per cent. really "flood" 97 per cent. or even the 81 per cent. White population? Is it not really more dangerous to keep up over 80 per cent. of our Indians in our smallest province and limit them to unskilled work in a country desperately short of skilled artisans?

In such conditions the majority will continue to live in the poverty, disease and homelessness which ensure the maximum rate of reproduction and constitute a menace to the health and political tranquility of the rest of the country.

If we had a little courage and common sense, our Indian community could today make nearly as great a contribution to the country's economic prosperity as their fathers and grandfathers did in the second half of the last century in Natal and, in the process, would convert themselves into useful, productive citizens.

Further, the commercial competition of the Indians is a much overrated bogey.

In 1948-9 Indians held 7,700 General Dealers Licences and 2,813 Fresh Produce Dealers Licences. Europeans held 58,574 of the former and 10,444 of the latter. That is to say, Europeans and Indians held these licences in almost exactly their population ratios of 7 to 1. By no stretch of the imagination do these figures represent a serious threat to White business.

Indians, however, usually work harder, more resourcefully and with smaller margins of profit than many European traders are willing to do. In an age of ever rising prices such thrifty retailers are an asset to our economy, unless they transgress fair trading legislation which should take care of racketeers.

Some say that Indians exploit gullible Africans and it may be true in some cases. But, on the other hand, they commonly treat Africans with a courtesy and patience not often shown to them in European shops, and the usual oriental method of bargaining over the price leaves both parties satisfied that they have outwitted the other.

In a country with an already complicated racial pattern, the introduction of the further Indian complication was probably a mistake.

But now that it has happened and is irreversible, it would be

sensible to adopt such a policy as drew out the best qualities of the Indians in the service of the whole country, rather than throwing them back on a rather too pronounced mercantilism or condemning them to a sordid struggle with poverty, hunger, disease and homelessness. Such conditions do not breed loyal citizens.

The solution of our Indian problem requires, first, that we accept their permanence here, and, secondly, that we develop their potential abilities as skilled

and semi-skilled artisans and technicians, of which we are so short.

Granted the will, it is perfectly possible to create these expanding opportunities for all non-Europeans, while safeguarding the skilled salary scales by law and trade union action on the principle of equal pay for equal work.

South Africa could be such a very much larger country than our race thinking will permit.

(Concluded)

CONGRESS PROTESTS AGAINST SITING OF BUS RANK IN SCHOOL AREA

THE following Press statement was issued by the Natal Indian Congress:

The Natal Indian Congress once again expressed its strongest protest against the decision of the City Council to use the Centenary and Winterton Walk sites as bus ranks for non-European buses under its decentralisation plans. The Congress has consistently demanded that the Testing Grounds adjoining Warwick Avenue should be utilized to extend the present Victoria Street bus terminus and that the Council should make proper provisions for bus shelters, parking bays, crush barriers, and other facilities at this traffic centre, and that as a temporary measure to ease the congestion at the Victoria Street bus rank, it should decentralise the present non-European bus rank.

However, even as a temporary or trial measure the siting of the decentralised bus terminus at Centenary Road—Carlisle Street, and Winterton Walk are most undesirable, and dangerous. Both proposed termini are in the midst of an area traversed by thousands of school children who use the Centenary Road, Winterton Walk and Carlisle and Lorne Streets as thoroughfares to and from schools. Besides six Indian schools, including Saxel College which is in addition used by hundreds of students attending the M. L. Sulian Technical Classes and the Natal University Non-European Section, the area houses the St. Aidan Hospital, the Fire Station, an African primary school in Carlisle Street and the African Women's Hostel. The use of this area as a bus terminus, especially at peak periods can be disastrous and dangerous to life in addition to causing serious inconvenience to the hospital and educational institutions.

We are of the opinion that it would not be difficult at all to find other sites just as suitable

for a temporary plan of decentralisation pending the erection of a proper traffic centre at the Testing Ground site. So far not a single ground has been advanced by the Council against the use of the Testing Ground as a Traffic Centre.

Our Congress a little while back held a representative conference by 24 organizations including the Trades and Labour Council which supported the demand to utilize the Testing Ground for a non-European traffic centre and this demand was backed up by a petition of over 25,000 bus users which was presented by officials of the African and Indian Congresses to the Mayor of Durban in October last year.

We have again requested the Mayor not to finalise the decentralisation plans before hearing the views of the African and Indian Congresses who represent the vast majority of the non-Europeans in Durban. We wish to point out at this stage that the protests against the use of the school area as bus termini are so great and widespread and made by so many interested organisations including the National Council of Women and The Safety First Association, that the Council should reconsider its decision.

We appeal to the Mayor to convene a special meeting of the Council to hear the view point of all interested organisations and then decide on the subject which is causing so much concern among parents and the public at large, and which decision was only supported by ten Councillors at the last Council meeting—a minority even of the Durban City Council.

The Natal Indian Congress has addressed an urgent letter to the Mayor and all City Councillors putting forward these proposals and urging them to convene an urgent meeting of the Council to reverse their previous decision.

Citizens Petition Mayor For Public Meeting

Professor Leo Kuper and 40 other European voters of Durban including many lecturers at the University of Natal have requisitioned the Mayor of Durban to call a public meeting at the City Hall on Sunday 24th May to discuss the siting of non-European bus terminals under the City Council decentralisation plans.

The petition states: "We, the undersigned citizens and voters of the City of Durban hereby urgently request and petition Your Worship, to convene and preside at a meeting of the citizens of Durban to be held at the City Hall on Sunday the 24th May, 1953, at 2.30 p.m. for the purpose of considering and adopting with or without amendments, the following resolution—

"That this meeting of the citizens of Durban is fully aware of the chaotic conditions at the Victoria Street non-European bus rank and firmly believes that immediate steps must be taken to remedy this dangerous situation.

"This meeting, whilst appreciating the efforts of the City Council to tackle this problem, is seriously perturbed at the decision of the Council to use the areas around Winterton Walk, Centenary Road and Carlisle Streets, which are traversed by thousands of school children daily, for bus termini under its decentralisation plans.

"This meeting is seriously concerned with the danger to life that is inherent in the proposed plans and therefore resolves—

(1) To request the City Council to reverse its decision to sit non-European bus termini for North bound and West bound buses, in the school area around Centenary Road;

(2) To recommend that the present Testing Grounds in Warwick Avenue be used for the extension of the present Victoria Street non-European bus rank; and that proper provision be made there for adequate bus shelters, parking bays, crush barriers, lanes and other facilities."

The Petition was delivered to the Mayor.

PROHIBITION ORDERS SERVED ON DR. NAICKER

DR. G. M. NAICKER, Acting President of the South African Indian Congress and President of the Natal Indian Congress was served with two notices signed by the Minister of Justice, Mr. C. R. Swart, prohibiting him from attending any public gathering within the Union of South Africa and from being in certain magisterial districts of South Africa.

Both these notices of prohibition were issued in terms of the Riotous Assemblies Act and the Criminal Law Amendment Act.

The notices read as follows:

No. 1. "Whereas I, Charles Robberts Swart, Minister of Justice for the Union of South Africa, am satisfied that you are promoting feelings of hostility in the Union of South Africa between the European inhabitants of the Union on the one hand and the non-European section of the inhabitants of the Union on the other hand, and now, therefore, under and by virtue of the powers vested in me by sub-section (12) of section 206 of the Riotous Assemblies and Criminal Law Amendment Act, 1914 (Act No. 27 of 1914), as amended, I prohibit you for a period of twelve months from being in any of the magisterial districts of Pietermaritzburg, Newcastle, Dundee, Johannesburg, Pretoria, Port Elizabeth, East London and the Cape.

"The period of twelve months shall take effect after the lapse of seven days from the date upon which this notice is delivered or tendered to you.

"Given under my hand at Pretoria this 5th day of May, 1953."

No. 2. "Whereas I, Charles Robberts Swart, Minister of Justice for the Union of South Africa, am of opinion that there is reason to apprehend that feelings of hostility would be engendered between the European inhabitants of the Union on the one hand and the non-European section of the inhabitants of the Union on the other hand if you were to attend any public gathering in any place to which the public have access within the Union of South Africa.

"Now, therefore, under and by virtue of the powers vested in me by sub-section (12) of section 206 of the Riotous Assemblies and Criminal Law Amendment Act, 1914 (Act No. 27 of 1914), as amended, I do hereby prohibit you from attending any public gathering in any place to which the public have access within the Union of South Africa during a period of twelve months with effect from the date that this notice is delivered or tendered to you."

Cuticura SOAP

Every
woman
a lovely
skin
treatment!



Baby simply loves the cleansing softness of its silky and fragrant lather. It is so soothing and cooling to hot, smarting skin. After the bath a darning with exquisitely perfumed Cuticura Talcum Powder will ensure baby's comfort.

FOR SENSITIVE SKINS

R. VITHAL

Bookkeeper, Willing up Sale of
Books, Balance Sheets, Income
Tax Returns. Apply:

9 Adams Arcade,
40 Market Street
Johannesburg

Sets Of Indian Art Pictures

By Celebrated Indian Artists

Price 8/- including postage.

'INDIAN OPINION'

P. Bag, Phoenix, Natal.

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either in India
or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident,
Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax,
Writing Of Your Books, Trade Licences, Revenue Clearance Certificate,
Passports And Immigration Matters.

Representatives: National Mutual Life Assn. Of Australasia,
Yorkshire Insurance Co. Ltd.

Telephone: 33-9033, 29a Commissioner Street,
JOHANNESBURG.

BOOKS FOR SALE

UPANISHADS FOR THE LAY READER

—O. R. Jagopalschur 6 0

VEDANTA THE BASIC CULTURE OF INDIA

—O. R. Jagopalschur 6 6

BHAGAVAD GITA—Abridged and explained

by O. R. Jagopalschur 4 0

THE CONSTITUTION OF INDIA—E. Bashtagan 18 6

SABHASARATA—O. R. Jagopalschur 17 6

INTERNATIONAL SHORT STORIES

—The best from 23 countries 17 6

Obtainable from:

INDIAN OPINION,

P. Bag, Phoenix, Natal

INDIA INDEPENDENCE NUMBER

Published as Special Number of **INDIAN OPINION** to com-
memorate the attainment of Freedom by India.

Printed on art paper and profusely illustrated.

With historic pictures connected with India's struggle for
Freedom and with photos of the late Dadabhai Naoroji, Tilak,
Joshi, Subash Bose and many others who have sacrificed
their lives in fighting for freedom and of Mahatma Gandhi,
Pandit Jawaharlal Nehru and many others who have lived
to see the fruits of their labour.

Also containing a brief Survey of the work of the Indian
National Congress from the time of its inception.

Price 2/-



B. I. S. N. Co. Ltd.

S.S. Kampala arriving May 19. Sailing June 3
for Bombay

Passengers must conform with the Vaccination and Yellow
Fever inoculation requirements and obtain certificates from their
nearest District Surgeon. Inoculation by and certificates from
private Medical Practitioners will not be accepted.

FARES: DUBAN TO BOMBAY

First Class single without food £75-15-0

Second " " " 50-13-0

Inter-Class " " " 34-3-0

Unberthed (Deck) without food 21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6

Hindu Special Food £10-1-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can
be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be
permitted to keep on deck with them more than one bed-
ding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DUBAN.

Tel. Add: "KARAMAT."

'INDIAN OPINION'

(Founded By Mahatma Gandhi In 1903)

For The Moral, political and
Social Advancement Of Indians
In South Africa.

Published Every Friday.

Subscription Rates

Payable Always In Advance.

Within the Union 30s. Annually

" " " 15s. 6d. Half-yearly

Outside the Union 30s. Annually

" " " 15s. Half-yearly

Become a Subscriber and persuade your friends
to do likewise.

Apply to—

Manager,

Indian Opinion,

P. Bag, Phoenix, Natal.

SHINGADIA STORES

(Prop: Premier Silk Dealer Ltd.)
Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 114. UMTALI, S. Rhodesia.
Telegrams: "Promsilk" Phone: 2523.

PREMIER WHOLESALERS

(Members of the Mashonaland Wholesalers Association)

Everything for the African Trade, Prints, Khaki,
Colours, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.
UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention

"Aryan Mahal" 6th Floor,
Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

Phone
Day 24169

Phone
Night 823549

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 29368.

**P. HARGOVAN & CO.
(PTY.) LTD.**

**WHOLESALE MERCHANTS
AND IMPORTERS.**

P. O. BOX 1250.
155/7 Warwick Avenue
DURBAN.

SWEETMEATS

PURE

WHOLESOME

HEALTHY

★ APPETISING—

★ DISTINCTIVENESS of Flavour.

- ★ Combined with **INGREDIENTS** of the
PUREST QUALITY go into the making
of our **SWEETMEATS**.

- ★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental **DELICACIES**.

- ★ Assure **YOU** of the most **PALATABLE**
SWEETMEATS money can buy any
where in **SOUTH AFRICA**

અમે હિંદુ ભારતી સ્વાદુશીલ અને સ્વચ્છ જાતે
માત્ર ગુણવત્તા સ્વાદુશીલ સ્વાદુશીલ અને સ્વચ્છ જાતે.

- ★ Great care is exercised in the **PACKING** and
DISPATCHING of country and foreign orders.

- ★ WE assure you of **PROMPT, HYGENIC**
SERVICE with the **GUARANTEE** of
SATISFACTION.

THE HOUSE OF



HOME MADE SWEETMEATS

It's specialised in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Naan etc.

Victory V Lounge

(Cnr: Gray & Victoria Streets.)

Phone 24965 — DURBAN.

WHERE LIES THE HOPE OF MANKIND

(Continued from front page)

Two more values I must mention: neighbourliness and the influence of nature. Few things are more painful and tragic than the spiritual isolation and starvation which obtains in vast populations where there are no organic or functional ties and values.

Another value of the small agro-industrial community is close contact with nature, for nature is man's finest teacher and a potent means of maintaining his spiritual balance. Nature stimulates the habit of observation, of thought and meditation, and these

tend to produce stability of character.

Civilisations collapse when they become rich and powerful not when they are small, diligent and hard-working. It was when Rome became a powerful empire that her civilisation began to decay, and ultimately perished.

The hope of mankind lies in the creative society of the small community, not in the mechanistic society of the great state, and from now on all man's genius must be directed to building it, here and everywhere.

BRITAIN'S COLOUR BAR IN AFRICA

By JULIUS LEWIN

IN British Central Africa and in British East Africa today men and women who form more than 99 per cent. of the inhabitants, are denied three things because the colour of their skin is not white but black or brown. They are denied equal opportunity, they are denied effective political rights, and they are denied proper social status.

Here is the first illustration of how this happens.

1. The Colour Bar In The Copper Belt

Some of the richest copper mines in the world are in Northern Rhodesia. All the highly paid skilled work on the mines is reserved for white immigrants. No native African, however capable he may be in fact, is allowed to do skilled work. Most Africans do only rough unskilled work and receive less than one-twentieth of the wage that the skilled white men earn. For many years the facts of the colour bar in the copper belt were hidden from the public eye in Britain. In recent years, however, the attention of the British Government has on several occasions been directed to this injustice. The African workers themselves caused disturbances in 1935 and in 1940, mainly because of discontent with this situation. Now that they have organised their own trade unions—the white men have long had a strong union—more trouble can be expected to arise. The British Government has done nothing to alter this dangerous situation.

Now it could be altered without hardship to the present white miners has been described by a commission presided over

by a British trade unionist which inquired fully into the problem. Its report is of value because it shows how an industrial colour bar could be gradually relaxed without detriment to white labour already in the industry.

The commission found that any further progress by the Africans must be in the direction of replacing the white men. It describes various categories of skilled and semi-skilled work that should be transferred to the Africans as soon as possible. Quite rightly, it asks that no white man at present doing such work should be discharged in order to make room for an African. But as vacancies occur in the future, it proposes that they should be filled by Africans and not by Europeans. The commission did not add another necessary proposal. It should be made a condition of the entry into the colony of future white miners that they be replaceable by Africans at any time after due notice. It should also be made perfectly clear that the object of replacing imported white miners with indigenous black miners is not to provide the mine-owners with cheaper labour. To guard against this danger, it might be necessary to accept the principle of "equal pay for equal work" and to consider its practical implications. Where, for instance, an African did the same work as the European he replaced, he would be entitled to claim the same pay as the European had received. The mine-owners might be induced to accept this principle because they know that the white miners recruited from Southern Rhodesia and South Africa are not really an efficient or stable labour force. At the same time the Govern-

ment must take steps to provide technical education which would qualify Africans to replace Europeans steadily in future years. There is ample evidence that Africans would quickly qualify. Indeed, much of the desire to maintain the present colour bar springs from the very rapidity with which untutored Africans have in practice and without formal training learned to do semi-skilled work. The Africans are coming to regard the present situation as intolerable. And no wonder! Is there any other country in the world where the Government allows employers to employ skilled white men while itself doing nothing to train the indigenous people to do skilled work?

In South Africa there has long been a rigid colour bar on the gold mines of the Rand. As a South African, I have protested against this law and tried to get it relaxed.

South African policy is often severely criticised in the British

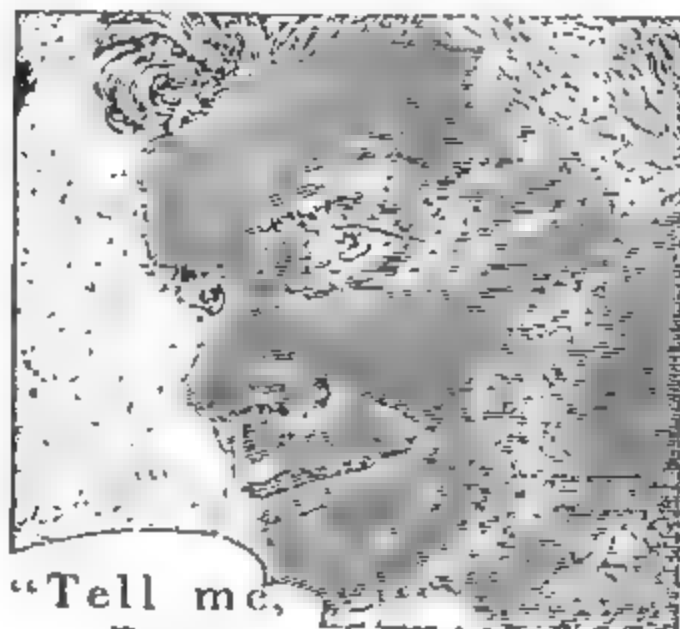
Press and my country's name has become notorious for its bad racial policies.

But the colour bar in the British copper mines is much the same in its effects as the colour bar on the South African gold mines. The main difference is that it is not so well entrenched and could more easily be relaxed without disturbing the whole economy of the colony.

When the Under-Secretary of State for the Colonies, Mr. George Hall, was asked in the House of Commons on March 18, 1941, whether the British Government "would throw the whole of its weight against the practice of the colour bar in the copper belt," he replied:—

"I think it necessary to make it quite clear that the Colonial Office and the Government do not stand for the colour bar either in this country or in any of the colonies."

Yet the colour bar remains in the copper belt under British rule.



"Tell me, Doctor—
Doctor—
If they all kill germs,
how can one antiseptic be safer than another?"

Some antiseptics lose most of their potency in the presence of blood. Some, though very powerful, require very careful diluting to be safe on human tissues. The safe antiseptic for untrained use has high germicidal efficiency even in the presence of blood. It is non-poisonous, does not stain, it is gentle on tissues. These are some of the reasons why

DETTOL
THE MODERN ANTISEPTIC

DETTOL IS SAFE
SICKITT & COMPANY, LTD. 20, ROYAL LANE, LONDON, E.C. 4

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5/6 yd.

EMBOSSED GEORGETTES
all shades 45" 10/4 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CHILD
GEORGETTES 45" 15/6 yd.

45" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.

45" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades size 3 to 7 18/6 pair.
Colours: Green, White, Red,
Brown, Blue and Wine.

**SAREES!**

EMBROIDERED GEORGETTE
SAREES.
all shades 45/15/0 each.

WHITE COTTON SAREES
22/6 each.

GEORGETTE JARI WORK
SAREES 45-10-0.

EMBROIDERED SUED SILK
SAREES with borders 63/- each.

LADIES UNDIES

Large range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Saree Borders Jari Trimmings
Always in Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SHAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS
Pink & Blue 6/0 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED 18/11 each.

INFANTS BOOTIES, BONNETS,
BIBS, PILCHERS.
all good price 2/11 each.

HOUSE - HOLD

Bedsheets 15/6 to 25/- each.

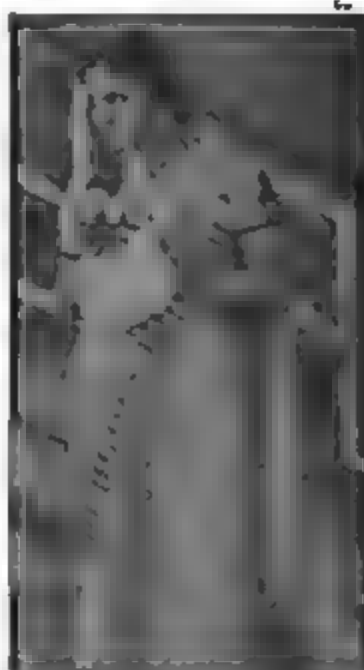
Pillow Cases plain 3/6 each.

Pillow Cases Embroidered 4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Sails Bedspread
at Reduced Prices.

MENS & BOYS
SHORTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS etc.
Specially reduced.

**JAYBEE SILK HOUSE**

39a MARKET STREET, JOHANNESBURG.

P. O. Box 516.

Phone 33-6229.

FOR RUBBER STAMPS

PRINTING

CONTACT

**STANDARD
PRINTING PRESS**

**GENERAL PAINTERS
AND
RUBBER STAMP MAKERS**

73 BEATRICE STREET

DURBAN

PHONE 51006

P.O. BOX 2782

ESTABLISHED 1927

Telephone: 51006

"QUICKPRINT"

SUNBEAM

gives a lasting shine!

Housewives realize that cheerful and clean-looking homes make for contented and happy living - and Sunbeam gives a brighter, more lasting shine! With such care a first Sunbeam spreads over a large area, quickly giving a lasting shine on floors and furniture.

It is easier to work with, shines brighter, lasts longer!

**FOR BRIGHTER FLOORS
AND LIGHTER WORK**
Always ask for

**SUNBEAM
POLISH**



Shines ... and shines ... and shines!

GROUP AREAS PLAN FOR JOHANNESBURG

ALTHOUGH the extended time limit for presenting the Government with Johannesburg's group areas plan expires at the end of this month, so many differences of opinion exist even amongst city councillors, states 'The Star,' that when the scheme is placed before the City Council on May 26 it is likely to have a stormy passage.

The biggest problem is the allocation of suitable areas to Asiatics. The original intention to set aside Pageview (largely the old Malay Location) as one of the localities for Asiatic occupation hangs in the balance.

Objections have been raised by a number of European interests, and the Non-European Affairs Committee has been asked to meet a deputation this week.

Some Europeans consider that there ought to be an extensive buffer zone between Pageview and adjacent European-occupied localities, notably part of Mayfair. Other European interests consider that the whole of Pageview ought to be cleared of non-European occupation.

Even if the City Council finally agrees on a plan it is possible that it may not receive the approval of the Government. The plan still tentative at present, has first to meet with approval from the Non-European Affairs Committee, then the General Purposes Committee and after that it comes before the City Council.

It then goes to the special committee set up under the Minister of the Interior, then to the Minister of Native Affairs and from him to the Land Tenure Advisory Board for investigation and report before the scheme is finally promulgated.

The right of ownership of property by Indians in the old Malay Location dates back to the early days of Johannesburg, and in the event of Pageview being designated for Asiatic occupation the City Council would feel itself committed to pressing for the grant of freehold tenure to Asiatics and Malays.

But for the past couple of years the Government have refused to grant permission to Asiatics to acquire ownership in this locality. In some quarters this is considered an indication that the Government have plans about the future of this township.

It is estimated that there are today 18,000 Indians in Johan-

nesburg, and if the original plans of the city authorities to demarcate this as Asiatic locality have to be set aside the problem arises where the Asiatics are to be accommodated. Hundreds of Indian families are already under notice to vacate premises they now occupy in other localities and do not know where to go.

A private township for Asiatics has been established on land immedately east of Lear railway station. It is outside the city limits but it would be inadequate to cater for any mass removal of Indians from, say, Pageview.

Details of the tentative scheme considered by the Non-European Affairs Committee were published in the 'Star'

MR. NEHRU OUTLINES INDIA'S FOREIGN POLICY

IN response to a Communist request in the Lower House of Parliament in New Delhi last Friday, that he should outline his foreign policy before he left for London to attend the Coronation, Prime Minister Mr. Nehru made a major foreign policy statement.

Listening in the galleries were the sea of members of nearly every Diplomatic Mission in New Delhi. They included Sir Alexander Clutterbuck, the British High Commissioner, and Mr. George Allen, the new American Ambassador.

Mr. Nehru welcomed Sir Watson's proposal for a conference of the leaders of the world powers at an early date, and added: "I would earnestly commend this suggestion."

He said he noted President Eisenhower was not opposed to such a conference, but had said the time for it was not ripe.

Mr. Nehru said he felt a solution of the Korean problem was more likely to be found on the basis of the United Nations resolution and the Chinese eight-point proposals, than on the latest United Nations counter-proposals which, he said, diverged considerably from the United Nations resolution.

Mr. Nehru said India had been mentioned in some of the Korean proposals for undertaking various responsibilities.

"We are reluctant to assume any distant responsibilities," he said, "but if agreement is arrived at between the parties concerned and the task suggested for us is within our competence,

recently in terms of that scheme the following displacements of population from the areas they now occupy would become necessary:

From Newtown: 309 Europeans, 55 Coloured people and Asiatics, 971 Natives.

From Fordham-Burgersdorp: 195 Europeans, 880 Coloured people and Asiatics and 228 Natives.

From Fettesdorp (intended for Chinese occupation): 97 Europeans, 513 Coloured people and Asiatics and 366 Natives.

From Pageview (which is undecided at present): 77 Europeans, 3,331 Coloured people and 2,885 Natives.

The proposals in relation to the future of Burgersdorp, although incorporated in the figures mentioned, are also uncertain at this stage.

and not opposed to any policy that we pursue, we do not wish to escape that responsibility.

Mr. Nehru said the cold war had somewhat toned down

He was cheered when he said there had been a marked improvement in the relations between India and Pakistan. He said he would do everything he could to dispel the clouds which had darkened the horizon of the two countries.

Turning to Africa, he said he hoped the violence there would cease. The whole continent of Africa was in a process of dynamic change and mutation and racial policy in South and other parts of Africa had come into conflict with the rising nationalism and consciousness of the African nations.

"Unfortunately, there has been a great deal of violence on all sides, and repression which has brought misery to vast numbers of people.

"No solution of the African problem can be based on racial discrimination or on suppression of the African people, who have suffered so terribly for centuries past and who must command our sympathy.

"I earnestly hope that the methods of violence will cease there, for this can only bring misery to all concerned."

Mr. Nehru said it was a misfortune that India's relations with Pakistan had been strained during the past five or six years. During recent weeks there had been a marked improvement in these relations, with many friendly gestures

from Pakistan which India is reciprocated.

Mr. Nehru made his statement just before the House of the People adjourned at the end of the Budget session. He later repeated the same statement in the Council of States (Upper House) and was again loudly cheered.

At the end of his statement in the Council of States, the Deputy Leader of the Communist Party, Mr. Rupesh Gupta, expressed "general appreciation" of the speech.

"We hope the Prime Minister will give full and courageous expression to the deepest urges of the Indian people for the establishment of world peace now that new possibilities have opened," he said.—Kapa Reuter.

WANTED a healthy fair-looking Protestant Tamil Bride from a good family for a Young man holding good position in Portuguese East Africa. Must speak fluent Tamil and English and should be below 22 years old. Apply to c/o 'Indian Opinion', Phoenix.

MAHABHARATA

By Mr. C. Rajagopalachari

Tales from the great epic told with an artistry which preserves the charm of the original epic. Pages 400. Price 17/6

Obtainable From

'Indian Opinion',

P. Bag, Phoenix

Natal

TROUBLED WATERS

By JOHN O'HIND

This book deals with that period of Indian history when three empires were at a clash with each other on the Indian Peninsula. The Mughal Empire was breaking up; the Maratha Kingdom was declining; and the British were establishing themselves. The story is full of suspense, keeping the reader engrossed in the acts of heroism and valour, naval bombardment and piracy on the high seas, as capades, a chase with blood hounds, and romance. Order your copy as soon as possible, as there are only a few copies on sale at our office.

Price 18s.

Available at

'Indian Opinion',

P. Bag, Phoenix, Natal

**'Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.**



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(CORNER SWEETMEAT HOUSE)

Corner Grey and Victoria Streets

DURBAN

Phone 23414.

Tel. Add. 'KAPITANS.'

P.O. Box 96.

Phone 24471.

To Furnish Your Home Economically
See

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St.
DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSE-
HOLD EFFECTS. RADIOS & RADIOGRAMS, MUSI-
CAL INSTRUMENTS, SEWING MACHINES & OFFICE
FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and
Vegetables. We specialize in green ginger and Indian
Vegetables. Wholesale only. Write for particulars
Box 96, Durban.

YOUR GARDEN'S SUCCESS—Begin with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST."

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—
Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with 'THE OLD MUTUAL' your friend for Life—

The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1760,
JOHANNESBURG.

Phones:— } Business 33-0711
Residence 33-5961

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

Extensive range always carried in
the following:

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery. Wide Range of
Indian, Persian and Chinese
Carpets.

Stockists of well-known branded
Watches.

COPPERBELT PIONEER STORE

Where Quality and Service
are Paramount.

Luanshya, Northern Rhodesia.

BANARAS BROCADES

By C. V. VISWANATH

TWO almost entirely unrelated ideas occur in every Indian when the name of Banaras is mentioned—the holiness of the place and the beautiful brocades that have borne the stamp of speciality through the ages. These two attributes of the holy city have not faded with the passage of time.

As in the past, so at present also, there could hardly be a better choice of a fitting present for important occasions than a Banaras brocade—the latest instance was the presentation of such brocades by the President of the Indian Union to the Maharaja of the Himalayan domain of Bhutan at the latter's installation as Ruler.

The sight of a silk sari with designs woven with gold thread raises visions of a onslaught of historic pageantry beginning with the epics. The fame of the Banaras silk and brocades has spread not only to the four corners of India through the increasing stream of pilgrims through countless centuries, but also to distant lands, as much as that they formed an important item of merchandise even in days when men crossed the seven seas in wind-jammers. The New World also took a great fancy to them and there has been a sizeable export trade in the Banaras silk and brocades. Small wonder, because their bright hues as well as intricate and attractive designs are such as to focus feminine fancy to whatever climate or civilization. The Banaras weaver's skill was and still is unsurpassed in creating these works of art.

Before World War II, the annual output of the Banaras product was valued at 100 million rupees. About 100,000 weavers and about 10,000 tradesmen are devoted solely to the Banaras silk and brocade industry which employs about 30,000 looms, most of which are throw-shuttles. Although mainly concentrated in the holy city itself, the industry is spread to some of the neighbouring districts also, but all the products are brought to Banaras and sold to the merchants there. The silk weavers of Banaras manufacture "khipchaks," saris, shawl brocades, saris, "dopattis," "plumbers," and "harders," "chaddars" and "rooks" silk.

Investigations conducted recently by the Uttar Pradesh State into the present state of this large-scale cottage industry showed that the annual con-

sumption of silk yarn would be about 380,000 lbs., worth about 10 million rupees. The gold thread used, would come to another 10 million rupees worth.

Raw Materials

The chief raw materials used are silk and organzine, gold and silver thread, art silk, cotton twice and dyed. Mysore, Banars, Marhishabad and Jammu and Kashmir, within the country, and Japan, China and Italy, among foreign countries, are the chief sources of supply of silk yarn. Suppliers from abroad were absent during the last war, and the industry had to turn more to internal supplies, which, however, were not so considered sufficient to meet the demand. Although about 800,000 mulberries are reared in the silk industry in Mysore and the quality of the yarn turned out there is good, 60 to 70 per cent of the yarn production is used up in the fast developing silk weaving industry in that state itself. The yarn made at Marhishabad is available for Banaras silk. The silk produced in Jammu and Kashmir State is considered good, but there also the silkworm and developing weaving industry takes up most of the yarn produced.

Weavers in Banaras obtain their yarn requirements through dealers who supply the material on cash terms. Credit is also allowed, but at higher rates, and there are no co-operatives in the line.

Till the first world war, gold and silver thread used to be imported from France, but that industry has since been started in Bombay State, too, however, concentrated Banaras in the gold and silver thread industry and monopolised the trade in Madras and Banaras.

The abnormal rise in the price of gold has resulted in restricting the output of pure gold thread. Sulphur coloured thread is being used sometimes as a substitute. Imitation or brass thread is, however, not used for Banaras textiles.

The dyes used are direct and basic because of their brightness and also because they help to maintain the colours' shades of raw silk. Again, expensive, dyes are not much produced, but each made in different colours. Since it would be quite expensive to make a separate warp for each and different places on the same

warp are brush painted in various colours.

Manufacturing Organisation

The Manufacturing organisation of the silk and brocade industry consists of independent weavers, manufacturers—merchants and brokers. The independent weaver works in his own home with the help of members of his family and purchases his own requirements of yarn, lace and dyes. He sells the product either direct to a merchant or through a broker. About 75 per cent of those engaged in the industry belong to the silk class.

The weavers have not taken kindly to co-operatives in the past, because of the complicated marketing system built up by the middle-men, but the idea is catching up.

While the value of the annual consumption of Banaras silk and brocades within the country is placed around 40 million rupees at present, the export trade in these articles is estimated at five million rupees. The exports are mainly to Pakistan, Burma, Ceylon, Malaya, Singapore, Egypt and Fiji, while Austria and other countries are not to U.K. and U.S.A. Foreign tourists visiting India also make large purchases, with the growing popularity of the silk in many countries of Europe and America.

So far as the international market is concerned, it is recognised that Banaras silk and brocades have been luxury articles. They have been used for decorative purposes and tapestry in princely palaces and mansions, special umbrellas used in temples and as royal symbols and costly dresses for idols in places of worship. They also form part of family heirlooms as well as wardrobes in central use. No dancing troupes or dramatic company's collection of costumes is complete without them. Nor a well-to-do bride's trousseau. — India Information Service.

IN THE SUPREME COURT OF SOUTH AFRICA (NATAL PROVINCIAL DIVISION)

Pretoria, Tuesday the 17th day of May, 1953 before the Honourable Mr Justice Shaw.

In the matter of an application by the Trustees of the Mt Zebra Rustenburg Trust for leave to borrow a sum of £12,000 upon mortgage of immovable property.

Upon the motion of Mr O A Cuthbert, Counsel for the Applicants and upon reading the documents filed of record.

IT IS ORDERED

That a Rule Nisi do issue calling upon all persons concerned to show cause, if any in his Court on Thursday, the 24th day of May, 1953, why an order in the following terms shall not be granted, to wit:—

1. That the Trustees of the MZT is REAL RUSTENBURG TRUST be and they are hereby authorized

(i) by a single transaction or a series of transactions, to borrow within three years from the date hereof money in a total principal sum exceeding twelve thousand pounds (£12,000) plus a further total amount not exceeding one thousand pounds (£1,000) (in contingent costs as outlays, provided that interest at any moment so borrowed shall not be at a higher rate than seven per cent (7 per cent) per annum

(ii) as security for any money borrowed or borrowed, in part a mortgage bond or mortgage bond over that part of land known as Lot 22 A A City and County of Durban, Province of Natal, in so far as it pertains to the said land, provided that any such mortgage bond or mortgage bond shall contain a clause requiring the Trustees to establish a sinking fund for the redemption of the bond and to deposit thereto regularly a fixed annual or monthly sum to be arranged with and approved by the Master, with power to the Master to vary the said sum should he consider circumstances so warrant

3. That the Registrar of Deeds for the Province of Natal be, and he hereby is, authorized to register any mortgage bond or mortgage bonds passed in accordance

4. That the costs of this application be paid from funds of the said Trust

IT IS FURTHER ORDERED

That publication of this rule be effected in his own week in two issues of the English and one issue of each of the two Indian newspapers published in Durban

By Order of the Court,
U N Bhabha
Acting Registrar,

J. V. K. & Co.,
LIVINGSTONE, DOVE & WINESTON.
A True Copy
D. E. DAVIS
Attorney for the Applicants

HANNON'S DETECTIVE AGENCY (PTY.) LTD.

Managing Director: O. HANNON, seventeen years Royal Irish Constabulary and (Police) Investigation Department, S.A. Police.

Manager: MURDOCK FLETCHER, ex Hudson Police College and Criminal Investigation Department, New Scotland Yard, London

Criminal, Commercial and Matrimonial Investigations Carried Out in Strictest Confidence.

1118 Pretoria Chamber, Joseph Street P.O. Box 5190 Johannesburg
Phone—Office 22-7771. After hours 24-544

AFRICAN VIEWPOINT

YOUTH IN OUR STRUGGLE

By JORDAN K. NGUSANE

A FEW weeks ago I received a short letter from an Indian young man in which he asked me to write an article outlining what I consider Youth's function in the present struggle.

The greatest need of the moment is tolerance. The greatest contribution the younger generation can make to battle the advent of the day when we shall all be free is to cultivate an outlook on life which finds joy in the variety of Man's cultures, attitudes, races, languages and political loyalties. To a balanced man this variety makes life the rich and precious experience that it is.

We have to learn that the white young man is not an enemy just because he happens to have been born with a white skin. We have to realise that he has as much right to live and prosper as anybody else. And, which is much more difficult, we have to be ready at the same time to make allowances for the circumstances of history which have made him imagine that the world belongs to him and his ancestors. Unless we are prepared to put ourselves in his position and from there start on the path of the truth as we see it, we are not likely to solve the racial question.

This applies to Africans and Indian Youth in its attitude to the white people. There is quite a lot of this tolerance needed as between the Indian and the African.

On the African side, Youth has to know two things about the Indian—first, his very rich store of culture and, secondly, the fact that he is a minority group. It is ever so easy for the African to dismiss the Indian contemptuously as a pusillanimous double-dealer. Men are not stereotypes. The human personality is a marvel of creation, it grows continuously and in this process gathers new experiences and reveals new beauties which lie hidden within it. Judged by this standard, that is, the flowering of the human personality India's performance is such that she is nobody's inferior—and has been that for thousands of years.

We who have the civilised man's regard for the human personality will tremble with awe when faced to face with what India has done, during the last four or five thousand years, for human refinement.

We will treat with respect and admiration a people which has done so much to conquer the primeval environment of the jungle. The balanced man does not lose anything by acknowledging freely the virtues and attainments of the other man.

It is perhaps very difficult for the African to appreciate India's contribution to human culture because the Indian who has made his home in South Africa is as poor an ambassador of India as the Malagasy are poor representatives of Western civilisation. The local Indian has been cut off from the great movements in India which made the country discover its real place among the nations of the world for so long that he has lost contact with the true spirit of India. Where India is the champion of human freedom everywhere, the local Indian very often appears handicapped by attitudes acquired in a colonialist environment.

African Youth has to discern between India and people of Indian descent in this country and, in doing that, remember always that the Indians here are a minority group. Minority groups everywhere are a frustrated people, except where they are free to lead their own lives within larger communities. If the Indian has been rather slow in accommodating himself to the accomplished fact of African nationhood, it is simply because he has grown amidst circumstances where the whiteman laid down the law and nobody said: "No." It is only within the last ten to fifteen years that we as a race have organised ourselves in a way to look the whiteman in the face. It is only in that period that we have shown our own strength. If the Indian takes his time in accommodating himself to this change, we must remember that he might feel he has no real guarantee that we shall treat him better than the whiteman.

We come to Indian Youth. The younger generation in this community can have its own relations with the African on happier foundations by acknowledging freely the fact that the African is as good as or had a human being as any Indian. With the Indian's better economic position, it is so easy to look down on the African; to dream nostalgically of In-

dia's great culture, which is hardly understood by the local Indian. But the Indian who comes with these airs to the African is a fool. He only brings nearer the day of his ruin. You do not make friends with your neighbour by despising him—in your house, in your cinema, in your stores or anywhere else. In fact, to use the language of commerce, to do that is bad business. I like Pandit Nehru's advice to the local Indian—that he should regard himself as the guest of the African. A guest you welcome in your house is one who treats you with respect and appreciates your hospitality. If the Indian can convince us that he is such a guest his future here is as secure as it can be.

Youth, in particular, can bring about this state of affairs, largely through the schools. And one notes with joy the attitude of Indian pupils—at least in urban schools—is noticeably different from what it was only ten years ago. That is a beginning in the right direction and let us see Youth encouraging this healthy development. On both the African and Indian sides we must build up an attitude of mutual respect and friendship in our schools. If the children are told the good things about the other side, they will not grow up in fear and hatred. In this task the Indian teacher can be very greatly helped by Indian Youth. It has been done on the African side.

We next come to political goals. Here, I think Youth is called upon to lay its services eternally at the disposal of the African and Indian Congresses—depending on the race of each individual young man or woman. Non-European young men, in particular the Indian, are not pulling their weight in their national organisations. I want to see alert young men and women with a keen political sense and who know what they want from A to Z. We have young men and women who will make it their life's purpose to sacrifice their lives to assert the dignity of the man of colour in this country. Of what value is your money or name if you can be kicked on the pants by a whiteman just because you happen to have a dark skin? Youth must have within a burning determination to give its life itself, if need be, to bring the day nearer when these things shall never again happen in this country.

Young men and women need to have the courage of their

convictions and must not be afraid to think independently. To do this makes one very unpopular sometimes. But the greatest joy in life is to be able to speak your mind freely, no matter who says what. Non-White Youth needs to learn to do that.

But politics is not life. It is only one department in the great intercourse between human beings which we call life. I think our goal at all times should be to make the Indian and the African share as much of a common life as possible. I do not want the Indian to abandon his own religious and cultural background; nor do I want the African proselytised. I do want to see each treating the other as a human being. I want to see friendship claims set up to make it possible for increasing numbers of African young people to cultivate friendship with Indian Youth.

I look forward to the day when we shall all be South Africans; when it will no longer be necessary for us to know ourselves as Africans, Indians, Coloureds, Englishmen, Jews or Afrikaners,—when we shall have forgotten race and shall know only that we are South Africans. The road to that goal is hard and fraught with heartbreaking disappointments. But the goal is so noble that it is worth every sacrifice that young men or women of all races can make. This, it seems to me, is the real function of the Youth in South Africa to-day.

NEW BOOKS

- A Nation Builder At Work
—By Pyarelal 1/6
- Why Prohibition
—By Kumarappa 1/-
- Satyagraha In S.A.
—By M. K. Gandhi 13/-
- Rapee's Letters To Ashram Sisters
—By Kaba Kalandar 2/6
- Which Way Lies Hope
—By R. B. Gregg 2/-
- Uroch. And Marx
—By K. G. Muthuraj 2/6
- Economy Of Farmhouses
—By Kumarappa 1/-
- The Way And Wisdom Of Gandhi
—By Hemar A. Jadhav
- A Gandhi Anthology
—By V. D. Thampi 6/-
- Obtainable from: ...
- INDIAN OPINION
P/Sag, Phoenix, N.H.

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	6	0
PILGRIMAGE FOR PEACE—Pyarelal	12	6
SELECTIONS FROM GANDHI—Nimmar Karmar Bana	10	0
GANDHIAN ETHICS—Benooy Gopal Ray	2	0
BAPU—Merry F. Barr	4	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS PARSES	7	6
CHAITANYA TO VIVEKANANDA	3	0
STORY OF SATARA—Major B. D. Bana, (J.M.B.)	16	0
SEVEN MONTHS WITH GANDHI—Kulanadas	12	6
STORY OF THE BIBLE—S. K. George	6	0
DELHI DIARY—Gandhi	10	6
A RIGHTEOUS STRUGGLE—Mahadev Desai	2	0
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopalab Dhevan	17	0
GANDHIJI AS WE KNOW HIM—Intimate and delightful incidents by various writers	0	0
NON-VIOLENCE IN PEACE AND WAR Vol. I.—M. K. Gandhi	16	0
NON VIOLENCE IN PEACE AND WAR Vol. II.—M. K. Gandhi	14	0
THE STORY OF DANDOLI—Mahadev Desai	6	0
FROM TERAVDA MANDIR—M. K. Gandhi	1	0
MAHADEV DESAI'S EARLY LIFE —By Narahari D. Parikh	2	0

Obtainable from:

"INDIAN OPINION,"

P. Bag, Phoenix, Natal

Golden Number

OF

"INDIAN OPINION"

Souvenir

Of The

Passive Resistance

Movement

1906—1914

Price: Four Shillings.

Obtainable From:

"Indian Opinion"

Phoenix, Natal.

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	7	6	SOVIET ATTITUDE TOWARDS CHINA Facts And Facts—Stanley Powell	5	0
EMINENT AMERICANS WHOM INDIA SHOULD KNOW—Jaber T. Sunderland	7	6	AMONG THE GREAT (Conversation with Benito Mussolini, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Aurobindo)—Dilip Kumar Roy	25	0
THE BHAGAVAD GITA—The Lord's Song—(An English Translation)—Annie Besant	1	0	TWO HISTORICAL TRIALS IN REU FORT —An account of the trial of the Officers of the I.N.A	14	6
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE? —Dr. V. K. R. V. Rao	1	0	WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyan	2	6
OUR INDIA (Children's stories by various writers, illustrated) —Minoos Mazan	2	6	GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	6
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao	2	6	THE STORY OF MY EXPERIMENTS WITH TRUTH —M. K. Gandhi	15	0
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement in S.A., 1906-1914)	4	0	CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	6	0
THE DELIVERANCE (A picture of the pulsating life of the joint family)	4	6	RAMANAMA—M. K. Gandhi	2	0
PUBLIC FINANCE AND OUR POVERTY —J. C. Kumarappa	2	6	TOWARDS NON VIOLENT SOCIALISM —M. K. Gandhi	2	0
INDIAN STATES' PROBLEM (Gandhi's Writings and Utterances)—M. K. Gandhi	10	0	REBUILDING OUR VILLAGES—M. K. Gandhi	5	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah	16	0	AN ATHEIST WITH GANDHI—Gore G. R. Rao	4	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	14	0			

Obtainable from:

"Indian Opinion,"

P. Bag, Phoenix, Natal.

Phones: 2911/3 (Switchboard)
24129 (Main office)

Cable & Tel. Add:
"PROSPERITY" (All Branches)

P.O. Box 2197

(Established 1917)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Milk, Maize, Maize Products, Wheat, Wheaton Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG

BENONI

Phones: 34-3554/5

Benoni Coal Site

P.O. Box 109, Fordsburg,

Phone 54-1813,

82, Crown Road,

Rangview Coal Sites—54-2105

Fordsburg, Johannesburg.

P.O. Box 392, Benoni.

Proprietors:

C. L. Patel, D. K. Patel
V. D. Patel, H. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.

Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representatives:

H. L. Hompes & Co.,
(Pty.) Ltd.

Durban, P.O. Box 1301.

Johannesburg, P.O. Box 3480.

Capetown, P.O. Box 824.



Full range of men's and
boys' khaki shirts and
clothing.

For khaki
gaiters,
tropicals.

DENTON
SHORTS AND SLACKS
12 ROYALHILL Road

TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND.

DENTON TRADING CO.
JOHANNESBURG

P.O. Box 3541

Phone 34-4381

N. RHODESIA
FEIGENBAUM BROS.
BULAWAYO

Phone 2752

P.O. Box 354

SOUTHERN RHODESIA
MASHONALAND, P.E.A. & N. BECHUANALAND
W. F. NEUMAN

Phone 2-1319/2-4926

P.O. Box 1492

BRITISH EAST AFRICA
VAN BRUSSEL & CO (E.A.) LTD.

Phone 4015

Trade Mailbox

KATONG

BULAWAYO CLOTHING FACTORY LTD.

Phone 2410, Bulawayo. P.O. Box 427, Southern Rhodesia.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE AT:

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

(Directors: N. V. MENTA, J. P. COXOL, E. V. MENTA)

LEGAL & COMMERCIAL STATIONERS

OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 22622
63516

P.O. BOX 1327
Tel. Adm. NOSUNLIMITED.

For Quality Printing Consult:-

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.

No. 22—Vol.—LI

FRIDAY,
29TH MAY, 1953

Published at the C.P.D., 20, St. Andrews

Price 6d.

INDIAN OPINION

Founded by Mahatma Gandhi in 1903



The Challenge Facing White South Africa

CIVILIZATIONS come to birth and proceed to grow by successfully responding to successive challenges, and the White people of South Africa are facing such a challenge at the present time, confronted by a racial situation probably unique in human history," Prof. J. H. Wellington, of the University of the Witwatersrand, said at Founders' Day at the Wiberforce Institute, Johannesburg, last week.

Professor Wellington said that nobody could say what course evolution would take in the Continent of Africa. If, however, civilization failed to meet a challenge with which it was confronted, it would break down and go to pieces.

"There are some who feel that the great civilization of Western Europe must be maintained at all costs, even perhaps at the cost of trying to hold in check the progress of the African.

"One might as well try to stop the progress of a mighty railroad train by throwing one's body across the track as to try to stop the growth of the world in the direction of giving mankind more intelligence, more skill, more liberty, and in the direction of extending more sympathy and more brotherly kindness.

"When we try to stop the progress of any individual or any human group we are fighting against the sun, the moon, the stars and the whole creation but when we seek in active goodwill to further the progress, even of those we perhaps have some reason to fear, we work with the Creator Himself."

As a member of the European racial group, he realized that a great responsibility rested upon the White people of South Africa.

"At the moment in a dominant position, we are all too liable to be filled with pride in our achievements, forgetting that in the course of evolution the great, massive creatures of by-gone times who seemed to tower above their more lowly fellow reptiles were passed by in the scheme of creation."

One of the great obstacles to racial understanding and harmony in South Africa was the lack of knowledge of each other as human beings.

"To know one another as human beings with feelings, aspirations, hopes, fears, sins and all the other concomitants of human nature, requires something more than casual contact," he said.

He who has truth at his heart need never fear the want of persuasion on his tongue

—John Ruskin.



Since wars begin in the minds of men, it is in the minds of men the defenses of peace must be constructed.

—Constitution Of United Nations.



INDIAN OPINION

FRIDAY, 29TH MAY, 1953

Long Live The Queen

JUNE 2 will be a great day for Great Britain and the Commonwealth. There will be unprecedented jubilation in honour of the Coronation of Queen Elizabeth. As Indians we feel proud of fact that India for the first time in her two hundred years' history will participate in the celebrations not as British Empire's hand-maid but as a free and independent nation. As part of India Indians throughout South Africa and the world will pay homage to the Queen and pray that the merciful God may shower His blessing upon her that she may live long and that her reign may bring real peace and happiness to Britain and to the world for which humanity has been yearning for nearly half a century. The prayer of every Indian man, woman and child will go out to her gracious Majesty.

As we have already stated in a previous issue we Indians in South Africa stand in a peculiarly unhappy position of not being able to express our joy outwardly as we would have liked to as we are denied the right and privilege to do so consistently with our national honour and self-respect. Many will participate in the celebrations not with an inner feeling of joy and happiness as they would have liked to. For in this country all non-Europeans are treated under the State laws as semi-human beings. They may not enjoy the rights and privileges

that the Europeans can enjoy. They may do just what the privileged Europeans bid them do. Those whom they look upon as their respected leaders and guides are treated as prisoners. A ban has been placed on their freedom of speech and movement for the only crime of not being Europeans. They are therefore rather in mourning than anything else. Their soul is deeply wounded owing to this wanton assault on it. They cannot in the circumstances be expected to be jubilant much as they should like to be. It does not therefore however mean that they are lacking in their loyalty and affection for the Queen. If they cannot express it outwardly Her majesty can be assured of it existing in their innermost hearts.

Courtesy Week

THIS is supposed to be Courtesy Week. Courtesy has become such a rare commodity that we can think of it and practice it only once in a while. There were times when courtesy was taught when the child was yet in its mother's womb. The mother may not do evil nor even think evil lest the child may get its impress on it. Perhaps that is going a bit too far, though among us Indians it is a common belief and it has a great deal of truth in it. But this much is undeniable that the parents at one time used to take particular care about

the upbringing of their children. To be courteous to all was among the very first lessons the child used to be taught. In the present generation unfortunately there is a hopeless lack of it. That is why a thing that should be natural—inborn in all human beings—is now thought of once in a while. Recently it has become a practise to think of it and to take particular care about practicing it just for a week and then to forget it the rest of the 51 weeks. What utter sham and hypocrisy? And in Apartheid ridden South Africa one finds apartheid even in the practice of Courtesy. These advocates of Courtesy Week should know that this superficial observance of Courtesy for a week will take us nowhere. We are living in an age in which discourtesy is abounding. It carries with it the seed of war. It is a deadly germ which requires drastic means to root out of society. It requires to be treated from the top downwards. Let the legislators examine the laws they have enacted. Apartheid laws are the height of discourtesy to a whole nation. If we were all really courteous to one another, as indeed we should always be, the present discontent in the country would not be there and all would be living in peace and happiness. This Courtesy Week is a positive proof of how uncivilised, uncultured and degenerated we have become. To our utter shame it will only serve as a record in history for our future generation to see how discourteous their forefathers were.

Ban Of Leaders

With the Appellate Court's decision in the case of Dr. Moroka, Dr. Dadoo and others and with the banning

orders served by the Minister of Justice on Dr. Naicker and other leaders in the Transvaal both of the Indian community and the African community, practically all the leaders have been deprived of their freedom of speech and movement. There is also a ban on public meetings whenever such meetings are proposed to be held. So physically the Government feels contented in having incapacitated us. One thing the Government has not succeeded in doing and will never succeed in doing is to ban the people's soul. This physical ban will give people an opportunity to acquire a knowledge of the soul which mankind is sorely in need of. Mankind has succeeded in gaining victory over all material things. It has discovered the Atom bomb and the Hydrogen bomb and now almost succeeded in reaching the up till now unsurmountable heights of Mount Everest. How very wonderful! But what shall be gained when these heights have been reached? Just empty space; not the Kingdom of Heaven. And that which is within ourselves no scientists have succeeded in discovering nor aided humanity to do so. "What shall it profit a man who gains the whole world but loseth his own soul?"

We non-Europeans in South Africa who have placed our faith in Truth and Non-violence and have accepted those as our weapons have no reason to be disheartened. If our faith remains unshaken those divine weapons will work in inscrutable ways and baffle their deadliest opponent. One thing they need to remember is that to discover the soul and allow it to work they will have to undergo a cleansing pro-

cess. Their hearts must be cleansed of all evils. They must become pure in thought word and deed. These are not empty words. The worldly weapons will not save them. It is only the spiritual weapon which will help them and that

requires absolute purity of mind and heart which can be achieved by renouncing all material things and by complete dedication to God. One who fears God fears no man. Unless we cultivate that fearlessness we shall never succeed.

MORAL RE-ARMAMENT

By WILFRED H. HARRISON

THERE has recently arrived in South Africa an International School calling themselves the "Moral Re-Armament Task Force." Their chief purpose is "to convert the Communists." Communism means according to the Marxian thesis—"The Common or Social ownership and control of all the necessities of life, to be used in the interest and for the service of the whole community." What virtues then have they for Communists to acquire, or what evils must they eradicate to make possible that noble purpose?

There are, we know many schools of people who call themselves Communists, who adopt tactics of a militant character, quite contrary to the moral and ethical standards that purpose means. Therefore corrupting its real meaning.

Like-wise the Christians whose motto is the Golden Rule: "Do unto others, as you would they should do unto you." Yet most of the Europeans of South Africa call themselves Christians. Even our Prime Minister is a Pater of Divinity a supposed most reverend person.

Recently the good Doctor attended the opening ceremony, with other mining magnates, of the plant for the production of uranium in Johannesburg, at which he spoke in glowing terms of our new found industry. Yet he must have known that uranium is used for no other purpose than frustating atomic bombs for modern warfare of inhuman destruction of innocent people.

Also our Government, of which he is the head, has granted a loan of £40,000,000 for armaments in a possible third world war. These are the cruel and murderous tactics of the professed Christians who claim as their motto the Golden Rule. In fact it is more wicked than anything we have yet heard from any type of Communists. These same Christians have adopted a policy of segregation. Yet their Christ says He will succour all men.

Then all seems to indicate and also to deliberately show, that there is much more scope and real necessity for conviction of the mass—of the people—who call themselves Christians, who are in greater need of social and moral principles the Moral Re-Armament people claim. It is their purpose, they say, to tap our social conscience and make us good, kind people to our fellow beings. The world now abounds with such people, most of our politicians who help in all the murderous war, and grant funds for that purpose, are alike the most pious people who attend their church and kneel in pious prayer. They are also often ideal husbands and kindly fathers. Our lives and our actions are dominated by our material surroundings.

War has become more brutal and murderous because it is accepted as the traditional way of settling international disputes or national rivalry—who allow their professional military forces, by inhuman tactics, to obtain conquest, while the suffering inhabitants of the various countries look complacently and stupidly on. During the conflicts people become more pious, churches multiply, as also do the common people in their prayers. Many of whom often pray that their own forces will conquer their Christian brothers, now their enemies, and their pastors and them as advisers or combatants to do so.

Good kind people line the battle front on both sides. The great heroes are they who gain an advance even at the cost of many lives for which they are often decorated "For Valour" in doing so. We are all victims of a vicious system which has been allowed to drift into such inhuman devices for national supremacy and material gain. Empires who have risen and fallen in various parts of the globe are now a spent force. The world is now aware of its gruesome history. Therefore its dictators are now being fast overthrown. We are at the moment still suffering the re-

managing forces of Empire domination, but those who keep in close touch with world affairs can see their approaching end.

One of the greatest founders of the new world was Mahatma Gandhi, who, like his former teacher Tolstoy of Russia, was not allowed to see the great world transformation that is to come based on the policy of non-violence and the resources of the world enjoyed by all its people.

If that is what Moral Re-Arms-

ment means surely they are welcome in South Africa where such a policy at the moment is in great need. Coming from the Western World the popular enemy No. 1 is of course Communism which is non-existent as an active force in South Africa. But, as we have indicated, there still exists a much more formidable force in this country which should receive their attention—to be taught moral principles rather than such wicked deeds.

**APPEAL BY MOROKA, DADOO AND
18 OTHERS DISMISSED**

BLOEMFONTEIN, Friday, May 22

THE appeal of Dr. James S. Moroka, Dr. Y. M. Dadoo and 18 others, who were convicted in the Supreme Court, Johannesburg, on a charge of contravening the Suppression of Communism Act, was dismissed by the Appeal Court today.

It was alleged that the accused advocated a scheme which aimed at bringing about political, industrial, social or economic changes within the Union by means which included unlawful acts or omissions.

The unlawful acts, omissions and threats relied on by the prosecution were contravenions by Natives, Asiatics and Coloured people of Union laws or regulations or municipal by-laws relating to the carrying of passes and permits by Natives, the entering of Native locations under the control of municipalities without permits, the limitation of stock in Native areas, the entry of Asiatics into certain provinces without permission, the separate facilities provided for the exclusive use of European and non-European tenants, railway stations and inland offices, the establishment of Group Areas, the registration of the population of the Union, and the suppression of Communism.

It had been contended for the accused on appeal that the object of the legislature in the Suppression of Communism Act was to suppress the Communist Party of South Africa and to prohibit Communist activities carried on by adherents of the doctrine of Marxism socialism or related forms of that doctrine.

The legislature could never have intended, it was maintained, to apply the drastic penalties prescribed by the Act to persons engaged in a wide variety of activities which had nothing whatever in common with the doctrine of Marxian socialism or with any related form of that doctrine.

On the facts of the present case, it was argued, the scheme in which the appellants took part aimed only at the repeal of certain selected laws by lawful process and was not, therefore, an object of Communism as defined by the Act.

Reversing these convictions, the Appeal Court confirmed the appellants' conviction and the suspended sentence of nine months' imprisonment with compulsory labour imposed on each of them.

The names of the other species
lance are:

Walter Max Sisulu, secretary general of the African National Congress; David Wilton Bopape, secretary of the Transvaal branch of the African National Congress.

Rishi H. Desai, editor of 'Spark' and joint secretary of the Transvaal Indian Youth Congress.

James George Phillips, Chairman of the non European section of the German Workers' Union

N. S. Thanday, joint secretary
of the Transvaal Indian Congress.

Stephen Embrason Seale, secretary of the African National Congress and Isaac MacDonald Maseko, chairman of the Orlando branch of the African National Congress Youth League.—S. A. Press Association.

Anticura



A real necessity for most domestic customers is the ability to write, and the Dorr car is excellent for writing. Greatly reduced price now, \$11.49 and below asking price. Customer satisfaction should be used in every household.

**PROTECTS from GERMS,
PROMOTES HEALING**

The *New India Assurance* Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT

1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	
Marine Premium	56,84,844	exceeds	54,34,00,000
Miscellaneous Premium	35,84,968	Assets exceed	15,36,00,000
Life Premium	2,88,79,302	Total claims paid over	17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The

New India Assurance Company Limited

Cable & Telegraphic
Address:
"RUSTOMJEE" or
"NIASSURANCE"

RUSTOMJEE (PTY.) LTD.

Directors: Sureshjee Rustomjee
Rustom Jeebhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
FACTORY**

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery
Enamelware, Stationery, Drapery,
Crocery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

We specialise in
Manufacturing
**OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

THE WIDER WORLD

By JOHN GILG

THE FRANCHISE

THE problem of a suitable and equitable franchise law for South Africa is now under discussion in some circles. Yet it seems to me an academic issue more likely to divide friends than to strengthen their friendship. In the first place, it would require a two-thirds majority in parliament to make any change in the present franchise law affecting Africans. This is true whether the change was towards a common roll or simply to increase from three to, say, six or ten the number of members specially elected by Africans to the House of Assembly. Now the only purpose for which a two-thirds majority is likely to be obtainable in the foreseeable future is to diminish, not to enlarge, African political rights. Neither of the major political parties has the slightest intention of even discussing with Congress leaders the problem of the franchise. That is why Congress need not now declare whether it would be willing to accept a franchise loaded against non-Europeans by means of an education test (I hope that no one on our side will ever consider a property test, which is wholly unreasonable and un-democratic). What Congress must assert is that new franchise laws should not be based on race; that is, they should apply equally to all regardless of race or sex. If that great principle is kept firmly in mind, it can become a great unifying force. It is the vital principle on which the Charter of the United Nations was established, and which is accepted, at least in theory, by the sixty nations that belong to the organisation.

Whose Republic?

There is a good deal of wallowing when the question of a republic is argued. Nauseas are, of course, morose for their sentimental attachment to the magic of monarchy. No doubt this sentiment also affects other English-speaking people in our country. But nowadays I find many people ready to oppose the idea of a republic simply because the Nationalists are known to want it. Such people have got confused in their own minds about the relation of a republic to a dictatorship. The fact is that the establishment of a republic would not necessarily and of itself bring us nearer to dictatorship. Conversely, a monarchical form of government is no guarantee of democracy. What is important is

the actual constitution and how it works. South Africa could become a republic and yet remain in the Commonwealth, as India did in 1949. Indeed, that might well be a sensible solution of the question in a country with republican as well as royal traditions to consider. No doubt when the time is ripe, Mr. Strydom will be shrewd enough to take this step of declaring a republic but remaining within the Commonwealth, thus taking the wind out of his opponent's sails. Whether Mr. Strydom will also let the Union remain as much of a democracy as it still is—that is quite another matter. Those who want to defend democratic forms of government ought not to get involved in issues that are purely sentimental.

The Dirty War

France's "dirty war" in Indo-China may yet replace Korea as the limited local war kept going in the interests of the armaments and other heavy industries. This war is seven years old and everyone knows that sooner or later France, like Britain, will be driven out of Asia. The war has already cost France more than three and a half billion dollars and the lives of 30,000 French soldiers. The United States is, of course, paying half the cost of the war. Without American aid, France would have long ago been defeated and peace restored to those unhappy parts. Among other Asian countries, such as India, the cause of the Viet Minh is popular and that of the French detested as an attempt to revive a discredited colonialism. The reluctant steps taken by the French to transfer some authority to regimes of their own creation in Cambodia and Laos were sharply criticised in Asia and India has refused to recognise these puppet governments.

China and Russia, on the other hand, have both recognised the Government of Ho Chi-minh as the legitimate regime in Indo-China and they have exchanged diplomatic representation with that Government. There is thus an open breach between the West and the East over the question of Indo-China.

During his election campaign last year, President Eisenhower declared that part of his policy would be to "let Asia fight Asia." This cynical remark has done the United States and her allies harm. Now that Britain has

at last begun to assert a foreign policy of her own, America may find itself isolated and without real allies if its present course is maintained.

A Great Book

Indians migrated from India to a dozen different countries in the course of the last century. A comprehensive survey of how these emigrants fared has recently been published in a large and notable work, "Indians Overseas, 1838-1949" by C. Kondapi (Oxford University Press, 35s.). The author, who is assistant secretary of the Indian Council of World Affairs in New Delhi, has taken immense pains to make his study complete and accurate, and he deserves to be complimented on the result.

A South African reader naturally turns to those pages that record what happened to Indians in Natal and the Transvaal. He will find that all the blue books and other records have been drawn

upon in order to provide the full story. And he will be able to compare the fate of South African Indians with that which befell others in various British colonies in Africa and in Asia. Whether he is discussing legal disabilities or political status or economic opportunities, Mr. Kondapi always keeps an alert eye on the realities of the matter. He writes in a sober style all the more telling because he does not aim to produce emotional effects. The last chapter, devoted to "suggestions for the future," is rather disappointing. Having shown how the reasonable demand for cheap labour encouraged Indian immigration, the author might have considered more fully what changes in the prevailing system of economic production are required before Indians can enjoy social justice in their adopted countries. None the less, this is a great book worthy of its tremendous subject. It must find a place in every public library.

CAUSE OF HIGH BLOOD PRESSURE

HIGH blood pressure is the price which rich industrialists often pay for their directorships and the pecuniary which worried salesmen pay for their high commission, says Doctor Cornelle Heymans, professor of pharmacology at the University of Ghent, and Doctor P. Ratnayami, professor of social medicine, Madras Medical College, in a joint article in the current issue of the World Health Organisation Newsletter states the 'Natal Daily News' London Correspondent.

Blood pressure, say the writers, is also an added burden to the clerk who feels that he cannot hold down his job, or the farmer who is worried about the failure of his crops and his rising tide of debt.

"It is true everywhere in Europe and America," observe the writers, "that high blood pressure has become one of the major killing diseases, and that this disease is generally associated with the emotional stresses and anxieties of modern living."

Doctor Heymans and Doctor Ratnayami point out, how-

ever, that it must not be forgotten that other factors may favour development of high blood pressure. Among them are an unbalanced diet and over indulgence in certain foods. Then certain diseases of the heart and kidneys may bring on high blood pressure as an effect rather than a cause.

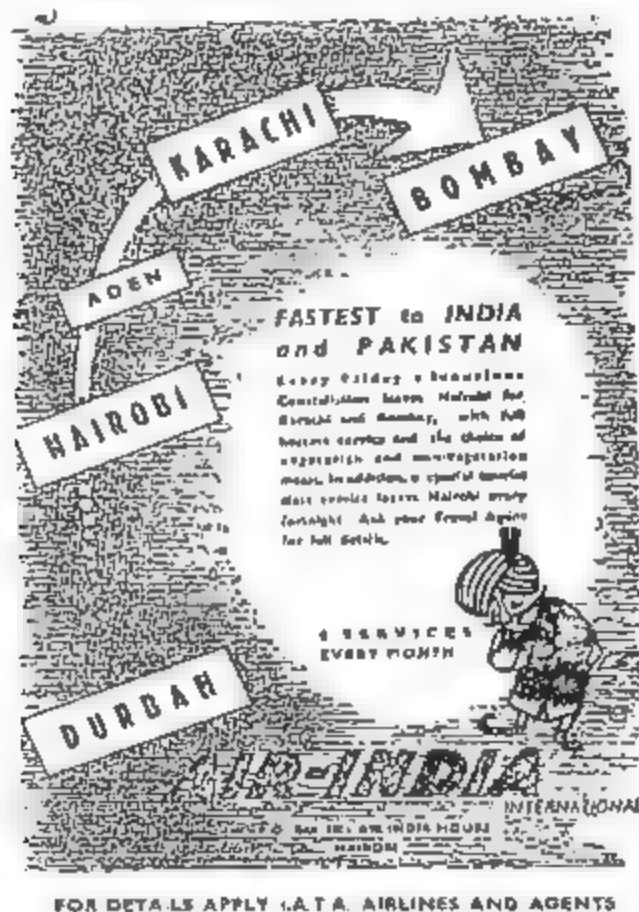
"The best remedy for high blood pressure," observe the writers, "is an adjustment of the patient's outlook on life so that he or she may escape persistent emotional stresses and anxieties which are its main cause. A reasonable amount of relaxation is essential, taking real holidays from the worries of business or profession or other occupation. It is also necessary to observe moderation in diet. Summed up we must try to attain a certain degree of calm and equanimity of outlook."

"If suitable remedies are applied in time," conclude the doctors, "there is no need for undue worry about this dreaded disease of high blood pressure."

HANNON'S DETECTIVE AGENCY (PTY.) LTD.

Managing Director: G. HANNON, Barrister-at-Law (S.A. Police) and Criminal Investigation Department, S.A. Police
Manager: MINDEN PLUMLEY, ex-Minden Police College and Criminal Investigation Department, New Scotland Yard, London
Consultants: Commercial and Matrimonial Investigations carried out in strictest confidence.

14-17, Portico Chambers, Joppa Street; P.O. Box 555; Johannesburg
Phone: Office 22-7271 After hours: 24-3448



KARACHI
BOMBAY
ADEN
NAIROBI
DURBAN

FASTEST to INDIA and PAKISTAN

Easy flying & luxurious
Constitution have made for
speed and comfort, with full
baggage service and the choice of
vegetarian and non-vegetarian
meals. In addition, a special service
is available from Nairobi every
fortnight. Ask your travel agent
for full details.

SERVICES EVERY MONTH

INDIA
INTERNATIONAL

FOR DETAILS APPLY I.A.T.A. AIRLINES AND AGENTS

B. I. S. N. Co. Ltd.

S.S. Kampala arriving May 29. Sailing June 3
for Bombay

Passengers must conform with the Vaccination and Yellow
Fever inoculation requirements and obtain certificates from the
nearest District Surgeon. Inoculation by and certificates from
private Medical Practitioners will not be accepted.

FARES: DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-13-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)	without food		21-3-0
Muslim Special Food	£11-10-0	Ordinary Food	£4-17-6
Hindu Special Food	£10-3-0	Ordinary Food	£4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can
be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be
permitted to keep on deck with them more than one bed-
ding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20431, DURBAN.

Tel. Add.: "KARAMAT."

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India
or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident,
Plate Glass, etc.

Consult Us Free of Charge for Your Income Tax, Proquest Tax,
Writing of Your Wills, Trade Licences, Revenue Clearance Certificate,
Passports And Emigration Matters.

Representative: National Mutual Life Assn. Of Australasia,
Yorkshire Insurance Co. Ltd.

Telephone: 32-9033. 29a Commissioner Street,
JOHANNESBURG.

INDIA INDEPENDENCE NUMBER

Published as Special Number of INDIAN OPINION to com-
memorate the attainment of Freedom by India.

Printed on art paper and profusely illustrated.

With historic pictures connected with India's struggle for
Freedom and with photos of the late Dadabhai Naoroji, Tilak-
Gokhale, Subash Bose and many others who have sacrificed
their lives in fighting for freedom, and of Mahatma Gandhi,
Pandit Jawaharlal Nehru and many others who have lived
to see the fruits of their labour.

Also containing a brief survey of the work of the Indian
National Congress from the time of its inception.

Price 2s

'INDIAN OPINION'

(Founded By Mahatma Gandhi in 1903)

**For The Moral, political and
Social Advancement Of Indians
In South Africa.**

Published Every Friday.

Subscription Rates

Payable Always In Advance.

Within the Union	30s.	Annually
" " "	15s. 6d.	Half-yearly
Outside the Union	30s.	Annually
" " "	15s.	Half-yearly

Become a Subscriber and persuade your friends
to do likewise.

Apply to—

Manager,

Indian Opinion,

P. Bag, Phoenix, Natal.

DIRECTOR OF EDUCATION ON COURTESY WEEK

SPEAKING at the Durban Rotary Club luncheon, Mr. C. Murray Booyesen, Natal's Director of Education, who organised Courtesy Week this year, stated that ignorance was at the root of a lot of discourtesy. "South Africa has received scant courtesy at UN, where most of the criticisms levelled against us, and the bitter attacks launched against us, have been due to a wilful distortion and misrepresentation of the true facts, or to gross ignorance of the true position."

"Such action, no matter what the motives may be, is extremely discourteous and on an international plane, cannot make for peace and goodwill."

"Although we all resent what has taken place at the meetings of UN, we ourselves are not entirely blameless of similar conduct in our own country."

Mr. Booyesen said "Never before has materialism played a greater role in the lives of men than today. In all post-war periods it will be found that materialism plays an important part in the behaviour of individuals and of nations."

"As materialism flourishes, so does idealism fade and die."

Defining courtesy to the City Parliament Debating Society when he moved that the deterioration in South African race relations was due to a deterioration in courtesy, Mr. L. T. J. Breyer, Chief Inspector of Indian Education in Natal, stressed the importance of understanding the other person's feelings and aspirations, outlook and ideals.

Where this courtesy and understanding had been lacking the greatest misunderstandings had occurred, resulting in wars, riots, violent enmity, hatred and intolerance.

"From the highest to the lowest in the land we should realise our obligations, more particularly to those who have not risen to a full appreciation of these advantages," he said.

"If the African appears ungrateful for the privileges he enjoys, if he takes such things as free hospitalisation and sub-economic houses for granted and ungraciously asks for more, let us bear in mind that he is not aware that it is only a few short years since

the White man received those benefits."

Mr. Breyer said the Zulu was puzzled and did not know how to fit into European society. He attempted to be polite and well-mannered after the ways of his race and was accused of being insolent. He began to feel that courtesy was a one-sided affair. He found European ideas of courtesy completely contradictory to those practised by his own people at home. If he fell between the two standards of behaviour he became a "fossil," a rough creature who lived animal-like, preying on his fellows and disliked by all, both White and Black.

The cry of "Let us get back to the good old days and cast out all non-Zulu customs," was spreading among the Africans, Mr. Breyer continued. There was much to commend in these cus-

tom although no one desired a return or continuance of the barbaric practices, pagan beliefs and superstitious fears of the primitive Zulu.

The discipline inculcated in the young, however, was particularly adapted to their needs and fitted them much better into the social structure than the thin veneer of Westernisation they had been able to acquire.

Courtesy was hammered into the child by all and sundry until he became one of those admired and respected by White and Black, a Zulu gentleman of the old school. Not many of these were found today because the law of the European convicted a man of assault if he beat another's child.

Courtesy was far more than refraining from discourtesy, as it was as important to acknowledge it as to practise it. If we bore this in mind in dealing with non-Europeans they would show a corresponding increase in the sense of responsibility towards the White man—"Natal Mercury".

EQUAL TREATMENT TO BLACKS AND WHITES IN NEW ZEALAND

WRITING in the "Natal Daily News" about race relations in New Zealand Mr. Mervyn Webb states: State schools are attended by Maori and Pakeha (White) children, although in some areas where Maoris predominate there are schools that have only Maori pupils.

Maoris are employed as teachers in the State schools on the same terms and under the same conditions as Pakehas. A Pakeha professor in one of New Zealand's university Colleges told me that his children, attending the local State school, had both Maori and Pakeha teachers but they liked the Maori teachers better.

New Zealand has wage and employment regulations that ensure all workers a minimum wage for a 40-hour week. All such regulations apply equally to Maori and Pakeha.

I visit a clothing factory employing about equal numbers of Maori and Pakeha; also a telephone exchange where there were about equal numbers of switchboard operators.

In each case I was told by the person in charge that friction between Maori and Pakeha is unknown. Such divisions or jealousies that do occur do not follow racial lines.

All employees receive the same wage when they start as learners. Promotion is strictly according to ability; in this no

difference is observable as between Maori and Pakeha, difference in skill and diligence is between individual and individual. The only general statement I heard was that Maoris write better English.

New Zealand controls the distribution of its national income partly by wage regulations, partly by its far-reaching social security measures. In all of these Maori and Pakeha participate without differentiation.

I visited a pleasant cottage, newly built, in which lived a Maori widow, one of the old Maoris with tattooed chin. She was able to live in her pleasant cottage and to purchase it by instalments out of her old-age pension.

The Maori is subject to no colour bar as we know it in South Africa. He can and does enter all the skilled trades and professions, he can enter and rise in the public service on the same terms as the Pakeha.

This principle of equality of opportunity appears to be firmly entrenched in New Zealand life and thought. Knowing that in some places there had been expressions of anti-Maori feeling, however slight and unrepresentative, I asked if there were not a danger of this feeling being stimulated and exploited for political ends.

Adherents of both political parties assured me that any political party that attempted

to make differentiation against the Maori a platform would be swept from public life by the electorate.

In the political field there is a measure of separation that is subject to criticism and may presently disappear. Full Maoris are registered on a separate roll and elect four members to the House of Representatives.

This was no doubt designed to ensure that at least four Maoris would sit in Parliament.

Half Maoris can choose whether to go on the Maori or the Pakeha roll. The choice is entirely theirs and is subject to no electoral officer.

In addition, any Maori can stand for election in Pakeha constituencies. Maoris have been elected in predominantly Pakeha constituencies against opponents. Maoris have played a full part in the political life of New Zealand, have been Cabinet Ministers, and, in the case of Sir James Carroll, held the office of Acting Prime Minister.

The position of the Maori being what it is, a South African, having in mind his own Native Affairs Department, asks, "Why should there be a Department of Maori Affairs?" The answer centres on land.

By selling land to Pakeha colonisers or speculators or by causing Maori tribal custom of land inheritance under which, in time, a Maori became part owner of a piece of land too small to be of economic use, the Maori was threatened with landlessness. He had to be protected from the voracious Pakeha.

Also it became necessary that land should be held in trust and used for the benefit of Maori owners too numerous for the land to be divided and used individually.

WANTED a healthy fair-looking Protestant Tamil Bride from a good family for a Young man holding good position in Portuguese East Africa. Must speak fluent Tamil and English and should be below 22 years old. Apply to: c/o "Indian Opinion," Phoenix.

MAHABHARATA

By Mr. C. Rajagopalachari

Tales from the great epic told with an artistry which preserves the charm of the original epic. Pages 400. Price 17 6

Obtainable From:

"Indian Opinion,"

P. Bag, Phoenix, Natal.

SHINGADIA STORES

(Former Premier Silk Dealer Ltd.)

Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.

Telegrams: "Prem silk" Phone: 2523.

PREMIER WHOLESALE

(Members of the Mashonaland Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calico, Blankets, Shirts & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.

UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,

Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod" BOMBAY, INDIA.

Phone
Day 24169Phone
Night 83349**L. RAJKOOMAR (PTY.) LTD.**

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and WreathsContractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice

Cable & Tel. Add.: "HARGOVAN".

Phone 28382.

P. HARGOVAN & CO.

(PTY.) LTD.

**WHOLESALE MERCHANTS
AND IMPORTERS.**

P. O. BOX 1250.

155/7 Warwick Avenue

DURBAN.**SWEETMEATS****PURE****WHOLESOME****HEALTHY**★ **APPETISING—**★ **DISTINCTIVENESS of Flavour.**★ Combined with **INGREDIENTS** of the
PUREST QUALITY go into the making
of our **SWEETMEATS**.★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental **DELICACIES**.★ Assure **YOU** of the most **PALATABLE**
SWEETMEATS money can buy any
where in **SOUTH AFRICA**.અમે દરેક ભરતી સ્વાદશીલ અને સ્વચ્છ
અને સ્વાદશીલ સ્વાદશીલ સ્વાદશીલ સ્વાદશીલ સ્વાદશીલ સ્વાદશીલ★ Great care is exercised in the **PACKING** and
DISPATCHING of country and foreign orders.★ We assure you of **PROMPT, HYGENIC**
SERVICE with the **GUARANTEE** of
SATISFACTION**HOMEMADE SWEETMEATS**

We specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Naan etc.**Victory Lounge**

(Cnr: Gray & Victoria Streets.)

Phone 24965 — **DURBAN.**

AFRICAN VIEWPOINT

HEAVY WEATHER FOR LIBERAL PARTY

By JORDAN K. NGUDANE

TO the outside world it seems strange that the heaviest fire against the Liberal Party so far has come, not from the Malanites but from the non-European.

Three factors seem to be behind this. The South Africans, as a rule, are conservative people, so matter to which side of the colour line they belong. We have accustomed ourselves as a nation to think of problems and evaluate ideas against the overall background of race. When a new situation arises, which threatens to take us out of this rut, we react violently. This is not peculiar to any one race. All the peoples of South Africa have it.

A close study of the violent denunciations of the Liberal Party from non-white leaders so far has revealed them 'in the role of men who have reacted with their hearts more than with their minds to the emergence of the Liberal Party. For years they have clamoured for racial equality and when at last a section of the white people came forward with a basis on which to establish racial equality, they ran away from it and hid behind violent and irrational denunciations. A humorous cartoonist would depict them in flight from their own goal!

Fortunately, this is a temporary phase. When both the leaders of the Liberal Party and the non-white all down to God bases on which to co-operate, the violent reactions will be seen to have been no more than a characteristic South African attitude on these matters. This, however, does not mean that the non-white peoples have no grievances which they wish to make against the Liberal Party. We shall come to these soon.

In the meantime the African watcher with keen interest the reactions of the Malanites to the formation of the new Party. The most significant thing to them is that the Malanites have been regularly restrained in their hostility to the formation of the Party. They are showed politeness as shown as any on the two white sides. On balance the emergence of the Liberal Party is a blessing to them.

Finally, the Liberal Party will draw some of its supporters largely from those who would have voted United Party. To the extent that this will mean a numerical weakening of the United Party, it is a gain for the Malanites.

Secondly, the new Party has received a very favourable Press reaction practically from all over the world. The Malanites know the dangers of an adverse world opinion from experience. The emergence of the Liberal Party will be held before the world as proof that South Africa does not, in fact, oppress the man of colour to the extent that outsiders might believe it does. The Liberal Party, which has opened its doors to everybody, will be held up as being in the direct line of succession to power like every other Party. If it can convince the electorate that its policies are sound, the Malanites will say, it can have its own Government and abolish the colour bar any time it wants. Theoretically, this appears to be the situation and these the prospects before the Liberal Party.

The Malanites will tell the world that it is up to the Liberal Party to work hard enough, like every democratic party and win enough votes to get to power and carry out its policies. This line will definitely confuse very many people overseas on the real dangers of Malanism. The Malanites, in turn, will exploit this confusion to adopt more tyrannous policies towards the man of colour. They get a better name abroad and remain in the position to be worse tyrants at home.

Thirdly, now that the liberal wing of the United Party has hired all the shames are much brighter of a tearing between the United and National Parties on the basis of a white racial front. By shaking off the Liberal's, the United Party has shown that it does not mind coming to terms with Malan—following the example of Hendrik. If this tearing ever comes about, it will strictly be on terms dictated by the stronger group—the National Party.

On the debit side, the only headache worth considering is that the United Party is now "purified" enough to be in the position to convert a few more National Party "moderates" to its side. But the possibility of this happening is very remote. If the results of the last two general elections are any guide for the immediate future. On both occasions the white voter showed unmistakably that he the clear-cut issue of race, he prefers the uncompromising racial tyranny of the Malanites and not the half-baked equalisation of the United Party.

Against this background, the Malanites stand to gain by the formation of the Liberal Party, both on the homefront and abroad. They would be fools to create difficulties for a Party which might—whether it likes it or not—do so much for them and their name here and overseas. And the Malanites are certainly not fools.

It must be realised that the African has had to consider this side of his relationship with the Liberal Party as well. Nobody will do him the injustice to deny his right to make certain that he will not place himself in the position to subserve Malanite interests. We hate Malanism—we believe it is an anti-South African evil and will not come to terms with it. The African attitude to the Liberal Party might, if seen in this light, be better appreciated.

On the other hand there is a genuine suspicion on the non-white side about the vagueness of the Party's real intentions. At the Durban meeting held in memory of the late Bhebeke Jeebs, Mr. Alan Paton, one of the leading spirits of the Liberal Party, in effect confessed that the Party still has a somewhat hazy idea of its programme. Now, I think the non-white people have every right to say that the Party had no business to get into the political arena before its own mind was quite clear on the society it is set to build. But against this the Liberals can argue that such a programme can only be worked out by Black and White in the Party sitting together for years.

The Africans, in particular, are extremely suspicious of leader goals on the political front. He has made up his mind to see a new South African society in which colour will be no criterion by which to assess human values. He does not want anybody to come to him with offers which might perpetuate the status quo—even if that is done with new symbols of mixed colour. He will not co-operate with the Liberal Party if it turns out to be nothing more than a political leader-goal. The African who makes all these reservations does that in all sincerity and he should be taken for what he is.

There is another force at work in the non-white community, however, which demands a settlement of the race problem on a liberal basis. That is underground communism. In so far as it lies within its power to influence events, it will do everything possible to make the real issues at stake and make racial co-operation difficult. I trust the Liberal Party will not

jump to the conclusion that every African who has doubts about the Party has come under the influence of underground communism—for, as I have shown, this is not the case.

The African wants to be assured that the Liberal Party is not out to perpetuate the status quo in a new guise. But at the same time I think it would be unreasonable for the African National Congress to reject co-operation on anything less than a 100 per cent acceptance of its own terms as it would be unrealistic for the Liberal Party to expect that its formation is something which the African must automatically accept as nothing but a blessing.

At the moment, of course, the African has the whip hand. If he refuses to co-operate with the Liberal Party, he will destroy its main justification—namely, that it is a bridge between Black and White. But against this the African must remember that unreasonable rejection of the extended white hand of co-operation might be interpreted as proof of African insincerity in taking of racial co-operation or proof of African intentions to dominate the other minority groups. Somehow, we must strike the middle course.

Personalities sometimes react for much, sometimes for little in political movements. But I think a reasonable attitude for the African to take up is that the men and women who have formed the Liberal Party are honest people with enough vision to grapple with the Colour problem in the only realistic manner possible in the circumstances; men and women who look forward to their own sincerity of purpose to make up for their obvious lack of political experience.

I believe this is a mature attitude to take up towards the Liberal Party. The violent denunciations which have come from the non-white side so far are all as much smoke and fury. I think we should come down from these clouds and grapple realistically with a situation in which we and the white liberals are called upon to evolve a basis for racial peace in South Africa. Let us reject co-operation with them after giving them a fair hearing—for we shall never accept anything which perpetuates the status quo, one way or the other. But it is quite possible that when we sit down with them and talk things over we might educate them into seeing the truth partly in our light.

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5/6 yd.

EMBOSS GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CREMIL
GEORGETTES 45" 15/6 yd.

4 1/2" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.

4 1/2" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 16/6 pair.
Colours: Green, White, Red,
Brown, Blue and Wine.

SAREES!

EMBROIDERED GEORGETTE
SAREES.

all shades 13/15/6 each.

WHITE COTTON SAREES
22/6 each.

GEORGETTE JARI WORK
SAREES 25-30-0.

EMBROIDERED SUEDE SILK
SAREES with borders 63/4 each.

LADIES UNDIES

Large range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Barro Borders, Jari Trimmings
Always in Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
STRAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS
Plak & Blon 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED 10/11 each.

INFANTS BOOTES, BONNETS,
DUGS, FILCHERS,
all one price 7/11 each.

HOUSE - HOLD

Bedsheets 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 3/11 to 15/6 each.

Table cloths & Sec'd Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS etc.
Specially reduced.

JAYBEE SILK HOUSE

39a MARKET STREET, JOHANNESBURG.

P. O. Box 516.

Phone 33-6229.



FOR
RUBBER STAMPS

PRINTING

CONTACT

**STANDARD
PRINTING PRESS**

**GENERAL PRINTERS
AND
RUBBER STAMP MAKERS**

73 BEATRICE STREET, DURBAN.

PHONE 81006
P.O. BOX 2762

ESTABLISHED 1927



**NUGGET
WHITE CLEANER**

Stays whiter... longer!

In jars and Tubes complete with
handy sponge for easy application

OVERSEAS INDIANS CONFERENCE IN LONDON

FOR the first time in the history of emigration and settlement of Indians overseas, a Conference is being held in London to discuss and consider matters of mutual interest to our people everywhere.

Prime Minister Jawaharlal Nehru gave the following figures in the Indian Parliament about the number of Indians in the British colonies:

Aden, 9,456; Brunei, 436; British North Borneo, 1,298; British Somaliland, 550; British Guiana, 190,888; Cyprus 40; Fiji, 148,802; Gibraltar, 41; Gold Coast, 250; Hong Kong, 1,500; Jamaica, 25,000; Kenya, 90,528; Malaya, 577,000; Malia, 37; Mauritius, 271,636; Nigeria, 50; Northern Rhodesia, 2,300; Sierra Leone, 50; Singapore, 72,000; Southern Rhodesia, 4,150; Tanganyika, 56,499; Uganda, 33,767; Zanzibar and Pemba, 15,812; British West Indies, 227,390.

The Council of Indians Abroad, a newly formed organisation in London, has been actively preparing plans and details of the Conference for a number of months.

In this the Council has received enthusiastic support from practically all the Indian organisations, and a large number of prominent Indians overseas.

The main agenda for the Conference is as follows:

Other subjects for discussion will be included, at the request of the delegates.

1. Discussions on reports received from Indian Organisations in Overseas territories.

2. Discussions with a view to adoption of the following two objectives for Overseas Indians: (a) All Indian settlers in Overseas countries who look upon the country of their adoption as their homeland and sole object of their loyalty, should be prepared to accept the duties and responsibilities of full citizenship and in return be guaranteed equal rights and privileges with all other citizens of that country, and also seek for and obtain reasonable rates and conditions of naturalisation wherever such laws are necessary for attaining that country's citizenship. (b) Indian settlers in Overseas countries who desire to retain the nationality of the country of their origin, should be prepared to accept the status of friendly aliens, which means to say that they shall not claim civic rights but shall be assured of equality before the Law and enjoyment of person and property and should be treated in

a generous and humane spirit by the country of their sojourn.

3. To consider ways and means of setting up single social organisations in respective Overseas countries in order to improve the social life and status of the community as a whole and for fostering its contacts with the other racial groups residing in the respective Overseas territories, with a view to cementing the spirit of friendship and brotherhood with them.

4. To devise ways and means to put an end to the spirit of communalism which is more or less rampant among Overseas Indians, because of religious, class, caste and provincial differences.

5. To consider the advisability of exchanging half yearly progress reports between the conferring Overseas countries

channelised through a central body, on subjects to be decided upon at this Conference.

The Conference and the Dinner are being organised and arranged by the Council of Indians Abroad. But as a sincere gesture of goodwill and their regard for all the Indians from overseas, a number of prominent Indians resident in England have readily associated themselves with the Conference and the welcome to friends from abroad.

Members of the Executive Committee: G. J. Chhangur and S. Mair (B. Guiana), J. A. Kirpal (Fiji), Dev. Kumar and Narendra Kumar (India), Miss Ahilya Varma (Jamaica), S. Buckory and R. Sewgobind (Mauritius), Inder Prasad (Trinidad), Dr. Ganesh Sawh (B. Guiana and London), Hon. Treasurer: Mr. L. Shrivastava; Hon. General Secretary: Dr. K. D. Kumria.

The Conference will be held on Saturday and Sunday, 13th and 14th June, 1953 at 87, West Cromwell Road, London, S.W.5 (Earls Court Station). The Conference will last two whole days.

NON-EUROPEAN BUS RANK

THE Natal Indian Congress has written to Councillor Forsdick, Chairman of the General Purposes Committee to reconsider the plans to decentralise the bus rank. Congress urges that the Testing Ground site be utilised to extend the present bus rank and to avoid using the school area for bus terminals. The letter states:

"We wish to reiterate that our objections still stand in regard to the siting of the terminals for north and west bound buses in the school area. Your Committee has agreed to change the route from Carlisle Street to Lorne Street and has agreed not to alter the siting in Winterburn Walk. You will recall that the objection of Congress was to the choice of the school area for bus terminals, and the altered scheme does not meet this objection. The danger to children traversing this area on their way to and from the schools concerned still remains. The children will still have to pass through Winterburn Walk, Mansfield Road, Centenary Road, Carlisle Street and Lorne Street and with the alteration now suggested buses will pass alongside yet another school—the Kaibawa Government Aided Indian School, in Lorne Street which was unaffected by the previously suggested route of north bound buses.

"We reiterate that whilst we are not opposed to decentralisation on principle, and that Lorne Street is the lesser of the two

evils, nevertheless the siting of the terminals in this thickly used school area is most unsatisfactory and we must lodge our protest against the decision.

"We are sure the Committee can find other alternative sites just as suitable but far less dangerous. We feel that the proper solution to this problem is the extension of the Victoria Street bus terminus by the use of the present Municipal testing grounds. We must admit that we have not been convinced that this should not be used for this purpose, despite proposals to house the City Police and licensing offices there. The bus rank is certainly the most urgent and concerns the largest number of citizens in regard to user.

"In our submission decentralisation is not necessary if a large enough terminus with proper conveniences can be found. We strongly feel that the testing grounds together with the present bus rank in Victoria Street will meet this need.

"Even at this latest stage we appeal to the City Council through you and your Committee to reconsider this matter and call off the scheme to use the school area for bus terminals and routes."

Things In General

Ban On Mr. Yusuf Cachalia

Mr. Yusuf Cachalia, the joint honorary secretary of the South African Indian Congress, received two banning orders from the Minister of Justice Mr. C. R. Swart, prohibiting him under the Riotous Assemblies and Criminal Law Amendment Act from attending any public gathering and from being in certain magisterial districts of the country. Mr. Cachalia is prohibited for a period of twelve months from being in the magisterial districts of Durban, Pietermaritzburg, Newcastle, Dundee, Port Elizabeth, East London, The Cape, Pretoria, Benoni, Krugersdorp, Germiston and Boksburg.

Ban On A.N.C. Leader

Two notices from the Minister of Justice, Mr. C. R. Swart, under the Riotous Assemblies and Criminal Law Amendment Acts, have been served on Mr. M. B. Yengwa, Secretary of the Natal Division of the African National Congress. The first notice prohibits him, for a period of 12 months from next Tuesday, from being in any of the Magisterial districts of Maritzburg, Newcastle, Dundee, Johannesburg, Bloemfontein, Port Elizabeth and the Cape. The second prohibits him from attending any public gathering, in any place in the Union, to which the public have access for a period of 12 months from the date the notice was served.

NEW BOOKS

- A Nation Builder At Work
—By P. P. P. 1/6
- Why Prohibition
—By K. K. 1/-
- Satyagraha In S. A.
—By V. K. Gandhi 1/6
- Bapoo's Letters To Andrew Sisters
—By K. K. 1/6
- Which Way Shall We Go
—By P. P. 2/-
- Gandhi And Marx
—By K. G. M. 2/6
- Economics Of Permanence
—By K. K. 1/6
- The Wit And Wisdom Of Gandhi
—By K. K. 1/6

A Gandhi Bibliography
—By V. K. 2/6

Obtainable from:
"INDIAN OPINION"
P. Bag. P. Bag. Natal.

Always Better. Better Always.

Are Kapitan's Templing
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(KORNER SWEETMEAT HOUSE)

Corner Grey and Victoria Streets

DURBAN.

Phone 23414.

Tel. Add. "KAPITANS."

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST."

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

P.O. Box 96.

Phone 24471.

To Furnish Your Home Economically

See

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St.
DURBAN.

Stockists of—

NEW & RECONDITIONED FURNITURE & HOUSE-
HOLD EFFECTS. RADIOS & RADIOGRAMS, MUSI-
CAL INSTRUMENTS, SEWING MACHINES & OFFICE
FURNITURE Etc.

Exporters and Commission Agents for Natal Fruits and
Vegetables. We specialize in green ginger and Indian
Vegetables. Wholesale only. Write for particulars
Box 96, Durban.

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with "THE OLD MUTUAL" your friend for Life—
The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1760,
JOHANNESBURG.

Phones:—} Business 33-0711
Residence 33-5981

Phone 53.

Telegrams "SOLANKI."

P.O., Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

**Extensive range always carried in
the following:**

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

**Stockists of well-known branded
Watches.**

COPPERBELT PIONEER STORE

**Where Quality and Service
are Paramount.**

Luanshya,

Northern Rhodesia.

INDIA LETTER

From Our Own Correspondent

Bombay, May 15.

PAKISTAN seems to have started a vigorous "peace offensive" against India. As the Western nations are baffled by a similar "peace offensive" by Russia and could not make out whether the change on the part of the Communist countries is genuine or a make-believe, similarly India feels baffled by the recent declarations of the Pakistan Premier and other leaders, suggesting a change of heart on their part and wanting to have friendly relations with India and solve all outstanding problems in a give-and-take spirit. Pakistan radio and Pakistani Press have changed their tone and stopped malicious propaganda against India and the Indian leaders.

The Pakistan Government have banned a drama that was staged in Pakistan since the last two or three years, ridiculing Mr. Nehru and inciting the people of Pakistan against India. The Government of India had vainly protested several times against staging this drama. Now Pakistan has banned this drama of her own accord.

The Pakistani Government had refused to hand over Bhupat, the notorious dacoit of Saurashtra, and the Pakistani Press had gone to the extent of glorifying this dacoit as a hero who had committed over 80 murders and 20 dacoities in India. Now, according to New Delhi reports, the Pakistan Government will hand over Bhupat to India. These gestures of Pakistan are regarded as auspicious for the coming talks between the two Prime Ministers.

Now the Pakistani delegation consisting of Mr. Akbar Hussain and Mr. Aza Hidayat, secretary and joint secretary respectively of Pakistan Foreign Ministry, has arrived in New Delhi and have started talks with their counterparts in India to pave the way for further talks on a secretariat level and then between the two Prime Ministers to solve all the outstanding problems between the two countries. Their mission has proved successful and an agreement was reached in regard to items of discussion at the next phase of negotiations at secretariat level and tentative procedure to be followed. The talks were throughout conducted in a most friendly atmosphere.

Though this preliminary talk on agenda was hardly expected

to present any serious obstacles, its satisfactory conclusion has nevertheless led to optimism that a new chapter in the relations between the two countries is about to begin.

Later, Mr. Nehru, while making a statement on foreign relations in the House of the People, said that during recent weeks there has been a marked improvement in Indo-Pakistan relations and many friendly gestures have been made to us from Pakistan which we welcome and reciprocate. We shall make every endeavour to dispel the clouds that have darkened our respective horizons and caused unhappiness to so many people.

Mahatma Gandhi Memorial Museum which is now temporarily lodged in Kotab House, New Delhi, will be shifted to a new large building that will be built near Rajghat, where the Father of the Nation was cremated. Plans are afoot to erect the building. According to available reports, the building would be befitting the unique position which Mahatma Gandhi occupied in the political and cultural spheres of the country for over half a century and the part he played in the emancipation of the people of this country.

The collections now kept in the Kotab House are obviously but a nucleus for the enormous quantity of exhibits intended to be housed in their permanent abode.

A curious and lively portion of the museum would be the one earmarked for Mahatma Gandhi's letters. A large number of those letters were addressed to friends abroad. Mahatmajee often wrote with his left hand when his right hand was tired of writing. It is curious that his handwriting was far more legible when written with the left hand. These letters mostly in Gujarati, Hindi and English throw light on the working of Mahatmajee's mind, faced as he was with the stupendous task of liberation on the national front.

Photostat copies of about 18,000 sheets of Mahatmajee have already been made. Another like number has been micro-filmed. It will take some years to complete this gigantic task.

The museum would house the books that Mahatma Gandhi

used as a lawyer in South Africa. Apart from his own collection, more than 4,000 books have been added to the library, written about him or concerning some aspects of the political movement led by him.

The pathetic portion of the Museum would be the one where his few personal belongings would be preserved. His pocket watch and the Burmese sun hat catch the eye first. Among the personal belongings are three bullets that took his life, now handed over by the police to the Museum. His personal diaries and the bamboo quill-holder, and basket presented to him by his admirers in Capetown are also included in this portion.

The plan for the big building includes a public hall to accommodate 1,000 people, a hall for statues and another hall for Mahatmajee's photographs.

The Government of India has approved a plan for rural development, known as National Extension Service, which will improve agriculture and breeding of livestock and will utilise the spare time energy of the rural population in extending and implementing the programme of health, housing and education.

The National Extension Service programme is scheduled to go into operation on October 3, almost exactly a year after the community development programme was launched in 55 project areas all over the country. The service will cost Rs. 1010 millions and when completed in the next three years, will reach a quarter of the country's rural population.

This programme is considered to be the boldest step yet undertaken towards the creation of the Welfare State. It constitutes thus the first major change in the approach of the Government towards the people in that a broader and a more active responsibility is now being envisaged in providing the initiative for a mass movement of self-help.

Under the programme, a permanent machinery will be created in the rural areas through which the development work will be realised. As at present planned the programme will cover the entire country within the next ten years. Through this machinery the spare time energies of the rural population will be harnessed towards development work such as road-building, clearing of fields, training of waterways and digging wells. The pro-

gramme also lays considerable emphasis on the formation of co-operative and village committees.

The programme will also open out considerable potentialities of employment for skilled workers. For the next three years it will need over 85,000 technical personnel.

The Extension Services programme will concern itself primarily with improvement in agriculture and the breeding of livestock. It is hoped to carry the programme to 120,000 villages comprising a population of 50 millions during the next three years.

Side by side, more intensive community development will be attempted in select areas to cover housing, health and education. The location of these selected areas will depend primarily on the voluntary effort that is forthcoming, though considerations such as the availability of resources, internal and external, must also prevail.

This is how the programme will work. During the next three years the Extension Service will reach out to 1200 areas each consisting of 100 villages with an approximate population of 66,000. Of these 300 areas will be selected for intensive development under the community projects already in operation. Of the remaining 900, 180 will be taken up in the first year, 370 in the second year and 450 in the third. Four hundred more will ultimately come under intensive development.

Of the total cost of Rs. 101 Crores on the programme, the Central Government will bear 75 per cent of the non-recurring expenditure. The rest will have to come from the States.

The last fortnight witnessed a keen tussle for power between the House of the People and the Council of State, reminiscent of the early days of British Democracy when similar tussles for power were going on between the House of Commons and the House of Lords. But ultimately good sense prevailed on both sides and what appeared to be a major constitutional crisis proved to be a storm in a teacup.

According to the present Constitution of India, the House of the People is directly elected by the voters, while the election for the Council is indirect, through the State Legislatures, Cabinet of Ministers is responsible to the House of the People and all Money Bills must be initiated in and passed by the

House of the People only. No Bill need be sent to the Council provided the Speaker certifies same as Money Bill.

Income Tax Amendment Bill, which was passed by the House of the People, was certified as Money Bill by the Speaker, consequently it was not sent to the Upper House.

Some members of the Council of State took strong objections to the certification of this Bill as Money Bill by the Speaker. During the discussion on this question Mr. C. C. Biswas, the Law Minister and the leader of the Council of State doubted whether the Speaker had applied his mind fully before certifying the Bill and made certain remarks which were regarded as derogatory and showing "distinct disrespect" to the Speaker by Pandit Bhargava who raised the question as a matter of privilege in the House of the People. Mr. Bhargava declared in the House of the People that he was going to introduce privilege motion on this question in the House and requested the Deputy Speaker, Mr. Ananteyanay Aiyangar, to direct Mr. Biswas to be present in the House to answer the charges when the motion was taken up. The Deputy Speaker thought there was 'prima facie' a case involving the dignity of the Speaker and directed Mr. Biswas to be present next day to answer the charges.

But on the next day the Council of State rose as one man, giving a go-by to party affiliations, to defend its privileges and directed Mr. Biswas not to appear before the House of the People when that matter was taken up. The constitutional pundits dug up the fact that the Council of State and the House of the People both were sovereign bodies having the same powers in regard to privileges as the House of Commons.

Heated attacks were made on the members of the House of the People who were trying to lower the dignity of the Council.

When the House of the People took up this matter next day, Mr. Biswas, who was present in the House, staged a walkout saying that he would obey the orders of the Council. Maulana Azad's efforts to prevent him from leaving the House proved futile. Members of the House were angry at the attitude of the Council. But thanks to the good offices of the Deputy Speaker, the motion which Pandit Bhargava sought to raise in the House was dropped and Mr. Biswas returned to the House.

After returning to Delhi from the tour of famine stricken areas of Maharashtra, Mr. Nehru expressed his regret at this incident and declared that both the Houses had the same privileges and one should not look to the House of Commons of Britain for precedence and rules as unlike Britain India was bound by the Constitution. He asked the members to regard this incident as closed. Mr. Biswas also expressed his regret at the incident in the House.

As Mr. Nehru did not clarify exactly what the relations between the Houses ought to be and there being no specific clarification in the Indian Constitution, the issue between the two Houses might go on.

Dr. Bhyasprasad Mookerji was arrested while entering Jammu without permit. He was taken to Sree Nagar for detention. Dr. Mookerji refused to take a permit on the ground that Jammu and Kashmir State was part and parcel of India and Indian citizens should not require permits to enter that State. He was going there to investigate the conditions in Jammu where Praja Parishad has launched Satyagraha, demanding application of Indian Constitution to that State. In the meanwhile Jan Sangh agitation continues in North India in support of the demands of Praja Parishad.

Boundary dispute between Bengal and Bihar has again flared up after passage of a resolution demanding certain areas of Bihar to be incorporated in Bengal, by the West Bengal State Assembly. Bihar Assembly has reacted strongly and, it seems, this verbal duel between the two States will continue till the formation of States on linguistic bases.

Allahabad High Court has dismissed the application filed by Mr. Rajnarain Singh, leader of the Opposition in Uttar Pradesh State Assembly, against the order of the Speaker suspending him from the Assembly for the rest of the current sitting. The Court declared that it had no right to interfere in the proceedings of the Assembly, where the authority of the Speaker is supreme.

R. VITHAL

Bookkeeper, Writing up Bills of Books, Balance Sheets, Income Tax Returns. Apply.

B Adams Arcade,
40 Market Street
Johannesburg.

INDIAN DELEGATE BLASTS COMMUNIST YOUTH CONFERENCE

Vienna, Austria.

AN Indian delegate to the communist-sponsored youth conference held here in March said the international meeting was strictly "a propaganda device" for the Cominform.

Shatrugan Prasad Singh, General Secretary for the Bihar Institute for Cultural Relations, told how the communists used the following devices to control the meeting:

1. Delegates had to present their speeches in writing in advance and wait for two days for permission to deliver them.

2. There was no discussion during the conference.

3. Frequently the names of speakers were not announced to the delegates.

4. Newspaper reporters were kept away from the delegates and could only move around the conference room accompanied by communist guards.

5. The managers of the conference held in Vienna—the so-called International Conference for the Defence of Rights of Youth—got their orders directly from the Cominform and did not allow any opinions other than their own.

Singh said his invitation to the conference had come to him in India and he had been assured that every delegate would have the opportunity to express himself.

Singh said he was not allowed to speak at the meeting.—U.S.I.S.

BONES WANTED

We Pay
£7 PER TON
F.O.R. your
Station or Siding

BAGS RETURNED RAILAGE PAID

For Full Particulars write to:

THE
**BULLBRAND
FERTILIZERS LTD.**
SARNIA, NATAL.

BOOKS FOR SALE

OPANISHADS FOR THE LAY READER		
—O. R. Jyotsnabharati	6	0
VEDANTA THE BASIC CULTURE OF INDIA		
—O. R. Jyotsnabharati	3	6
BHAGAVAD GITA—Abridged and explained		
by O. R. Jyotsnabharati	4	0
THE CONSTITUTION OF INDIA—K. Santhanam	18	6
MAHABHARATA—O. R. Jyotsnabharati	17	6
INTERNATIONAL SHORT STORIES		
—The best from 23 countries	17	6

Obtainable from:

INDIAN OPINION,

P. Bag, Phoenix, Natal

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	6	0
PILGRIMAGE FOR PEACE—Pyarelal	12	8
SELECTIONS FROM GANDHI—Nimar Kumar Bose	10	0
GANDHIAN ETHICS—Benoy Chopal Ray	2	0
SARU—Harry F. Darr	4	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS PARSIS	7	6
CHAITANYA TO VIVEKANANDA	2	2
STORY OF SATYAGRAH—Major E. D. Bass, (I.M.S.)	16	0
SEVEN MONTHS WITH GANDHI—Kriandasa	12	2
STORY OF THE BIBLE—S. K. George	6	0
DELHI DIARY—Gandhiji	10	6
A RIGHTEOUS STRUGGLE—Mahadev Desai	2	2
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Desai	17	9
GANDHIJI AS WE KNOW HIM—Lotumeta and delightful incidents by various writers	9	0
NON-VIOLENCE IN PEACE AND WAR Vol. I—M. K. Gandhi	16	0
NON VIOLENCE IN PEACE AND WAR Vol. II—M. K. Gandhi	14	0
THE STORY OF DARDOLI—Mahadev Desai	6	0
FROM YERAVDA MANDIR—M. K. Gandhi	1	0
MAHADEV DESAI'S EARLY LIFE —By Narehari D. Parikh	2	6

Obtainable from:

"INDIAN OPINION,"

P. Bag, Phoenix, Natal.

Golden Number OF "INDIAN OPINION" Souvenir Of The Passive Resistance Movement 1906—1914

Price: Four Shillings.

Obtainable From:

"Indian Opinion"

Phoenix, Natal.

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	7	0
EMINENT AMERICANS WHOM INDIA SHOULD KNOW—Jabez T. Sunderland	7	6
THE BHAGAVAD GITA—The Lord's Song— (An English Translation)—Annie Besant	1	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE? —Dr. V. K. R. V. Rao	3	0
OUR INDIA (Children's stories by various writers, illustrated) —M. V. V. Rao	2	8
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao	2	8
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement in S.A., 1906-1914)	4	0
THE DELIVERANCE (A picture of the palpitating life of the joint family)	4	6
PUBLIC FINANCE AND OUR POVERTY —J. C. Kumarappa	3	6
INDIAN STATES' PROBLEM (Gandhi's Writings and Utterances)—M. K. Gandhi	10	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah	15	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	15	0
SOVIET ATTITUDE TOWARDS CHINA Facts And Facts—Stanley Powell	5	0
AMONG THE GREAT (Conversation with Ramain Rolland, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Anubhadr)—Dilip Kumar Roy	23	0
TWO HISTORICAL TRIALS IN RED FORT —An account of the trial of the Officers of the I.N.A.	14	0
WHY CRIPPE FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyan	2	8
GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	6
THE STORY OF MY EXPERIMENTS WITH TRUTH —M. K. Gandhi	15	0
CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	4	0
KAMAYAMA—M. K. Gandhi	2	0
TOWARDS NON VIOLENT SOCIALISM —M. K. Gandhi	2	0
REBUILDING OUR VILLAGES—M. K. Gandhi	2	0
AN ATHEIST WITH GANDHI—Gora D. R. Rao	2	0

Obtainable from:

"Indian Opinion,"

P. Bag, Phoenix, Natal.

Phones: 20111/3 (Switchboard)
24170 (Manager)

Cables & Tel. Add.
"PROSPERITY" (All Branches)

P.O. Box 2197

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soups, Oils, Grains, Beans, Teas, Kaffircorn, Malt, Maize, Maize Products, Wheat, Wheaton Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG

Phones: 34-3554/5
P.O. Box 200, Fordsburg,
51, Crown Road,
Fordsburg, Johannesburg.

BENONI

Benoni Coal Site

Phone 54-1813,

Rangeview Coal Sites—54-1205

P.O. Box 392, Benoni.

Proprietors:

C. L. Patel, D. K. Patel
V. B. Patel, H. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.

Jameson Road, Livingstone,
NORTHERN RHODESIA.

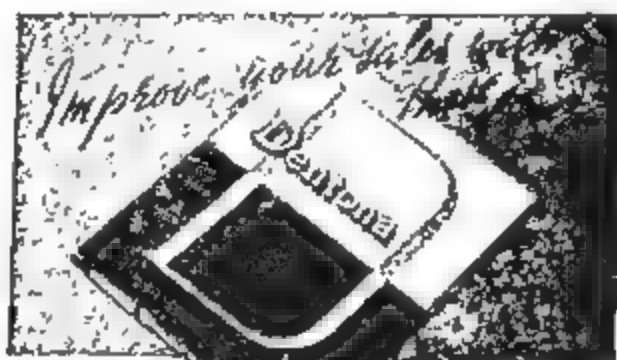
Our S.A. Representative:

H. L. Hompes & Co.,
(Pty.) Ltd.

Durban, P.O. Box 1301.

Johannesburg, P.O. Box 3480.

Capetown, P.O. Box 824.



Full range of men's and
boys' khaki shirts and
clothing.

In khaki
suits,
singlets,

DENTONA
SHORTS AND SLACKS
IN KNOTSHEEL
TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND.

DENTON TRADING CO
JOHANNESBURG

Phone 34-4381

P.O. Box 1561

N. RHODESIA
FEIGENBAUM BROS.
BULAWAYO

Phone 2758

P.O. Box 154

SOUTHERN RHODESIA
MASHONALAND, P.E.A. & N. BECHUANALAND
W. F. NEUMAN

Phone 2-1213/2-4924

P.O. Box 1492

BRITISH EAST AFRICA
VAN BRUSSEL & CO. (E.A.) LTD

Phone 4818

NAI2081

BULAWAYO CLOTHING FACTORY LTD.

Phone 2610, Bulawayo P.O. Box 427, Southern Rhodesia

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE AT:

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

(Directors: N. V. MEHTA, J. P. GOKOOL, K. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS

OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 22612
" 63533

P.O. BOX 1317
Tel. Add. NOSLIMITED.

For Quality Printing Consult:-

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 45195.

No 23—Vol. 11

FRIDAY,
5TH JUNE, 1953

Registered at the G.P.O. as a Newspaper

Price 6d

INDIAN OPINION

Founded by Mahatma Gandhi in 1903



Our tragedy today is a general and universal physical fear, so long sustained by now that we can even hear it. There are no longer heroes of the spirit. There is only the question: When will I be blown up?

—William Faulkner,
Nobel Prize Winner.



This is what I found out about religion. It gives you courage to make the decisions you must make in a crisis, and then the confidence to leave the result to a higher Power. Only a trust in God can a man carrying responsibilities find release.

—Dwight D. Eisenhower



Atmosphere Of Non-Violence Of The Brave

ADVISING workers on how to produce an atmosphere of non-violence of the brave, Gandhi once said: ".....This depends on individual workers cultivating non-violence in thought, word and deed, by means of a concentrated effort in the fulfilment of the constructive programme. Maximum of work and minimum of speech must be your motto. There is the programme of literacy. You must concentrate exclusively on it and not talk of any other thing. The work should be systematic and according to time-table.

Don't talk of politics—not even of non-violence—but talk to them of the advantages of literacy. There is prohibition of drink and intoxicating drugs and of gambling. There is medical relief by means of the propagation of simple rules of hygiene and sanitation and elementary preventive measures, and of cheap home remedies and training intelligent villagers for these.

All this constructive work should be for its own sake. And yet be sure that it will develop the quality required for non-violent responsible government. That is how I began my work in South Africa. I began with serving them. I did not know myself that I was so training myself.

This constructive programme may go on endlessly. Why should you be tired of it? Do you know the hundred years war in England? If they fought for a hundred years, we should be prepared to fight for a thousand years, in as much as we are a continent. Thus we will have given our contribution to the fight for freedom, which will be our reward. That is the mass constructive programme I want you to do and that is the basis of the training for the non-violence of the brave. It is whole and indivisible and those who do not believe in it whole-heartedly must leave me and work according to their own light.

The *New India Assurance* Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT

1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Ru.		Rs.
Fire Premium	1,70,32,179	Life Business in force	
Marine Premium	56,04,844	exceeds	54,34,00,000
Miscellaneous Premium	35,84,968	Assets exceed	15,34,00,000
Life Premium	2,88,79,302	Total claims paid over	17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The
New India Assurance Company Limited

Cable & Telegraphic
Address:
"RUSTOMJEE" or
"NIASURANCE"

RUSTOMJEE (PTY.) LTD.

Directors: Sorabjee Rustomjee
Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
FACTORY**

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crockery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

We specialise in
Manufacturing
**OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

INDIAN OPINION

FRIDAY 5TH JUNE, 1953

All Is Not Well With Africa

THE statement made by our Prime Minister, Dr. D. F. Malan, on his arrival in England last week merits some thought. It is human nature to resent personal criticism. Praise is always pleasing but fault-finding is most displeasing. Yet a person can learn and improve oneself only by not being elated by the praises and by humbly accepting adverse criticism, examining it thoroughly and, making adjustments where necessary and rejecting what seems to be not applicable, without bearing malice towards those who have offered the criticism in all good faith. But to become intolerant and resentful over the least criticism shows a sign of false pride and a guilty conscience. The Nationalists in South Africa, we are afraid, are suffering from both and it is because of this that they and their leader Dr. Malan are not able to see light and yet imagine that they do so. That is what is ruining South Africa and not the criticism either favourable or unfavourable.

Dr. Malan has either consciously or unconsciously uttered half truths. "All is well with South Africa," he said and asserted that "we have no unemployment problems and no industrial unrest." He probably had in mind when he said this only the White population which represents less than a quarter

of the Union population. When he is tackled about the rest of the three quarters the only answer he gives is "they are better off than elsewhere." The people concerned are denied the right to speak for themselves. The facts are that they have been kept suppressed, they are used and meant to be used as "holders of wood and drawers of water" for the White people. Over seventy per cent. of the comparatively small Indian population—numbering three hundred thousand in a total population of twelve million are living below bread line. These are only one or two of the most startling and unchallengeable facts.

If all was well with South Africa how did it happen that there was a defiance movement at all in which eight thousand people were flung into prison? Why were there riots in practically all the important cities of the Union and why did the police have to resort to shooting and killing people? Why was it necessary for the Government to pass harsh and inhuman laws such as the Riotous Assemblies and the Criminal Law Amendment Acts?

The defiance movement is dead," said Dr. Malan. Is that really true? Or would it be truer to say that it has been suppressed by harsh measures on the part of the Government, which in other words means that the Government is not at all secure. It is sitting

on top of a volcano and there is no knowing when it may erupt? In order to make the Government secure Dr. Malan would have both the White groups to form themselves into an united front against the discontented nine million non Whites, and in that he seeks the assistance of the Press and the people of the United Kingdom and of the world and loses his head if it is denied.

Dr. Malan wants the outside world to investigate thoroughly and impartially their sources of information about South Africa. Why then does his Government refuse to allow the commission appointed by the United Nations to get a first hand knowledge of the conditions in South Africa? Why should there be any fear if there is nothing to

hide and if all is well with South Africa?

It is no use charging Britain and the outside world of being "contaminated by political bias and an unyielding hatred of any one and everything which is anything else than purely British." The charge is really and truly applicable to the Nationalists in South Africa.

If all is well with South Africa why is a ban placed on the freedom of speech and movement on practically all the non-European leaders. The fact is that all is not well with South Africa and what Dr. Malan and his Government claim as being South Africa's domestic question is fast becoming an international problem endangering world peace.

NOTES AND NEWS

Apartheid On Coronation Day

IN Durban the non-European ex-servicemen were not permitted to join the European ex-servicemen and so the detachments organised a parade on their own at the Curries Fountain where the salute was taken by Mr. A. C. Sivad, Acting Protector of Indian Immigrants, who was the chief recruiting officer for Indians during the war.

In Maritzburg it was originally arranged by the City Council that non-European ex-servicemen would take part in the general parade and would march in a column behind the European ex-servicemen. The order of the parade had to be altered however, because of a Government ruling that non-European and European ex-servicemen must not march together in processions on Coronation Day. It was also intended that non-European ex-servicemen would not take part in the march-past at the Oval where the Mayor Mr. D. R. Warmbach took the salute. It was decided later that non-European ex-servicemen would have their own march-past and the salute would be taken by the Mayor.

Mr. Warmbach is reported by the 'Natal Witness' to have said that he was surprised to see in the Press that non-European ex-

servicemen would not be permitted to follow the parade of military detachments at the Oval when he was to take the salute. "I know that when we were at war we welcomed any assurance, no matter what colour it was or what language was spoken. Now those people who rendered that service are being denied their wish to pay homage and show their loyalty to the Queen," he said.

Equality "The Only Hope For East Africa"

The chairman of the Royal Commission on East Africa, Sir Hugh Dow, arrived in London by air on Monday night from Nairobi after three-and-a-half months' tour of Kenya, Uganda and Tanganyika. At London Airport he said: "The main conclusion we have reached is that the communities no longer believe in government on the basis of the superiority of one race over another. The only hope for East Africa is a complete partnership of the three races—African, Indian and European. Sir Hugh said the eight members of the Royal Commission had travelled many thousands of miles, and the bulk of their report had already been flown home in the form of memoranda. He did not know when the complete report would be published.

Ben On African National Congress President

Mr. A. J. Lotbail, president-general, of the African National Congress, has been served with notices signed by the Minister of Justice banning him from all public gatherings and from being in any of 21 magisterial districts, including Durban, Johannesburg and the Cape. The grounds of the notices were the same as those in the case of Dr. G. M. Nkomo, president of the South African Indian Congress, and Mr. M. B. Yengwa, secretary of the African National Congress (Natal)—alleging "feelings of hostility" between Europeans and non-Europeans.

Congress Denies

The secretary of the South African Indian Congress has sent a denial that the Congress met anyone on high level to set up the Liberal Party as

stated by Mr. Jordan K. Ngubane in his article in a previous issue. The statement, he states is totally incorrect and misleading. A detailed statement from the Congress is to follow.

Customs Regulations Of India

It has come to the notice of the Natal Indian Congress that passengers proceeding from South Africa to India sometimes experience difficulties because of their ignorance of Customs regulations. Anyone wishing to acquaint themselves with the regulations covering baggage that are allowed to be taken to India may obtain the necessary information from the offices of the Natal Indian Congress who have a copy of the latest Import Baggage Rules from the Customs Department of the Government of India.

During recent centuries the message has been sustained and invigorated by the strenuous contributions in language, literature and action of the nations of our Commonwealth overseas. It gives expression, as I pray it always will, to living principles as sacred to the Crown and Monarchy as to its many Parliaments and peoples.

I ask you now to cherish them, and practise them, lest then we

can go forward together in peace, seeking justice and freedom for all men.

As this day draws to its close, I know that my abiding memory of it will be not only the solemnity and beauty of the ceremony, but the inspiration of your loyalty and affection. I thank you all from a full heart. God bless you all. —Sapa-Reuters.

"ALL IS WELL WITH SOUTH AFRICA"

DR. MALAN

ON his arrival in England last week our Prime Minister, Dr. D. P. Malan, in a public statement, as reported by Sapa said, "All is well with South Africa, we have no unemployment problems and no industrial unrest."

"The defiance movement, which was started and engineered and largely financed from outside, is dead, and the semi-military political organisation which so largely seemed to have started the imagination of credulous people in other countries is discredited and on the verge of disintegration."

"South Africa has now a stable Government. Orderly conditions are safeguarded and the two White groups, which in general outlook are fundamentally at one with each other, are bound to draw closer together in future."

"This process will be greatly assisted if the Press and the people of the United Kingdom would decide once for all to investigate thoroughly and impartially their sources of information about South Africa."

"There, to an overwhelming extent, are contaminated by political bias and, worst of all, by an undying hatred of anyone and everything which is anything else than purely British."

"There is nothing wrong with South African Nationalism—as little as there is with that of any other self-respecting nation, including that of Great Britain herself. In fact, nationhood, especially sovereign independent nationhood, presupposes it."

South African Nationalism is intended to include, basically and to its practical application, both language groups on a footing of equality.

"To represent it otherwise is untruthful and an indication of a well-practised racial animosity which seeks a last refuge in the creation of bogymen and unfounded fear."

"The language and political rights of the English Language group in South Africa are and will continue to be as fully safe-

guarded as those of the Afrikaans-speaking group."

"The people of Great Britain should not allow themselves to be trapped unwares into assuming or misrepresenting the creation in South Africa of another Ulster, be it territorially or psychologically, which the great bulk of South Africans, of whatever political complexion, would not tolerate, and which would certainly not be conducive to the maintenance of the good relations between South Africa and the United Kingdom."

Dr. Malan then made his appeal for a more "critical approach" by the people of Britain to their sources of information.

He said that they should curb their book and article-writing industries who rushed from Britain and hurried through South Africa for no other purpose than to collect any material, real or imaginary, which they thought might substantiate their ill-conceived prejudices.

"Apart from this, we have only one rather annoying trouble," said Dr. Malan. "This is the host of busybodies everywhere, and not least in Britain herself, who, forgetting to sweep their own doors, imagine they can manage our domestic affairs better than we do."

"I am afraid that this malady in the world at large is fast becoming one of the worst afflictions of our age," said Dr. Malan, saying that "this system of ignorance and often malicious 'busybodies' was 'very bad.'"

Mahatma Gandhi Memorial Fund

We wish to thank an anonymous donor for the donation of £5-2-0 towards the Mahatma Gandhi Memorial Fund.

R. VITHAL

Bookkeeper, Writing up Bills of Books, Balance Sheets, Income Tax Returns, Apply:

9 Adams Arcade,
40 Market Street,
Johannesburg.

THE QUEEN'S BROADCAST

IN a broadcast on Tuesday night after the Coronation the Queen said: When I spoke to you last at Christmas, I asked you all, whatever your religion, to pray for me on the day of my Coronation—so pray that God would give me wisdom and strength to carry out the promises that I should then be making.

Throughout this memorable day I have been uplifted and sustained by the knowledge that your thoughts and prayers were with me. I have been aware all the time that my peoples, spread far and wide throughout every continent and crescent in the world, were united to support me in the task to which I have now been dedicated with such solemnity.

Many thousands of you came to London from all parts of the Commonwealth and Empire to join in the ceremony, but I have been conscious too of the millions of others who have shared in it by means of wireless or television in their homes. All of you, near or far, have been united in one purpose.

It is hard for me to find words in which to tell you of the message which that knowledge has given me.

The ceremonies you have seen today are ancient and some of their origins are veiled in the mists of the past. But their spirit and their meaning shine through the ages, never, perhaps, more brightly than now.

I have sincerely pledged myself to your service as so many of you are pledged to mine. Throughout all my life, and with

all my heart, I shall strive to be worthy of your trust.

In this resolve I have my husband to support me. He shares all my ideals and all my affection for you. Then, although my experience is so short and my task so new, I have in my parents and grandparents an example which I can follow with certainty and with confidence.

There is also this: I have behind me, not only the splendid traditions and the annals of more than a thousand years, but the living strength and majesty of the Commonwealth and Empire, of centuries old and new; of lands and races, different in history and origin, but all by God's will united in spirit and in aim.

Therefore, I am sure that this, my Coronation, is not the symbol of a power and a splendour that are gone, but declaration of our hopes for the future and for the years I may, by God's grace and mercy, be given to reign and serve you as your Queen.

I have been speaking of the vast regions and varied peoples to whom I owe my duty. But there has also sprung from our island home a theme of social and political thought which constitutes our message to the world and through the changing generations has found acceptance both within and far beyond our realm.

Parliamentary institutions, with their free speech and respect for the rights of minorities and the inspiration of a broad tolerance in thought and its expression—all this we conceive to be a precious part of our way of life and outlook.

Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:-

KAPITANS BALCONY HOTEL,

(KORNER SWEETMEAT HOUSE)

Corner Grey and Victoria Streets

DURBAN.

Phone 23414.

Tel. Add. 'KAPITANS.'

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:-

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST."

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

P.O. Box 96.

Phone 24471.

To Furnish Your Home Economically

See

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St
DURBAN.

Stockists of:-

NEW & RECONDITIONED FURNITURE & HOUSE-
HOLD EFFECTS, RADIOS & RADIOGRAMS, MUSI-
CAL INSTRUMENTS, SEWING MACHINES & OFFICE
FURNITURE Etc

Exporters and Commission Agents for Natal Fruit and
Vegetables. We specialize in green ginger and Indian
Vegetables. Wholesale only. Write for particulars
Box 96, Durban.

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with "THE OLD MUTUAL" your friend for Life—

The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative:-

DAYABHAI PATEL

P.O. Box 1760.
JOHANNESBURG.

Phones:- } Business 33-0711
 } Residence 33-5961

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

**Extensive range always carried in
the following:**

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

**Stockists of well-known branded
Watches.**

COPPERBELT PIONEER STORE

**Where Quality and Service
are Paramount.**

Luanshya, Northern Rhodesia.

LIBERAL PERSPECTIVE

THE UNITED FRONT—(I) WHICH WAY NOW?

By C. W. M. GELL

Reprinted from 'The Forum' (Johannesburg)

If the election taught us one lesson it was that there is no future along "the traditional South African way". This has been a more grievous shock to many people than it should have been. In the first place, once a major political party has chosen to make explicit in its policy all those underlying assumptions about white superiority and black inferiority that were implicit in the old way, its unabashed Herrenvolk ideology will always be able to outbid the muted version of the same theme on which the United Party fought the election. Secondly, the small non-European intelligentsia, finally confronted with the full implications of "white supremacy with justice," will inevitably react; and, whatever form that reaction takes, it will stampede our notoriously short-sighted white electorate further into the arms of the out-and-out white nationalists. Once this drastic polarisation of white and black nationalism has begun, there is no place for more moderate parties based substantially on the same principle. This is a fact the U.P. must now face with complete frankness. It will never recover power along the old road, its majority of the total poll now withstanding.

Its great and fatal weakness has been lack of clearly defined principles. It has offered its supporters a moderately tempered and moderately good administration based on the conciliatory wisdom of a few outstanding personalities. When these left the scene, the party was stranded without personalities or policies and, in the meantime, the "purified" Nationalists had had the good political sense to develop to their logical conclusion such social principles as were tacitly assumed as the background of the U.P. attitude. Dr. Malan thus had the edge in consistency and coherence, once it was more or less admitted that the basic principle of both Nationalist and U.P. policy was the preservation of the white community's monopoly of privilege and power. One of the more conservative dailies in its post-election leader said that "policy's not parties prevail". We fought as a party whose principles the Nationalists have appropriated and somewhat perverted.

Many of us, however, do not like the implications of this principle when it is stripped of its trimmings and reservations. We

feel that we cannot justify it morally, cannot square it with our professions of religion or with what we know of the principles underlying Western civilisation, do not even consider it expedient since we fear it must quickly divide the Union into implacably opposed white and coloured nationalisms with the former outnumbered four to one (without reckoning on the proportions just over our frontiers) and on the defensive before our own consciences and the accusations of the world.

This article is, therefore, a plea to those who cannot stomach the racial basis of Nationalism to stop taking wistfully back to a past that died with Malan's victory in 1948 and the death of General Smuts in 1950, and, instead, to re-examine the whole foundation of their political philosophy so as to formulate a sound and consistent policy for the new South Africa that lies ahead of us.

I think we shall nearly all agree with the Nationalists that "white civilisation" is something worth preserving. The phrase is unfortunate and (as used in this country) often deliberately misleading, implying that civilisation and skin-colour are in some way connected. The only historical justification for this complacent view is that "white civilisation" was brought to Southern Africa by Europeans. What they brought, however, was European or Western civilisation—a cultural, ethical and technical heritage which was evolved among the mixed European, Asian and African peoples inhabiting the European geographical area. It has, therefore, no racial basis. Apart from its technical aspects, which are comparatively superficial, the essence of civilisation consists of its system of cultural standards and moral values. Without these, its material conveniences merely enable it to perpetrate bigger and better barbarities, until the decay of morality and the cult of force have brought us to the brink of the extinction of the human race by atomic and bacteriological warfare. On no much smaller stage the white community of South Africa similarly exploits its monopoly of physical power to perpetuate a morally and rationally indefensible situation.

Now the moral and cultural values of Western civilisation derive from three primary sources:

Asian religions, Greek philosophy and Roman law. None of these was un-racial; none was specifically "European." Each had its roots in a past embracing the spiritual and intellectual legacy of three continents. And the fundamental principle on which the whole of European civilisation precariously stands today—the intrinsic value of the free and independent individual personality as the link between the divine and the human god, therefore, as the only possible creator of the higher ethical and cultural values that constitute civilisation—is shared in slightly varying degrees by all the great spiritual traditions and is the basis of the great liberal-humanistic tradition which is the most important single element in Western civilisation. Thus the latter is no exclusive possession of one race or one geographical area. Its roots are as wide as mankind and, while its present destructive form was shaped by the astonishing technical energy and inventiveness of the European peoples during the last 400 years, even these were originally stimulated by the recovery of techniques and intellectual processes from the ancient world through the Afro-Asian channel of Islam and lately have owed much to the new multi-racial continent of America.

The Nationalist distortion of the traditional South African view that "white civilisation" depends for its survival on the perpetual domination of one race group is, therefore, historical nonsense and directly contrary to the basic precept of that very civilisation itself. However small the civilised minority of our non-European may be, any political philosophy which identifies the boundaries of civilisation with those of the race or colour groups is using standards of judgment alien to Western civilisation. Whenever in their histories European peoples have forsaken their ideals and standards, they have paid the price in the decay of civilisation and the loss of freedom, as in the Nazi and Communist experiments. With the Swart Acts we seem to be setting a similar course.

We have, therefore, to decide whether in our inescapable multi-racial setting we are going to apply the tests of Western civilisation or something else—something which, however fervently we may repudiate the charge, is

indistinguishable from Herrenvolkism. The nationalists have made their decision. And, with all respect, most of us who supported the Opposition at the election agreed with the Nationalists in our hearts to put race first and civilisation second, whenever there was a clash of colour. We did not disagree so much about principles and strategy as about tactics and methods of application. Now we must be utterly honest with ourselves. Let those who in their hearts stand for the permanent retention of exclusive white power privilege, either as good in itself or because they imagine that it is the road to self-preservation, go over to the Nationalists and accept the full implications and dangers of Herrenvolkism. The rest of this article is for those who feel that that way leads to moral ruin and national suicide in the head-on collision of mutually exclusive nationalisms.

I will make one reservation, however. Total apartheid (i.e. territorial partition with exchange of populations and complete racial segregation) need not conflict with our basic civilised principle, if it is achieved by mutual consent or neutral arbitration, thus ensuring our surrender of sufficient land and resources to create a viable Bantustan. If the Nationalists use their unexpectedly large majority to come out in favour of this sort of apartheid, we must consider it as a morally defensible solution of our racial impasse, despite the crippling material sacrifices it involves. But to be applied in a just manner it requires a humbling of white arrogance and a willingness to treat as between equals, which Nationalists seem unlikely to attain in the foreseeable future.

WANTED a healthy fair-looking Protestant Tamil Bride from a good family for a Young man holding good position in Portuguese East Africa. Must speak fluent Tamil and English and should be below 22 years old. Apply to c/o 'Indian Opinion,' Phoenix.

MANNON'S DETECTIVE AGENCY (PTY.) LTD.

Managing Director: O. HANNON, previously Joint Royal Irish Constabulary and Criminal Investigation Department, S.A. Police.

Manager: HILTON PLUNLEY, ex Indian Police Colony and Criminal Investigation Department, New Scotland Yard, London.

Criminal, Commercial and Miscellaneous Investigation Undertaken in African Countries.

1177 Princes Road, J. B. Street, P. O. Box 1190, Johannesburg.
Phone—44 2771. Telegrams—24 4564.

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPT-DE-CUTTING 45" 5/6 yd.

EMBOSSED GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CHIFFON
GEORGETTES 45" 15/6 yd.

4" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.

4" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Latest Plisse Champals
all shades sizes 3 to 7 1/6, 6 pair.
Colours: Green, White, Red,
Navy, Blue and Wine.

SAREES!

EMBROIDERED GEORGETTE
SAREES
all shades 13/15/0 each.

WHITE COTTON SAREES
22/6 each.

GEORGETTE JARI WORK
SAREES 25-30-0.

EMBROIDERED SUEDE SILK
SAREES with borders 63/- each.

LADIES UNDIES

Huge range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Save Orders. Just Trimmings
Always In Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SHAWLS 17/6 to 30 each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 11/4 each.

INFANTS GEORGETTE
DRESSES SMOCKED 18/11 each.

INFANTS BOOTS, BONNETS,
DIDS, POLIERS.
all one price 2/11 each.

HOUSE - HOLD

Bedsheets 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Satin Bedcovers
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specially reduced.

JAYBEE SILK HOUSE

39a MARKET STREET, JOHANNESBURG.

P. O. Box 516.

Phone 33-6229.

FOR
RUBBER STAMPS

AND
PRINTING

CONTACT

**STANDARD
PRINTING PRESS**

**GENERAL PRINTERS
AND
RUBBER STAMP MAKERS**

73 BEATRICE STREET, DURBAN.

PHONE 8100.
P.O. BOX 2762

TELEGRAMS: JAYBEE
QUICKPRINT



Polishing with
SUNBEAM
is so easy!

Sunbeam, a boon to all house-
wives makes it so easy to keep
the floor and furniture bright
and attractive!

Effortlessly a little Sunbeam
is spread over a large area to give
that pleasing shine which lasts
for days and days.

Sunbeam makes your home
look clean and inviting!

**FOR BRIGHTER FLOORS
AND LIGHTER WORK**

Always ask for

**SUNBEAM
POLISH**

Shines...

and shines...

...and shines

BRITAIN'S COLOUR BAR IN AFRICA

II—EXAMPLE OF THE CAPE COLONY

By JULIUS LEWIN

Reprinted by courtesy of the Union of Democratic Control, London, which first published this material in pamphlet form

Continued from May 22

THE second quarter mentioned was effective political rights in the British colonies in East and Central Africa where people of African and Indian descent have separate forms of political representation. Each racial group is represented on the Legislative Council by members of that group. But the representation is nowhere in proportion to the numbers in each group, as the following table indicates:—

African Population: Northern Rhodesia 1,660,000, Kenya 5,218,000, Tanganyika 7,332,539, Uganda 4,914,211; African representatives in Legislative Council: 4, 6, 4, 8 respectively.

European Population: Northern Rhodesia 18,700, Kenya 29,840, Tanganyika 10,448, Uganda 1,448. European representatives in Legislative Council: 10, 14, 7, 4 respectively.

Asian Population: Northern Rhodesia 11,117, Kenya 114,702, Tanganyika 55,322, 33,767; Asian representatives in Legislative Council: 0, 3, 3, 4 respectively.

The table of figures shows that the white people, who are in such dependency the smallest group, have much the strongest representation. In fact, the representatives elected by the small minority of white people dominated the Legislative Councils in Northern Rhodesia and in Kenya. In Uganda, where the European population is very tiny, its representatives, together with those of Asians, are equal in number to those of Africans. In Tanganyika, a huge territory whose administration is supervised by the United Nations, equal representation has recently been proposed for each of the three groups. But the white community has fiercely opposed the adoption of this principle of equal representation. At the time this is written (October, 1951), it is not known whether the Colonial Office will support the principle or abandon it and face severe criticism in the Trusteeship Council of the United Nations. In comparable circumstances in 1946, the Colonial Office abandoned the principle after having first itself proposed it as the basis of the constitution of the federal assembly that now exists in East Africa.

The problem of political representation in a mixed society is a

real one. The pattern adopted by Britain in East and Central Africa follows the lines of communal representation. The white people, the Indians, and the Africans are regarded as three separate communities which must always be treated differently. This policy has the effect of accentuating those very differences and hostilities which are usually deplored as an obstacle to inter-racial co-operation. It makes each racial group approach every public question solely from the angle of its own group interest. It means that everyone is encouraged to strong loyalty to his own racial group and none to the country as a whole. The British Government and the local administration do nothing effective to build bridges between these communities to bring them closer together in the hope of developing a common society in which all civilised men and women, regardless of their race or colour would enjoy equal political rights.

If that aim were accepted as the mainspring of British policy, there is an alternative method of providing political representation in a mixed society. It is the one that the Cape Colony adopted in 1954 and retained until 1936. It is to have a common voters' roll to which anyone can gain access if he can satisfy certain personal qualifications. In the Cape there qualifications included a literacy test and either minimum annual earnings or the possession of some property. This electoral system worked well for upwards of a century. Its advantage is that it offers a means whereby Africans, as they acquire more education and a larger share of western civilisation, acquire also full citizenship in their own country. Under such a system the test of fitness to exercise political rights is not the colour of a man's skin but the degree of education or civilisation he has attained measured by objective legal standards. These standards could be set at an agreed level. Whatever level is chosen, such as passing a certain form of school and/or earning, say, £50 a year—for the low standards prevailing in the colonies must be kept in mind—the great majority, probably over 95 per cent, of the African people would at present fail to

qualify. But the small minority who did qualify would realize that in time others would follow them in increasing numbers. And this realization would do much to prevent inter-racial bitterness and antagonism from growing in the minds of Africans, as it does under the present system of separate representation. For many years white voters would greatly outnumber the non-whites, but the latter might soon hold the balance of power in the constituencies which are usually very small. In time the non-whites on the roll would increase until they ultimately formed the majority. There is nothing to fear in this development. Black people who are educated and civilised should exercise the same rights as white people. The real danger lies not in pursuing such a policy but in rejecting it in favour of the present policies, based on colour, under which no black person, however well qualified, can have the same rights as a white man.

Such a policy would, however, enfranchise only the educated middle-class Africans, mostly living in urban areas. It is important and urgent that this should be done, but it does not solve the whole problem of political representation in a racially mixed society. The mass of illiterate Africans, living under tribal conditions, and other rural people, such as farm labourers, must also be granted some voice in the government of their country. It is possible, as South African experience since 1936 shows, to devise an electoral system based on indirect voting which would go some way to meet the needs of this large section, actually a majority of the population. Under this system, electoral units carry a block vote equal in value to the number of taxpayers—in their area. These units are tribal chiefs, local councils, and ad hoc committees of farm labourers. The South African system on these lines is open to criticism but, improved upon and reformed, it could offer a practical means of providing representation, during a period of transition, for the mass of uneducated people. Moreover, under British rule, the autocratic element represented by the chiefs among the electoral units will be diminished to the extent that "Native Authorities" become genuine local authorities.

There is no reason why the educated urban middle class Africans and the rural tribesmen should not both enjoy political representation by different means at the same time, the first on the common roll and the second by indirect voting. Hitherto, the existence of the majority of ill-

iterate tribesmen has been artificially emphasized as an argument against the enfranchisement of the minority of educated Africans.

When the old Cape system of an equal franchise for Africans was abolished in South Africa in 1936, some of us South Africans protested strongly and did all we could to oppose its abolition. Its abolition was, however, made easier by the fact that the quite different pattern of separate racial representation had already been adopted in British colonies to the north of the Union of South Africa. Our opponents demanded to know why South Africa should pursue a policy that Britain, with its liberal traditions had rejected.

The last vestige of a non-racial franchise was abandoned in South Africa last year (1951) when the coloured people (who are not Africans) were also removed from the common voters' roll. The British Press was again full of sharp protests against this disenfranchisement. British politicians said nothing. They knew that there has never been a common roll in their own African colonies, although social conditions there are more favourable to the idea of equal citizenship than they are in the Union. While Britain rejects the principle of equal rights for all civilised men and women, on what grounds can Englishmen criticize South Africa for not returning it?

"Its defects were discussed by me in the booklet *Political Representation of Africans in the Union*, published in 1942 by the South African Institute of Race Relations."

"Equal rights for all civilised men" was historically the slogan used to defend the non-racial franchise in the Cape Colony in the 19th century. In revising this principle in these words, I mean by civilisation to imply here a certain standard of education. No other test of civilisation has ever been seriously suggested.

Cuticura
TALCUM POWDER



Tender skin
is so easily
irritated in
hot weather.
A dusting
with Cuticura
Talcum Powder
keeps the skin
cool and
prevents itching and
chafing. Mother
will find it a
valuable
prevention and
cure for
chafing.

STOPS CHAFING!

AFRICAN VIEWPOINT

A NEW BRIDGE BETWEEN INDIA AND AFRICA

By JORDAN K. NGUBANE

A RECENT issue of 'India News' contained the report of a function in Eira in which the Indian Ambassador presented prizes to Eiraan children won in a world competition organised for the children of the world by the Indian weekly, 'Shankar's Weekly.'

The prizes themselves were quite slight for the children. But what struck me about the whole competition was that it was one of the best contributions to world peace. The young of all races were brought together and had awakened in them the consciousness of Man's common origin and his common destiny. We need more and more activities which bring together the children of the world. For children who have grown up understanding their equals in other lands will not be readily susceptible to indoctrination by the saboteurs of the world. We can save our children from the perils which threaten us in our times by enabling them to know and appreciate the children in other lands. Anything which enables our children to grow up in an atmosphere of human brotherhood deters the support of all men of goodwill. I trust, for this reason, that when next 'Shankar's Weekly' organises another world competition it will include South African children of African, Indian and European descent.

This gives me an idea. The fact that the adults in South Africa have been brought up on racial suspicion or hatred does not mean that nothing should be done to break down the barriers which divide us. Some years ago the Government of India started the practice of setting aside certain funds every year for the purpose of giving a few Africans professional training in India. This was nothing more than a gesture of Indian goodwill towards the people of Africa. But Malan's Government does not believe in goodwill. He who tries to bring together men with different racial backgrounds is regarded as an enemy. As a result the scholarships lie unused to this day—because of the ban imposed by Dange against Africans attending Indian universities.

Why not use these funds to set up a trust whose job would be to build goodwill and friendship between the people of India and the people of Africa?

The more we, of Africa, understand India's real intentions in Africa, the better we shall understand the Indian in our midst and, as a result, the stronger will be the bonds between us as South Africans. With that, the day will come nearer when we and the Indian shall be free men and women in the land of our birth.

I should like to see steps taken to defeat the Dange ban in a more positive and more creative way—and in a field where no dictator can have his way: in the intellectual field. For example, there would be something like the Nehru Prize of Peace Between India and Africa. It would be awarded periodically to men and women of every race who would have done the most within a given period to better Afro-Indian relations. There should be no colour bar in it; everybody should be eligible.

Such a prize among other things, would create an atmosphere of intellectual amity between Africa and India. That, in itself, is a very valuable bridge to build. It would awaken African interest in the true significance for the world of India's culture. At the moment we hear a lot about India's culture. Certainly there must be something in a culture which can present the world with as potent a method for making our world freer as satyagraha. But beyond that, India's culture is very much like a light put under a vessel—instead of being put on a hill-top to radiate light in a darkened world, very much in need of light.

We, non-whites of the world, have to accustom ourselves more and more to the concept of a common political destiny for the men of colour in the world as the first prerequisite to convince the West that colour is an unreliable criterion by which to judge human values. The people of Africa are not free to-day. They and their lands are being exploited by the West for purposes which are largely dangerous to the African. That is the fate of men who are not free. But India herself is not as yet free, she is not as yet accepted as an equal among the nations of the world as long as a man of Indian descent can be humiliated in countries like South Africa just because Indian blood courses in his veins.

To the extent that this Indian cannot be free, no matter what he does, as long as we are not free, he and I have a common political destiny in the world. Both of us are called upon to fight an evil which works for our destruction—simply because we happen not to have white skins. He is our best friend and a true lover of humanity who will help us to build our alliance on very firm foundations. That is why I propose a Nehru Prize for Peace Between Africa and India. It will be a lasting bridge to seal the bonds which link us with India.

Most people in this country do not as yet realise that the

alliance between ourselves and the Indian is becoming an issue of life and death for the men of colour in this country. The road we have taken with the local Indian allows of no turning-back. We just have to keep on marching forward, until victory. If we part in the way, disaster will come our way and the only man who will be helped by that will be Malan. I think all of us should at all times worry ourselves over how best to devise ways and means to strengthen the bonds that tie us. The Malanites are not asleep. They work day and night to make us quarrel and to spread misunderstanding. If they do that, let us always reply by using superior weapon—like intellectual amity.



B. I. S. N. Co. Ltd.

S.S. Karanja arriving June 28. Sailing July 3 via Karachi and Beilbunder for Bombay

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES : DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-13-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)	without food		21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6
Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.
Tel. Add.: "KARAMAT."

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Books, Trade Licences, Revenue Clearance Certificates, Passports And Immigration Matters.

Representatives: National Mutual Life Assn. Of Australasia, Yorkshire Insurance Co. Ltd.

Telephone: 33-9033. 29a Commissioner Street, JOHANNESBURG.

Things In General

At Liver Brother's Factory

At a ceremony held recently at the Durban factory of Lever Brothers (S.A.) (Pty) Limited, two members of the Company's Indian staff received Good Service Awards for 25 years, unbroken service and six others received Good Service Awards for 15 years' unbroken service from the Company's Chairman, Mr. A. D. Gourley. The 25 years' service awards, which took the form of framed certificates, were awarded to Mr. J. Vembudranth and Mr. Jishu Botebi. Incentive matches for 15 years' service went to Mr. P. Subramoney, Mr. R. Thoo Jappes, Mr. Ponnusamy, Mr. R. Subramoney, Mr. Munsamy Naidoo and Mr. E. Ramonah. The custom of presenting Good Service Awards to employees of Lever Brothers was started by the Company's founder, the first Lord Leverhulme, in 1905, and these tokens of recognition are extended to all members of the staff, irrespective of colour or creed.

Book On South African Non-European Cricket

The long felt need for an authoritative reference and record book, on "non-European" Cricket will be met in the near future. The book will be modelled on the lines of the famous "Wisden"—the Cricketers' bible. The Almanach will cover all the important Non-European National Tournament matches, A resume of the South African Federation matches, with detail scores etc. The honour of being chosen as the Cricketers' of the year, will be bestowed fittingly upon five outstanding Non-European Cricketers in South Africa. Statistics apart, the volume will contain a number of articles of absorbing interest. The Almanach will be edited and compiled by Mr. D. N. Banda and Mr. S. Reddy. Both are well known Cricket administrators in South Africa. Mr. Banda is the Secretary of the South African Indian Cricket Union and Western Province Cricket Federation. Mr. Reddy is the Secretary of the Eastern Province Cricket Board of Control and President of the Eastern Province Indian Cricket Union. Besides their administrative duties both have played representative cricket. An appeal is made to all Cricket administrators in South Africa, for their co-operation in presenting the first and only

reference and record Book on Non-European Cricket. Publishers: South African Non-European Cricket Almanach, P.O. Box 644, Fort Elizabeth. P.O. Box 4643, Cape Town. Cape Province

Wedding In Limbi

The marriage ceremony of Purnabehn sister, of Mr. Manubhai Amin of Limbi and National Amin of Nairobi, took place at the premises of Messrs. Amin and Patel in Blantyre on May 21, in the presence of a large crowd of friends and relatives. The wedded couple were the recipients of many blessings and valuable gifts. A tea party was given in honour of the wedded couple by Shri Patel (Sona Sam) at the Indus Sports Club, Limbi where Mr. K. P. Patel on behalf of the wedding party welcomed the Amin family of Nairobi and expressed a sense of profound joy at the happy union of the two families.

At Port Elizabeth

The Feather Market Hall in Port Elizabeth was the scene of much activity, where four newly-wedded couples jointly celebrated the occasion of their weddings which was followed by a tea party. The wedded couples were Mr. and Mrs. C. D. Rago, Mr. and Mrs. R. Merchand, Mr. and Mrs. D. N. Madhoo, and Mr. and Mrs. E. Purnabhai. About 500 guests including many Coloureds were present at the function. Mr. C. Dey acted as M.C. Among the speakers at the function were Messrs. R. G. Varma, Bhatnagar, Dr. Appa Rao, Marshall Rumbold and R. Kura. Mr. N. Umley moved in vote of thanks.

WANTED

An English educated, Hindu Tamil teacher (married person) possessing at least a Matriculation Certificate in Tamil, with a sound teaching knowledge of the Tamil language, its literature, and religious philosophy, to act as a Principal of the H.V.M.A. Free Tamil School.

The applicant will be required to serve for a term of three years on a service contract, at a fixed monthly salary of £22.10.0 (inclusive of costs of living) no increments. The service contract may be renewed on fresh approved terms and conditions. Free quarters (including electric lights) are provided. Applicants to state qualifications and enclose copies of testimonials and certificates.

Please apply to
S. Muthray Pillay & T. S. Rajah,
21 Hen. Secretaries,
H.V.M.A. Educational Trust
P.O. Box 290,
Pietermaritzburg

Death Of Mr Gangaram Daya

The death after a prolonged illness of Mr. Gangaram Daya, a well known resident of Durban took place on Thursday May 28, at his residence. The late Mr. Gangaram who was 59 years of age was one of the first class tailors. He was zealous minded and public spirited. No one who had been at his door for subscription in a public cause was turned out empty handed. By his amicable nature he had gained friends among all sections of the community. He leaves behind his widow and five grown up sons and daughters to mourn their sad loss. May his soul rest in peace.

DUFFS ROAD INDIAN TOWNSHIP

DON'T DELAY

ONLY 14 RESIDENTIAL SITES LEFT

ALSO VALUABLE TRADING SITES

Now proclaimed for Indian Occupation & Ownership
Transfers can be obtained immediately

All permits granted

Within easy rail and bus transport to Durban.

Only 10 miles from City Hall

All on easy terms.

15% DEPOSIT BALANCE SPREAD OVER 5 YEARS.

GOOD ROADS.

LOW PRICES

VOSEY, BOSHOF & CO. (PTY.) LTD.,

291 Smith Street.

DURBAN.

PHONE: 22954.



"Tell me,
Doctor . . .

How am I to tell if
an antiseptic is reliable and safe?"

During the past ten years, in Hospitals, in surgical and maternity wards, and in accident clinics, the dependability and safety of 'Dettol' have been proved beyond doubt in literally millions of cases. In minor accidents, and major operations, indeed, whenever infection threatens, doctors, surgeons and nurses, in Southern Africa and throughout the Commonwealth, protect their patients, and themselves, with

DETTOL

THE MODERN ANTISEPTIC

DETTOL IS AVAILABLE EVERYWHERE. GET IT FROM YOUR NEAREST PHARMACY.

SHINGADIA STORES

(Proprietor: Silk Samsar Ltd.)

Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Carves Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.

Telegrams: "Pramsilk" Phone: 2523.

PREMIER WHOLESALERS

(Members of the Mashonaland Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicoes, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.

UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,

Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

Phone
Day 24169Phone
Night 833549**L. RAJKOOMAR (PTY.) LTD.**

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and WreathsContractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGYAN".

Phone 29388.

P. HARGOVAN & CO.

(PTY.) LTD.

**WHOLESALE MERCHANTS
AND IMPORTERS.**

P. O. BOX 1250.

155/7 Warwick Avenue

DURBAN.**SWEETMEATS****PURE****WHOLESOME****HEALTHY**

★ APPETISING—

★ DISTINCTIVENESS of Flavour.

- ★ Combined with
- INGREDIENTS**
- of the
-
- PUREST QUALITY**
- go into the making
-
- of our
- SWEETMEATS**
- .

- ★ Made by our experts whose knowledge
-
- and experience of the delicate art of
-
- preparing these Oriental
- DELICACIES**

- ★ Assure
- YOU**
- of the most
- PALATABLE**
-
- SWEETMEATS**
- money can buy any
-
- where in
- SOUTH AFRICA**

અમે દરેક માત્રી ધોળાઈએ બનાવીએ છીએ
અમેર માત્રા એકસરે સમાવર્તી ધોળાઈ આપ આપીએ છીએ

- ★ Great care is exercised in the
- PACKING**
- and
-
- DISPATCHING**
- of country and foreign orders.

- ★
- WE**
- assure you of
- PROMPT, HYGENIC**
-
- SERVICE**
- with the
- GUARANTEE**
- of
-
- SATISFACTION.**



We specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Naan etc.**Victory Lounge**

(Cnr Grey & Victoria Streets.)

Phone 24965 — DURBAN.

Phone: 29128/3 (Switchboard)
24179 (Manager)

P.O. Box 2197

Cable & Tel. Add:
"PROSPERITY" (All Branches)

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Maize Products, Wheat, Whentien Products, Crockery, Hardware and also Coal of all types

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG	BENONI
Phones: 24-3554/5	Benoni Coal Site
P.O. Box 100, Fordsburg,	Phone 54-1813,
82, Crown Road,	Rangaview Coal Sites—54-2205
Fordsburg, Johannesburg.	P.O. Box 392, Benoni.

Proprietors:

C. L. Patel, D. K. Patel
V. B. Patel, H. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.
Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representatives:

**H. L. Hompes & Co.,
(Pty.) Ltd.**

Durban, P.O. Box 1301.
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.



Full range of men's and
boys' hosiery and
clothing.

For shorts,
suits, trousers.

DENTON
SHORTS AND SLACKS
IN NOVELTY

TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND.

DENTON TRADING CO
JOHANNESBURG

P.O. Box 3561

Phone 24-4181

N. RHODESIA
FEIGENBAUM BROS.
BULAWAYO

Phone 2758

P.O. Box 254

SOUTHERN RHODESIA
MASHONALAND, P.E.A. & N. BECHUANALAND
W. F. NEUMAN
SALISBURY

Phone 2-1219/2-4924

P.O. Box 1492

BRITISH EAST AFRICA
VAN BRUSSEL & CO. (E.A.) LTD
Treat Managers
BULAWAYO CLOTHING FACTORY LTD.
Phone 2410, Bulawayo, P.O. Box 427, Southern Rhodesia.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE AT:

**NATIONAL OFFICE SUPPLIES
(PTY. LTD.)**

(Directors: N. V. MEHTA, J. P. GOKOOL, K. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS

OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 22622
63335

P.O. BOX 1317
Tel. Add. NOSLIMITED.

For Quality Printing Consult:—

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.

No. 24—Vol. 1.1

FRIDAY,
12TH JUNE, 1953

Registered at the G.P.O. as a Newspaper

Price 6d.

SOUTH AFRICA PUBLIC LIBRARY
16 JUL 1953

INDIAN

OPINION

Founded by Mahatma Gandhi in 1903



"Our motto must ever be conversion by gentle persuasion and a constant appeal to the head and heart. We must therefore be ever courteous and patient with those who do not see eye to eye with us. We must resolutely refuse to consider our opponents as enemies."



"A Satyagrahi bids good bye to fear. He is therefore never afraid to trusting the opponent. Even if the opponent plays him false twenty times, the Satyagrahi is ready to trust him the twenty-first time, for an implicit trust in human nature is the very essence of his creed."

—Mahatma Gandhi.



NO PEACE UNLESS WHITES AND NON-WHITES LEARN TO LIVE IN A SPIRIT OF PARTNERSHIP

There could be no peace in Africa unless the White and Coloured peoples learnt to live and build together in a spirit of partnership, said Dr. Ralph Bunche, director of the Trusteeship division of the United Nations, in a radio interview in Washington last week.

He drew a parallel between the situation in Africa today and the development of Asia.

"There is a great opportunity for the world to avoid in Africa the errors which were made in an earlier era in Asia, with tragic consequences which are still taking their toll," he said. "In Africa today one finds the twin issues of Colonialism and Racism on a greater scale than anywhere else in the world.

"The troubled areas in Africa are mainly where the two races, White and Black, are found living together. These areas are primarily in the North, East and South.

"These issues, especially where they boil up into trouble, are of great concern to the United Nations."

It was still to be demonstrated, Dr. Bunche added, that the two races in Africa, White and Black, could live together and learn together in a spirit of partnership. There could be no peace on any other basis.

It is imperative for the wellbeing of the world at large and for the foundations of peace, which we are trying to build in the United Nations, that this lesson be well learned and quickly learned in Africa. Sapa-Reuter.

INDIAN OPINION

FRIDAY, 12TH JUNE, 1953

Task Before The Liberal Party

We believe the Liberal Party has come more too soon in the life of South Africa. But before seeking the co-operation of the non-Whites it will have a great deal to do among the Whites. The mental attitude of the White race which has been poisoned all these years resulting in the present clash of colour, must be changed and it must be done rapidly before it gets too late—if indeed it has not already got too late. The Nationalist Government is playing havoc with its poisonous Apartheid policy. Mr. Strydom, Mr. Louw, Dr. Verwoerd and Mr. Swart will not be checked soon from having their own way the non-Whites will of course experience difficult times and the lives and property of a good many will perhaps be ruined or lost, but it will be a sorry day for White South Africa. If they do not give the non-Whites with grace what is their due according to the light of the non-Whites and not according to what the Whites think, the time will come, and it will come much sooner than one expects, when they will be compelled to quit South Africa with disgrace. These are not vain words; it is a prophesy which is bound to come true.

The Liberals should know that what is right is real and what is wrong is unreal. If they claim their policy to be realistic it must be based on absolute Right

and absolute Justice. They must have a powerful Press and all the modern conveniences must be put to work vigorously to propagate their views and they must be interpreted into action both individually and collectively. In this they can well learn a lesson from the Communists. They have a hard task and they have to fight against time. That is of course no reason to despair. They must work with faith that Right must in the end prevail. They cannot carry on their work sitting in their arm chairs. They will have to cultivate the spirit of renunciation, they will have to forego many of the comforts of life and they will have to completely dedicate themselves to their cause and to God. There is no such thing as 'Afrikaner nationalism.' The issue today is between the growing African nationalism and Afrikaner hoodliganism. We do not thereby wish to implicate all Afrikaners for there are fine persons among them for whom we have the deepest respect. We refer only to those presently in power and their supporters.

It needs to be recognised that Apartheid based on the race and colour of one's skin is an unmitigated evil—a hydra-headed monster. There can be no compulsory submission to it nor voluntary acquiescence to it. It is sinful to nurture it. It must be killed right out. As Dr. Ralph Bunche has rightly said, the mistakes that have been committed

by Asia or rather, by India, must not be copied by South Africa. India is repenting and is atoning for them. America too, as we see, is repenting for its colour policy, though, it never at any time existed in law, and she is moving speedily towards its elimination. It is South Africa alone where it has been established in law and steps are fast being taken

to entrench it. The thinking non-White people do not begrudge the Whites their leadership. They fully recognise and appreciate its worth. The only way to retain it is not by compulsion but by merit. It has to be judged by its merit as indeed every human being is to be judged by his or her merit and not by the skin colour.

NOTES AND NEWS

Church Reply To Louw

SEPARATE educational establishments for Europeans and non-Europeans were at this stage probably the best means of ensuring that no restrictions were placed on any man, whatever his colour or race, from developing his full personality, states the latest issue of the 'Church News', the official journal of the Church of the Province. The statement is in reply to an accusation by Mr. Louw, Minister of Economic Affairs, that certain Anglican bishops were not practising what they preached.

"He repeated the old jibe about admitting the children of Coloured and Native communicants in Anglican schools.

"Of course, Mr. Louw must know that the integration of non-Europeans in State citizenship does not involve any particular policy on the plane of social contacts.

"These must, of necessity, be voluntary, reciprocal and spontaneous; they do, in fact, not infrequently occur."

The Church claimed that no obstacles should be placed in the way of anyone seeking to exercise knowledge and ability. The manner by which these were acquired was irrelevant.

The Logic Of Apartheid

Commenting on the above the 'Cape Argus' writes:

'Church News,' the organ of the Church of the Province of South Africa, in commenting on the controversy between Mr. Eric Louw and the Anglican bishops on apartheid, argue that the integration of non-Europeans into State citizenship does not necessitate any particular policy on the plane of social contacts. What the Church contends, further, is not that all persons should be educated together, but that no person should be prevented by race or colour from developing his full personality in culture and education, or from making full use of the knowledge and talents

so acquired. It is commonly held by Nationalists that integration will and must result in social contacts, and it can be argued that separate education need not prevent anyone from developing his full personality. What is apparently not realised by some church spokesmen is that Nationalist policy does not rest on the denial of educational opportunities, but on the affirmation of the principle of racial separation in every sphere without exception. This, at least, is what it is meant to be, and this is what Mr. Louw assumes the bishops to be opposing. But when we come to the actual working of this policy and ask what practical measures are being taken to give effect to it, the answer of the Nationalists is just as ambiguous as that of the bishops to Mr. Louw. Social contacts, it is true, are being restricted in certain fields, and it appears that special efforts are being made to prevent intellectuals belonging to different races from meeting each other. But that is about all. While much clamour is raised about opposition to the integration of non-Europeans into State citizenship, their integration into the ordinary working life of the country is proceeding rapidly and unchecked. There is no economic apartheid, nor is there likely to be any. Yet no policy so comprehensive as that of apartheid is intended to be can have any hope of success unless it has a sound economic basis.

Lacking In Courage And Inclination

We must confess that we are a little disappointed with the explanation made by the Church of the Province to Mr. Louw's accusation that certain Anglican bishops were not practising what they preached. The charge is true and it cannot be explained away. No amount of equal facilities and opportunities granted to non-Whites can condone the aim of segregation on the score of

colour of one's skin. There is no objection for such a thing in the Bible and it is not practised in times of trouble. Why should that evil be indulged in time of peace. An evil is an evil and the Church should be the last to allow it to be practised and the first to condemn it right out. Mr. Louw has certainly cornered at least a section of the Anglican Church and it must humbly admit its guilt. The only explanation for it is that the Church either lacks the courage or the inclination to rise above the common prejudices, which, of course, does not redound to its credit. The country is in need of a proper lead from the Church and the Church must be bold enough to give it irrespective of all consequences. It can give that lead effectively only by practice and not by precept alone.

Passive Resistance Against Federation

A conference of the African organisations in Lusaka, attended by the Rev. Michael Scott, has reaffirmed the intention of certain Native bodies to oppose Central African federation by passive resistance. After sitting in closed session until midnight the conference, which consisted of representatives of the African Congresses of Northern Rhodesia, Nyasaland, the Nyasaland Chiefs' Council, and the Southern Rhodesia All-Africa Convention, issued a statement reaffirming its opposition to Federation. It did not, however, put forward any alternative scheme. The statement appealed to members of the British Parliament to grant representatives of African organisations in Central Africa a hearing before the enabling Bill for federation was passed. It said, "While not accepting the proposals for federation or partition, we believe that the co-operation of the African people and people of other communities would be whole-hearted in drawing up and working a Constitution which was not based on segregation or the supposition of racial superiority." Federation was morally wrong, and the organisations would not co-operate with it. If federation were imposed, they had pledged themselves to passive resistance, the statement added. Subsequently it was learnt that the Rev. Michael Scott was deported from Nyasaland. Under the heading "Deportation Without Trial," the 'Observer' (London) commented on the action of the Nyasaland authorities. This deportation it says, shows the extravagant lengths to which the Colonial Office is prepared to go to defend its position on Central African Federation. "Autocratic

powers of banishment and deportation are being invoked in the place of trial by law in some British Colonies in Africa with increasing frequency. Although the Colonial Secretary told the House of Commons last October that action would be taken to encourage Colonial subjects to ensure that British subjects have the right to normal judicial processes before being deported nothing has been done to implement this in Nyasaland and in certain other colonies. As the position now stands, Mr. Scott has no opportunity of clearing himself in a court of law of the strange-sounding allegations made against him by the Colonial Office. There is today no safeguard against a Governor using his autocratic powers to rid himself of political opponents," said the newspaper.

The Rev. Scott, deported from Nyasaland, said on his arrival at London Airport that he would make inquiries at the Colonial Office over his deportation. He hoped to return to Nyasaland, he said.—Sapa-Reuters.

Dr. Frank Loeschner

Dr. Frank Loeschner, who is at present in the Union, visited Durban last week. Dr. Loeschner who occupies an important position in the U.S.A. and is a man of wide experience and knowledge, is Executive Director of the Commission on Human Relations, City of Philadelphia. He was formerly Professor of Sociology at Temple University, and Visiting Professor of Sociology at Haverford College, Philadelphia. Dr. Loeschner is studying the question of race relations in South Africa. He delivered a most interesting lecture at the Durban International Club last Friday evening on how the racial question in the United States was being solved. Among the institutions he visited were the Adams College, the Ohlange Institute, Mahatma Gandhi's Phoenix Settlement and met many leading members of the European and non-European communities. His visit to the Union was sponsored by the South African Institute of Race Relations.

A Lecturer On Yoga

Sir Paul Dukes, a distinguished lecturer on Yoga is visiting Durban and will be delivering several lectures both on International Affairs and on Yoga for the Western World. Two lectures by Sir Paul Dukes, K.B.E. to be held at Gandhi Hall, Lange Street, Durban, are as follows: Thursday, June 18, at 8 p.m., "Yoga and Health." Origin and purpose of Yoga. The physical

organism as the instrument of achieving this Hatya Yoga. The sacred physical arts. This lecture is illustrated with slides showing Yoga postures. Thursday, June 25, at 8 p.m., "Yoga and Mind." Control mind and emotions. Raja Yoga, Bhakti Yoga, Jnana Yoga. What is consciousness? Are we really awake? Fiction of

the "I." Control of the mind through breath. Prana and pranayama. Dr. Anand Singh in the Chair. Sunday, June 21, at 8 p.m. "The Whole Man." This lecture is being organised by the Theosophical Society, Durban Lodge, will be held at Caxton Hall, Beach Grove, Durban.

GROUP AREAS PLANS

'The Star' (Johannesburg) dated May 23 writes as follows:

THE Group Areas Act was designed to eliminate racially mixed living, but it went further than that and for some classes it seriously threatens to eliminate living altogether.

It is this aspect of the Act that causes the greatest concern to all who would see racial adjustments made without flagrant injustice. In Johannesburg (as in Durban and elsewhere) the application of the Act could become a deadly threat to the livelihood of the whole Indian trading class in particular, and the conscience of the whole community must recoil from any action that will have so drastic and unwarranted a result.

Isolated Indian traders are to be found in various parts of the city, but they have established themselves particularly in part of Ferretown, where they form a compact block of experienced businesses of very long standing. Any group areas plan that has the effect of ejecting them would ruin them and could not be defended on the grounds of justice or any theory of race separation.

It is this kind of problem that makes the task imposed on the City Council almost an impossible one. Under constant pressure from above, it has nevertheless to take the responsibility for decisions affecting the lives of thousands of

people. It is senseless in this context to talk of a conflict between 'liberals' and others. Long-standing obligation, plain decency and the interests of the city itself all demand that vested rights shall be respected.

Residential arrangements are scarcely less difficult. Where in the interests of apartheid, people are to be compelled to leave their homes it is essential that they should be provided with something equally good and acceptable, where they can enjoy conditions of ownership and convenience not less favourable than those they are compelled to surrender. They should not be the losers in any such deal, for it is none of their making.

It should never be forgotten that the Group Areas Act is a device of a Parliament elected by a White electorate. For all other sections it is an imposed design. All White authorities, from the Government downwards, must therefore lean backwards to do justice to those they rule. If sacrifices have to be made they should be made by those at whose desire this redistribution is being done.

It is in this spirit that the Act should be applied, and the council's difficulties arise from an attempt to reconcile it with the spirit of the Act itself. The ultimate responsibility before the world rests upon the Government.

INDIA



AIR INDIA LTD. International
201, Regent Hotel, 1st
South Africa
21 Selborne House
Smith Street, DURBAN.

PAKISTAN

and connections for
ALL PARTS OF THE
FAR EAST

Luxury Constellation Service
EVERY SATURDAY
Tourist Class Service
TWICE MONTHLY

AIR-INDIA

INTERNATIONAL

FROM NAIROBI KENYA COLONY

The *New India Assurance* Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950
31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium ..	1,70,32,179	Life Business in force	
Marine Premium ..	56,04,844	exceeds ...	54,34,00,000
Miscellaneous Premium	35,84,968	Assets exceed ..	15,36,00,000
Life Premium	2,88,79,302	Total claims paid over	17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The New India Assurance Company Limited

Cable & Telegraphic
Address:
"RUSTOMJEE" or
"NIASURANCE"

RUSTOMJEE (PTY.) LTD.
Directors: Sorabjee Rustomjee
Rustom Jalbhoy Rustomjee

**EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY**

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1610,
74 Victoria Street, DURBAN, NATAL.

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110.

LUSAKA, NORTHERN RHODESIA

BRADFORD CLOTHING FACTORY

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAJI D. PATEL

Branch:

CITY STORE
Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crocery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298,
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

We specialise in
Manufacturing
**OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

LIBERAL PERSPECTIVE

THE UNITED FRONT—(2) A PLEA FOR LIBERALISM

By C. W. M. GELL

Reprinted from 'The Forum' (Johannesburg)

APART from this one improbable contingency, we are therefore faced with the duty of basing our political philosophy on the uncompromising rejection of racism in all its forms and thus offering the country a clear-cut alternative principle to Nationalism. This we can only do by returning to the source-springs of our Western heritage and reaffirming our belief that the essence of civilisation lies in the moral and spiritual development of the individual personality. To make this possible we must provide all individuals with the maximum freedom compatible with social order, for personality only develops in freedom. Such restraints as are necessary to ensure the indispensable minimum of social discipline must apply to anti-social or immature persons of all groups, irrespective of colour, class, wealth or any other adventitious or external categories. We must, in short, treat all men and women on their merits as potentially valuable and responsible human personalities. This ideal finds its expression in the slogan of the old Cape liberal tradition: "Equal rights for all civilised people and equal opportunities for all to become civilised." In an organised, civilised society this means that all shall have access to education and economic opportunities so that they may profit from them according to their abilities. And it involves giving to all who are capable of exercising them in a responsible manner those minimum political, social and economic privileges which are legally known as "rights."

Before considering the immediate practical implications of the liberal philosophy, we must understand that it is not for us to decide these matters alone. Non-Europeans have their own opinions about the disabilities and frustrations of their lives and the way these might be remedied. The U.P. certainly pledged itself to consult "moderate non-European opinion." But it proclaimed a four-point non-European programme with qualifications and reservations in terms which even genuinely moderate non-European leaders could not reasonably be expected to accept. This simply will not do. But for reasons of principle and expediency we have to take into constructive account the aspirations and resentments of the small articulate non-European

intelligentsia. Consultation, as the Nationalists have rightly pointed out, involves concessions or is meaningless. And whoever these "moderate" non-European leaders may be, I am very sure that African and Indian opinion will not accept as representative any convention that excludes the African and Indian Congresses. Those who sit at negotiating with what we have very ignorantly regarded as these "extremists" should consider how greatly their case has been weakened by the ousting from the Congresses not merely of genuine Communists but of a large number of "statutory Communists" as well. They should also ponder the significance of the fact that no non-European leaders, however "moderate," have publicly repudiated the political policies of the Congresses, even if they have withheld their active support.

Some Practical Matters

I will now briefly suggest some of the practical matters with which liberal policy must concern itself. First must come the extension of the franchise to responsible non-Europeans, because only when politicians become accountable at the polls to some section of non-European opinion will they really begin to replace their uni-racial outlook by a multi-racial one and make adequate provision for those running sores of our society, non-European homelessness and disease. Extending the franchise not only offers non-Europeans an enlarging share in the higher political direction of the country and a stake in the civilised community without which their loyalty is improbable and their active disaffection into anti-white nationalism almost inevitable; it is the only token of the honesty of our intentions which will effectively rally peoples grown cynical about white pledges and good faith. I dealt last month in an article in the 'Forum' with the red herring of inter-marriage and the fear of being swamped by superior numbers. We must accept the latter as the lesser of several risks in our racial dilemma and as the unavoidable commitment of our Western faith. We cannot refuse civic rights to the small civilised minority of the coloured peoples when only their piety deserves what their merits deserve much more obviously than some of our frail white brethren. And we must

extend rights not with the speed at which the "immature mass" develops, but as fast as individuals can prove they have attained the standards of responsible conduct. Our concern is with persons, not masses nor races nor groups.

I hope that those who sit down to work out the franchise qualifications with the help of non-European leaders will eventually decide against some unit electorates which inevitably breed sectional loyalties and may later be used to peg the representation of under-privileged groups at a strength incommensurate with their numbers. We should recall that we have far the highest proportion of whites to non-whites of any African country. This not only puts us under the obligation of showing the way forward; it should largely relieve us of the fear of admitting the civilised non-European into a common citizenship. Smaller minorities have done it and their civilisation survived. I cannot think of any minority-based civilisation that long survived its refusal to allow the majority to work their way up.

Other matters incompatible in their present form with civilised principles are the industrial colour bar, the "master and servant" laws, the refusal of legal recognition to non-European trade unions (though I hope white trade unionists will see the dangers of racial unions and take steps to avoid them), discrimination except by the purse in services provided from public funds, residential segregation arbitrarily imposed by one group without redress in the courts (the Group Areas Act once again merely took the "traditional South African attitude" to its logical conclusion and thus exposed its immorality), the Suppression of Communism Act and the two Swart Acts. Perhaps nothing more devastatingly illustrated the lack of principles guiding U.P. policy than the party's equivocal attitude to these last two Acts and the division lines on the Group Areas Act and the Native Laws Amendment Act.

Liberal Principles

The application of liberal principles makes possible a perfectly straightforward, consistent line on all these matters and on the doomed attempt to recompact government-sponsored tribalism on reluctant Africans by the two Bantu Authorities Acts and a specious sort of "Native education." Indeed, consistent liberalism will soon reveal the contradictions with which Nationalists try to conceal their hypocrisy and thus put them on the moral defensive. For the future does not lie in a return to the patriarchal social ethics of the

Voorrekkers, but either in increasing racial strife or in partnership and mutual trust between peoples moving rapidly towards equality of human status.

And it is for this that nothing would contribute more immediately to a lessening of racial tension than the abolition of the past laws. They are justified on the ground of identifying criminals and infirm control. But they are quite ineffective for both purposes. Criminals and illegal immigrants to the towns quickly provide themselves with forged papers and the laws bear most heavily on the law-abiding majority who are daily and hourly liable to arrest with its attendant inconveniences and discourtesies for no worse "crime" than forgetfulness or carelessness. If any of these laws can really be justified on practical grounds, let the onus be on those who want them retained to prove it. The U.P. will remember what it said during the election campaign about whites having to carry passes, though without the liability to instant arrest. No great effort is required to imagine how respectable non-Europeans must regard these laws.

Finally, let us be clear about the purpose of a liberal policy. It is not a short cut back to power. There is no such short cut today for the Opposition; we are in the wilderness, possibly for several elections, and the Nationalists are going to make it no easier for us to regain power democratically. Probably we had to test out the old formulas once more in order to learn from bitter experience how politically bankrupt they are. Now let us settle an account with our consciences that we postponed for the period of the election. In doing so we may immediately lose some of our M.P.s and voters to the Nationalist Party, but that is where racists and repressionists properly belong. From this Dunkirk of our political hopes we shall emerge stronger if we are relieved of the impossible task of reconciling the irreconcilables within the framework of one party. The loss of numbers will be more than offset by the gain in morale. Despite abuse and the risks of social ostracism and legal prosecution under the all-embracing Swart Acts, we shall stand forth without shame or fear as representatives of that "growing and audacious liberalism" to which Dr. Malan referred in his final pre-election broadcast, conscious that the basis of our faith more nearly represents Western civilisation than anything in our opponents' colour caste mentality and clinging that we have a long-term job of enlightenment ahead of us in which our personal

example will count as highly as our principles.

The certainty of growing racial strife and the probability of white defeat (about which I wrote in April) have been brought nearer by the result of the election. The alternative possibility of racial harmony on a basis of sharing the benefits and responsibilities of civilisation has made that much more difficult to achieve. But if it is ever to prevail, it requires that we no longer delay our first investment in a policy which, however immediately unpopular with the white electorate, provides the only distinctive and constructive alternative to National racialism. This is something worth fighting for, a rallying point for all men of goodwill from either side of the colour bar against the day when more will see that united as a nation we stand and divided we fall. Even during the early years of our comparative political impotence we shall be performing an important function by offering a

refuge from despair to both Europeans and non-Europeans who from their different positions see no solution but the use of repressive or revolutionary force.

To those who are unaccustomed to a South African political party boldly taking its stand in advance of public opinion I would quote the words General Smuts used in another context:

"When you are up against a situation so terrible in its possibilities for good or evil, you can do only one thing, even if you fail utterly. And that is the right thing, the thing you can justify to your conscience and to the conscience of all reasonable and fair minded people."

I believe that the political philosophy I have outlined here is right and that it offers the only practicable alternative to the disaster that parties pledged to white or black domination will bring upon our country. I hope that we will be able to implement it in time.

THE WIDER WORLD

By JOHN GILD

MR PATON WAS DISAPPOINTING

THE first meeting of the Liberal party in Johannesburg last week was a success if measured by the public attendance. But it was a failure if measured by any other standard. The chief speaker was Alan Paton, who said in the course of his speech: "The question of mixed marriages, separation of races, and so on, can be settled later on according to the wishes of the people in the party.... If there are any colour bars, they must be by consent, but not imposed against the will of the people."

Now, with all due respect to Alan Paton, this strikes me as very muddled thinking on his part. Before rushing into publicity and print, surely the Liberal party ought to clear up its own mental confusion. Does Mr. Paton really imagine that, at this time of history, you can find any representative non-Europeans who will kindly "consent" to a colour bar? I suggest to the Liberals, who are trying to attract some support from Africans, that the only sensible and dignified attitude for them to adopt is to oppose racial discrimination wherever it occurs in any shape or form in the Union's laws and public practices. Once the Liberals begin to compromise on any aspect of racialism, they are doomed to moral as well as political failure and frustra-

tion. White folk who want to make half-hearted compromises with firm principle can always remain in the United party, which is based on a denial of the value of principle in politics. Of course, the fact of the matter is that Mr. Paton is a novelist with no experience of the kind that tough realists require in political life.

Oom Kosie Failed

The new Liberal party has, however, done one good thing. By raising the question of the franchise for non-whites, it has put the Press on the defensive. The case for a common roll is so reasonable and so strong that those who are against it have to resort to the most absurd arguments. This was amply illustrated last week when the Johannesburg "Star" said in an editorial: "Africans are not fit to vote on a common roll because the Native is a newcomer to the intricacies of the civilisation we know—the civilisation of staple foodstuffs, aerodynamics, and international finance." To this Patrick Duncan wrote an ironic reply, drawing a verbal picture of Oom Kosie being examined on the plateland to see whether he really knew enough about those three subjects to qualify as a voter. As Mr. Duncan well said, "white people will begin to think that there must be something in

the idea of a common roll if it is opposed by such arguments" as the editor of "The Star" was driven to produce.

Appeasement In The Air

The United party is now seriously considering the question whether it should give the Government the two-thirds majority legally required to disfranchise the Coloured voters. These in favour of doing this produce two main reasons. First, they say it would end the constitutional crisis which is so unsettling to investors and businessmen generally. Secondly, they argue that the alternative is to let Dr. Mafema find some way of packing the appeal court with judges sympathetic to his view. Once this has been done, the legal equality that the English language still enjoys with Africans will also have been undermined. That equality is today the only other chance in the constitution that is also entrenched. I don't suppose that anyone will really be deceived by these specious arguments. The potential "quillings" in the United party, as Mr. Struss himself called them, are now led by a new member of parliament, Mr. Blair Coetzee. I believe that he is a wealthy man who has made money by publishing poor-quality fiction in Afrikaans. What is interesting to speculate is how and why Mr. Coetzee and his allies have become so strong within the United party. My own surmise is that the mine-owners and other big businessmen want to keep the U.P. from becoming anything like a really progressive party. So they support and influence the conservative elements within it. They want business to carry on as usual undisturbed by a clash of political principles in

the country. They want opposition to the Government to be purely formal so that the deceptive appearances of parliamentary democracy can be maintained.

High Cost Of Cold War

Here is a graphic illustration of what the western world is spending on preparations for a third world war:

"The world in arms is spending the sweat of its labourers, the genius of its scientists, the hopes of its children. The cost of one modern heavy bomber is equal to a modern brick school in more than 30 cities. It is also equal to two electric power plants, each serving a town of 60,000 people. It is also equal to the cost of two fine, fully equipped hospitals or some 50 miles of concrete highway. We pay for a single fighter plane with a half-million bushels of wheat. We pay for a single destroyer with new homes that could have housed more than 8,000 people. This is not a way of life at all, in any true sense. Under the cloud of threatening war, it is humanity hanging from a cross of iron."

You would never guess who made the speech from which these ringing phrases are extracted. It was no less a person than President Eisenhower. And they apply not only to the budget of the United States but also to South Africa where Parliament last year voted £40 million for approval "defence" expenditure.

R. VITHAL

Bookkeeper, Writing up Sets of Books, Balance Sheets, Income Tax Returns. Apply:

9 Adams Arcade,
40 Market Street,
Johannesburg.

DUFFS ROAD INDIAN TOWNSHIP

DON'T DELAY

ONLY 14 RESIDENTIAL SITES LEFT
ALSO VALUABLE TRADING SITES

Now proclaimed for Indian Occupation & Ownership.
Transfers can be obtained immediately.

All permits granted.

Within easy rail and bus transport to Durban.

Only 10 miles from City Hall.

All on easy terms.

15% DEPOSIT. BALANCE SPREAD OVER 3 YEARS.
GOOD ROADS. LOW PRICES.

VOSEY, BOSHOF & CO. (PTY.) LTD.,

291 Smith Street,

DURBAN.

PHONE: 28954.

IMPORT BAGGAGE RULES OF THE GOVERNMENT OF INDIA

AS ISSUED BY NEW CUSTOM HOUSE, BOMBAY

IN supersession of all previous notices in respect of passengers baggage the following general instructions are issued for the information and guidance of passengers arriving in India from destinations other than Pakistan, Ceylon and French and Portuguese territories in India.

Passengers should declare their belongings correctly in the customs declaration form, and should state the actual value of the articles in Indian currency, i.e. second-hand value if the articles have been in use and the cost price if the articles are new.

Bonafide Baggage.—The bonafide baggage accompanying a passenger is exempt from duty. The bonafide baggage includes wearing apparel, personal effects (as defined below) and reasonable quantities of household effects, provided the articles are imported for the personal use of a passenger or members of his/her family travelling with him/her, and are not for sale or for the use of other persons. All other articles imported as baggage and not specifically exempted from duty under the orders reproduced in any of the subsequent parts of this Notice are dutiable.

Personal Effects.—Duty free personal effects include the following articles: Two watches, a travelling clock, two cameras inclusive of a cine camera and a projector of sub-standard size (i.e. less than 35 mm) and ordinary component parts and accessories imported with the camera; two fountain pens, two pencils, a cigarette case, one cigarette lighter, two portable musical instruments such as a violin, banjo, guitar, mandolin, portable harmonium other than electric gramophone with 20 records & if long playing but not a piano, game requisites, e.g. one set of golf clubs, two fishing rods, 20 pool sticks, two tennis rackets, two cricket bats with bag, two hockey sticks, two badminton or squash rackets, a pair of skis etc., bedding and travelling rugs in reasonable quantity, magic lantern with slides in reasonable quantity, pair of binoculars, a bloyote, a typewriter, adding machine, duplicating machine, sewing machine, dressing case (folded), deck chair, folding table, camp-bath, electric iron and electric cooler, for a lady passenger, and a perambulator, a go-cart, child's set and toys in reasonable quantity if a child accompanies. A

passenger without children accompanying is allowed to import toys worth Rs. 50/- or \$ 10/- in number whichever is beneficial to the passenger. Instruments, apparatus and appliances imported by a passenger as part of his/her personal baggage and in actual use by him/her in the exercise of his/her profession or calling are exempt from payment of duty under the Indian Customs Tariff.

Household Goods.—The following articles are exempt from duty to the extent of quantity or value mentioned below:

Tobacco 1 lb., perfumed spirit 1 pint, cigarettes 100 in number, cigars 50 in number, platinum Rs. 50/-, glass and crockery Rs. 100/-, silver and platedware Rs. 200/-, cutlery Rs. 75/-, household linen Rs. 100/-, kitchen utensils Rs. 25/-, portable stove or cooker Rs. 10/-.

Provisions including confectionery Rs. 10/- per passenger subject to a maximum limit of Rs. 3/- for confectionery and for each individual item of provisions.

Note.—Double the above allowances are admissible when husband and wife are travelling together.

Personal Jewellery.—Personal jewellery up to Rs. 5000/- in value per passenger is exempt from duty.

Note.—The above limit may be extended at the discretion of the Customs Collector provided the passenger is not resident in India, not visiting this country on business or accompanying anyone on business, and his/her status warrants the ownership of the jewellery.

Souvenirs.—Souvenirs up to the value of Rs. 50/- are admitted free as personal baggage. Souvenirs may be taken to include things given or kept to recall the past, or as a memento of the past, or a memento of a special place or occasion etc. but shall not include any consumable stores.

Tourists.—Foreign Nationals visiting India as tourists who are not the residents of India may be exempted from payment of duty up to the maximum limit of Rs. 100 by the Collector of Customs in suitable case on articles like cameras, films, binoculars, and such other articles with which a tourist generally equips himself during his temporary stay in India but not on consumable stores such as liquors. This

concession is not applicable in the case of passengers who are residents of neighbouring countries like Alps, Cairo, Persian Gulf Ports, Pakistan, Ceylon, Burma, Foreign Territories in India and East African Ports.

Articles Of Deceased Persons.—Articles imported by a passenger and proved to the satisfaction of the Customs Collector to have belonged to his deceased wife or other deceased member of his family who was dependent on him at the time of death will be passed free on production of the requisite Death Certificate, provided that the effects or articles are such that they could have been passed free if brought by the deceased person himself.

Unaccompanied Baggage.—The bonafide baggage landed at any Customs Port within one month before or after the arrival of the passenger in India is exempt from duty. The Customs Collector in his discretion may extend the above period up to four months provided he is satisfied that (a) the failure to import the baggage within the time limit was due to circumstances beyond the passenger's control, and (b) the baggage was the property of and in possession of the passenger before he/she left for India.

Note.—A passenger whose baggage is likely to arrive at any port other than that of destination is advised to give this fact to the Customs Officer on duty so that in advance of the free allowance granted at the port of disembarkation may be passed promptly in order to enable the passing of the unaccompanied baggage without delay at the other port.

Restrictions Under The Foreign Exchange Regulations Act

(i) All foreign currency brought in by a passenger must be declared on his arrival to the Customs Officer on duty and the requisite currency certificate obtained in the appropriate form to be supplied by the Customs Officer on duty. Failure to do so may result in heavy penalties including forfeiture of the currency.

(ii) The import of gold and silver bullion, gold coins and uncurrent silver coins is prohibited unless covered by a permit from the Reserve Bank of India.

(iii) Import Bank of England notes is restricted up to £5 per passenger. Amounts in excess of this limit require a permit from the Reserve Bank of India.

(iv) Import of Burma currency notes is totally prohibited.

v) All other foreign currency notes may be imported without limit provided such currency is declared to the Customs Officer on arrival of the passengers.

Moral Re-Armament

A Group of leading Africans in Johannesburg joined on June 1 in paying tribute to Dr. Frank Buchman on the occasion of his 75th birthday and the 16th anniversary of his launching the programme of Moral Re-Armament.

Their message stated, "We congratulate you on your 75th birthday. We have keenly followed your struggle to bring about the new world here in Africa where God has placed people to work together like the fingers of a hand. We need God-inspired leadership and we will not rest until your message reaches the hearts of the yearning African millions."

It was signed by Dr. F. W. Nxumbe, a founder of the African National Congress Youth League; Dr. J. M. Nkomo, Editor, "Santu World"; Mr. R. V. Seloape Themo, former Editor, "Santu World"; Rev. O. A. D. Mooki, President, South African Advisory Boards Congress; Rev. L. H. Mahabane, President, South African Unity Movement; Mr. J. M. Mshale, Chairman of Advisory Board, Kwa Thema, Township, Springs.

In a world broadcast Dr. Buchman stated, "In my lifetime I have seen two L. story-making discoverers. The discovery of the atom as a source of untold energy and its mobilisation. That has given us the atomic age. The other discovery is of man as a source of untold energy and his mobilisation. That has given us the ideological age. It is the key to events around us."

"While statesmen plan for armies and conferences," continued Dr. Buchman, "the disruptive forces win the ordinary man. While cabinets call for more production there are 'slow-downs' in industry. While everyone calls for unity between nations disunity grows within nations. What is the answer? The statesmanship which caneth the ordinary man on the march with a vision, comradeship and plan to remake the world."

"Absolute moral standards are the well-spring of inspired statesmanship. We talk of peace and unity, but forget that men who harbour ill-will can solve the hates of nations. We criticise the stubbornness of others, but ignore the self-will which our children are so famous with in ourselves. We talk of Divine guidance but forget that it is the pure in heart who see God. It is not those who talk but those who listen who receive guidance. The key to new statesmanship is new statesmen."

SHINGADIA STORES

(Prestige Premier Silk Bazaar Ltd.)
Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.
Telegrams: "Prem silk" Phone: 2523.

PREMIER WHOLESALERS

(Members of the East and West Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.
UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,
Plot 43, "C" Road,
Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

Phone
Day 24160

Phone
Night 803549

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 11 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 29368.

P. HARGOVAN & CO.

(PTY.) LTD.

WHOLESALE MERCHANTS
AND IMPORTERS.

P. O. BOX 1250.

155/7 Warwick Avenue
DURBAN.

SWEETMEATS

PURE

WHOLESOME

HEALTHY

★ APPETISING—

★ DISTINCTIVENESS of Flavour.

- ★ Combined with INGREDIENTS of the
PUREST QUALITY go into the making
of our SWEETMEATS.

- ★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental DELICACIES.

- ★ Assure YOU of the most PALATABLE
SWEETMEATS money can buy any
where in SOUTH AFRICA.

અમે દરેક બદલી આપીએ. બનાવીએ છીએ
મારે ગ્રાહકોને સંતોષવાની યોગ્યતા આપવાની છે.

- ★ Great care is exercised in the PACKING and
DISPATCHING of country and foreign orders.

- ★ WE assure you of PROMPT, HYGENIC
SERVICE with the GUARANTEE of
SATISFACTION.

Victory Lounge

THE HOUSE OF



HOUSE OF SWEETMEATS

We specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Naan etc.

(Cnr: Grey & Victoria Streets.)

Phone 24965 — DURBAN.

BRITAIN'S COLOUR BAR IN AFRICA

III—PREJUDICE AND DISCRIMINATION

By JULIUS LEWIN

Reprinted by courtesy of the Union of Democratic Control, London, which first published this material in pamphlet form

THE third feature of British policy under discussion is the reluctance, if not refusal, to concede social status to people who are not white. This is usually regarded more as a matter of private colour prejudice than of public racial discrimination. But the subject cannot be dismissed in that fashion. When hotels or restaurants or cinemas or shops in British colonies refuse to give Africans or Indians the same facilities as the offer to every white man, strong social colour bars grow up and the longer they last, the harder it is to break them down afterwards.

This is what is now happening in Northern Rhodesia, in Kenya, and in some other colonies. It is partly a consequence of the refusal of equal economic opportunities and equal political rights. For when these are denied to men because they are black or brown, it is easy to shut other doors in their faces and to put up notices "Europeans only." This is what is being done more and more in South Africa and it is this policy that has drawn on South Africa the fire of criticism from the world's Press.

At present it is left to the discretion of the proprietor of a cinema or hotel in a colony to decide whether he will enforce a colour bar or not. In order to avoid "trouble" with those people who have strong prejudices against colour, such as white South Africans, he will normally allow himself to be influenced by their hostility to the presence of non-Europeans.

In this way private prejudice in the individual mind can become highly infectious. When it spreads, as it has done in Rhodesia and East Africa, it sooner or later results in public discrimination, which usually takes the form of many different laws applying unequally to men of different race.

The process is discreetly referred to in a recent official report (Cmd. 8235, 1951, page 21) on Rhodesia and Nyasaland:

"A social colour bar exists in all three territories. . . Discriminatory practices include the habit of certain shops serving African customers through batches, the barring of Africans from European cinemas, hotels, and restaurants, and the provision of separate accommoda-

tion for Africans on the railways and in buses. Some post offices also have separate entrances for Africans."

Notice how easily the senior British officials who wrote that paragraph pass from privately-owned shops and cinemas to publicly-controlled post offices.

The personal prejudices of a few individuals, or a group of them, like South Africans entering Northern Rhodesia, can soon spread and influence many people. That is why the Government of a colony dare not shrug its shoulders and ignore colour prejudice as if it were merely a matter of personal tastes. This is in fact the attitude often adopted by British officials, who are themselves usually free from prejudice. But it is not good enough because it leaves the way wide open for the growth of prejudice.

Private prejudice leads to public discrimination. Then the enforcement of laws that discriminate against black or brown people encourages the growth of further prejudice against them because such people are seldom seen in exactly the same human situations or places as white people. By experiment and research in the United States, Americans have reached the conclusion that discrimination breeds prejudice.

The Government of a colony must therefore itself have a positive policy in this field. It cannot remain neutral and passive in the face of commercial or social practices that are calculated to encourage the growth of racial antagonism.

What could the Government do? It could, in the first place, announce that new licences will not be given, or old ones renewed, where hotels, restaurants, cinemas, or shops and similar public places refuse to provide equal amenities for all civilised people regardless of their race. It could, secondly, announce that it will not itself in future practise or countenance racial discrimination in any shape or form.

Americans, to their great credit, have devoted a lot of thought to these problems of racial relations. In several American States, laws have been passed which prohibit discrimination against a person on the ground of his race. Such laws apply to hotels and restaurants and cinemas and swimming baths and many other places. No

such law has yet been passed in any British colony. Nor is there such a law even in Britain itself, where it should not be difficult to introduce it. It would be a splendid gesture to the peoples of the British colonial empire if Britain were to pass and to apply such a law. It would also be a heavy blow to those powerful people in British colonies who proclaim the doctrine of "white supremacy."

Such a law could hardly be passed without opposition. Those who will oppose it will no doubt produce, as they did in the United States, some fine theories about the importance of "separate but equal" facilities. Let no one be deceived by such a theory, for theory it will remain. In recent years, the United States Supreme Court, in convincing analyses of several cases brought before it, has rejected the doctrine of "separate but equal" facilities as contrary to the principle of legal and human equality laid down in the American constitution. Acceptance of any such theory means endorsing in practice a policy of racial separation or *apartheid*, as it is called in South Africa, where it has brought indignity and misery to countless men and women whose only offence is the colour of their skin. Certainly no one who accepts social segregation or racial segregation in principle has any moral right to criticise the policies pursued in South Africa.

Although the tradition of the British common law also runs contrary to racial discrimination, administrative practices and cus-

oms recognising discrimination have been allowed to grow up in the colonies, partly because they are seldom challenged in the courts. Without entering into legal technicalities here, it must be said that experience both in South Africa and in the United States shows that the strongest protection for a policy of equal rights regardless of race would be a comprehensive, overriding constitutional declaration by Parliament affirming the principle in the most unequivocal terms.

A declaration to this effect made throughout East and Central Africa would be a historic landmark in progress along the road to racial freedom and human enlightenment in the dark continent.

Nor would any new departure of policy be involved in such a declaration. Neither the Labour nor the Conservative Party has ever accepted the need for racial discrimination. On the contrary, no Member of Parliament of any party would dare to stand up at Westminster and say he favoured racial discrimination in law or in social life. In theory Britain has never supported distinctions based on race. Yet in practice such distinctions are common enough in some of her dependencies. There is in fact a striking contrast between British political theory and British administrative practice. As long as this contrast continues, British good faith will be doubted by the rest of the world and Britain will be suspected, as she is by many in South Africa, of hypocrisy in these matters.

BONES
WANTED

We Pay
£7 PER TON
F.O.R. your
Station or Siding

BAGS RETURNED RAILAGE PAID

For Full Particulars write to:

THE
BULL BRAND
FERTILIZERS LTD.

SARNIA,

NATAL.

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5/6 yd.

EMBROIDERED GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CHENILLE
GEORGETTES 45" 15/6 yd.

44" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.

45" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 18/6 pair.
Colours: Green, White, Red,
Brown, Blue and Wine.

SAREES!

EMBROIDERED GEORGETTE
SAREES.
all shades 13/15/8 each.

WHITE COTTON SAREES
12/6 each.

GEORGETTE JARI WORK
SAREES 15-10-0.

EMBROIDERED SUEDE SILK
SAREES with borders 63/- each.

LADIES UNDIES

Huge range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked

Saree Borders, Jari Trimmings
Always In Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SILAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED
18/11 each.

INFANTS BOOTIES, BONNETS,
BIBS, PILCHERS,
all one price 2/11 each.

HOUSE - HOLD

Bedsheets 15/6 to 25/- each.

Pillow Cases plain 3/8 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Satin Bedreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specially reduced.

JAYBEE SILK HOUSE

39a MARKET STREET,

JOHANNESBURG.

P. O. Box 516.

Phone 33-6229.



FOR
RUBBER STAMPS
AND

PRINTING

CONTACT
**STANDARD
PRINTING PRESS**

GENERAL PRINTERS
AND
RUBBER STAMP MAKERS

73 BEATRICE STREET, DURBAN.

PHONE 61005.
P.O. BOX 2782. TELEGRAPHIC ADDRESS: QUICKPRINT

ESTABLISHED 1924

"Nugget every
day - that's
how I keep
my young
looks."

Even though your shoes may look
clean, never neglect the DAILY dose
of Nugget. That's the secret that
p-r-o-l-o-n-g-s the life of your shoes.

"That's right Sir,
it's the regular
daily dose
that does it"



There's a Nugget Shade for every shoe that's made!

ILLUMINATING STUDY OF MAU MAU

MAU MAU AND THE KIKUYU,

By L. S. P. Leakey (Methuen) 7/6

I HOPE the prominence given to Stoeckham's *Mau Mau* in the April 'Form' will not distract attention from Dr. Leakey's far more satisfactory book on the same subject. Of comparable size, it costs little over half as much and is about twice as illuminating and constructive.

Where Mr. Stoeckham's more superficial book excels is in picturing what life amidst the terror means to a settler's family, a loyal chief, an African policeman, multi-racial society. Mr. Stoeckham, has nothing constructive to offer. And the reason for this is that, as "an old Kenya hand," he cannot dissociate himself from his environment long enough to see that the traditional basis of a white-dominated society has broken down and must be replaced either by an increasing reliance on force (both by those who would retain and those who wish to overthrow the existing regime) or by some new form of multi-racial partnership.

The present reviewer cannot say whether in the context of Kenya's particular problems the suggestions contained in Dr. Leakey's final chapter provide the right answers. At least they look more hopeful than Mr. Stoeckham's "Urukia us dream." And they do not minimise the material and emotional sacrifices that should be made by the white minority nor the long and arduous path to social readjustment that Africans have to tread. We in this country, who share a good deal of these aspects of an uncertain future which our fellow-Europeans and fellow Africans in Kenya, will feel more inclined to pray that they may succeed in overcoming them than to throw stones at their past failures and the harvest they are now reaping.

Dr. Leakey is widely known as an eminent pre-historian. He is also a cultured and liberal-minded European. And he has the good fortune to be a Kikuyu—that is to say that, having lived among them since childhood and speaking their language as one of them, he has been adopted into the tribe, admitted to his age-group and initiated as an elder. Without in any way palliating the enormity of the present terrorism—it has so far killed nearly 1000 of his own Kikuyu people

and less than 20 Europeans—he is thus able to tell his story from both sides, to trace its origins back into tribal history and early misunderstandings between the tribe and the first Europeans. As a result we are enabled to see with sympathy how both white and black have been in large measure dupes of circumstance and we are thus less tempted to arraign one party or the other—"the unregenerate savage" or "selfish, land-grabbing whites." Things are seldom so simple.

Dr. Leakey's is a model of what such a book should be, restrained, factual, critical but constructive. He has much to say with rare authority that will interest all those concerned with race relations anywhere in Africa. It is a classic story of the impact of western civilisation on an African tribal society which becomes gradually demoralised until a new social pattern can be evolved. Some day someone must write the past-history of the concurrent white demoralisation along the lines sketched out by Dr. Albert Schweitzer from the other side of Central Africa.

Finally, I must draw attention to Dr. Leakey's closing paragraphs where he stresses how important a common language is. Since he doubts the ability of Europeans to learn African languages well, he pleads for the accelerated teaching of English to Africans. But is it that Europeans can't or won't learn African languages? It was often said in India that the British are bad linguists; but in fact they are very good oriental linguists if they will take the trouble. And those of us who were burnt in one or two of the vernacular idioms know how little the average Britisher with a smattering of the *lingua franca* called Hindustani really made contact with the uneducated mind of the villager. The tempo of African education in European languages will undoubtedly increase by their wish as well as ours. But, since the task is so vast and since so many will remain unaffected for so long, are not we representatives of a "higher civilisation" under the obligation to make ourselves intelligible to more primitive peoples, rather than expecting them to express themselves in a foreign language? Our present South African attitude demands

from Africans and ability in linguistics whose existence we deny in all other fields of endeavour. And all who have dealt with backward peoples endorse Dr. Leakey's opinion that an interpreter is a very poor substitute for direct speech and his use constitutes an evasion of our responsibilities.

C. W. M. GELL

Mr. Pant In Nyseland

Mr. A. B. Pant, Commissioner for the Government of India in British East and Central Africa spoke on the subject of "India" in Blantyre last month. The Hon. Mr. P. Dayaram presided. Mr. K. P. Patel, on behalf of the Cultural Society, under whose auspices the meeting was called, welcomed Mr. Pant and party.

Mr. Pant referred to his visits to the other parts of Africa and said that he had found new patterns of society being built

up all over the Continent which was once supposed to be a dark continent. This Continent had to play an important role in the development of a peaceful society.

Referring to the new developments taking place in India Mr. Pant said people of all races, religions and languages of the world reside in India except the Red Indians and all are making united efforts to build up a new India—the Father of the Nation, who did not believe in centralisation of industry by machinery but believed in Village Industries.

He also spoke at length about land gift movement carried on by Acharya Vinoba Bhave where millions of acres of land have been gifted by landlords for redistribution among the landless people with a view to increasing production of food and removing poverty. He also stressed the idea of universal brotherhood and equality.

HANNON'S DETECTIVE AGENCY (PTY.) LTD.

Managing Director: O. HANNON, seventeen years Royal Irish Constabulary and Criminal Investigation Department, S.A. Police.

Manager: MUNDEN PLUSLEY, ex-Head of Police College and Criminal Investigation Department, New Scotland Yard, London.

Criminal, Commercial and Matrimonial Investigations Carried Out in Strictest Confidentiality.

11/12 Pasternak Chambers, Jeppe Street, P.O. Box 5109 Johannesburg
Phone:—Office 22-7771. After hours 24-4544



B. I. S. N. Co. Ltd.

S.S. Karanja arriving June 28. Sailing July 3
via Karachi and Bedibunder for Bombay

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES: DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-13-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)	without food		21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6
Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.
Tel. Add.: "KARAMAT."

Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(KOHNER SWEETMEAT HOUSE)

Corner Grey and Victoria Streets

DURBAN.

Phone 23414.

Tel. Add. 'KAPITANS.'

P.O. Box 96,

Phone 2471.

To Furnish Your Home Economically

See

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 70 Victoria St.
DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSE-
HOLD EFFECTS, RADIOS & RADIOGRAMS, MUSI-
CAL INSTRUMENTS, SEWING MACHINES & OFFICE
FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and
Vegetables. We specialize in green ginger and Indian
Vegetables. Wholesale only. Write for particulars
Box 96, Durban.

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST."

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

Tel. Add: "Charotar" Telephone: 33-5885.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with 'THE OLD MUTUAL' your friend for Life—

The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1780,
JOHANNESBURG.

Phones:—} Business 33-0711
Residence 33-5961

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

**Extensive range always carried in
the following:**

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

**Stockists of well-known branded
Watches.**

COPPERBELT PIONEER STORE

**Where Quality and Service
are Paramount.**

Luanshya,

Northern Rhodesia.

AFRICAN VIEWPOINT

TIME FOR CONSTRUCTIVE THINKING

By JORDAN K. NGUBANE

NEARLY all who would have liked to tell the Liberal Party one or two things have had the opportunity to have their say and now is the time to sit down and face the solid reality of the fact that the Liberal Party now exists and that it has come to stay.

I like to believe that most of the things said against the Party were largely by way of reaction to a novel development. Somehow, the Liberal Party seems to have come as a surprise to most leaders of African political thought. That goes for the Indians too. But for the moment let me confine myself to the Africans. It came as a surprise too to Dr. Malan. In London he told the British that the resistance movement was dead. He missed the real significance of that great demonstration.

The first phase of the resistance movement was, first and foremost, a feeling. The leaders of the African National Congress rightly wanted to test African feeling in the country on the prospects of a more determined march against apartheid. In other words, they wanted to know precisely where they stood in the view of their own people. The response was an eye-opener to everybody. To the extent that the leaders of the African people now know precisely where they stand, there is a real point in sending large batches of men and women to jail instead of devising means to make more positive use of the power Congress found it had when it tested African feeling.

But there is another reason why to talk of the resist movement being dead is to be propagandistic and nothing more. And this is where Dr. Malan slipped badly in London. The resistance movement provoked reactions in the white community which could not all have been foreseen during the days when people had their eyes on the Port Elizabeth and other riots and on the Sijambok Bills. There was reason to imagine that these two developments would drive Liberalism back into its old funk holes. But the success of the resistance movement and the rigid adherence of the resistors to the code of non-violence confronted a substantial number of the white people with a situation which made it possible for them to take a firm stand on principle—and bring into being the Liberal Party.

Reassessing Situation

To me, then, the leaders of the African National Congress have every right to sit down and reassess the situation in the light of what is happening in the African continent as well as in the outside world. After that, they might ask for more volunteers to go to jail; they might not. But whatever happens, the resistance movement familiarised them with everything they could have wanted to know: the readiness of their own people for bolder policies against oppression; Malanite reactions to these; the mood of the Liberals and the reactions of the world.

When Dr. Malan says the resistance movement is dead and stops there, he means, in short, that he is blind to the fact that the leaders of the African National Congress are nation-builders.

I am ready to admit that there are people in the African National Congress who appear to have been taken by surprise when the Liberal Party came on the scene. I am willing to give them the time to absorb the shock. But it does not make any sense for anybody to declaim against the Liberals either for the sins of their ancestors or to condemn them for having taken a little more heart as a result of the resistance campaign. If the campaign was set out to educate men—then what was its real purpose?

We must face the fact that the resistance campaign was an argument. If that argument has won at least one convert, we must be realistic enough to recognise the fact and sit down to find ways of what to do with this single convert so as to win more. That is one challenge of the Liberal Party and it is a challenge from which the African National Congress dare not run away. Sooner or later we must meet the European on the basis of equality and work out a way which will prove satisfactory to him and to us. I do not think we shall be able to do that if we run away from facing the challenges incidental to this from the very beginning.

For this reason, now is the time to concentrate, not so much on the things that divide us as on the things that should bring us together in the great fight

against Malanism. Firstly, we should recognise quite frankly that there is room for the African National Congress and the Liberal Party to exist side by side. On the African side there are people who would be more at home in the atmosphere of racial tolerance which pervades Liberal gatherings. There are people who would find a fuller life for themselves in working with their white countrymen in a practical, no matter how imperfect a way, to solve what we in the Congress are also trying to solve in our own distinctive way. These people have all the right to believe their approach is the correct one—just as we in Congress believe in irresistible pressures. We set out in the resistance movement to "politicise" our people. That process has brought into being a greater degree of political-mindedness among our people and we should not be surprised if some of them think that the African National Congress is not the best home for them. I should welcome it if in politicising our people, we even brought into being the African who is not a nationalist. We must encourage independence of thought among our people. We must not have political sheep who can be led over any precipice by any adventurer. I am always glad to meet an African who tells me intelligently that all Congress talk of African Nationalism is so much rot. It gives me the opportunity to examine the soundness of the things in which I believe. I might believe in them when they are all wrong. Only strong criticism will ensure that I stand on solid basis. Even as a critical movement which will force us to equate African Nationalism with the demands of the present racial situation and our concept of united nationhood, the Liberal Party would be a blessing to us. We must accustom ourselves to the value of criticism and if the Liberal Party were to be intelligently critical of Congress, why, that would help us a great deal as an organisation which looks forward to ruling the country one day.

Something More Practical

To go on to something more practical. One of the things which should bring us together is parliamentary representation. I think Congress has a case in rejecting it in its present token form. Congress, further, might be right in declining to have anything to do with this type of representation itself. But Congress would be wrong to stand in the way of the Liberal Party where it wanted to

capture the three Assembly and the four Senate seats. Congress did not declare war against the Communist Party years ago when it backed people interested in these seats. If Congress could not fight the Communist Party then, there is no reason why it should fight the Liberal Party now.

An agreement could be worked out whereby Congress encouraged the Liberal Party to capture these seats without any real sacrifice of anything. Congress wants the franchise for the Africans. The Cape Vote is certainly not the franchise. But against the existence of the Liberal Party, it is a step in that direction. The real fight, then, is no longer for the withdrawal of African representatives from parliament; it is for the increase of their numbers. Who they shall be is not a point we should press too far at this stage—as long as we are quite clear about ultimate goals.

In the light of this, Congress would lose nothing by helping the Liberal Party to capture these seats. One thing it would gain is that the people who would be elected would no longer be the representatives of the African people as such; they would represent only a section of African opinion; that section for which Congress could not cater.

The Liberals, on their part, would have to make up their minds about some of the reservations they continue to make on who shall be the South Africans and who shall not be the South Africans. To me there is a great deal of unrealism in the Party's insistence on being an organ of the elite. Beneath this it is quite possible that there is a nostalgic if unconscious hankering after the advantages (for the whiteman) of segregation. This is a real stumbling block to co-operation between Black and White. It casts a dark shadow over the intentions of the Liberal Party and, in short, creates the impression that deep in its heart the Liberal Party does not really want too many Africans turning to it as a political home. Against this background, people on the Liberal Party side should try to understand how their own attitude here is responsible for the stiffening of opinion on the Congress side. And if the genuine intention is to create racial amity, stumbling blocks which militate against understanding should be removed. It is no answer to say the Liberals should be given a chance. If there has been a

change of heart, even as a result of the resistance movement, let it be the genuine thing.

There are no Communists in South Africa according to the law. There are people who believe Moscow's foreign policy is always right; that Russia is the paragon of political virtue. They might not even be fellow travellers either. But in their blind adoration of everything Russian they will even commit themselves to courses which are not in the best interests of the African people. Underground communism in this country is bitterly hostile to anything which might enable the African National Congress and the Liberal Party to find common ground of any sort anywhere. I suppose underground communism would place every obstacle on the way of moves to settle the issue of parliamentary representation between the ANC and the Liberal Party.

Underground communism has every reason to be nervous about this. It looks forward to the day when it will use the parliamentary seats as its own platform for its own end. If they pass on to Liberal hands, well that would be fatal for it. There are people in Congress who do not realise this danger.

My own view is that the time has come when we should be complete masters of our own home. We should be free to befriend Russia, India, America, Britain or any country. Our political organisations should take up any attitude they like towards any country whenever they like. We should refuse to see nothing but virtue in Russia and vice only in India or America. We should be willing to see good and bad in all and use our knowledge thus gained for our own good. That, it seems to me, is the attitude to take towards the Liberal Party too.

INDIA LETTER

From Our Own Correspondent

MR. NEHRU'S REMARKS ABOUT INDIANS IN KENYA

REPLYING to a question regarding the Indian community in Kenya, India's Prime Minister, Pandit Nehru stated in the Council of States: The Government of India are aware that a section of the local European community in Kenya has made various charges against the Indians in Kenya. Some such report has appeared in some Kenya newspapers. Government are not aware of newspapers in London publishing such reports.

As far as the Government of India are aware, the interests of local Indian community have not been adversely affected by this campaign. The Government of India are carefully watching the situation and will take such steps as may be considered necessary.

The Prime Minister was replying to a question by a member whether the present troubles in Kenya were being tempted to be exploited by local European community for an attack on the Indian residents in Kenya, whether some London papers had accused the Indians of being the brain behind the "Mau Mau" and, if so, what steps the Government of India proposed to take to safeguard Indian interests in Kenya.

Replying to supplementaries the Prime Minister said that he did not think that any Indian in Kenya could be described as being against the African population. So far as the Government of India were concerned, it had been made clear, both privately and publicly, that no Indian should seek any special interest at the expense of the Africans.

Question: "Is the Prime Minister aware that because of his sympathies over Africa, he has been accused in the 'Daily Express' of preparing a war against Pakistan?"

Pandit Nehru: "The 'Daily Express' of London is a particular type of paper which has not only recently but for considerable period of time expressed itself in highly objectionable way in regard to India. The attention of the U.K. Government was drawn to this fact and they said that the 'Daily Express' was a totally irresponsible paper and did not express the views of the Government. They totally disavowed the 'Daily Express'."

Land Gift Movement In India

More than 7,75 million acres of land have been collected in connection with Acharya Vinoba

Bhave's land gift movement until April 10. More than 550,000 acres of land were collected in Bihar State alone. The second highest collection was in Uttar Pradesh—474,000 acres. Among other big collections were from Rajasthan, Hyderabad and Madhya Pradesh. Praja-Socialist leader Jai Prakash Narain said in Hyderabad that he would launch a fresh campaign in Hyderabad for collection of land gifts for the movement.

Indians Diplomatic Mission Opened In Salisbury

A regular office of the Commissioner for the Government of India in Central Africa has been opened at Salisbury, Southern Rhodesia. The office is located at 131 Victoria Street. Its postal address is P.O. Box 391. The telegraphic address is either "Jayhind" or "Indiano", Salisbury. Mr. A. B. Pant, Commissioner for the Government of India in British East Africa, is concurrently accredited as Commissioner for the Government of India in Central Africa, and Mr. Nirmal Jit Singh, I.S., second Secretary to the Commissioner, will be in charge of the Salisbury office.

Official History Of Indian Armed Forces In Second War

For some time past the Combined Inter-Services Historical Section has been engaged in producing a detailed history of the Second World War, with reference to operations in which the Armed Forces of Undivided India took a prominent part or were otherwise active in some important role. This work, in about 20 volumes, will be entitled the Official History of the Indian Armed Forces in the Second World War 1939-1945. Each volume will consist of approximately 500 pages,

royal octavo size, and will include maps, sketches, diagrams, charts, illustrations, appendices, bibliography and index. At the beginning of each volume will be an introduction by the chief editor, briefly surveying the main aspects covered in the volume and discussing the essential features of strategy and tactics. The sale of these volumes will be organised by Manager, Publication Branch, Government of India, Delhi. Prepublication orders may be booked either with the Director, Combined Inter-Services Historical Section, Ministry of Defence, New Delhi, or the Manager, Publication Branch, Government of India, Delhi.

THE CONSTITUTION OF INDIA

By Mr. K. Sathyan

The Constitution interpreted and explained.

Pages 424.

Price 18 6

Obtainable From:

'Indian Opinion,'

P. Bag, Phoenix.

Natal.

Cuticura



ANTISEPTIC OINTMENT

You will find this world-famous antiseptic Ointment invaluable for cuts, pimples, heat rash, chafing and other irritations of the skin and scalp. It also allays inflammation and brings speedy relief and comfort to sore, tired feet.

"Comforts aching FEET!"

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Wills, Trade Licences, Revenue Clearance Certificate, Passports And Immigration Matters.

Representatives: National Mutual Life Assn Of Australasia, Yorkshire Insurance Co. Ltd

Telephone: 33-9033. 29a Commissioner Street, JOHANNESBURG.

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhi Literature)	5	0
PILGRIMAGE FOR PEACE—Pyarelal	12	0
SELECTIONS FROM GANDHI—Nimar Kumar Bose	10	0
GANDHIAN ETHICS—Denooy Gopal Ray	2	0
BAPU—Marry F. Barr	4	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS PARSES	7	6
CHAITANYA TO VIVEKANANDA	5	0
STORY OF SATARA—Major B. D. Basu, (I.M.S.)	18	0
SEVEN MONTHS WITH GANDHI—Krisanadas	12	6
STORY OF THE BHULE—S. K. George	6	0
DELHI DIARY—Gandhi	10	6
A RIGHTFOUS STRUGGLE—Mahadev Desai	2	8
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Dhawan	17	9
GANDHI AS WE KNOW HIM—Intimate and delightful incidents by various writers	0	0
NON-VIOLENCE IN PEACE AND WAR Vol. I.—M. K. Gandhi	14	0
NON-VIOLENCE IN PEACE AND WAR Vol. II.—M. K. Gandhi	14	0
THE STORY OF BARPODI—Mahadev Desai	5	0
FROM YERAYDA MAKDIR—M. K. Gandhi	3	0
MAHADEV DESAI'S EARLY LIFE —By Narabari D. Parikh	2	6

Obtainable from:

"INDIAN OPINION,"

P. Bag, Phoenix, Natal.

Golden Number

OF

"INDIAN OPINION"

Souvenir

Of The

Passive Resistance

Movement

1906—1914

Price: Four Shillings.

Obtainable From:

"Indian Opinion"

Phoenix, Natal.

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	7	6
EMINENT AMERICANS WHOM INDIA SHOULD KNOW—Jabez T. Sunderland	2	6
THE BHAGAVAD GITA—The Lord's Song—(An English Translation)—Annie Besant	1	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE?—Dr. V. K. R. V. Rao	3	0
OUR INDIA (Children's stories by various writers, illustrated)—Minoor Marani	2	6
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao	2	6
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement in S.A., 1906-1914)	4	0
THE DELIVERANCE (A picture of the palpitating life of the joint family)	4	6
PUBLIC FINANCE AND OUR POVERTY—J. C. Kumarappa	3	6
INDIAN STATES' PROBLEM (Gandhi's Writings and Utterances)—M. K. Gandhi	10	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah	16	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	14	0
SOVIET ATTITUDE TOWARDS CHINA Facts And Facts—Stanley Powell	5	0
AMONG THE GREAT (Conversation with Bomanji R. and Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Aurobindo)—Dilip Kumar Roy	23	0
TWO HISTORICAL TRIALS IN RED FORT—An account of the trial of the Officers of the I.N.A.	14	0
WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyan	3	6
GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	6
THE STORY OF MY EXPERIMENTS WITH TRUTH—M. K. Gandhi	16	0
CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	2	0
KAMANAMA—M. K. Gandhi	2	0
TOWARDS NON VIOLENT SOCIALISM—M. K. Gandhi	3	0
REBUILDING OUR VILLAGES—M. K. Gandhi	2	0
AN ATHEIST WITH GANDHI—Gora G. R. Rao	3	0

Obtainable from:

"Indian Opinion,"

P. Bag, Phoenix, Natal.

Phones: 29121/3 (Switchboard)
24179 (Manager)

P.O. Box 2197

Cables & Tel. Add:
"PROSPERITY" (All Branches)

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kallicorn, Malt, Maize, Maize Products, Wheat, Wheaton Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG

Phones: 34-3354/5
P.O. Box 200, Fordsburg,
82, Crown Road,
Fordsburg, Johannesburg.

BENONI

Benoni Coal Site
Phone 54-1813,
Rangeview Coal Sites—54-2205
P.O. Box 392, Benoni.



Full range of men's and
boys' khaki shirts and
clothing.

In khaki
cups,
tropic.

DENTON
SHORTS AND SLACKS
IN OVERSIZED
TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND.

DENTON TRADING CO.
JOHANNESBURG

P.O. Box 3561

Phone 34-4381

N. RHODESIA
FEIGENBAUM BROS.
BULAWAYO

Phone 2758

P.O. Box 354

SOUTHERN RHODESIA
MASHONALAND, P.E.A. & N. BECHUANALAND
W. F. NEUMAN
- SALISBURY

Phone 2-1219/2-4924

P.O. Box 1492

BRITISH EAST AFRICA
VAN BRUSSEL & CO. (E.A.) LTD

Phone 4010

Trade Managers

NATROBY

BULAWAYO CLOTHING FACTORY LTD.

Phone 2410, Bulawayo, P.O. Box 427, Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel
V. D. Patel, H. J. Patel
R. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237, Phone 514.
Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representative:

**H. L. Hompes & Co.,
(Pty.) Ltd.**

Durban, P.O. Box 301.
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE AT:

**NATIONAL OFFICE SUPPLIES
(PTY. LTD.)**

(Directors: N. V. MEHTA, J. P. GOKOOL, K. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS

OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 22611
" 63535

P. O. BOX 1327
Tel. Add. NOSLIMITED.

For Quality Printing Consult:—

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.

No. 25—VOL.—LI

FRIDAY,
19TH JUNE, 1953

Registered at the G.P.O. as a Newspaper

Price 6d.

INDIAN OPINION

Founded by Mahatma Gandhi in 1903



Honorary Degree Of L.L.D. Conferred Upon Mr. Nehru

THE Honorary degree of Doctor of Laws was conferred upon Mr. Nehru, the Prime Minister of India, at a special congregation held at the Senate House, Cambridge, on June 4. The Public Orator, Prof. W. K. C. Guthrie acclaiming Mr. Nehru's reminiscence read the following eulogium

"We are all aware that we live in a time of grave crisis, that our age is fraught with danger to the whole human race. Only one hope of salvation is left, that all men of good will should learn to ignore the causes of division and dissonance between them, and present a united and harmonious front to the forces of destruction. That this hope is not mere wishful thinking, but rests on a solid basis of fact, we have evidence to-day in the visit to Britain of the leader and administrator of a great and far distant people. What, it might be asked, can the citizens of Britain and of India have in common? Do they not differ in customs, in language, in religion itself? Have they not even down to our own time been kept apart by fundamental disagreements? Be it so. Yet both our countries have been wise enough to heed the lessons of history, both understand the difference between good and evil; and in this understanding and faith they have forged new links of concord between them, and are prepared with one mind to combat evildoers and enemies of peace wherever they may be found. Surely it is with thoughts like this in mind that in this year so full of special significance for the British, the year in which our Queen is to dedicate herself to her country and to her high calling Mr. Nehru has flown across half the world to be with us, and to take counsel for the common good with the leaders of all those nations who recognise the Queen as the head and symbol of their free society.

"To us in Cambridge it is a cause of special rejoicing that in spite of all the cares and distractions of public affairs he has shown a desire to revisit this familiar place, and to renew the memory of his student days. And so we welcome him not as a stranger nor a guest, but as one of our own men. As such I commend to your warmest applause this great statesman, a steadfast champion of the cause of peace, governor of a great and family nation, Prime Minister and Minister for Foreign Affairs and Scientific Research in the Republic of India.

*Education is not given
for the purpose of earning
a living it's learning what
to do with a living after
you've earned it*

—Abraham Lincoln



*It is easier to seize wealth
than it is to profuse it*

—Albert J. Knack.



*Resisting tyranny is the
duty of every citizen who
wishes to live in a free
country.*

—Winston Churchill.



INDIAN OPINION

FRIDAY, 19TH JUNE, 1953

The Wrong Way

THE Mau Mau move-
ment in Kenya is
causing great con-
sternation throughout Africa.
Nobody with any sense
would either outwardly or
inwardly support such a
terrorist movement. We
deplore it and pity those
who are engaged in it. For
far from rendering any ser-
vice to the African people,
they are paving the way
for their annihilation. Mr.
Nehru, the Prime Minister
of India, than whom the
African people have no bet-
ter friend, has warned the
Africans against resorting
to any form of violence to
achieve their goal. Those
who can bring this home to
the misguided Mau Mau
terrorists will be rendering
the best possible service
not only to their own people
but to the cause of peace
and to humanity.

While we condemn the
Mau Mau movement in the
severest possible terms we
do not for one moment
praise the counter steps
taken by the local or the
British Government. This
mentality of meeting vio-
lence with violence has not
brought the world the much
desired peace. It has taken
and is taking the world far-
ther and farther away from
peace. It is a pity that the
wise statesmen are still so
blind to this fact.

Both the Kenya Govern-
ment and the South African
Government are greatly
mistaken if they believe
they are going to succeed
in bringing peace by re-
pression and more repres-

sion. In South Africa our
Government has virtually
proscribed the non-Euro-
pean political organisations
by banning the speech and
movements of practically all
their leaders. The Kenya
Government, we understand,
has proscribed the Kenya
African Union, which is the
main Native political or-
ganisation in Kenya.

The British Government
has sent out Lieut. Gen.
Sir George Erskine to
Kenya, who has been very
boastful of his ability to
crush the Mau Mau move-
ment. He has sent his
best wishes to "everyone in
Kenya except the Mau
Mau." He has given hope
to the people of Kenya that
he is going to work won-
ders. We believe the Lieut.
General is going to aggra-
vate the situation. What
is required is not to kill the
Mau Mau terrorists but the
spirit that has animated
them. That spirit can only
be killed by wise statesman-
ship and not by military
action. There is no gain
saying the fact that the
Africans throughout the
continent have been kept
for too long crushed under
the iron heels of imperi-
alism and colonialism and it
is therefore no wonder that
they should fall prey to
Communism, which offers
them some hope, however
false it may be. The Afri-
cans are fast gaining self-
consciousness and the days
of imperialism and colonial-
ism are now over. The Afri-
cans and all the suppressed
people are no longer going

to remain satisfied with
the existing state of affairs.
The self-appointed so-called
trustees ought graciously to
resign their posts and agree
to work in equal partner-
ship with their wards, who
are no longer wards. The
time has come when steps
should be taken not to fan

the fire but to extinguish it.
That can be done not by
hot-headedness but cool-
headedness. Unfortunately
for Africa the reins seem to
have fallen in the hands of
hot heads. Mau Mau can
be out Mau Maued only by
adopting other than Mau
Mau methods.

NOTES AND NEWS

Malan Rejects Good Offices Commission

ACCORDING to Press Trust of
India, the Government of
South Africa has refused to re-
cognise the Good Offices Com-
mission of the United Nations.
The Good Offices Commission
was established by a resolution of
the General Assembly of the
United Nations on December 5,
1952, on the treatment of people
of Indian origin in the Union of
South Africa. Its function was
to arrange and assist in the ne-
gotiations between the Government
of the Union of South Africa and
the Governments of India and
Pakistan, "in order that a sat-
isfactory solution of the question
in accordance with the purposes
and the principles of the Charter
and the Universal Declaration of
Human Rights may be achieved."
The Good Offices Commission
addressed letters recently to the
three Governments. While India
has replied welcoming the ap-
pointment of the Commission,
the South African Government,
it is understood, has addressed
the Secretary-General of the
United Nations that as it had
already rejected the United Na-
tions resolution of December 5, it
cannot recognise the Commission.
It is recalled that South Africa
had previously rejected the res-
olutions on the same subject pass-
ed by the United Nations General
Assembly in 1946, 1947, 1949,
1950, and on January 12, 1952.
The latest rejection, therefore, is
the sixth by South Africa of the
U.N. resolutions and consti-
tutes the sixth affirmation of
its policy of racial discrimination
in contravention of the principles
of the Charter of the U.N. and
the Declaration of Human Rights.

Liberal Party To Hold Conference

The recently formed Liberal
Party will hold its first Union
conference in Johannesburg
on July 11, 12 and 13, a
spokesman of the Party is re-
ported to have said. The Party's
20 branches in Johannesburg and
branches in many other parts of

the country would be represented.
The main work of the conference
would be to formulate in greater
detail the Party's policy within
the framework of the principles
announced by its founders.

End Of Colour Bar In

Washington

The colour bar vanished in
Washington restaurants last week
after the United States Supreme
Court's decision to uphold an
1873 law making restaurants open
to all. But with few exceptions,
White and Negro residents con-
tinued to eat and drink apart.
Almost no Negroes asked for ser-
vice in restaurants where they
were formerly unwelcome. An
exception was Mr. Edgar Brown
bearded Negro crusader for equal
rights. He made a tour of Thomp-
son's restaurants, the chain in-
volved in the Supreme Court
case, and reported that he was
served courteously in every one.
The law of 1873 required that
"any well-behaved and respect-
able person" be served in any
licensed restaurant or bar-room
in the district of Columbia. Of
about 2,000 restaurants in Wash-
ington, more than 1,700 have
banned Negro customers in the
past.—Saps Reuter.

Mr. A. B. Chetty

Mr. A. B. Chetty, a dis-
tinguished member of the Indian
community of Durban, ex-pre-
sident of the South African
Hindu Maha Sabha, Chairman
of Gandhi-Tegore Lectureship
Trust, left Durban for India by
Air last Tuesday morning. Mr.
Chetty has built in Porayur, his
place of birth, in South India,
near Madras, a Maternity Home
at a cost of Rs. £25,000, which
is to be opened by the Hon. C.
Rajagopalachari, the Prime Min-
ister of Madras on June 29. Mr.
Chetty proposes to spend about
six months in the Motherland.

LIBERAL PERSPECTIVE

RACIAL ISSUES IN SOUTH AFRICA

By C. W. M. GELL

(Reproduced by Courtesy of 'Public Affairs' in which it was published in November 1952.)

THE danger of civil war between the White factions in South Africa has temporarily receded. On August 27, 1952, the High Court of Parliament, consisting only of Nationalist Members of Parliament (Opposition M.P.'s having unanimously refused to attend), overruled the Appeal Court's decision of March 30, which had invalidated the Act disenfranchising the Coloured voters. This August "judgment" was passed by the simple parliamentary majority which, the Appeal Court had ruled, could not legally enact the original legislation. On August 29, however, the Cape Division of the Supreme Court held that the Act constituting the "High Court of Parliament" was itself invalid, null and void and of no legal effect and force. This decision was unanimously upheld by the Appellate Division on November 13. By these last two judgments the properly constituted Courts of the Union have duly expressed legally what every citizen well knew, and what many Nationalists had more or less admitted—that the High Court of Parliament was a clumsy and immoral attempt to evade the legal and moral obligations of the compact of Union as enshrined in the South African Act of 1909. Neither the "High Court" nor its "judgment," therefore, have any legal existence, and the Separate Representation of Voters Act remains invalid.

On September 14, while the appeal before the Appellate Division was still pending, Prime Minister Dr. D. F. Malan said: "I can give this assurance: that with all the implications of this matter, we as a Government cannot allow ourselves to rest." As I explained in an earlier article, the two main implications are the elimination of Coloured voters from the common roll in the Cape Province in order to prevent their playing a decisive part in White elections and the ensuring of a Nationalist victory at the 1955 election. These are, in fact, the long-term and short-term aspects of the same problem. Now, despite Mr. Malan's statement quoted above, it seems probable that the Nationalists will accept the Appeal Court's two rulings, at least until after the election in which they will ask the country for a mandate

to "establish the sovereignty of Parliament."

The reason for this reversal of the treacherous clamour of May and June about a Third War for freedom is that since then, another issue has been raised in a form which may well enable the Nationalists to win another three majorities in May 1953, even on the present rolls if this calculation is correct. It will pay them to keep the constitutional question relatively in the background, for many, even of their own supporters, have serious misgivings about abandoning the rule of law. Yet it should not be supposed that the Nationalists' ultimate intentions have in any way changed. No one expected them to get a two-thirds majority in May. Minister H. F. Verwoerd, the Minister of Native Affairs, said on October 30, that they would go ahead with or without a two-thirds majority. If the Nationalists win in 1953, the constitutional battle will, therefore, be resumed in 1954 or 1955 with all its implications and dangers. No simple parliamentary majority provides a constitutional mandate to reverse the entrenched clauses of the South African Act and, whatever expedient is tried (seeking the Senate with native Government nominees or tampering with the jurisdiction of the Courts) will be a breach of the law and the Union compact. This will be resisted to the utmost by non-Nationalists who know that the abrogation of the Constitution opens the way of the Nationalist goal of a one-race one-party republic.

What has reminded the Nationalists the ground they lost with the electorate by their constitutional manoeuvres is the development since June 26 of an organized agitation among the non-European races, and the failure of the Opposition parties to think out a coherent and distinctive policy in regard to it. In January 1952 the African National Congress (ANC) and the South African Indian Congress combined to warn Dr. Malan that they would resort to civil disobedience unless certain discriminatory laws were repealed—viz., the Separate Representation of Voters Act 1951, the Suppression of Communism Act 1950, the Bantu Authorities Act 1950, the Group Areas Act 1950, the Pass Laws and the

estate calling regulations. This Government has consistently refused to hold any discussions with non-European leaders or delegations. Dr. Malan, therefore, replied by letter that "in no circumstances would the Government repeal the laws existing laws differentiating between Europeans and Bantu." He quite correctly discerned in the projected campaign a threat to exclusive White rule and with the insensitivity which has characterized so much of his party's handling of non-Europeans he added:

"It is self-contradictory to claim an inherent right of the Bantu, who differ in many ways from the Europeans, that they should be regarded as not different, especially when it is borne in mind that these differences are permanent and not man-made."

"If this is a matter of difference to you and if you do not value your racial characteristics, you cannot in any case dispute the Europeans' right which, in this case, is definitely an inherent right, to take the opposite view and to adopt the necessary measures to preserve their identity as a separate community."

In his reply of February 22 the ANC said:

In reply to our demand for the abolition of differentiating laws it is suggested in your letter that there are 'permanent and not man-made' differences between Africans and Europeans, which justify the maintenance of these laws. The question at issue is not one of biological differences, but one of citizenship rights which are granted in full measure to one section of the population, and completely denied to the other by means of man-made laws artificially imposed, not to preserve the identity of the Europeans as a separate community but to perpetuate the systematic exploitation of the African people.

"The African people yield to no one as far as pride of race is concerned, and it is precisely for this reason that they are striving for the attainment of fundamental rights in the land of their birth."

Thus it expressed implicitly the inevitable demand for ultimate equality of citizenship and opportunity which has since been made more explicit. So far, the Indians and African leaders have insisted that they are not anti-White, but anti-discrimination based upon in-

flexible differences of descent or complexion.

This attempt to reimpose a fragmented tribal pattern on Native life, while bringing the Chiefs more closely under Government supervision and control. It is opposed by all articulate Native opinion, as tribalism obstructs political advance and economic integration into one multi-racial society and the Chiefs, always a conservative element, will become mere Government stooges. This latter fear has been confirmed by the Government's dismissal of Albert Lutuli, a prominent Xhosa Chief who belonged to the ANC and supported the Defiance Campaign. Others will have to toe the line or be dismissed.

This provides for residential and territorial segregation, arbitrarily imposed by the Minister and his nominees without adequate reference to the Courts or compensation for the evicted.

These two sets of laws and ordinances compel all Native Africans to carry annual tax receipts and passers in urban areas showing that they are employed or have a permit to seek employment (failure to carry all the requisite passes makes the offender liable to instant arrest) to register all service contracts under a law which makes their breach a criminal offence and makes it a crime to be insolvent or disobedient to a White employer, to employ a person in urban areas, to stand in different queues at Post offices and railway stations and to travel in separate coaches or buses, to keep down the cattle population in their overcrowded and over-grazed Reserves. Statutory offences against these essentially civil regulations account for more than half Native crime and imprisonment. The Pass regulations are intended to help the police identify criminals and control the influx of Natives into the urban areas. But they are quite ineffective for both purposes. Real criminals forge the documents without difficulty. These regulations are the greatest source of day to day friction between the police and the law-abiding African population. Most of the laws have been long in force, but the Nationalist Government has administered them with a severity and arrogance not previously practised and has made a number of extremely provocative and quite intentional additions to the already long list of petty restrictions. It is almost inevitable that an urban African will sooner or later slip up on one of them. There was the recent notorious case of an African minister being asked at the entrance to the Bishop of Johannesburg's garden party for his pass and being taken to the chief warden to pay £1 admission at a bill before he could return to the Bishop's house, because he had left his "exemption from pass" certificate at home.

The New India Assurance Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	
Marine Premium	56,04,844	Assets exceed	54,34,00,000
Miscellaneous Premium	35,84,968	Total claims paid over	17,95,00,000
Life Premium	2,88,79,201		

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The New India Assurance Company Limited

Cable & Telegraphic
Address:
"RUSTOMJEE" or
"NIASSURANCE"

RUSTOMJEE (PTY.) LTD.

Directors: Sarabjee Rustomjee
Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28511.—P.O. Box 1610.
74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

BRADFORD CLOTHING FACTORY

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAJI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crockery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

We specialise in
Manufacturing
**OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

ONE SUFFERS, ONE LEARNS, ONE ENJOYS

By MURIEL LESTER

[Miss Muriel Lester is well-known as the hostess of Mahatma Gandhi when he visited England in 1931. She visited the Union about two years ago. She had been touring practically the whole world ever since. This article was written during her American tour.]

I SUPPOSE most visitors to Mexico carry away with them the same impressions: the massive masonry and spacious courts dedicated to the hero-god Quetzal Coatl; the pyramids, almost as steep as the side of a house, one'saching muscles on reaching their summit; the intellectual feat of absorbing some of Rivera del Riego's murals which cover what seems like an acre or two of wall space.

As it was Mexican Christians, both of the Roman and the Evangelical Church, who had invited me to be their guest, my contacts were mainly with ordinary people. Family cohesiveness is their indigenous pattern. The popular water picnics are obviously domestic affairs. A big family will choose one of the waiting boats, all thickly crisscrossed with flowers. Hoppers of food, a musical instrument or two, and perhaps a stove are put aboard. Other boats are peddling up and down, each offering some special goods or services, professional musicians, or freshly cooked hot food or a skilled photographer. Sometimes the picnic is at a coffee garden by the river-side. Seven or eight families occupy the small lawn and seem quite unconscious of each other, even when one or two brothers or cousins stand up to express themselves in song, both sacred and secular.

What Counts

Every carnival displays its religious pictures reminding passengers that there is another sphere besides the contingent and temporary. In the cathedral, agony distorts the features of a cripple who has decided to join the "who are making the approach to the altar on their knees." The aisle is long, each inch is painful but the great organ helps him along by a series of strange rhythmic dissonances which seem to part and yearn and struggle, just as the weaned pilgrims are pining and yearning and struggling. Gradually, as achievement of the terrible task is being attained, the pain turns to rapture; the body is forgotten; the love that prompted the ordeal is the only thing that counts.

The Evangelicals also achieve a sort of spiritual toughness. Their churches are crowded, dangerously so, according to our security standards. At the morning service there was a joyful ceremony marking the attainment of adolescence. There came a silver wedding at which the elderly bride paced up the aisle to the wedding march on the arm of her eldest son. On their knees she and her husband repeated with deep solemnity their previous vows and exchanged new rings. The regular congregational worship followed, then my sermon, then the Pastoral exhortation to members to rededicate themselves, finally came the invitation to the unbaptized, sinners, frustrated people, all who were ignorant of the joy of knowing Jesus Christ, to come up to the Communion Table where they might learn from Him how to follow Him.

Friendly Messages

What brings my mind back most often to those balmy summer days in Mexico is the original habit of their lorry drivers. These men like to post up at the back of their vans some easily legible hand-printed fragments of self-discovered truth, or some friendly message. As they swirl round corners and dash along the high roads one reads: "Lady, I would give you a lift (if only you climbed your hair more often)." Another proclaims: "Peace comes when you can understand opinions you do not hold"; another, "One suffers. One learns. One enjoys."

Here is a classical theological dogma stated in contemporary language, tucked a little crookedly perhaps across the tailpiece of a van by a man of the same grade of craftsmanship as our John Bunyan. He also is advertising his conviction that only through facing suffering can one reach the fulness of joy which is God's special gift to man.

Modern Exemplars

That motto set me thinking of modern exemplars of its truth. One is an American, a middle-aged Jew, a victim, cultured and specially helpful person. In the house of a mutual friend in Hollywood our conversation turned to prison life in various countries, including the democracies, where unauthorised punishments, physical as well as psychological, are administered more often than we like to think. This man's habit is never to refer to his own experiences under Hitler. But to illustrate some point he began to describe the posture he and

if others were made to assume at specified and regular sessions of punishment.

They had to throw their heads right back so that their eyelids no longer protected the eyes and stare straight into the glare of a 400 watt lamp. If they relaxed their neck muscles or averted their gaze for an instant during that ten minutes' torture, they felt the prod of a boyaner. One memorable day it was going worse than usual with him. His blood-shot eye-balls were nearly bursting, his mouth hanging open, his face so matted that one of the Gestapo men burst out laughing. "Look at Number Five!" he shouted with an oath. "Doesn't he put you in mind of Jesus on the Cross?"

We had been unconsciously holding ourselves rigid, tense and strained, as we visualised the scene but now his face was transfigured as he looked round the circle: "That was the proudest moment of my life," he declared.

Gandhi's Word

Self-sacrifice, self-giving, self-identification with others, these are terms in which we are all accustomed. Gandhi, probably for that reason, coined his own word, "self-suffering," to express the same transaction. It revolutionized the lives of his followers. Many of them had been relying for the gaining of independence on secret societies, bomb-throwing, the rhetoric of indignation meetings. He parsimoniously ascribed that such out-ward methods, even if successful, would inevitably lead to reaction later on. Gandhi knew the Bible better than most of us and all about the seven evils who may so devastatingly enter any heart that has been cleared of a temporary evil but left isolated, aloof, empty, purposeless.

He kept pointing out that to lay the blame on the British was ridiculous. Let Indians consider themselves. What personal service were they rendering to their own people, the poor and diseased? How could anyone grumble about Indian subjection to the British while 70 million of their own people were being kept in the miserable bondage of Untouchability? If they really wanted independence, it must be independence for all. They must identify themselves with the starving, the leper, the Untouchable, even to the point of sharing their own meals and homes with them. Of course, this would mean self-suffering.

Thus the "Constructive Programme" came into existence side by side with the more noticeable and much publicized Civil Disobedience campaign.

The latter was only to be temporary, the former is still spreading over the length and breadth of India.

Many who had adopted Western ways of dress, food and behaviour, and were accustomed to every luxury, listened to Gandhi's analysis of the situation and forthwith burnt their fashionable clothing, put on home-spun, sold their possessions, set up an Ashram and lived side by side with "the poorest, the lowest and the lost." They gave no alms but set up schools and clinics, and centres where the old village handicrafts could be revived. Of course, when these pioneers accepted this costly way they automatically became Untouchable themselves. Disunity and fear filled the hearts of their relatives. But very soon something new was noticeable among these volunteers. They developed a care-free zest in life, high vitality, unquenchable energy. One suffers, one learns, one enjoys.

My own experience under lock and key for ten weeks in 1941 was not unpleasant enough to be used as another illustration of the Mexican motto but even the minor awkwardnesses and inconveniences involved in incarceration taught me things of which nearly 60 years of previous freedom had left me ignorant. On eventually reaching Bow again I could see a little deeper and further than formerly.

I was on an American liner sailing from Rio de Janeiro to New York when Mr. Churchill and Mr. Roosevelt signed the Atlantic Pact. Their four freedoms meant much closer co-operation between our two countries. It affected me, I was told, because now British Security Officers for the first time could board an American ship and take me off to the British Internment Camp in Trinidad.

I had been expecting to be sent home since the outbreak of war because at that time I was engaged on a lengthy preaching and lecturing tour in the United States. Everyone over there was talking about the wrong and the right of war and I was always being asked my opinions. Of course, I had to answer with the truth. Then I went at once to the British Embassy in Washington in case they wished to send me home. I was very proud of our democracy so that they left me free for nearly two years.

Major Wren and I had some long talks before he decided to conduct me off the liner. I had been taken over the same ground by various British Consuls in the Latin American countries where my passport was constantly being examined. They had appealed to me, asking how could I refuse

to support the war effort? One Consul asked me to promise to confine my talks to the excellent series on prayer which I had sometimes given. To none of them did I need to say much: mainly that I was convinced that the first two words of the Lord's Prayer were binding on Christians always and not only when we happened not to be at war: that the doctrine of the Cross was God's way of facing evil and that it was the only way for men too; that Hitler's evil was not the only evil in the world: what about our own? France's? Russia's?

Eventually the Major told me his decision. It was better to realise my insignificance as I walked down the huge side of the ship with Lieutenant Tennyson and a sergeant in the waiting motor-launch for the morning. We were bound for the capital city.

Something Happening

Major Wren took me to a big hotel; gave me an enormous room with three beds in it; asked me not to leave the grounds. It was evening. I locked the door after him and then found myself sitting down rather promptly on one of the low beds. . . So this was loneliness! And something was happening. Time seemed to be standing still. Or was it that I was being caught up out of it into a different tempo. palpably

I was now living in time and in eternity simultaneously. I felt extraordinarily alert in every fibre, stimulated to a pitch such as is sometimes encountered in a dream when one is no longer heavily bound to earth.

Gradually I realised what had occurred. What I'd always believed in theory and faith was now an actual fact. God was here, an integral part of my situation, more real, more solid than the room or the bed, or myself.

Next evening, Major Wren came in again, bringing another official. Both looked portentously solemn. The charge was read out but I could not understand its verbiage. It ended by saying I had offended against Colonial Regulation Number 1234, a, b, c, d. I was shortly driven out to the Camp. Barbed wire entanglements and Negroes with bayonets drawn guarded the gate and the four corners. I was taken to the army hut in which cubicles were separated from each other by wooden partitions six feet high. Two sheets, a pillowcase, towel, tooth-brush, knife, fork, spoon, cup, saucer bowl and plate were handed to me. Dozens of curious eyes, belonging to folk of every class and every country but England, were on me. But the deep peace held. Even when the suffering is quite small, one learns a lot.

INDIA PLEDGED TO PEACE POLITICS BASED ON JUSTICE

THE Vice-President, Dr. B. Radhakrishnan, on the conclusion of his visit to Canada, in a broadcast talk over the Canadian Broadcasting Corporation, advised that: "Wise and patient political action directed towards the minds of men is what we should aim at and not military glory in future war. All our hopes will be dashed to pieces if there is a third war. It is not only moral principles but enlightened self-interest that inclines us to work for peace unswervingly."

Dr. Radhakrishnan added: "We have no faith in power politics. War solves no problems but it creates more problems. We believe in peace politics and in peace based on justice. War is not an evil means to a good end. It is evil by itself. It brings both victors and vanquished. The proper aim of political action is not to destroy our enemies but to educate them, to influence their attitudes and behaviour."

The Vice-President declared: "What we want today is not the American way or the Italian way, nor the human way. We have

reached a period in human history when violence has given us the possibility from the surface of the earth. If we establish prosperity effectively in the non-Communist world, the prospects of peace will improve."

India's Foreign Policy

Explaining India's foreign policy, Dr. Radhakrishnan said: "While we are uncommitted to the policy of either of the rival groups now dividing the world, we are committed to peace, international justice and relaxation of tensions in the world. We believe that our non-involvement may increase our usefulness in the work of reconciliation. It gives us freedom and flexibility in our foreign policy. We decide issues on their merits without yielding to pressure from any side."

The Vice-President referred to India's progress in various fields since 1947. He drew attention to the stupendous elections held last year and reviewed the process of integration of the Indian Union. He also referred to the secular character of India and her acceptance

of the concept of a welfare state as the basis of the state. In this connection Dr. Radhakrishnan said: "It is our hope and ambition to remove the evil of landlordism and abuses of capitalism by peaceful constitutional processes. If wholehearted concentration on the building up of the welfare state persuades us to keep away from entangling alliances, we are fortified by the example and experience of the nations of the world."

Spiritual Uprising In Asia And Africa

Dr. Radhakrishnan referred to the "upsurge" of the human spirit in Asia and Africa and thought it was both "a challenge and an opportunity." He said: "Having been ourselves victims of political and economic exploitation, we sympathise with people who are struggling to emancipate themselves from bondage, political, economic or racial. We have sympathy for these people and wish to co-operate with them in their attempts to secure a rightful place for Asia and Africa in the world."

The Vice-President added: "There is a world revolution in progress, and it is utterly independent of Communism. Hunger, disease and displaced inhabitants who form the bulk of the non-Communist world demand economic progress and development. If we hesitate to attack and answer these problems others will exploit our inertia and inefficiency. It is the privilege of the advanced nations to help the backward peoples of the world today who look to the rich democratic governments. All our efforts will be in vain unless these people believe that we think of them as brothers, and their future is our anxious concern."

Organ Of World Co-Operation

In a reference to the United Nations Organisation, Dr. Radha-

krisnan said: "As a result of technical development, the world is shrinking and different national groups have become interdependent. We may either co-operate or quarrel. We believe that the United Nations is an organ of international co-operation. If we find that the great power who have leadership in the United Nations compromise with the ideal of the Charter, when they confuse stability with maintenance of present conditions, when they give rise to suspicion in the mind of frustrated peoples, when they have vested interests in the status quo, we feel unhappy."

Dr. Radhakrishnan went on to say: "Power corrupts, but conscience reforms. We must crusade for the divine in man rather than against the demon in others. If we let light spread, darkness will dissipate. If the world community, of which the United Nations is the symbol and hope, is to become an accomplished fact, we must develop a new kind of loyalty, a sense of responsibility that does not stop short at national boundaries, loyalty to more than political issues, loyalty to human welfare. In the last resort, only power which can secure and maintain the peace of the world is spiritual power, power which will lift men above national ambitions and establish that rule of right and justice which is the only basis of peace."

Addressing graduates of the Mary Washington College of the University of Virginia on June 8, Dr. Radhakrishnan said that no single nation could isolate freedom and claim it for itself. They could not have freedom in one country alone and not have it in other places. He said that whether they liked it or not, they belonged to one world, and, if one part of their body was hurt, the other part became restless.

BOOKS FOR SALE

TRANSLATIONS FOR THE LAY READER

VEDANTA THE BASIC CULTURE OF INDIA	4	0
—O. Rajagopalachari		
DHARMA GITA—Abridged and explained	5	0
—O. Rajagopalachari		
THE CONSTITUTION OF INDIA—E. Santhanam	4	0
—O. Rajagopalachari		
MAHABHARATA—O. Rajagopalachari	12	6
INTERNATIONAL SHORT STORIES		
—The best from 21 countries	17	0

Obtainable from:

INDIAN OPINION,

P. Bag, Phoenix, Natal.

ABOO BAKER ISMAIL

QUALIFIED BOOK-KEEPER,
SECRETARY, AGENT.

Accounts of every description prepared,

Books written up,

Statement of Affairs, Balance Sheets and
Income Tax Returns completed.

All types of office work Undertaken.

Consultant and adviser on the many laws that
affect business men; i.e. Mercantile Law, etc.

Country clients given special attention.

Extra Staff employed to attend country clients only.

Without obligation on your part drop me a post card
for further information and enlightenment.

365, Struben Street. Phone 2-5548.

(Between Prinsloo & Du Toit Streets)

PRETORIA

Residence next to office, at 367, Struben Street.

DUFFS ROAD INDIAN TOWNSHIP

DON'T DELAY

ONLY 10 RESIDENTIAL SITES LEFT

ALSO VALUABLE TRADING SITES

Now proclaimed for Indian Occupation & Ownership.

Transfers can be obtained immediately

All permits granted.

Within easy rail and bus transport to Durban.

Only 10 miles from City Hall

All on easy terms.

15% DEPOSIT. BALANCE SPREAD OVER 5 YEARS.

GOOD ROADS. LOW PRICES.

VOSEY, BOSHOFF & CO. (PTY.) LTD.,

291 Smith Street,

DURBAN.

PHONE: 20954.

HANNON'S DETECTIVE AGENCY (PTY.) LTD

Managing Director: D. HANNON, seventeen years Royal Irish Constabulary
and Criminal Investigation Department, S.A. Police.

Manager: MINDEN CUSACK, ex-London Police College and Criminal
Investigation Department, New Scotland Yard, London.

(Civil, Commercial and Matrimonial) Forensic Investigations
in Strictest Confidence.

111/2 Pretoria Chambers, Upper Street P.O. Box 2199 Johannesburg
Phone - Office 32-7371. All Branches 24-454



"Tell me,
Doctor . . .

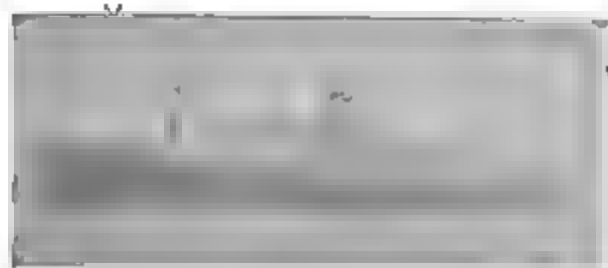
is there an antiseptic
especially suitable for women's use?"

The modern antiseptic Dettol is first and foremost
a destroyer of germs: in the Hospitals of Southern
Africa it is the chosen weapon of defence against
septic infection. But so gentle is 'Dettol' on human
tissues, so pleasant, and safe and clean, that it
might almost have been made specially for a woman's
personal use. 'Dettol' is non-poisonous, deodorant,
agreeable in smell; a clear clear fluid that stains
neither linen nor the skin.

DETTOL

THE MODERN ANTISEPTIC

BECKETT & COLMAN LTD. 101/2 CALTON RD. BOX 1007 CAPE TOWN



B. I. S. N. Co. Ltd.

S.S. Karanja arriving June 28. Sailing July 2
via Karachi and Bedibunder for Bombay

Passengers must conform with the Vaccination and Yellow
Fever inoculation requirements and obtain certificates from their
nearest District Surgeon. Inoculation by and certificates from
private Medical Practitioners will not be accepted.

FARES: DURBAN TO BOMBAY

First Class single without food £75-15-0

Second " " " 50-13-0

Inter-Class " " " 34-3-0

Unberthed (Deck) without food 21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6

Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can
be effected by communication with us by telegram or letter.

Under no circumstances will unberthed passengers be
permitted to keep on deck with them more than one bed-
ding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN

Tel. Add.: "KARAMAT."

SHYNGADIA STORES

(Prest Premier Silk Samsar Ltd.)
Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111, UMTALI, S. Rhodesia.

Telegrams: "Proms'lk" Phone: 2523,

PREMIER WHOLESALERS

(Members of the Masterland Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.

UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,

Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod."

BOMBAY, INDIA.

Phone
Day 24160

Phone
Night 8335-49

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 29388.

P. HARGOVAN & CO.

(PTY.) LTD.

WHOLESALE MERCHANTS
AND IMPORTERS.

P. O. BOX 1250.

155/7 Warwick Avenue

DURBAN.

SWEETMEATS

PURE

WHOLESOME

HEALTHY

★ APPETISING—

★ DISTINCTIVENESS of Flavour

- ★ Combined with INGREDIENTS of the
PUREST QUALITY go into the making
of our SWEETMEATS

- ★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental DELICACIES.

- ★ Assure YOU of the most PALATABLE
SWEETMEATS money can buy any
where in SOUTH AFRICA

અમે ફક્ત સત્તાની મીઠાઈઓ જમાવણી કરીએ
અને આમના કોઈપણ કલ્પનાથી વાંધેરું ખાવા આપીએ છીએ.

- ★ Great care is exercised in the PACKING and
DISPATCHING of country and foreign orders.

- ★ WE assure you of PROMPT, HYGENIC
SERVICE with the GUARANTEE of
SATISFACTION.

THE HOUSE OF



HOUSEMADE SWEETMEATS

We specialise in—

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Naan etc.

Victory Lounge

(Cnr: Grey & Victoria Streets.)

Phone 24965 — DURBAN.

BRITAIN'S COLOUR BAR IN AFRICA

IV—EQUAL RIGHTS FOR ALL CIVILISED MEN

By JULIUS LEWIN

Reprinted by courtesy of the Union of Democratic Control, London which first published this material in pamphlet form

THIS is a bad time for any nation to be suspected of race prejudice. The United Nations was established after the second world war on the clear basis of racial equality. The Charter embodies the international trusteeship system accepted by the colonial powers, of whom Britain remains the foremost. One of the basic objectives of the trusteeship system is "to encourage respect for human rights and for fundamental freedoms without distinction as to race, sex, language, or religion."

The overwhelming majority of the 49 members of the United Nations are alert to secure the application of this principle of the Charter. The 20 Latin American republics, the six Arab States, two independent African States of Ethiopia and Liberia, as well as India, Pakistan, Indonesia, Burma, the Philippines, and others, all appreciate the meaning of colonial status and the dangers of racial discrimination and prejudice. As South Africa knows to her cost, the United Nations is a forum ready to discuss in the hearing of the whole world, complaints involving the unequal treatment of non-white people. Yet at the United Nations Britain has always been careful to avoid endorsing hostile criticism of South Africa not only because South Africa is still a member of the Commonwealth of Nations but for another reason. British diplomats know full well that under British rule restrictive laws and practices exist, and could be revealed, which are a wonder in kind to those that have brought South Africa's name into disrepute in the eyes of the whole world.

In Kenya there are laws that prohibit Africans and Indians owning or occupying land in the highlands, the best part of the country. In Kenya as well as in other colonies there are laws that compel Africans to carry passes, like passports, which hamper their freedom of movement within their own country. There are laws that impose grossly unequal taxation and that maintain grossly unequal access to education as between white and black. A long list of such laws could be drawn up in addition to the two outstanding forms of discrimination already described, namely, the unfair political representation and the unjust industrial colour bar.

Moreover Britain has been fortunate in that criticism has been directed mainly at South Africa,

where crude methods of enforcing racial subjection provide an easy target. But the situation is changing. Africans in Rhodesia and in East Africa are already saying that they will appeal to the United Nations against the injustices of British policy and the hardships of colonial administration. Sooner, rather than later, Britain will be forced to declare herself either in favour of racial discrimination, or definitely against it, not only in theory but also in practice. In a world hostile to colour prejudice, the difficulties of maintaining a two-faced attitude are growing.

Protectorates

They are well illustrated by Britain's position in regard to her three protectorates in South Africa—Basutoland, Bechuanaland, and Swaziland. The governor of these three dependencies is also the British ambassador to the Union. There is a very good reason why he combines these two roles. British policy requires him to consider every development of policy in the protectorates in the light of its possible repercussions in the Union. In plain words, Britain is afraid to follow a really progressive social and economic policy in the protectorates because, if she did, her neighbours, the Union would be embarrassed by her example and would object to her policy. The marriage in 1948 of a tribal chief in Bechuanaland, Seretse Khama, to a white Englishwoman, threw some light on this dilemma. In spite of all attempts to obscure it, the real question was simply the right of a black man to marry a white woman. For exercising this right, Seretse Khama was deposed from the chieftainship—which is lost by every legal consideration—and banished from his own territory. Britain took this action not because the Jewish people or British policy was ready to condemn the chief for his conduct. Not even South African opinion was prompt or unanimous in condemnation. Britain acted because the most intolerant element in South Africa demanded Seretse Khama.

Similarly, if the protectorates are eventually to be transferred to the Union in the face of the protests of one million Africans who live in them and who much prefer British rule, it will be due to the same desire to appease South Africa and to attempt to purchase her support in peace and war, even at the sacrifice of the good

will of many millions of Africans throughout the continent. Appeasement of South Africa means betrayal of the principles of equal economic opportunity, effective political rights, and proper social status for Africans.

Cannot Have It Both Ways

Yet if the Commonwealth of Nations is to survive as a significant force in the world of to-day and to-morrow, it cannot fail to recognise the same principle of racial equality that the United Nations has accepted. No Commonwealth can include some Africans, like those in West Africa, on an equal footing with white people and others, like those in East and Central Africa, held back by colour bars. There can be no evasion of this clear issue. Either Britain will try to appease South Africa and to conceal from the world the fact that some of her own policies are, after all, not so very different, or she will reform her own policies and bring them into line with world opinion on racial questions. One thing is certain: Britain cannot have it both ways, as she is now trying to do. She can continue to court the friendship of South Africa only if at the same time she accepts the theory and practice of white supremacy in some of her own African colonies. But if she rejects this dangerous and unjust doctrine, and accepts the alternative of racial equality, she will risk the displeasure and possibly the antagonism of South Africa. South Africa may, indeed, not only declare for a republic, as India has done, but go further and part company from the Commonwealth. She may, of course, do so in any event and without the excuse of British policy in Africa. That is a possibility that must be faced. But that loss to the Commonwealth, whatever it may or may not signify, would surely be more than balanced by the restoration of the diminishing faith in Britain of sixty million Africans.

There is no record ample evidence of some of the creditable aims and achievements of British colonial policy. The Colonial Office showers on the British Press material reflecting credit on Britain, and it hastens to restore every sceptical inquirer with smooth explanations. What is usually hidden from British eyes are practices like those referred to in this pamphlet, and the attitudes and policies they illustrate. That is why I have written about them. They are the other side of the pretty picture that is usually displayed in the Press, in the orthodox literature and in Parliament.

As a South African, I am familiar with the conditions under which public policy has developed

in Southern Africa, and with its effects. For many years I have frankly criticised my own country at home in company with a minority of liberal-minded white South Africans. We have sharply criticised successive governments for their racial policies and we are engaged in doing so. In this task we do not ask for any assistance from Britain. The Union of South Africa is a sovereign state, completely independent of Britain and of British control. But we are anxious to ask that our efforts to reform South Africa should not be rendered more difficult by Britain. That is just what is happening now, as it has been happening unnoticed ever since 1931, if not before. In Rhodesia and in Kenya particularly, but also to some extent in other British colonies, policies and practices have grown up which unpleasantly resemble those that dominate South African society, and which are sometimes used to us when we criticise our own government. Such policies have brought hatred and harm to my own country and, unless soon checked and reversed, they will bring hatred and harm to Britain through her colonies.

I have never restored criticism of South Africa by the British Press because I know that much of it can be justified. But I do sometimes wonder at the risk taken by people who throw stones while they are living in glass houses.

It is important to remember that the policies prevailing in South Africa have always been challenged in South Africa by some South Africans, however few in number.

Prevailing British policy was likewise challenged in Britain in the early part of the 19th century, at the time of the campaign against slavery. A band of courageous and determined men challenged the institution of slavery which was accepted by Church and State and supported by public opinion. "The British anti-slavery movement," says Professor Coupland, "supplied the inspiration and incentive of a great popular tradition. The movement owed much to the character of its leaders—Wilberforce, Sharp, Clarkson, Macaulay, Buxton, and the rest—but they would not have done what they did if a great body of opinion among the British people had not been resolutely and persistently bent on the destruction of an evil which Britain had once done so much to create and sustain."

The crusade against slavery was, however, only one aspect of a larger theme—the conflict of white and black, the conflict between strong and weak. At the very time in the 19th century when the battle to vindicate human rights was being fought in

Britain, British missionaries, like Dr. John Philip, were waging a similar struggle in Southern Africa against the first unequal laws of the Cape Colony. These laws had kept the coloured people in a state of subjection akin to slavery until political pressure secured the passage of the famous Ordinance No. 50 in 1828, abolishing all discrimination based on race or colour. That was the beginning of the Cape liberal tradition of equal rights for all divided men. Twenty-five years later Britain saw to it that this principle was embodied in the first Constitution of 1854 which granted representative government to the Cape Colony and laid down civilisation, not race or colour, as the basis of the franchise. This tradition of racial equality in the eyes of the law took root, grew up and matured itself for a century. It influenced the outlook of more than one or two generations of South Africans, especially of those who, like myself were born and grew up in the Cape. As a political factor it was afterwards weakened but was not finally overthrown until in our own day it encountered stronger economic forces. Even now it is dormant but not dead, because there are still South Africans who draw pride from the past and courage for the future from the old Cape liberal

tradition begun by the British.

But when we watch the trend of events in British Central and East Africa to-day, we ask ourselves where is now the breed of courageous men and women in Britain to attack the evil theory and the pernicious practice of white supremacy? The policy of racial discrimination involved in maintaining white supremacy to-day is comparable in its degrading effects, on white and black alike, with the practice of slavery when it was so gallantly attacked 150 years ago.

Why is it that in these days we scarcely ever hear open criticism of the principles of British colonial policy? It has become easy to divert public attention from fundamental political principles to the bewildering array of economic and social details. Yet it is false principles, and the distorted patterns of life they inevitably produce, that must be assailed.

There is one direct way for Englishmen to start to rescue black Africans from white supremacy. It is also the way to restore faith in Britain and in the value of the Commonwealth. That way is to reassert the clear principle, and to adopt everywhere under British rule the firm policy of equal rights for all divided men and women regardless of their race or colour.

(Continued.)

AFRICAN VIEWPOINT

SANDS WASHING AWAY

By JORDAN K. NGUBANE

THE Liberal Party of South Africa is very much in the news at the moment. It would appear that this interest is genuine on both sides of the colour line. On the white side, Press reports tell us that Liberal Party meetings are surprisingly well-attended. Surprising because a community fed on white superiority should have fought shy of a political party which, no matter how falteringly, advocated racial equality of some sort. On the non-white side, I think the volume of comment, favourable and otherwise, is sufficient indication of non-white interest in the Party.

As events move on, the Liberal Party begins to clear the air of the initial confusion in which it started. And we are slowly coming face to face with a Liberal Party which might be in danger of gravitating in the direction of being some sort of half-way house between apartheid and the racial equality demanded by the African National Congress Con-

sciously or unconsciously the danger grows every day of principle being sacrificed to expediency under the mistaken idea that the Party will win more support by trying to play the United Party's old game of trying to be a darling to most camps.

Apartheid and racial equality are fundamentally irreconcilable. The white apartheid will have no time for a wily-wasby Party which says apartheid is good and bad at one and the same time. Nor will the African pay any attention to it either. The white apartheid will want the crude but real white domination and will go to the shop which sells the genuine stuff, fresh from the manufacturer. The African will go his way and seek salvation for himself in the complete overbrow of white domination. In fact, when you get a movement like the Liberal Party coming up to be a shaky bridge between Black and White, African reactions will most

likely be: "There comes the white leader-goat!" The African dislikes leader-goats, whether they are black or white—for one reason: they lead the way to the slaughter-house. To ask the African to come to terms with apartheid or the residential segregation of the Margaret Bellingers or a given standard of so-called "civilisation" of the Alan Patons, is to ask him to go into the political slaughter-house, the very place out of which the African National Congress is taking him!

If it is a question of choice, the African will naturally go the way of the African National Congress. But if he goes that way, after having been frightened away by the sight of the white leader-goat, what will happen is that he will work no longer for united nationhood but for African domination. In all my political life, I have always insisted that I hate the Black tyrant as much as I do his White counterpart. Both are evils with which it is impossible to come to terms.

The white tyrant is strong today. He crushes the African underfoot and has thrown morality and human decency to the winds. Self preservation is his guiding philosophy. When the African tyrant is in power, he will make every white man pay for all the crimes of the white tyrants. That is of the very essence of tyranny. We have seen it happen in other parts of the world.

And I am afraid the Liberal Party is starting with the wrong foot forward if from the word go it shakes African confidence in its real intentions and allows the impression to be established in the non-white mind that it merely wants equality so as to persuade the African that certain forms of segregation are for his own good.

Mr. C. W. M. Gell has been writing a series of articles for the 'Forum' trying to argue the case for principles being more important than anything else for the Liberal Party. I do not agree with very many of his propositions. But I think there is sound commonsense and a touch of realistic statesmanship in his insistence on seeing the Liberal Party a principled organisation. The African National Congress is fighting for principles. That is why it rejects the idea of having anything to do with African parliamentary representation in its present token form. You cannot reject as evil in principle and then turn round and come to terms with it.

The Liberal Party's only hope of influencing events on the African side is to adhere to principles, even if it means losing a few more white supporters nurtured in the tradition of race-baiting. I should be very much surprised if the Liberal Party won much support from the present generation of white voters. Its real converts are in the ranks of white Youth—if it wants to remain a white man's Party. If it wants to remain that, I do not think anybody would quarrel with it. It would then be free to make its own reservations on who shall be the citizens and who shall not be.

But if it is to be a political home for South Africans of all shades of colour, I am afraid, it cannot do very well if it comes with the thinly disguised white superiority complex.

If we accept the premise that God created Man in His own image, or perhaps regard Man as an end in himself we then proceed to accept the human personality as sacred. Once that is established, there is no room for quibbling about on the vital issue of racial equality. Equality is established the moment you accept the human personality as sacred—no matter what colour it has assumed.

The question which comes to the fore then and on which there is a lot of woolly thinking is one of interregeneration and all the rubbish that is usually said when this question is discussed. But if God created Man in His own image, then the human personality is the same whether Man is Black or White or Coloured. The human personality does not love anything by the pigmentation of the body in which it is encased. If a white girl thinks she will be happy with a black boy for a husband, if an African boy finds in an Indian girl all the virtues he seeks in womanhood, why let them marry of course! It is not their colour that matters. It is the human personality in them which is sacred.

And, if God created Black, White and Brown races, He did not thereby say they should not interbreed. Mind you, geography, diet, the sun's rays and the mode of life have quite a lot to do with pigmentation. But the human personality undergoes no mutation because of its historical fixating on geographical location. Men and women loved and hated in ancient Sumeria as they do today. There is virtue and

[Continued on page 364]

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5 1/2 yd.

EMBOSS GEORGETTES
all shades 45" 10 1/2 yd.

OPAL GEORGETTES
45" all shades 12 1/2 yd.

VELVET CHENTLE
GEORGETTES 45" 15 1/2 yd.

44" PRINTED GEORGETTE
Spot & Floral Design 45" 4 1/2 yd.

44" COLOURED GEORGETTES
4 1/2 yd.

CHAMPALS!

Ladies Latest Masle Champals
all shades size 3 to 7 7 1/2 pair.
Colours: Green, White, Red,
Brown, Blue and Winer.

**SAREES!**

EMBROIDERED GEORGETTE
SAREES.
all shades 23/15/6 each.

WHITE COTTON SAREES
23/6 each.

GEORGETTE JARI WORK
SAREES 25-10-0.

EMBROIDERED SUEDE SILK
SAREES with borders 63" each.

LADIES UNDIES

Block range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Saree Borders, Jari Trimmings
Always in Stock

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

KNITTED WOOL
SILAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED
10/11 each.

INFANTS BOOTIES, BONNETS,
BMS, PITCHERS,
all one price 2/11 each.

HOUSE - HOLD

Bedcloths 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Sate De dependre
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS
TIES, HANDKERCHIEFS etc.
Specially reduced.

**JAYBEE SILK HOUSE**

39a MARKET STREET, JOHANNESBURG.

P. O. Box 516.

Phone 33-6229.

FOR
RUBBER STAMPS
AND

PRINTING

CONTACT

**STANDARD
PRINTING PRESS**

GENERAL PRINTERS
AND
RUBBER STAMP MAKERS

73 BEATRICE STREET, DURBAN.

PHONE 61006.
P.O. BOX 2782.

TELEGRAMS ADDRESS
"QUICKPRINT"

ESTABLISHED 1927

..and **SUNBEAM**
is so economical too!

House proud wives who strive
to keep their homes bright and
cheerful-looking, use Sunbeam - it
gives that pleasing shine to floors
and furniture!

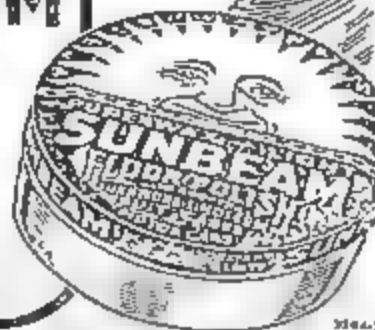
And so economical too, a little
Sunbeam spreads easily over a large
area so shine for days on end.

Sunbeam makes work easy...saves
time and money.

FOR BRIGHTER FLOORS
AND LIGHTER WORK
Always ask for

**SUNBEAM
POLISH**

*Shines...
and shines
and shines*



Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(CORNER SWEETMEAT HOUSE)
Corner Gray and Victoria Streets
DURBAN.

Phone 23414.

Tel. Add. "KAPITANS."

P.O. Box 96,

Phone 24471.

To Furnish Your Home Economically

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St.
DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSE-
HOLD EFFECTS. RADIOS & RADIOGRAMS, MUSI-
CAL INSTRUMENTS, SEWING MACHINES & OFFICE
FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and
Vegetables. We specialize in green ginger and Indian
Vegetables. Wholesale only. Write for particulars
Box 96, Durban.

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21212.

Tel. Add. "GREENFEAST"

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS ABSOLUTELY THE BEST

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING

CO. LTD.

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with "THE OLD MUTUAL" your friend for life—

The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1760,
JOHANNESBURG.

Phone:— } Business 33-0711
 } Residence 33-5961

Phone 53.

Telegrams "SOLANKI."

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

**Extensive range always carried in
the following:**

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

**Stockists of well-known branded
Watches.**

COPPERBELT PIONEER STORE

**Where Quality and Service
are Paramount.**

Luanshya, Northern Rhodesia.

INDIA LETTER

From Our Own Correspondent

Bombay, May 30.

THE Five Year Plan, put into operation formally on April 1, 1951, has progressed satisfactorily during the last two years. It has laid a firm foundation for future intensive development of the agriculture as well as the industrial resources of the country. For the first time in the history of India, locomotives, railway coaches and wagons, artificial fertilisers, telephone components, various types of machine tools and many other things for which India had to depend on foreign countries were produced in the country during this period. Industrial output went up by 15 to 30 per cent. Increase was also recorded in commercial crops and foodgrains.

In the first two years, a sum of Rs. 5850 millions was spent on the development projects both by the Centre and the State Governments. This amount represents less than one-third of the total outlay estimated for the execution of the entire Plan.

In the industrial field some of the important State undertakings went into production during the period, such as Soda, Fertiliser Factory, Chitranjan Locomotive Works, the Telephone Industries, the Raza Khatia Factory, Machine Tools Prototype and Ambernath Defence Factory. During this period 38 locomotives, 8000 railway wagons and 643 railway passenger coaches were manufactured in India. 77,000 tons of additional shipping was obtained and six ships were built at Visagapatnam Shipyard. 350 miles of National Highways and strategic roads and 17 new large bridges were constructed. 1050 miles of existing roads were improved.

In the private sector, production increases were recorded especially in cement, heavy chemicals, textiles, iron and steel, paper and paper boards, sewing machines, bicycles, rayon and jute goods and engineering industries. Against this, aluminium, diesel engines and machine tools production received a set-back due to slack demand and slump in the market.

Agricultural production, during the first two years of the Plan, has shown substantial increases in foodgrains, jute, cotton and sugar cane. In regard to foodgrains, precise data from the State Governments are not yet available but a tentative estimate made by the Central

Food Ministry indicates that during 1951-52, under Grow More Food account the increase in foodgrains production was of the order of 48 lakh tons. Besides, an increase of about 2.7 lakh tons is also estimated as a result of major irrigation schemes, which increased the area receiving irrigation during 1951-52 by 8 lakh acres.

In 1952-53, an increase of about 6 million acres (about 51 per cent. of the total acreage) in the area under Kharif grain crops is reported and though production data are not yet available, it is believed that compared with 1951-52, there has been an appreciable increase.

In the case of jute and cotton the production rose from 3.3 to 4.7 million and from 2.9 to 3.3 million bales respectively.

The total expenditure on agricultural development in the State was Rs. 206 millions in 1951-52 and Rs. 220 millions in 1952-53. It is estimated that as a result of schemes executed during 1951-52, nearly 2 million acres will be brought under irrigation against 2.28 million programmed for five years. Information regarding the progress of these schemes during 1952-53 is not yet available.

Large multi-purpose projects are proceeding satisfactorily. As against a planned outlay of Rs. Rs. 2060 million during the first two years, the actual amount spent on these projects came to Rs. 1900 millions.

In terms of benefit, although the full quantum will be achieved only on completion of the works, the results show that targets fixed for the year 1954-55 have been substantially attained.

Below is a brief description of the progress made during 1951-52 on the multi-purpose projects:

Bakra-Nangal Project: The project consists of (1) the Bakra Dam across the Sutlej, (2) Nangal Dam, 8 miles lower down, (3) Nangal power channel, (4) two power houses on the Nangal canal, (5) transmission lines and (6) Bakra canal system.

At Bakra dam site, the two 30 feet diameter diversion tunnels are in an advanced stage of completion. Work in the river bed should start next winter after the flow of Sutlej

has been diverted through the tunnels.

The Nangal Dam has been completed except for the installation of gates which will be in position within a year. The first power house and a large part of the transmission lines will be commissioned by the middle of 1954. Work on Bakra canal comprising 518 miles of main and branch canals and 7000 miles of distributory canals is also proceeding according to schedule. The total sum spent on this project up to the end of March 1953 is Rs. 550 million.

The Harcha Barrage at the confluence of the rivers Sutlej and Beas has been completed except for the installation of gates.

Damodar Valley Project: The construction of the Bokaro thermal station with three 50000 kilowatts electric generating sets is nearing completion. The construction of the Tilaiya Dam has been completed. The total spent on this project so far is Rs. 460 million.

Hirakud Project: After the completion of all preliminary works, work on the earthen and the concrete dam is well under way. More than half of the work of excavation of the canal system has been completed. The total spent on this project so far is Rs. 240 million. Besides these central projects, multi-purpose projects undertaken by various States are progressing well.

Over 70 per cent. of the proposed developmental outlay of Rs. 20690 millions remains to be incurred in the remaining three years. A substantial increase of nearly Rs. 800 millions over the 1952-53 level has been budgeted for in the current year, but the tempo of expenditure will have to be stepped up further in 1954-55 and 1955-56. Of the remaining expenditure of Rs. 74850 millions, Rs. 6000 millions would be available from the Central and States revenue. Rs. 2350 millions will be available from deficit financing against import surpluses financed from the sterling balances lying with the British Government. Still there will be a gap of Rs. 6690 millions which the Government is confident, can be and will be bridged through the external aid and/or new sources of revenue.

The Government of India have announced a scheme for payment of compensation to displaced persons having claims relating to immovable property left in West Pakistan. Final decision on the scheme will be taken after the conclusion of

the Nehru-Mahomed Ali meeting and Indo-Pakistan discussions.

The Government of India have decided that compensation should be cashed to the utilisation of evacuee property in India as well as any amount realised from Pakistan on account of the difference between the values of evacuee properties in the two countries.

The compensation scheme expects to cover 2,35,000 claimants whose claims aggregate in value Rs. 1450 millions for the buildings and lands left by them in the urban areas and Rs. 900 millions in rural areas in West Pakistan.

As against this, the value of evacuee properties left in India which will constitute direct compensation to these claimants is estimated at Rs. 900 millions. Besides, the Government have a cash balance of Rs. 80 millions at realisation. This amount of nearly Rs. 1000 millions, together with any sum that the Government of India may be able to get from Pakistan to make the difference in the values of the properties will, under the scheme, be distributed among the displaced persons as compensation on a pro-rata basis. The pro-rata compensation will work out to 20 per cent or less.

It was also announced that the Government's responsibility for rehabilitation would continue in respect of persons not covered by the scheme.

Pandit Nehru, who has left for London to attend the coronation of Queen Elizabeth, will have preliminary talks with the Prime Minister of Pakistan, Mr. Mahomed Ali, "on Kashmir, the working of the Prime Ministers' agreement on minorities, the evacuee property payment question and other issues having a bearing on Indo-Pakistan relations," according to a joint press note issued by the Governments of India and Pakistan.

As owing to their other preoccupations detailed discussions will not be possible, the two Prime Ministers will meet again at the earliest possible occasion after their return to their respective countries and will carry on their discussions for the purpose of arriving at a settlement of all Indo-Pakistan differences.

Meanwhile, the Governments of India and Pakistan have issued a directive to those of their Ministers concerned to take up immediately the outstanding issues between the two countries with their opposite numbers.

They are directed to make every effort, in the light of improved atmosphere and outlook that happily prevails on both sides, and the earnest desire of the two Prime Ministers to reach an early, friendly and lasting solution of these differences, so that the two countries may live together as good neighbours and co-operate with each other in all matters of common interest.

In order that the two Prime Ministers may be kept fully informed of the progress made in these discussions, it was also decided to set up a Steering Committee composed of two officials nominated by each Government.

This committee will receive regular reports of the progress made towards a settlement of the outstanding issues and will meet from time to time to consider them and to devise ways and means by which any issue remaining unsettled or pending for any length of time or any disagreement that may arise may be resolved to the mutual satisfaction of the two Governments.

The first meeting of the Steering Committee will be held in Karachi soon after the return of the Pakistan Prime Minister from the Commonwealth Prime Ministers' Conference in London.

The Central Government have decided to merge Bellari Taluka with Mysore State as soon as Andhra State was formed on October 1. The Central Government have taken this decision on the basis of the recommendation of Justice Lakshmi Shankar Miah, Chief Justice of Hyderabad, who inquired into the various factors regarding the future of Bellari Taluka.

The three Talukas of Adoni, Alur and Raydurg of Bellari District, covering an area of 3061 sq. miles with a population of 4,69,813, would be merged in Andhra State and the remaining seven talukas namely Bellari, Siruguppa, Hospet, Sandur, Gadagalli, Harpanahalli and Kudalgi, covering an area of 3829 sq. miles with a population of 7,73,012, would be merged in Mysore State.

The Government of India have decided to appoint a high-powered commission to consider the re-organisation of States after the formation of Andhra State. The commission is likely to be appointed before the end of the year and will consist of leading personalities not actively connected with politics.

In making recommendations regarding reorganisation of States and fixing the boundaries of various States, the commission would take into considera-

tion not only cultural and linguistic matters, but also other important factors such as the preservation of the unity of India, national security and defence, administrative advantages, financial considerations and the economic progress of each State as well as the whole nation.

The food position of India has improved considerably and it will not be long when India

becomes self-sufficient. The Government of India are not anxious to purchase foreign rice this year except on her own terms. This optimism is the result of increased production of rice in this country during 1952-53. It is officially stated that out of a total of four million tons increase of food-grain production over the previous year, nearly 2.7 million tons is rice, which had been extremely in short supply for nearly a decade.

SANDS WASHING AWAY

(Continued from page 380)

tion in China, in Zululand and in England.

And if God or Nature did not want the Blacks and the Whites to inter-marry, if and when they do, why do they produce children like the "pure" coloureds? Where Nature or God frowns on intermarriage, the offspring is sterile. The horse and the donkey produce the sterile mule. A white man and an African produce the Coloured. The Coloured will produce children if he marries any other human race, including Coloureds like him. Which proves one thing: That the really important thing in all this is the human personality, which is sacred above every barrier of race or colour.

If Liberalism will not become the Left-wing of the United Party, it better search itself again over the issue of reservations on who shall be the citizens of South Africa. Citizenship for every South African must be the goal. How shall we go about getting to this goal is something we can sit down and discuss. I should like to see the Liberal Party even lose very squarely like convinced democrats or Christians—whichever is the case—the issue of intermarriage. If in the final reckoning we cannot live happily as distinctive races, without one group seeking to dominate the other races, we might even have to consider mixed marriages in the future. What is wrong with that as a solution—when every other means has failed?

Fortunately, for the moment we are not called upon to crack our heads on whether Black should marry White. If it were an issue, I would not hesitate to say Yes! But, as I have said, it is not the issue at stake. Just now we are concerned with regard for the human personality. We are concerned

with giving it its due in a mixed society. If Liberalism has to be an effective bridge between Black and White, it should respect the human personality regardless of colour. When it does that, it will begin to realise that you do not win your neighbour's confidence by trying to bully him into accepting you as some sort of a superior. If you want his friendship, accept him as your equal.

If the Liberal Party really wants to unite Black and White, it should accept us as equals. Reservations and equivocations waste our time. We are on the march, in the direction of our choice and one day we shall be impatient with those who waste our time.

R. VITHAL

Bookkeeper, Writing up Sale of Books, Balance Sheets, Income Tax Returns. Apply:

9 Adams Arcade,
40 Market Street,
Johannesburg

NEW BOOKS

- A Nation Builder At Work
—By Pyarelal 1/6
- Why Prohibition
—By Kumarappa 1/-
- Satyagraha In B.A.
—By M. K. Gandhi 15/-
- Bapoo's Letters To Ashram Sisters
—By Kaka Kalelkar 2/6
- The Wit And Wisdom Of Gandhi
—By Homer A. Jack 22/-
- Economy Of Permacroons
—By Kumarappa 3/-
- A Gandhi Anthology
—By V. G. Desai 3/-

Obtainable from:

'INDIAN OPINION'

P. Bag, Phoenix, Natal.

THE CONSTITUTION OF INDIA

By Mr. K. Santhanam

The Constitution interpreted and explained.

Pages 424. Price 18 6

Obtainable From:

'Indian Opinion,'

P. Bag, Phoenix, Natal.

Cuticura

SOAP



The chemical and fatty properties in Cuticura Soap not only cleanse the skin thoroughly, but help it to retain its beauty and its natural moisture, so easily "dried out" in hot climates.

For Flowless

COMPLEXIONS

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Look with us for your travelling by Air, Sea or Land either in India or in any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Books, Trade Licences, Revenue Clearance Certificate, Passports And Immigration Matters.

Representatives: National Mutual Life Assn. Of Australasia, Yorkshire Insurance Co. Ltd.

Telephone: 33-9033. 29a Commissioner Street, JOHANNESBURG.

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	5	0
PILOGRIMAGE FOR PEACE—Pyarelal	12	5
SELECTIONS FROM GANDHI—Nimrod Kumar Bose	10	0
GANDHIAN ETHICS—Densy Gopal Ray	2	0
BAFU—Merry F. Dorr	4	0
COMMUNAL UNITY—M. K. Gandhi	26	0
FAMOUS PARSIS	7	5
CHAITANYA TO VIVEKANANDA	3	5
STORY OF SATARA—Major B. D. Desai, (I.M.S.)	16	0
SEVEN MONTHS WITH GANDHI—Krisnadai	12	0
STORY OF THE BIBLE—S. K. George	6	0
DELHI DIARY—Gandhi	10	5
A RIGHTEOUS STRUGGLE—Mahadev Desai	2	5
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Dhawan	17	9
GANDHIJI AS WE KNOW HIM—Intimate and delightful incidents by various writers	0	0
NON-VIOLENCE IN PEACE AND WAR Vol. I—M. K. Gandhi	15	0
NON VIOLENCE IN PEACE AND WAR Vol. II—M. K. Gandhi	14	0
THE STORY OF BARDOOLI—Mahadev Desai	5	0
FROM YENAVDA MANDIR—M. K. Gandhi	7	0
MAHADEV DESAI'S EARLY LIFE —By Narayan D. Parikh	2	5

Obtainable from:

"INDIAN OPINION,"

P. Bag, Phoenix, Natal.

Golden Number

OF

"INDIAN OPINION"

Souvenir

Of The

Passive Resistance

Movement

1906—1914

Price: Four Shillings.

Obtainable From:

"Indian Opinion"

Phoenix, Natal.

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	7	5	SOVIET ATTITUDE TOWARDS CHINA Facts And Fears—Stanley Powell	5	0
EMINENT AMERICANS WHOM INDIA SHOULD KNOW—Jabez T. Sunderland	7	0	AMONG THE GREAT (Conversation with Roman Rolland, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Anandabindu)—Dhup Kumar Roy	23	0
THE BHAGAVAD GITA—The Lord's Song—(An English Translation)—Anand Beasant	1	0	TWO HISTORICAL TRIALS IN RED FORT—An account of the trial of the Officers of the I.N.A.	14	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE?—Dr. P. K. R. V. Rao	3	0	WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyam	2	5
OUR INDIA (Gandhi's stories by various writers, illustrated)—M. G. M. M. M.	2	5	GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	5
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao	2	5	THE STORY OF MY EXPERIMENTS WITH TRUTH—M. K. Gandhi	15	0
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement in S.A., 1905-1914)	4	0	CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	5	0
THE DELIVERANCE (A picture of the participating life of the joint family)	4	0	RAMANAMA—M. K. Gandhi	2	0
PUBLIC FINANCE AND OUR POVERTY—J. C. Kumarappa	3	5	TOWARDS NON-VIOLENT SOCIALISM—M. K. Gandhi	5	0
INDIAN STATES' PROBLEM (Gandhi's Writings and Utterances)—M. K. Gandhi	10	0	REBUILDING OUR VILLAGES—M. K. Gandhi	3	0
FOUNDATIONS OF PEACE (Origin: study of the conditions which precipitated two world wars)—K. T. Shah	12	0	AN ATHEIST WITH GANDHI—Gora G. R. Rao	2	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	14	0			

Obtainable from:

"Indian Opinion,"

P. Bag, Phoenix, Natal.

Phones, 29821/3 (Switchboard)
24179 (Manager)

P.O. Box 2197

Cables & Tel. Add:
"PROSPERITY" (Ad Branches)

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Refined Peas, Kaffircorn, Milk, Maize, Maize Products, Wheat, Wheaten Products, Crockery, Hardware and also Coal of all types

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
111 Pine Street, Durban.

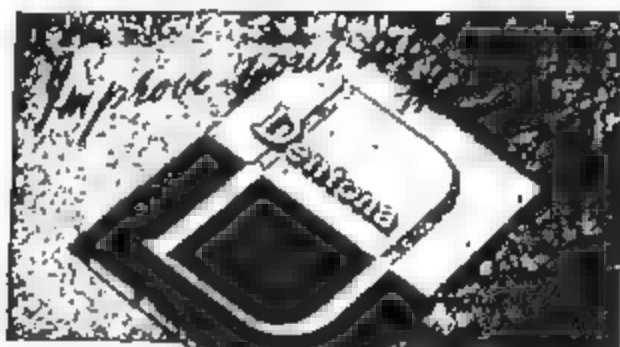
also at

JOHANNESBURG

Phoner: 34 3554/5
P.O. Box 200, Fordsburg.
87, Crown Road,
Fordsburg, Johannesburg.

BENONI

Benoni Coal Site
Phone 54-1813,
Rangeview Coal Site—54-1285
P.O. Box 392, Benoni.



Full range of men's and
boys' slacks, shirts and
clothing.

For latest
fashions,
tropicals.

DENTONA
SHORTS AND SLACKS
IN NOVEMBER Read
TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND.

DENTON TRADING CO.
JOHANNESBURG

Phone 34-4381

P.O. Box 3561

N. RHODESIA
FEIGENBAUM BROS
BULAWAYO

Phone 2758

P.O. Box 254

SOUTHERN RHODESIA
MASHONALAND, F.E.A. & N. BECHUANALAND
W. F. NEUMAN
SALISBURY

Phone 2-1219/2-4914

P.O. Box 1492

BRITISH EAST AFRICA
VAN BRUSSEL & CO. (E.A.) LTD.
Nairobi
BULAWAYO CLOTHING FACTORY LTD.
Phone 2410, Bulawayo, P.O. Box 427, Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel
V. D. Patel, J. J. Patel
K. C. Patel.

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.
Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S. A. Representative.

H. L. Hompes & Co.,
(Pty.) Ltd.

Durban, P.O. Box 1301.
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE AT:

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

(Directors: N. V. MEHTA, J. P. GOKOOL, K. V. MEHTA)
LEGAL & COMMERCIAL STATIONERS
OFFICE EQUIPMENT SPECIALISTS
76 Victoria Street, Durban.

PHONES 72822
" 63513

P.O. BOX 1317
Tel. Add. NOSLIMITED.

For Quality Printing Consult:-

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists
7 Bond Street, Durban, Phone 25295.

ઈન્ડિયન ઓપિનિયન

મહાત્મા ગાંધીજીના દરને
સને ૧૯૪૩માં રચવાયું

પ્રસ્તુતક પરી મુ—અ'ક રપ

શુક્રવાર તા. ૧૬ જુન, ૧૯૫૩.

પ્રક્ર નંબર પેની ૬

ગાંધીજીની અજમેર યાત્રા વખત
હું એક સમયે યાદ આવે
છે, બાપુના એક જુના ચિત્રણ
ને તેમને એક સાલે પોતાને
પર જમવાનું આમ તથા અખ્ય.
કેટલાક જુવાનો એ ગુરુદયથી
નાશજ હતા. બાપુની એ યાત્રા
માં સ્વયંસેવકોની જે હુકમી
તઈયાર કરી હતી તેના આગેવા
નો અને કેટલાક સ્વયંસેવકોએ
બાપુને પેલા લાઇને ત્યાં ભોજન
માટે ન જવા દેવાનો નિશ્ચય
કયો. પુ. કકરબાપા આ યાત્રા
માં બાપુજીની સાથે જ ઉતરી
હતા. હું પણ ત્યાં જ હતો.
સ્વયંસેવકોના મતિનિધિઓએ
અમને કહી દીધું કે અમે બાપુ
ને નહીં જવા દઈએ. બાપુની
મોદર આડા સુધે જઈશું. અમે
તો ગભરાયા. ઉપરે એમ નકરી
થયું કે સ્વયંસેવકોનું એક પ્રતિ-
નિધિ મંડળ સવારે બાપુને મળે
અને તે લાઇ સાથે એમને જે
ફરિયાદો દેવા તે બાપુને જણાવે.
એમને સાબરમતી પછી બાપુને
તેમને ત્યાં જઈ યોગ્ય લાગે તો
ભરે બધા સ્વયંસેવકો તે.
એમ માનતા હતા કે, બાપુ
અધારમાં ન રહેવા ભેળ્યો.
આટલું નકરી થવાથી અમે
નિરાંતનો શ્રાવ્ય લીધો.

રતના એ અડી વાગ્યા હશે.
એ વખતે હું ધણી વાર બગી
ભઈ છું. તે દિવસે પણ જાણે
તો બાપુના ઓરડામાં દીવાનો
અકાસ જણાયો. એ સ્વાભાવિક
દેખકતાથી અંદર ટોક્યું કહું
તો બાપુ એકા એકા કાંઈક
લખતા હતા. મને સ્વાઇ
લાગી. મારા મોંમાંથી નીકળી
ગયું, “બાપુ, આ શું?” બાપુ
એ પૂછ્યું, “તમે પણ જાણો
છો શું? કંઈ કહેવું છે?”

મારે કંઈ કહેવાનું નહતું.
પણ બાપુએ પૂછ્યું કે તમે
મને સ્વયંસેવકોવાળી વાત યાદ
આવી. મારા મનમાં એક
વિચાર જાગી ગયો કે હું જ

ધરમ કરતાં ધાડ

(કરીબાડ ઉપાધ્યાય ‘સેકલવન’માંથી)

બાપુ આગળ બધી ફરિયાદો
કેમ ન સુકે? સ્વયંસેવકો
પોતાના સેવકો બધી વાતો
વધારીને કહેશે. હું તે કામ
સારી રીતે થનાવી દઈશ. એટલે
જે આગળ પાછળનો કંઈ પણ
વિચાર ક્યાં વિના કહું, “કાલ,
કંઈક વાત કરવી છે.”

બાપુએ કલમ નીચે સુકી
દીધી અને કહું, બોલો, શું કહેવું
છે?”

સ્વયંસેવકોએ પેલા બાઇની
વિરુદ્ધ જે કંઈ અમને કહું હતું
તે બધું જે કંઈમાં બાપુને કહું.
બાપુ ગંભીર થઈ ગયા. તેમણે
પૂછ્યું, “તમે કંઈ જાણો છો?”

“કાલ બાપુ, જે પણ આવી
જ વાતો સાંભળી છે.”

“તો હું કાલે તમને એમની
સાથે સ્વયંસેવકો દરનીશ.”

મને કરી સુક ન પડી. જે
કહી દીધું, “સાહે.” હવે હું મન
મા ગભરાયો કે આ તો સુરકેલી
મા સુકાયા? ધરમ કરતા ધાડ
આવે તે આનું નામ!

બીજે દિવસે પેલા મિત્ર આ-
વ્યા. બાપુએ મને બોલ્યો.
પછી બાપુએ તેમને કહું કે
ફરિયાદો તમારે વિષે અને
આટલી આટલી વાત કહી છે.
તમારે શું કહેવું છે?

તેમણે એ બધી વાતોનો
ઇન્કાર કયો અને મારા પર
નારાજ થઈ ગયા. મને કહું,
“તમને મારા પર શક હતો તો
તમે અને કેમ ન પૂછ્યું? મારી
સાથે વાત ક્યાં વિના બાપુને
જાહેર આ બધી વાતો કહી એ
યોગ્ય કહેવાય? સત્યાગ્રહીને
આ ધર્મ છે?”

હું જવાબો. જે કહું,
“તમારી વાત સાચી છે. મારે
તમારી સાથે જ વાત કરવી
હતી. મારા તરફથી. બાપુને

કરી ફરિયાદ કરી નથી બીજા
લોકોએ જે ચીંતાજનક પરિસ્થિતિ
અને કામદો ઉભો કર્યો હતો
તેનો ઉકેલ કરવા માટે જે
બાપુને બધું કહું હતું. એમા
મારો તમારે વિષે ખરાબ હેતુ
નહોતો. મારો હેતુ તો એક
બધ કર પરિસ્થિતિ ઉભી થતી
અટકાવવાનો હતો. છતાં આ
જે દેવ થયો તે માટે હું
મારી માથું છું.”

પછી બાપુએ એમને કહું,
“કેક, તો આ વિષે પહેલાં તમે
અને ફરિયાદ વાત કરી લો.
પછી મને મળ્યો.”

અમારી વાતચીતનો જે હેવાલ
અમે બાપુને આપ્યો તે પરથી
બાપુએ પેલા મિત્રની વિરુદ્ધ
સુકાદો ન આપ્યો. તેમણે મને
કહું, “જ્યાં સુધી એ બધી
ફરિયાદો સચી સાબિત ન થાય
ત્યાં સુધી તો મારે એમને નિર્દોષ
જ માનવા પડશે. અને હું
એમને નિર્દોષ માનતો હોઉં છું
સુધી એમને છા જવાની મારી
ફરજ છે. એમ ન કરે તો હું
મારો ધર્મ સુકું.”

પછી રતના મને બોલાવીને
કહેવા લાગ્યા, “જુઓ ફરિયાદ,
આ બાબતમાં પુરી તપાસ કરી
તે તમે તમારો અભિપ્રાય બોલો.
આ રીતે કાંઈ સમજવા વિચારો
વિના કાંઈને વિષે કાંઈ કહેવું એ
ખરાબ નથી. એનાથી કાં તો
જે બંધિતને વિષે કહું હોય તેને
અન્યાય થાય છે, અથવા કાંઈ
પુરાવા ન હોવાને લીધે
આપણે સાચા હોવા છતાં જુઠા
દેખાઈએ છીએ. વળી આવી
વાતો જુઠી પણ હોય છે. સજવું
બધ પણ કરી દે છે. એવે
વખતે એક વાત તો આપણી
આખા પછુ ભુલાવામાં પડે છે.”
આમ કહીને એમણે પોતાની

એક વાત કહી. તે જ દિવસે
તેમના પર એક માણસનો
કામળ આવ્યો હતો, તેણે પોતા
ના પત્ર સાથે ઘણું કરીને કાંઈ
ધટાલિયનનો પત્ર મોકલ્યો
હતો. તેમાં લખ્યું હતું કે
હીંદુસ્તાનમાં જે અધારો છે:
એક અધવરનો મહારાજ અને
બીજો ગાંધી, સાચેના પત્રમાં
લખ્યું હતું—ગાંધીજી, આપ છો
તો મારા મદમાશ, પણ મોટા
સત્યવારી અને સત્યપ્રિય છો.
એટલે મને ખાતરી છે કે આપ
ને વિષે સાચેના પત્રમાં જે
કાંઈ વાત લખી છે, તેની આપ
જરૂર કંઈક કરશો.

આ વાચીને હું તો સદક
થઈ ગયો. બાપુજી પર આવે
બધ કર અને આટલો સીધો
આરોપ! આવા માણસો પણ
હુનિયામાં હોઈ શકે?

મને ધણી ગયેલો, અને મુઝો
ધઈ ગયેલો ભેળને બાપુએ કહું,
“એણે એમ ને એમ નથી લખ્યું.
નજરે ભેળેલી વાત પરથી
લખ્યું છે. તું માનશે?”

હવે તો હું સુક બની ગયો.
“બાપુ, આપ શું કહો છો?
માનુ? આખી હુનિયામાં કાંઈ
જે ખાતરી નથી શકે. આ તો
કાંઈ રાક્ષસ લાગે છે.”

“ના. એમ નથી. વિલાયતમાં
મારી વિરુદ્ધ જે અચાર કરવામાં
આવ્યો છે, તેનો આ નમુનો
છે. હું જોજોએ પરિપક્વ માટે
વિલાયત ગયો ત્યારે તે વખત
ના વાઈસરોય વિકાંગને, ખાસ
આવી વાતો ઉકે રાજ સુધી
પહોંચાણી હતી. અને લોકોએ
જુગ ખરાબ પ્રચાર કયો હતો.
જે પાછળ એમની ધરજા એવી
હતી કે લોકો પર મારી અસર
ન પડે. જેને લોકો મહાત્મા
માને છે તે ગાંધી તો આવે
ખદમાય માણસ છે એવું તેઓ,
ઈંગ્લેન્ડના લોકો અને રાજાના
(અનુસંધાન પાને ૨૮૨ ને)

“ઇન્ડિયન ઓપિનિયન”

પ્રકાશન તા. ૧૯ જુન, ૧૯૫૩

બોલી રીત

કુનીયામાં માઠી માઠીની પ્રવૃત્તિ આખા આદીકા ખંડમાં મોટા ઉપભોગી રહી છે. કોઈ પણ સમજનાર અક્ષિત વ્યક્તિ કે અન્યન પીતે પણ એવા જાણપ્રવર્તનને ટેકો નહીં આપી શકે. અને તેને સામાન્ય મણીએ જીએ અને તેમાં ભોલાભેલા બોલી રવા આપમે જીએ. કારણ તેઓ આદીકાન મોઢાની જાણે સેવા નથી કરી રહ્યા પરંતુ તેઓના સદ્ગત નાદમે ખાઈ પેણ રવા છે. હોંદન, યા પ્રધાન બી, નેહરુ, કે જેવના કરતા આદીકાને વધારે સુહૃદ ધીમ આપેલ ખીલ કોઈ દરેક, તેમજ આદીકાને પોતાનું જરૂર હવે સિદ્ધ કરવાને કોઈ પણ જગ્યાની દીકા નહિ કરવા સાથે મંબીર મેલવણી આવેલી છે. આ વધુ જેઓ મેર માંજે દોરવાપેલા માઈ માઈ માસાદીઓને દાસી થકે તેઓએ માથ પોતાના મોઢાની નહિ પરંતુ કુનીયાની છાતી ને મારે અને માનવજાતની પરમ સેવા કરેલી અણખ.

માઠી માઠીની પ્રવૃત્તિને સખતમાં સખત સંબંધમાં વખોડી કાઢવા કારણે કુનીયાની રવાનિહ તેમજ અદીક સરકાર તરફથી તેની વિરુદ્ધ સેવામાં આવી રહેલાં પચ્છાને અંગે કાલુજર પચ્છ વખાણી છાત્ય નથી. દીકાને દીકાથી પહેલી વળવાનું આ માનસ કુનીયામાં છાતી રવાથી નથી યાદ. કુનીયાને તે છાતીથી કુરને કુર કાઢ નહીં રહ્યું છે. આ વસ્તુને નિમે કાઢા મુલકદિજાની આખો બચ છે એ અન્યત સામાન્ય છે.

કુનીયાની સરકાર તેમજ રક્ષિય આદીકાની સરકાર એ એમ માનતી હોય કે દમ અને વધુ દમનથી તે છાતી રવાથી છકશે તો તેઓ અંબા જલ કરે છે. રક્ષિય આદીકામાં સમસમ અણખા ખીન-જોરા મેલમોની દીકામાંપર પ્રતિપદ મુખી ખીન-જોરા બોલી રવામાં આવી છે તેમ કુનીયામાં પણ કુનીયા આદીકાન કુનીયા, ને કુનીયાના મેડીવેની કુખ્ય રાજકીય સરવા છે. તેને મેરકાવે દરવાખમાં આવી છે.

બોલીક સરકારે મેરકાવ-દ-અનરક સર બોલ અરકાવને કુનીયા મોઢામાં છે. જેઓ કુનીયામાંથી માઈ માઠીની અડ કાઢી વાજવાની પેતાની યજિત ની બાજા કરી રવા છે. તેમજ માઈ માઈ સિરવા બીજા રીકે રીકે બોલને પોતાની કુબેચા પાણી છે

કુનીયાના મોઢાને તેમજ કુનીયામાં પેતે પરાયે કરવાના છે તેવી આજા આવેલી છે. અમારું માનવું છે કે મેરકાવ-દ-અનરક પરિસ્થિતિને વધારે થય કરવાના છે. આને જરૂર માઈ માઈ માસાદીઓને નહિ પરંતુ તેની પાછળ રહેલી કાવનાનો નાશ કરવા ની છે. એ કાવનાનો નાશ કરકરી પચ્છાથી નહિ પરંતુ કાલુજરનેથી મુલકદિગીરીથી જ થઈ શકશે. એ વસ્તુ કા-કારી કાઢવ તેમ નથી કે આખા આદીકા ખંડમાં આદીકાને પચ્છા કાળા વખત મુખી કાઢીવાદ અને સરવાનવાદની રોખંડી એકીએ તીએ કચાપેલા રાખવામાં આવેલા છે. અને તેથી આને દરે તેઓ બોલી મા ખરી આજા આપવામાં સામવાદ ના મોમ થઈ પડ્યા છે. આદીકામાં મા દરે વધુની જાણથી અમમજાતી આવવા સાગી છે અને કાઢીવાદ અને સંવાનવાદના દિવસે ભરાઈ મળા છે આદીકાને અને કચળા, કચાપેલા મોઢા દરે કવત રિપતિમાં પર રહેવા તકવાર નથી. રેવજાએ ખંતી બોલા દૂરીઓએ દરે સવિવધ પોતા ના પડનું રાજનામું આપી રહ પોતાના અગિયો, જેઓ દરે અગિયો રવા નથી, તેઓની કાયે સમાન બામીકારી થી કાપ કરવાનું રિવાજી ભેગુ ભેગું દરે એ વખત આવેલો છે કે અગર બજા રહેલી આગમાં તેજ લોખનું નહિ ભેગને પરંતુ તેને છુટાવવાના પચ્છા તવાજા ભેગમે. એ વસ્તુ કુલ કુખ્ય થી નહિ બની શકે પરંતુ છાતનાથી થઈ શકશે. આદીકાના કમનસાને આને કમનસાનું પીનજામેના દામ મા આવી પડેલી છે. માઈ માઈનું નિવારણ માઈ માઈ સાથે માઈ માઈ રતા છાત પવાને પચ્છ કરવાથી જ થઈ શકશે.

નંધ

શ્રી. આબરભાઈ ડી. માનડા
કપટાજીનના યી. ખાખરભાઈ ડી. માનડા મથા મળવારે મેરીટસમ' થઈ મોરકાર રસે કરદ સંડ નવા ઉપકી મથા છે. ન્યાયી પોટ' એકીએમે થઈ તેઓ કેપટાકન જશે. રરજનમાં તેમના માનમાં જવા રવીરવે મુરત હોડુ એકીએમેનના દેખમાં મેવો મંડળ તરફથી કાકા-ને મેલવેલ થયો હતો જેમાં મણી બેગમે પચ્છ દાબરી આપી હતી. ખાખરભાઈના પ્રિયાન રવાજ અને મંડેર સેવાઓની

તારીફ કરવામાં આવેલો થયો હતો. બી. ખાખરભાઈને યદતા સંબંધમાં ખાખર મા-વો હતો.

મથા કોમવારની રાતે ખાખરભાઈ ના માનમાં પટેલ વેપટેરીયન ડીઅમ માં પાણીનો જલસો થયો હતો જેમાં દરેક વર્ગના મુલકરની હોડુ આપેલો તથા મહેનોએ સારી સંખ્યામાં દાબરી આપી હતી અને સદ મોબન થયું હતું. મોબન' માઠ ખાખરભાઈની સેવાઓની તારીફ કરવામાં અને તેમના કાર્યમાં સાબતા કચ્છનામાં આવેલો થયો હતો. આ મેળાવડો કેટલાક ઉત્સર્ગી કુખાને મહેનત થઈ ગોડવેલ હતો.

વિમાસનની રામ સર કરનાર

વિમાસનની રામ સર કરનાર શાપો રેનકોંગની મુદત સિદ્ધિને મદદે નેપાલ ના રાજપર અભિનંદનને સરેલો પાછળનાં દીક સરકાર વતી મોમાના આજારે જાણવું હતું કે રે-ઓગે કરતા એવરેટન. વિમાસની નેપાલની ખુશખીમાં દીક સામેલ થાય છે. બોલીક સાક્રિફિકાને સરેલો મોમતા તેમજ જાણવું હતું કે અન્ય જેઓની જેમ આ જેનમાં પણ કુદરત અને માનવ જુરસા વચ્ચેની ખુમેરયા માણસની ભુદિ અને ધીરને વિભવ મેળવેલ છે. કુનીયાના સપળા બાગે માંથી રે-ઓગે અભિનંદનના સરેલો એક મથા છે. પ્રેસ કુદરતે મોર પ્રિયા આ જાણે છે કે આ સાક્રિફિકા મોડાતી વખતે રે-ઓગે એવી ખાતો દ્યારો હતી કે આ વખતે તે એવરેટની રે-એ જરૂર પહેામરેલ. અત્તા પહેલાં તેજે દોરેલો વાવેલો એવરેટપર કાઢ જવામાં નહોતે આખો તે મલક મેર રહીયો હતો.

ગુલ એકીસીસ કમીશનના

મક્કાને કરેલો અરિવકાર
પ્રેસ કાટ મોર ઇન્ડિયાના સરેલો મુખ્ય રાંસકુ આદીકાની સરકારે કુનાઈટ નેધ-અન યુઝ એકીસીસ કમીશનને અરિવકાર કરેલો છે. યુઝ એકીસીસ કમીશન કુનીયામાં વસતા હોડિમે પ્રત્યેની મેરવલ્ડુકપરના કુનાઈટ નેધ-અની જનરલ એસેમ્બલી એ તા. ૫ ડીસેમ્બર ૧૯૫૨ના પસાર કરેલા દરવાજાસર રવાયુ હતું. તેનું કાર્ય એ સવામને કુનાઈટ નેધ-અ આદરતા અને કુનીયામાં કેસેરેટન મોર કુખ્ય રાજકસના સિદ્ધિને અનુસાર સેવકારક કોષ બાવી રાખ તે અમારે કુનીયા સરકાર અને દીક અને પાટિસાન સરકારે વચ્ચે પચ્છાતેની મેડવચ્છ કરવાનું અને તેમાં મદદ કરવાનું હતું. યુઝ એકીસીસ કમીશને કુલ કચપર રહે સરકારે ૫૨ કામને સંખ્યા હતા. દોર કમીશનની નીમણુને આવકારી હતી ન્યાયે રક્ષિય આદીકાની સરકારે

કુનાઈટ નેધ-અન સેક્ટરી જનરલપર કામના કાયેસે જાણવામાં છે કે તેજે કુનાઈટ નેધ-અના ડીસેમ્બર તા. ૫મીના દરવાજા અરિવકાર કરેલો હોઈ તેનાથી કમીશનને રિવાજ કરી થકાવ તેમ નથી

રક્ષિય આદીકાએ આજાકે કુનાઈટ નેધ-અ જનરલ એસેમ્બલીએ એન રિવપર ૧૯૪૬, ૧૯૪૭, ૧૯૪૮, ૧૯૫૦ અને તા. ૧૨ નવ-મુખાદી ૧૯૫૨ના પસાર કરેલા દરવાજાને અવમણી કાઢ્યા હતા. એટલે છેલ્લી અવમણના છડી વખતની થઈ છે અને છડી વખત તેજે કુનાઈટ નેધ-અના આદર અને કેસેરેટન મોર કુખ્ય રાજકસના સિદ્ધિની વિરુદ્ધ પેતાની જાતિએની નીતીને મદાસી આવેલી છે.

“ઇન્ડિયન ઓપિનિયન”ને

અબેલી વધુ મદદ
બી. કાકવાલ દેમામ પ્રત્યક્ષતી મંડળ તરફથી “ઇન્ડિયન ઓપિનિયન” ને મદદ થા. ૨૫-૧૫-૧ની ૧૩મ કામાર રિવાજીએ જીએ

વિનોબાજીને સંપત્તિદાન થયું

આખા' બી. વિનોબાજીના જુવાન થઈની સમજતા પાઠ દરે તેમજે સંપત્તિદાન થઈ આરબો છે. એ થઈ અજેની એક સમાર્માં પોતાની આવકને છડી કામ સંપત્તિદાનમાં આપવા મોઢાને તેમજે કરેલી માર્ગના ના માનુસમાં સમામાં કાનજ રહેલી જીઓએ પોતાના કાળીના ઉતારી મેડ થયો હતો.

મે થઈ પહેલા વિનોબાજીએ કોમ જુદાન થઈમાં તેમને આજાર મુખીમાં ૧૦ લાખ એકર કરતા વધુ જમીન મળી છે. જેમાંથી સાડા પાંચ લાખ એકર એકા બીકાર રાજવામાંથી જ થઈ હતી. બીને નંબે ઉતર પ્રોટ આપે છે ન્યાયી પાંચ લાખ એકર જમીન મળી હતી

એપાર્ટમેન્ટ પરને મુકાશે

કપટાજીન જરડીસ હોમે, ૩૩ થઈ ના મેડીન રેનલી સેલ, જેમને પુર્સ દર મેસ્ટરેટ ફાટ, ૮મી એપ્રિલ ૧૯૫૨ના કુર્કટર રેવે રેસનપર જુરોથી માટે રાખવામાં આવેલા બાકડા પર મેસવા મદે, ૫૦ થઈ અથવા ૨૦ દીવજની સળ કરી હતી, તેમની જાણી અનુર રાખતા રહ્યું કે જુરોથીએ અને ખીન-પુરોથીએ તરફની વર્તણુ કરખી નથી કારણ કે રેસનપર અનુક બાકડામે પર “જુરોથી-અ મો-લી” જમ્પ હતું ન્યાયે ખીન બાકડાએપર ફાટ “જાન-પુરોથી-અ” જમ્પ હતું આથી જુરોથીએ, ખીન પુરોથી બાકડા ને ઉપવામ કરી છે કે ન્યાયે ખીન-પુરોથીએ જુરોથી બાકડાને ઉપવામ કરી શકતા નથી

વિવિધ ખબરો

નાંદાલ યુનીવર્સિટીમાં નવો બીન-યુરોપી વીજાગ

નાંદાલ યુનીવર્સિટીના કેસલમા જણાવ્યું હતું કે, ૧૯૫૬ ટાઉન અને લીટ-વેલ્ફેર-કમીટી જેમ નાંદાલ યુનીવર્સિટીમાં યુરોપીઓ અને બીન-યુરોપીઓને એકબે કસોતીમાં એકા રાખી કઠોળ નહીં. યુરોપીઓ કરતા બીન-યુરોપીઓના વધારાથી યુનીવર્સિટીમાં બીન-યુરોપીઓ વધી જાય. પહેલાં ૧૫૫૫ કસોતીમાં આ સ્થળી હતી પણ થઈ છે. સિલ્કબુની સ્કીમે નીચલા વર્ગોમાં યુરોપી અને બીન-યુરોપીઓ ભરે મીથલ અવેગ્ય છે. મેટ્રીક થયેલા કોલા હતા, કાલમાં બીન-યુરોપીઓમાં યુરોપીઓ કરતાં સરળિતી યોજી છે. તેમને જુદા કસોતી માં લેવાથી સિલ્કબુની પ્રથા તેમની લેખતા પ્રજ્ઞ રાખી કઠોળ છે અને યુરોપી ધોરણ પ્રમાણે તર્કમાર કરી કઠોળ છે. બે યુરોપી અને બીન-યુરોપીઓને સાથે રાખવામાં આવે તો ધોરણ થઈ જાય અને તે બીન-યુરોપી સરળા બની જાય. કાલ યુનીવર્સિટી બીન-યુરોપીઓને, આર્ટ્સ, સીલ્કબુ સાયન્સ, કોમર્સ અને મેટ્રીકોની ફકલ્ટી માટે સિલ્કબુ આવે છે. બીન-યુરોપીઓ માટેના અવકાશ કમ તેમજ મેકરો યુરોપીઓની જેમ જ છે.

કુનીયામાં કુલ નીચે મુજબ મોટર વાહનો છે

મોટર કાર :	૫,૭૮,૧૦,૨૧૪
ટ્રી :	૧,૭૫,૫૮,૭૧૯
બસો :	૬,૦૨,૯૮૪
મોટર સાયકલો :	૧૦,૫૭,૦૪૨
ટ્રેક્ટરો :	૧૭,૭૩,૮૧૭

કુલ ૮,૮૮,૬૭,૭૭૫
આકોશમાં કુલ ૬૧,૭,૯૦૪ મોટર ડ્રોરો છે બ્યારે યુ. એસ. એ. માં ૪,૩૨,૭૨,૩૮૪ મોટર કારો છે.

દક્ષિણ આફ્રીકાના હોંડીઓનો સવાલ

વડા પ્રધાન ડૉ. મજાને હાલમાં કહ્યું કે, કોમનવેલ્થના વડા પ્રધાનોની કોમનવેલ્થ બહાર, દક્ષિણ આફ્રીકાના હોંડીઓ વીરો, હોંડ અને પાણીરતન ના વડા પ્રધાનો સાથે મને વાતા-વત થઈ નથી. તેઓ અને છે કે દક્ષિણ આફ્રીકાના સવાલો વીરો બોલીશ કેમ્પેનના બીન-યુરોપીઓ સારી સમજૂતી ઉત્પન્ન થઈ છે અને તેઓ આ સમજૂતી વધારવા કહે છે. ૧૯૪૬ માં હાલમાં થયેલી વડા પ્રધાનોની સભા તેમજ ૧૯૫૧ ની કોમનવેલ્થ પ્રજ્ઞ કાલના રીટની ખાતેખી ખાતેમાં ૫૪૫ મીથાલ કોમનવેલ્થના વડા પ્રધાનો વચ્ચે વાતાવત થઈ હતી. 'કોમનવેલ્થનું જોર, સ્વયં રાજ્યની ખાતેખી ખાતેમાં ખાતે

રાય નહીં નાખવાથી વધે છે કોમનવેલ્થ ના દેશોના ખાતેખી સવાલોમાં સંબો ના ખાતેખી કોમનવેલ્થ ટ્રી થઈ છે. એમરટરેમક ડૉ. મજાને, ભરત્ર પ્રેસ કોમનવેલ્થ આકોશના આપણા આપણ આપણું હતું. દક્ષિણ આફ્રીકા ના મેટ્રીક સવાલો વીરો મોમતાં તેમજે કહ્યું 'બોલીસે તેમના આકોશને મેટ્રીક મા જેટલી સામાજિક સમયમાં આવે છે તેના કરતાં અને સાલ મથી વધુ અમારી બીન-યુરોપી પ્રજ્ઞને અ.પીએ છીએ. એપોર્ટકેનો સામાજિક કારો યુરોપી યુરોપ, તેના રપ દેશો અને રાષ્ટ્રીય સરહદોમાં આવે છે. દક્ષિણ આફ્રીકાની વરતી જલજલ કોમેન્ડ જેટલી જ છે—આરે ૧,૦૦,૦૦,૦૦૦. હવે મારે કે કોમેન્ડમાં ૭૫,૦૦,૦૦૦ બાંન-મોરોએ અને ૨૫,૦૦,૦૦૦ મોરો એ કોપ. યુરોપીઓ ભલેલા ખોસી છે, બ્યારે બીન-મોરોએ વધુ આવે આમાં કુલરેલા અને કોમ્યુનીકમ જેની બીજી વરેલી અરોપી કોરવાલ જાય છે. બીન-મોરોએનો મથો સાથ જ મથી છે. એવા જાનેમોમાં તમે મું કરો? અમુળ્યથી કોમેન્ડ કોરવાનું મુદ્દા પ્રજ્ઞે? વાન-સાન-સીમી? કેવ આખા પારથી દક્ષિણ આફ્રીકાને આ સ્થળી કુર રાખી છે. મવા જનવક પ્રસેકચન પછી સ્થળી સ્થીર બની છે.'

આફ્રીકામાં વધતો જતો અમુળ્યગચે

હોંડના વડા પ્રધાન, બી નેકરે હાલમાં કહ્યું કે કોનીયામાં શાલી સ્થપાવાની વડાપી કુનીયાના બીજા બાજેમાં આમજ વધવાનું આશાવનક વાતા વરજુ ફેલાયું છે. તેમજે હાલમાં પ્રેસ કોમનવેલ્થને કહ્યું કે યુરોપ અને બ્યારે રીકા, આફ્રીકા અને એશીયામાંના કોમેન્ડ માથુસોના સંકોટથી યુરો વીરો નથી. આપણે કોમ્યુનીકો અને બીન-કોમ્યુનીકોની વાતો કરીએ છીએ પરંતુ આફ્રીકામાં અને એશીયામાં આ બનેથી જુદું જ છે—નેકનસીત્ર્ય છે. તેથી તેમનું આર્થિક ધોરણ સુધારવાની જરૂર છે. આફ્રીકામાં વધતા જતા દેશથી મને જલ જાને છે. બે તેને સુધારવા તરફ નહીં ભેગાય તો અમાર પરીણામ આવશે.

આખાને યુનાઈટેડ નેશન્સમાં કમ્પલે કરે

વડા પ્રધાન, બી નેકરે હાલમાં કહ્યું કે કોનીયાના મુદ્દા પછી કોમ્યુનીકે આખાને 'યુનાઈટેડ નેશન્સમાં કમ્પલે કરવા કેમનવેલ્થના વડા પ્રધાનો સમક્ષ છે. રાષ્ટ્રીયતન, વડા પ્રધાન, બી. પ્રેકેમક આર્થિકે કહ્યું કે 'કોની

યાની શાલી મારેની રાજ્યીય કોમનવેલ્થમાં કોમ્યુનીકે આખાને પછ કમ્પલે કરવું જોઈએ.' આ ખાતે ૫૨ વડા પ્રધાનો વધુ મને કમ્પલે કરવા હતા. આખાને યુનાઈટેડ નેશન્સમાં કમ્પલે કરવા વીરુદ્ધ મનો હતું. ત્યાં મુખી, મુદ્દનો ખાતે આવે નહીં ત્યાં મુખી આખાને કમ્પલે કરવાનો વીરુદ્ધ, મુખીમારી મુજાબ અને આ હેતુ કમ્પલે ને કાંઈ પણ કમ્પ કરવામાં આવે તો તે યુનાઈટેડ સ્ટેટ્સમાં ખાતેચા નાખવા જરૂર થયું જોઈએ. કેપેટવેનનક મુજ એશીયા કોમેન્ડ સાથે વીરોધ

કેપેટવેનના મુજ એશીયા એન સાથે દક્ષિણ આફ્રીકાની હોંડી કોમેન્ડે વીરોધ કોમેન્ડો છે. વાંધો કોમેન્ડવાની મુદ્દા જુનની ૧૬ તારીખે યુરી થઈ હતી. દક્ષિણ આફ્રીકાની હોંડી કોમેન્ડે સિકાલ ૫૨ એનનો વિરોધ કર્યો હતો. અને અમુળ્ય કે રેસ કોનીમથી, રેસો વચ્ચે કોમેન્ડ કોમેન્ડ વાવ તેમજ હોંડી એને આર્થિક રીતે કમ્પલાવી નાખવા માં આવે છે. દક્ષિણ આફ્રીકાની હોંડી કોમેન્ડ આ ખાતે ૫૨ મોર્ડને જુનની આવશે.

એરીસ્ટર મી, એવન્સ કીપોર્ટ

કરવામાં આવશે. અમાસમાં બોલીટ એરીસ્ટર, મી. પોર્ટર એવન્સને, (એમે કાલ એવર્સ છે) કીપોર્ટ કરવામાં આવશે. કમ્પેક્ષનના મુખીકારીએ અમુળ્ય કે તેમ ને મેથી રીતે અને કમ્પે કીપોર્ટ કરવા માં આવશે કે નહીં થયું નથી. મી. એવન્સને કેનીયા અને ટાંવાનીકાની સરકારે કોનીયીકે કમ્પેક્ષન-૨ ભરે-કર્મી હતા. તેમને તેમની કોરેલા નીરવરાર કરવામાં આવ્યા હતા કારણ કે તેમજે કેનીયા અને ટાંવાનીકા સર કારે, ૨૪ કલાકમાં હોંડ બર્લિ રિટર ૫૨ મરજા આવેલા વાસનો બંધ કર્યો હતો. કમ્પેક્ષન મુખીકારીએ 'મેક્સ્ટ્રેટને કહ્યું હતું કે મી. એવન્સને સરી મર ૫૨ મરજા ના પાડી હતી અને તેમને સાલ અને મોટરકાર રિટર ૫૨ આપવામાં આવ્યા નહોતા. આમ જતા મી. એવન્સને ખાલી આપવામાં આવી હતી કે તેમની વસ્તુઓ તેમને મોકલવામાં આવશે. મી. એવન્સને પાકા એમમાં રીમાન્ડ કરવામાં આવ્યા હતા.

રેકોર્ડરનો નીશિને પીરસવું

એવન્સને એશીયાની કમ્પેક્ષ કોર્ટ મુકારો આવશે છે કે કોમેન્ડવાની કીરોહિદ માં રેકોર્ડરનો નીશિને પીરસવું જોઈ એ. કોર્ટ ૧૮૭૭ને કાપેલ, ને બધી કોરોમેન્ડા માથોકોને મથા કાપક માથુસો ને પીરસવા દરમ પાડે છે, તેને બંધુર રાખેલો હતો. આ અને ૧૮૭૨ માં ૫૪૨ થયેલા બીજા કાપકની પાકા આપવામાં આવી હતી.

દેરીયાએનો વીજ્ય
મથે મદીને કમ્પેક્ષન, દેરીયા એના કમ્પેક્ષન, ને પેરી અરમન દેવ્ય એમેન્ડ નામુદ કર્યો હતા, તે સાથે કમ્પેક્ષ કોર્ટમાં તા. ૧૦ માં એ આવેલા કમ્પેક્ષ દેરીયાએનો વીજ્ય થયો છે. પોર્ટગલમાં હિંદી લીગેશન બંધ પોર્ટગલ સરકારના દોષધાના પ્રેમે. હોરને આપી દેવા વીરો વલ્કાલ કરવા ની નામંજુરીને સીધે હોર પોર્ટગલ માની તેમની લીગેશન બંધ કરી દેવા નીજુ થયો છે.

કોમેન્ડાલ કેગલ પ્રતિક પ્રજ્ઞ થઈ

મી કોમેન્ડાલ કેગલ પ્રતિક પ્રજ્ઞ થઈ પ્રતિક પ્રજ્ઞના વાંધો કમ્પેક્ષન તા. ૧૭-૫-૧૯૫૮ ના રવિવારના દીને કોમેન્ડાલ પ્રજ્ઞને કાલકાલ મકનજના મકનમાં કુવરજમાલ બીખાખાલના પ્રમુખપદે ભરવામાં આવ્યું હતું નેમા કાલકાલના જુદા જુદા સ્થળોએથી થાનિને, એ શારી સમ્પામાં કાલરી આવે હતી.

વિદ્યાર્થીઓએ કમ્પેક્ષ સ્થિત કર્યો બાર મળાએ એ મરજા માવા હતા. સ્વામત પ્રમુખ વરતજમાલ મકનજ તથા સ્વામત મંત્રી પાસુભાઈ ભવા ભાઈ તરથી ૫૬૨૯૫ ભાઈએનો સ્વામત થયું હતું.

કાનિવનોના કમ્પેક્ષ અવસાન અને સલાબનોએ કમ્પેક્ષ થઈ શાલી પ્રવેશ કરી હતી. સ્વેચ્છથી ૫૪૨૯૫ ભાઈએ, તથા ૫૪૨૯૫ મથેમાનો. કુલ કારથી સરકાર કરવામાં આવ્યો હતો. કમ્પેક્ષની સરજાન પ્રજ્ઞના જુદા જુદા સ્થળોએથી આવેલા સંદેશ એ વાંધો કાલકાલવાસ, આખા હતા.

પ્રિન્સિપલ એપીનીબન' સહાયક કમ્પેક્ષ મારે અપીલ કરતા ૫૬ ૨૫-૧૭-૦ની રકમ થઈ હતી. બાંડ નીચે મુજબનું નવા કમ્પેક્ષનોની મુંદણી થઈ હતી: પ્રમુખ: વરતજમાલ ભાઈ કુવરજમાલ; ઉપ પ્રમુખો: કુવરજમાલ બીખાખાલ અને કુસાખાલ મોપાળજ, મંત્રીઓ: કેવજમાલ કસન જ, રેતનજમાલ-નામરજ, અને કાલકાલ મકનજ: ખાનમડી. ૫૨૭૫ભાઈ ભવાભાઈ, મોહીટર જવજમાલ કીકા ભાઈ. ૧૨ કાપેલાક કમ્પેક્ષના સંબો કુંદામાં હતા. આખારના કારો ૫૪૨ થઈ બાંડ વરેમતમુ. મીત મથ સલા વિસર્જન થઈ હતી.

—૧૮૦૦ પાણીરતની મુજીમી એમે. મથે વર્ષ-મરજા કમ્પેક્ષના મથા હતા તેમાંથી રકમ કમ્પેક્ષમાં મરી અથા હતા. વજા તાપ અને અનરોકથી આપવામાં આવી હતી. અરજ ૫૨૭૫ હતા.

ગુજરાતી માધ્યમોને યુવાનોની ટકાર

[લેદનીસખર્મથી એ ગુજરાતી યુવાનોએ અમારાપર એક ચર્ચાપત્ર અંગ્રેજીમાં લેખી મોકલ્યો છે. તેની ચર્ચા અંગ્રેજીમાં કરવી લેખિત નહિ હાથવાળી અને તેમ છતાં તેમાં ચર્ચના માં આવેલા ધુર્ધા ખસ કરી આજના પ્રસંગે અગત્યના જાણવાળી અને તેને ગુજરાતીમાં તરજુમે કરી તે નીચે આપીએ છીએ. અંગ્રેજીમાંથી છીએ કે આ આપણા ગુજરાતી સમાજને અગત્યના પ્રસંગે વાચકો વિચાર કરે અને તેની જુદી પુરેક ચર્ચા કરે. તેને માટે 'ઇન્ડિઅન એપિનિયન'ની હદારો અને પ્રુશ્લી મુદ્રાએ છીએ. ચર્ચા પત્રોએને એટલી વિનંતિ છે કે તેઓએ ચર્ચાપત્રો ગુજરાતી ભાષામાં જ લખી મોકલજા. ભાષી છુટી હોય તેની કચી કરાવત નહિ. તે અંગ્રેજીમાં લખવું. અક્ષર શાહીમાં રવચ્છ હોવાને જોઈએ અને સખાણ જેમ અને તેમ કુડ' હોય જોઈએ. હવેલા નીચેના પાલન નહિ કરવામાં આવેલું હોય તેવા પત્રોને પાલન આપવામાં નહિ આવે. જે ભર્મજોએ ચર્ચાપત્ર લખી મોકલ્યો છે તેમને પણ અમારી સુચના છે કે તેઓએ અવિવ્યમા ગુજરાતીમાં સખાણ મોકલવું જોઈએ. તેનો તરજુમે કરવામાં અંગ્રેજી વખત રોકી શકતા નથી ગુજરાતીમાં લખવાં નહિ આવડતું

હોય તો એ તો તેઓને માટે અને ગુજરાતી સમાજને માટે સૌથી વિશેષ રી,ચનીય છે. આપણી જાત, જાત અને ભ.પાને તિલાંજલી આપીને પશ્ચિમ ના પાલમાં તથાજ જરૂરું તો આપણી રિપતિ "નહિ કરના નહિ માટના" જેવી ચર્ચ પડશે.—ઈ. એ.]

સ હેમ,—અમને હોંડુ યુવાનોને લાગે છે કે આપણી ખાસ કરી ગુજરાતી પ્રમ આગળ વધતી નથી. તેટુ મુખ્ય કારણ જુના નકામા ચર્ચ નવેસા વહેમો, રિવાજો અને આપણા સમાજ માં પરપરાથી ચાલતી આવેલી રીતો છે. તેમાય, લખણ તરીકે, ઠાતી રીત સૌથી પ્રથમ સ્થાન ભેજવે છે. હોંડમા ભ્યા તે જીવનવેલી છે ત્યાં જો કે તે સદાતર નાજુદ થરા ઘાગી છે છતાં આ પશ્ચિમ મુધારા વાળા દેશમાં તેનું મજબુત પાલન થઈ રહ્યું છે. ડોળી, ખરી, પાચી, મેચી, દરજી એવા આપણામાં ઠાતીએદો રા સાર હોવા જોઈએ? આ મુખર્તાભરેલી જાતી રીત નાજુદ થરી જોઈએ અને સખળી કહેવતી ઠાતીએ પમા રાજમારને, હશે પણ બેદ રાખ્યા વિના હોંડુ પ્રમમાં સમાજ જરી જોઈએ. આ વસ્તુ ભારેજ સિદ્ધ થઈ શકે જો

આંતર રાત્રીય લગ્નો કરવામાં આવે અને માટે યુવાનો તેમજ યુવતી એકસે પોતાના અતિ રીતીચરત અને જુના વિચારોને વણગી રહેનારા માધ્યમો અને મોટી વય ધરાવનારા અન્ય કુટુંબીજનોનો વિરોધ કરવાની દિમત ડાખવવી જોઈએ.

ખીજી અત્યંત અગત્યની બાબત એ છે કે હોંડરા તેમજ હોંડરીએને અને ખાસ કરી હોંડરીએને જેટલું જાણ તેટલું ઇચ્છુ અધાનું જોઈએ. તેને બદલે માધ્યમો પોતાના પુત્રોને અને ખાસ કરી પુત્રીએને સખી લગ્ન થઈથી પંધ,એક જોવાને પ્રચ્છત. હોવાથી તેઓને નિશાંચામાંથી ફરજપાલ હોવાથી લેવામાં આવે છે. આમ કરી માધ્યમો બરેબર પોતાના જાળકુડ માત્રી જુનજ કરે છે. માળકના એટલી નાની વયે લગ્ન કરીને તેઓ તેઓની સખળી અભિપ્રાયમિનો નાશ કરે છે એટલુંજ નહિ પરંતુ તેનું બાવિ સખ અને આખાદી તેની પાસે થી છીનવી લઈ તેનો દેહ અને આત્મા બન્નેને નરકમાં નાખી દે છે.

યુવાન છે.કરા અને હોંડરીએને હજુ તો જીવનનો અનુભવ લેવાની તક પણ મળી ન હોય ત્યાં ખડે લગ્ન

જીવન કેમ જોમરી સકાય તેની તેમને અખર મી રીતે પડે.

અહીં ટ્રાંસવાનમાં એવો એક ૧૭જ રરીવાર માગેજ ખાલી જતો હશે જ્યારે હજુ વીસીએ ૫૫ નહિ પહેલા હોય એવા માળકોને લાકડે મરડડું વળગાડી દેવામાં આવતું નહિ હોય, કેલકાક લાખલા અને પોતે જાણીએ છીએ કે જ્યાં હોંડરીએને નિશાંચામાંથી હોવાથી લઈ પોતાની પ્રચ્છત વિરુદ્ધ પરધ્યાવી દેવામાં આવેલી છે જ્યારે તેઓની પ્રચ્છત હજુ અગળ વિચારવાસ કરવાની હતી. માગ્યોના આ મુખર્તાઓ અને રાજ્યનીય જુનોયી અમને ધલેજા આપતા થયો છે.

અમારા યુવાન જાણીએ અને બદલેને ને માધ્યમોના આવા મોટા ફલેનો દિમતથી વિરોધ કરવા અમે વિનંતી કરીએ છીએ. આપણા જીવનનો ૫૫ નાહ થઈ થયો છે તેવે વખતે આપણી જાત અંગ્રેજી પણ આપણે નામદ બનીશું? નહિ જ. આપણે અવાજ સબળાખ્યા મિના આપણે નહીજ રહીએ. આપણે ખરા વિચાર કરતાં અને ખરે માર્ગે માલતા ધીખવું જોઈએ અને આપણા અગ્તાન માધ્યમો ને સમાજની જુનોનો વિરોધ કરવો જોઈએ.

રેકે રેકે યુવાન અને યુવતીને



ફોન: ૨૪૮૪૫.

ગ્રોસરી ક્યાંથી ખરીદશો ?

તો આપ રવચ્છ અને ભરોસાપાત્ર ગ્રોસરી એજન્ટવાને ઇન્ટર હો તો અમારા ઉપર લખવા મુકશો નહિ. હમે ખનતી ઝડપે, ચેકએ માલ, કિંદાચત બાવે મોકલાવશું.

“ગ્રાહકોને સંતોષ આપવો” એ હમારો મુદ્દાલેખ છે.

એક વખતનો દુઃખલ એરકર, અપનેા વિશ્વાસ સંચારન કરવાને અધુકે ફળીભુત થશે. કન્ડીના એરકરો ઉપર સર્વિશેય, કાળજીપુર્વકનું ધ્યાન આપવામાં આવે છે.

ગાંધીવડુ, કઠે.જ, ઘર-ગદ્યુ દવાએ. ઉવન-પુલની સામગ્રીઓ. સાહી-લુગડા, લગ્નની પ્રત્યેક જરૂરીયાત. કન્ડીના એરકરો સી. એ. ડી.ધી મેકલાયવામાં આવશે.

અને હાર્દિક વિનંતી કરીએ છીએ કે તેઓએ વિચારવશ કરવાનો, ખર્ચ રૂબરૂ અને સહયોગી યોજવવાના પોતાના ખરાબી દેખણે, આમણી કરવી જોઈએ અને તે સંપાદન કરવો જોઈએ.

ધરમ કરતાં ધાંક

(પહેલાં પાનાનું અનુસંધાન)

પર મન હસાવવા માગતા હતા આ વાત નવને જોયેલી છે એમ કહેવાય છે

“અને ખબર છે એ નવને જોયેલી વાત શી હતી?”

“ના, અને કશી ખબર નથી.”

એમણે આખો પ્રસંગ કહેવો શરૂ કર્યો. “સંદીપ્ત વખતે અમારા મુકામમા એક બાજુ રથસેવિકા અને બીજા બાજુ કુપડીની આસપાસ રથસેવિકા હતા હતી હતી. રથસેવિકા જોતે હું મારી આસપાસ ઘુમતો. અને ઘેર ન વખતમાં પકડાતા હોવા અદવાલો આવતી અર્ધ તેમ તેમ લેડોમ. નવનજાનના તુડા ચાલવા લાગ્યા. અને કેટલાક પથ હાલે, થયું કરીને રાત્રે, પકડાઈ એવું તેમને માન્યું હતું એક દિવસ રાત્રે પોલીસ અને પકડાવા આવી પચરવ સાંજનાં

ઘેરનીઓ નાખી મધ અને રોષા લાગી. હું એક ઘેરનીને તેનું માથું ઘોળામાં લઇને આપાસન આપતો હતો. એ વખતે પોલીસ અમલદારે ઘેરનીના અભ્યાસમાં અને જોયો. એણે મુખના અવનર સુધી વાત પહોંચાડી કે રાત્રે અમે આપણે આ રીતે જોયો. પોલીસ અમલદાર અશ્રમ હતો અને અવનર પથ

અશ્રમ, એમણે એવો અનર્થ કરી ને મારી વિદા પુખ પ્રમાર કરાવ્યો. “એટલા માટે કે કદ કુ કે આવી બાબતમાં પુરી તપાસ કરવી વિના કાંઈ નવતો અભિપ્રાય બાધી લેવો એ ખોટું છે. કારણ વિરે કારો અભિપ્રાય બાધવો એ એક રીતે કાર છે. પણ ખંરામ અભિપ્રાય બાધનાં કોયોં દીધ કરવી જોઈએ.”

સુધારવાનો હોય. નાવન રાષ્ટ્રપતિએ વધુમાં કહ્યું: આને આપણને જરૂર છે તે નહિ કે અમેગીકા કે રશીયાના છત્રન માનની પાંતુ માનવતાના માનની. માનવ ક્ષતિ દાસમાં આપણે એ રિશ્તિએ પહેલા છીએ કે અમારે વિદ્યુતે આપણે માટે પૂર્વીપરથી મુખ અને દરિદ્રતા નાશ કરવાનું કાર્ય કરી આપણે છે. કુનીવા ના બીન-સામ્યવાદી આમણી એ આપણે અસરકારક રીતે આપણી રથપો કાઢી છે નો. છાંતી રથપાનાનાં મિત્રો સુધરશે.

ન્યાયના ધોરણપર રથપાએલાં શાંતીના રાજકારણને હાંદ વરણું છે

હિંદના નાવન રાષ્ટ્રપતિ ડૉ. સર્વ પક્ષે રાષ્ટ્રપતિને પોતાનો ડોંગ નો પ્રવાસ પુરો કરતાં ડોંગના ડોંગ કાર્યોરેક્ટનપરથી વાડવાની કાપ કરતાં જણાવ્યું હતું કે “અભિપ્રાય ના મુદ્દમાં ઘેરની વિભવ પ્રાપ્તિના કરતાં આપણે ધીરજથી કહીપણ બધી રાજકીય પચર્ચ કાપ માથુસોનું માનસ ફેરવવાની દિશાએ કામ કરવું જોઈએ. તોનું વિષયક નવન થો આપણી સુધી આકાશના મુકા કાઢી નરો. આને અમે છાંતીને માટે ને અમાસ પહેનત કરી રથા છીએ તે એક નૈતિક સિદ્ધાંતના કારણે નહિ પરંતુ અમારો સ્વાર્થના કારણે.

વધુમાં તેમણે કહ્યું: અભિપ્રાયની રાજનીતીમાં અમને જરાયે વિશ્વાસ નથી. કુદી વડે કાંઈ પથ સવાસોનો કાંઈ લાવી કાઢતો નથી. તેથી વધુ સવાસો ઉપરિધલ ધાય છે. અમે શાંતીની રાજનીતીમાં અને ન્યાયના ધોરણ પર રથપાએલી શાંતીમાં માનીએ છીએ. મુદ્દ એ મુખ સાંખને માટે અમુલ સાધન નથી તે જાતે જ અમુલ વરણ છે. તેનાથી છત્રનરને પણ તુકસાન થાય છે તેમ કારનારને પણ તુકસાન થાય છે. રાજકીય પચર્ચ નો ખરો હેતુ આપણા કુરગોનો નાશ કરવાનો ન હોય પરંતુ તેઓને છીપ વવાનો, તેઓની વચ્ચે તેઓનું વર્તન

હિંદની પરરથ નીતી
હોંદની પરરથ નીતી અમલવાન
ડૉ. રાષ્ટ્રપતિને કહ્યું: આને ને ન હરીક વડો કુનીવાના ભામવા પાડી રથા છે એ જેમાંથી એકની પથ નીતી થી અમે બંધાએલા નથી. અમે શાંતી રથાવને, આંતરરાષ્ટ્રિય ન્યાય રથાવ મને કુનીવાની તંત્ર રિશ્તિને કળવી કરવાને બંધાવા છીએ. અમે માનીએ છીએ કે અમારી તટસ્થ વચ્ચેથી સમાધાનીના માર્ગમાં અમે વધારે ઉપરોની મદદ આપી છીએ. અમારી પરરથ નીતીમાં એવી અમારે જેમ વળવુ હોય તેમ વળવાની અમને સ્વતંત્રતા પ્રાપ્ત થાય છે.
૧૯૪૭ થી આજ પખત હાંદ કહેથી પ્રતી રિરે એણતાં ડૉ. રાષ્ટ્રપતિને



શિયાળો આવ્યો, સુંસું લાગ્યો
શિયાળો એટલે વર્ષ બરની ઠારિરિક તાકાત સમઘી લેવાનો અણમોલો સમય.....
આપની અને આપના કુટુંબની શારીરિક ક્ષતિ અને તાજગીને માટે અમે ખાસ શિયાળુ પાનો તૈયાર કર્યો છે. પાકને માટે ચોક્કસ તેમનો કાલમા ન દેવથી આવો છો.
સુંબડોનો સુકો હાલવો રી. ૫-૦ તલસ
આપને ત્યાંનો લગન પ્રસંગ નિર્વિલે ખાર ઉતરો
આપને ત્યાંના લગન પ્રસંગને માટે ખાસ ખુસા ખબર
લગન પ્રસંગે જમણાકારની જવાબદારી અમારા ઉપર છેડી દો.
સુનીઅનતા કોર્ટ પથ ભાગમા અમે ત્યાં આવીને આપને મન પસંદ જમણવાર કરી આપવાની ખાસ વ્યવસ્થા રાખી છે.
અમને રેળાસર ખબર કરો અને બાંકીની ચોગ્ય વ્યવસ્થા કરવાનો ભાર અમારે શીરે મુકી દો.
લગન વિગેરે પ્રસંગોને માટે ખાસ ભાવો. બહારના કોઈથી કલ્પીત કાળજીથી અને જાતી દેખરેખ નીચે વેક કરી મોકલવામાં આવશે. ભાવો મફત
ખ.કુદી, કુખપાક, કીચડ, શીરો કોઈક પ્રમાણે બનવામાં આવશે.
૭૧૯, પ્રીન્સ એપર્ટમેન્ટ રોડ, — પેસેજની અંદર — દરબન.
નાશ્વ રીરનામું: “SWEETNEATS” ખી, આ. એલ.સ. ર૦૪૩ ફોન ૩૭૭૮૦ ધરનો ફોન: ૧૧૧૮૧.

ગત વર્ષે યજ્ઞેલી મહાન કુટુંબી વિષે ખાન બેચુ અને હાંના સંમતતા કાપનું અવધેશન હતું. હાંના રાજ તંત્રમાં કમ્પેન્સેશન રાખવામાં આવ્યે, નથી અને સર્વોદયનાં સિદ્ધાંત પર રાખવીવતની રચાવના ઘટ રહી છે તે વિષે ખાન બેચુ. તેમણે કહ્યું : છાત્રીભણે બંધારણીય ઉપાયો વડે ભીનીદારી અને કુટુંબીવાદના દોષો ના છુટ કરવાની જામે આશા અને અભિલાષા છેવી રચા છીએ. સર્વોદયની ભાવનાપર રાખવત ન રચાવવામાં કલ્પથી શુધ્ધાઈ જવાના કારણે જો જામે શુધ્ધચક્ષુ થઈશું સંબંધોથી અલગ રહેવા પ્રેરણા હોઈએ તે જામે કુટુંબીવાદ અન્ય રાષ્ટ્રોના રાખસાએ અને અતુલ્યેનું અનુકરણ કરી રચા છીએ.

એણા અને આક્રોશમાં માનવ શ્રુતિઓ શુદ્ધતા આવી રહી છે તેને ઉપરેખ કરતાં ડૉ. રાધાકૃષ્ણને કહ્યું કે જો એક ચેલેજ અને તક પચ્છ છે. રાખવત અને આર્યોક શોધણના જાતે જોય ઘટ પછા હોઈ ને ભોડા અને રાખવત, આદિક કે જાતીભેદના બંધનમાંથી મુક્ત થવા કમ્પડી રચા છે તેઓ પ્રત્યે જામે સદાનુકૂળી ધરાવીએ છીએ. તેવો ભોડાના એણીવાસીઓ અને આક્રોશવાસીઓને જાટે કકદાર રચત મેળવવાના પ્રયત્નોમાં અમારો પ્રયત્ન સદકાર આપવા જામે છૂટીએ છીએ.

ડૉ. રાધાકૃષ્ણને કહ્યું, "કુટુંબીવાદ વિકાસની મતીમાં આજે હાંતી ઘટ રહી છે અને સામવાદથી તે સાવ સ્વતંત્ર છે. શુદ્ધતા, રોડી અને તર ઓડાએલા માનવીઓ, જેઓના કુટુંબીવાદના બીજાઅવધારીઓના મોટા ભાગનો સમાવેશ સાવ છે, તેઓ આર્યોક વિકાસ માગી રચા છે. આ સંવાદોની કામે પ્રકાર કરતા કે તેનો પ્રચુરર વાળતાં જો જામે કહોયાયું તો બીજાએ અમારી શીધીધતા અને અણુપ્રકારને, સાલ ભેરી. કુટુંબીવાદના પછાત ભોડા, જેઓ વળવાના ભોડાવાસીઓ તર નરર કરી રચા છે તેઓને મદદ આપવી જામણ વધેછી જાન જોને માટે એક કકારો છે આ ભોડાને જો એક ન ધાય કે જામે તેઓને સાલ મળીએ છીએ અને તેઓના ભાવિની જામે વિદ્યા ડીએ છીએ તો અમારા સમજા પ્રયત્નો વધ' નરરે

કુનાઈડ નેશનલ એસેમ્બલીએસને નીરે કલેજ કરતાં તેમણે કહ્યું. સાંતિક કારણોને કમને કુટુંબીવાદ આજે કુટુંબિત બનેછી છે અને બિન-ગ્રામ જોના વડો અરસપરસ પરવશ થવા છે. જામે માનીએ છીએ કે કુનાઈડ નેશનલ એક આતરરાષ્ટ્રીય સદકારની પ્રયત્ના છે. જામે અને જોએ છીએ કે, મદદ રાખવો, જેઓ કુનાઈડ નેશ

નસમાં નેશનલ ધરાવે છે, તેઓ ખરીતા ના સિદ્ધાંતોનો કાંચ કરી રચાં છે, રિપરતાને અર્થ તેઓ કાલની રિપરિત નજાવી રાખવી એવો કહે છે, નિરાશ થયેલા ભોડામાં તેઓ વડેમ ઉપજવી રચાં છે, કાલની રિપરિત આજ રાખવામાં તેઓના રચાપિત સાલો રસાર્થ રહે છે એક માને છે, જામે અમને થયું કુ.ખ ધાય છે"

ડૉ. રાધાકૃષ્ણને કહ્યું. સત્તા રતન ડરનારી છે, અંતઃકરણ શુદ્ધ કરનાર છે. બીજાઓમાં રહેલા રાજસની સામે કુડવાને જાલે અરપણામાં રહેછી રિચ્ઠ રિતિ આપણે ડેખવી જોઈએ. આપણે પ્રક.ય રેષારીયુ તો અંધકાર આપે આપ નાશ પામશે. વિશ્વમજા, જેનું કુનાઈડ નેશન પ્રતીક અને જેની આધા છે, તે જો સિદ્ધાંત ધવાની હોય તો આપણે નવી જાતની વધારી ડેખવી પડશે, એવી જવાબદારી નું કાન ડેખવું પડશે કે જોમાં રાષ્ટ્રીય મર્પદાઓ નહિ રહે. ઉવટે કુટુંબીવાદી ધાતી સિદ્ધ કરનાર અને દકાવી રાખનાર રાષ્ટ્રિય આધ્યાત્મિકજન કહે, જે ભોડાને રાષ્ટ્રીય અભિસાપાઓથી પર કલ જરી અને ખરી સાતીનું ધોરણ રચાપિત કરશે

વરજનીમાની કુનીવસ્ટીડીની મેરી વોશિંગ્ટન ડેસેલ્જના મેનુઅરેલ સમસ આપણ કરના ડૉ. રાધાકૃષ્ણને કહ્યું કે ડૉ.ય પચ્છ એક રેય સ્વતંત્રતાનો પોતા નાં એકમાને માટે ન કાવો કરી રચતો નથી. એક જ રેયમાં સ્વતંત્રતા અને બીજા રેયોમાં નહિ એકું નહિ બની શકે. આપણે છૂટીએ પા નહિ છૂટીએ છતાં આપણે સો એક વિશ્વ ના છીએ, અને આપણા શરીરના એક ભાગને છલ ધાય તો બીજા ભાગે અરવરથ થવા વિના નજ રહે.

ડરખનમાં બચકર આગ

ગયા શોમવારની સાંજના સમજા ચાર માઝ યા ડરખનના મેડન વ્હોઈ ના જતામાં જાંચ એડરના વિસ્તારમાં આઠેમં વેરકાકિસ, જેમાં સાંખા પાઉડી કાંમતના ઉત્ત. સામકા અને શુદ્ધ ભેડાની સાકીઓ પડેછી હતી તેમાં ભવકર કામ લાગી હતી ને ભુધવાર સુધી એકસવક નકાતી પંદર માઝ કુર સુધી એ કામ જોવામાં આવતી હતી. ડરખનના ઇતિહાસમાં એવી કામ જાણવામાં આવી નથી. પા રપ ઘાખનું કુકસાન થયેલ અકલ્પમાં આવે છે, આ વેર કાકિસ પ્રથમ બ્રીટીશ પુત કમીશન તરફથી વાપરવા માં આવેલું હતું. એજ રાતે સા.ન સત વાગે વરસાદનું ડીપું થયું પડવા ની આકાશમાં નીધાની જુદાં લોકામ

આવી નહિ હોવા છતાં અણુચિંતઓ વરસાદ ડરખનમાં અરખી એક કલાક સુધી કુલજાદ પડી મયો પરત્ત આજ ને તેથી કશા અસર નહિ થઈ. એડલા સારા નરણ કતા કે કવા નહિ હતી નહિ તો જો વેરકાકિસની એક બાજુ એ કરડીલાખર રોર કતો, જેમાં દન બધી નાઇટ એસીડ હતો; એક બાજુ કાકાડાને સુરેલિત રાખનાર કટી નીકળે એવો પ્રવાહી પ્રકાર પડેલો કતો; અને જે બાજુએ કાકાડાની વખારો હતી. રાખમેનોની કુલજાતથી તેમાં કામ પ્રસરતી રાડી ચકાઈ હતી. આઠ કાપરમેનોને પાછળથી કારવાર મદે એડીંગટન કોરપીટલમાં જવું પડ્યું હતું. કુખ્ય વૃકસાન શુદ્ધ કન્ટ્રોલર ડીપાર્ટમેન્ટને થયેલું અણુવાય છે. જેણે ૭-૭-૫૭ પાઉડની કીમતની કળોર શુદ્ધ બેચની માફકીએ સા ખડી રાખેછી હતી. આગન, કાકા ૭ કાલર કુટ થયે અડધા કતા

બંકગીનો પ્રતાપ

આપણા રેયમાં જ. સ. ૧૫૩૦માં દિલ્હીની મારી ૧૨ આખર નામે ખાદશ ક રાજ કરતા કતા. તેમને એક પુત્ર કતો. તેનું નામ કુમારું હતું. તે એક વાર સખત બીમાર પડ્યો. રાજાએ ધણી રવાઓ કરાવી છતાં યાદગલને કંઈ જ ફેર ન પડેલ તેથી ખાદશાદ મુજ ચીંતા કરવા લાગ્યા.

જે વખતે એક મોહરી ૧૫ આવી ચ.પા તેમણે યાદગલની તબિબત જોઈ કહ્યું કે, "આપ કે,ઈ અમુલ્ય ચીજ પ્રુકાને અર્પણ કરો, તો યાદગલો બચી જશે." ખાદશાદે વિચાર કર્યો કે કંઈક સિવાય બીજા અમુલ્ય ચીજ શી હોઈ શકે?

તેમણે તરત જ યાદગલના પ્રકંજ ની આગુભાણુ મણુ ફેરા કરીને પ્રુકા ની બંદગી કરી કે, "કે પરત્વરદિગાર, મારી કાકાગીની કુરખાની કંઈ છું. દયા થાવી મારા વકાલત પ્રુકાનો કામ બચાવો."

પ્રુકાએ ખાદશાદની બંદગી સ્લાખી? તે રિવકથી ખાદશાદની તબિબત બચવા મ.ડી, અને યાદગલની તબિબત સુધરતી અઈ. થોડા દિવસ બાદ ખાદશાદ મરણ પામ્યા અને તેમનો વકલો યાદગલને કુમારું સામે કલ થયો. ખરેખર, પ્રુકાની સાચા કલ્પથી બંદગી કરવાથી મર્યા કામ ધાય છે.

—લોકલજનના

પરણુ રણુ

—કે.કે. એવરેટ સરકારવાર ટેનસીંગ નેન્સેલ' મેડલ આપવાની અરદનની કમ્પાને નેપાલની, સરકારે મંજુરી આપી છે.

—જેમો કેનાડા અને બીજા જાંચ આક્રોશનોની અધીસ ડેનીયા સુપ્રીમ કૉર્ટમાં જુલાઈની પટેલી તારીએ ચાલેલી. જાની સરકાર તરફથી બી. વી.કે.ડ' રડીવનસન (કમ્. સી.) કાઢશે.

—ગ્રેસીડ-૮ આઇઝનહાવર, પાડી-રતાનને કુનાઈડ રેડસન ૧૦ લાખ દન થઈ આ.પવા માટે ડેવિસને પર વાળગી આપવા કહ્યું છે

—બ્રીટીશ નેવેલીટ, ડામેરીટ અને કવી મી. આલ્ફ' એડમન (ઉ. ૫૬)ને કલમના ગ્રેસીડ-૮ મુદતવામાં અ.પવા છે. ૨૭ દેશોના ભેખડો આ ડાન-કર-સમા કાલર કતા.

—એપ્રોસની અખરમ. કુનીવનયા ૧૧.૮૫૨ બેકાર કતા. આ આક્રોશ માં કરતાં ૨૭૪ થકાર છે. કામ વમરના ભોડામાંથી વધુ ભાગે કલડી કતા. સોધી વધુ બેકારી કેપટાઇન માં (૩૬૦૨) હતી. ડરખનમાં ૨૭૬૫ અને બેકાનીસમમાં ૨૫૮૭ બેકાર કતા.

બેકાનીસમમાં ભગન

બેકાનીસમમાંના બી પ્રેમાભાઇ કાલ ના કુપુત્રો વિ. છાત્રીબેનના મુજ સમતા. ૭-૧-૫૭ના થયા કતા તે મુજ પ્રસન્ની કુધાલીમાં તેમણે જુદી જુદી સરધાઓને દાનની રકમો આપી હતી. એ મુજ પ્રસન્ને ને સર્ગ રનેદી બાઇ વકેનોએ ધણીજ અલેનત લાગી કાપ' સંજળતાથી પાર પાડ્યું હતું તેઓ સર્વ' નો પ્રેમાભાઇ લાલા આ પત્ર ફેરા હારીકે આજાર માને છે.

આખાર

અમારા ભાગીદાર મી નાગરજ મેર.સ્ટા ઇંદાકરા તિવાસીના કુચન સુવત ૨૮ મી. રણુકોડજના તા. ૧૧-૫-૫૭ના દિવસે અકાલ અવસાનના કુ.ખર પ્રસન્ને સર્ગા સેનીઓ તેમજ બીજા રમ' તરફથી અકાં અમને તાર, લેલીલેન, જમથી તેમજ જાતે આવીને ત્યાં રેશમ, શી નાનરજીભાઈની ૧૫ તેમજ કુડબીજનેને તાર તેમજ પચ થી અસલ્યન કહેવો જાનાવવાનો કલનુજીત અને લામણી ભર્પા આ આજીવ પાડ્યાં છે તે બદલ સોના આ પત્ર મારફત આજાર માનું છું."

—પ્રસાદભાઈ.

નવાં પુસ્તકો
ડીપ (નર્ચાઈ (૧૯૫૭) ૭ ૦
લોક ભારત નાનાભાઈ બદ મદા
ભારતના ૧૨ જાતોના શુદ્ધ જુદા
બર પુસ્તકોઓનો સંદ ૧૩ ૧
મળવાનું ફેલાયું આ બોરીસ

હિંદના ટુંક ખબરો

(અમારા અનુભવી તરફી)

તા. ૧૦-૬-૫૩.

સૌરાષ્ટ્રના માછ મહેસુલ પ્રધાન અને જુનાગઢની આરતી હુકમતાના સરનામી શ્રી. સામલદાસ હરિમલદાસ આંખીનું પરમ દિવસે રાત્રે અચાનક મૃત્યુ બંધ પડી જવાથી અવસાન થયું છે. 'વડિલાતરખ' હાપીલમાં આંખી દિવસ હાપી ક્યો પછી સાંજે તેઓ હુકમતાના રાજ્ય સમિતિની બેઠકમાં ગયા હતા. સાંધી પેર પહેલ્યા પછી તરતજ તેમનું અવસાન થયું હતું. શ્રી સામલદાસના અવસાનથી જુનાગઢને એક પ્રખર ધવલારતી બેટ પડી છે. સૌરાષ્ટ્રના પ્રમુખ પ્રધાન શ્રી. દેવરભાઈ અને બીજા ઈલાકા આગેવાનોએ શ્રી આંખીને આવભરી અંજલી આપી હતી.

સુરત જિલ્લામાં જુનાગઢ અધિકારીઓના પીપલ ગળાણી બળાકાર ફેરોના મુકારો આવી ગયા છે અને સેવ-સ અદાલતે ચીખી તલુકાના પીપલગળાણી મામલા યુજવતરાવ બગવાલદાસે સાબને તેમની સેળ વર્ષની યુવલ બાલેજ પડે બળાકાર કરવા માટે ફેર વર્ષની સખત ફેરની સળ ફરી છે. આરોપી સામે લગભગ સાત મંત્રથી બદલો ચાલતો હતો.

મળકાંટના ઠાકોર શ્રાવેજ સામે તેમના ફેરલાક બાપતો અને ભાપતોની વિધવ,એ.એ. જાળીન અને નાજી બંને હરિપાદ કરતાં ભારત સરકારના વિધાસતી ખાતાએ તેમની પાસેથી ખુલાસો માગ્યો હતો. પરંતુ ઠાકોર શ્રાવેજે ખુલાસો હજી સુધી ન આપતાં સરકારે તેમનું શાસ્તિપાલું કમચલાઉ બેટકાબુ છે.

અમલવાદના આસપાસના ચાલેલા ઠાલવાની રિપતિમાં હવે મુધારો થયો છે અને નવા બનાવો બન્યા નથી. જુનાગઢના અન્ધ વિરતારોમાં પશુ કલેશ રાત પડ્યો છે.

અમલવાદથી લેડે દુર આવેલા સરદાર નમરમાયી નિરાશીતોને અસેડવા નું નહીં યતા, ચોસીસે તેમને સ્વેચ્છાએ જીલ્લો જવાએ જવાનું જાણવું હતું. પરંતુ નિરાશીતોએ તેની અવગણના કરતા ચોસીસે તેમના પર દળયો લાડીયાળું ક્યો હતો અને આ રહે ૨૦ બોમ્બો સહિત ૭૦ માથાસોને ગીરકાતર ક્યો હતો.

હજી રાજ્યની સમાહકાર સમિતિ એના ફોસીસે લગ્યો અને ફેર

સરકાર વચ્ચેના તમકાનો હવે અન્ધ આવી ગયો છે. આ સુધેની સલાહની હવે સરકારી અધિકારીઓ અવગણના નહિ કરે એવી હજીના કમિસનર શ્રી. પાટણેજી ખાતરી આપી છે. એટલે આ સુધે,એ સમાહકાર સમિતિઓમાંથી રાજ્યમાં આપવાનો ચેતાનો નિર્ણય પાછો ખેંચી લીધો છે.

નવસારીની મેહલ મોડની શાળાના મુખ્ય હિફક બી. બાલુભાઈ નારજી દેમાઈ પર વર્ષની ઉમરે

૧૧ દહા માઈ મેહલને આ વર્ષે મેટીમાં પાસ થયા છે. જુનાગઢ ભરમાં હજી મરખીનું ભેર એવું ને એવું છે. હવે ૧૫માં કમાક બાળણું દેખાવા સામ્ય છે અને યોગ્ય દિવસોમાં વરસાદ પડવાની યજ્ઞતા છે. આપણે ફેર ફેલાવે પાણીની ઉમર તંગી અનુભવ રહી છે.

ખાતમબજની સેવા "મ.જી.સુ.સુ. અંતિમ બેર હજરને. સારાસાર છે, અને એની સામ.જી. રાજ્યજીવ, ખામીક અધી મરતિઓ કમરદાનના અંતિમ ભેવને અનુકરણે ને ધવી ભેજીએ. અનુભવાતની સેવ, એ કમનામાં એક આવરવક અંજ બની જાય છે, કેમ કે હજરને પ્રાપ્ત કરવાનો એકમાત્ર રસ્તો એ છે કે

એની શરિયાં એને એવો ને એ એની સામે તાલમ સામ્ય. એ ને સોની સેવા ફારા જ બની રહે. ને એ સેવ, ફેર એવા વિના બની ન શકે. હું સમસ્ત રિચનો એક અંદ ખું, ને માનવજાતિથી સિત એવી રીતે કે હજરને ભેજ ન શકું. ખારા ફેરજી એ મારા નજીકનાં પાડેણી છે. એ એવા અમકા.પ, એવા નિર્મન, એવા નિશિપ બની ગયા છે કે મારે મારી બંધી શકિત એમની સેવામાં વાપરવી જોઈએ. કિખાતમની ગુમાશ અને હજર જડે એવું મારા મનમાં જાડી ગાંધ તો, હું તરત ત્યાં આવ્યો. ભઈ, પશુ હું જાણું છું કે માનવજાતિથી સિત એવી રીતે કે હજરને ભેજ ન શકું.

અંખીસ.



રસોડાનું રમખાણ? ફોન: ૬૩૦૦૪

સન ૧૫૫૫ થયા... કરતા હુરેરો રેખક ઉપરથી ચાલી, વાડકા ઉઠાવવા મામમાં, અને તોન સ્વરે તડુક્યો; "આટલો જમાનો ગયો અને તારી રસોડામાં કંઈ ફેલાયું નથી! આ દાળ ફુલેધી, આ ભજ્યામાં કાંઠરી, મચમાં કાંઠયુ..."

સરભ, ઉમ સ્વરે કંપાત કરતા બેલી; "હવે તો હું તમારાથી કંટાળી છું. ક્યો આ તમારી ફેરરી મંજી અને પાલી, અને હું આ ચાલી..."

એટલામાં સરલાની નજરે, કુસુમ, પડોયમાંથી આવી પડેયે છે. 'હું મધુ છે બાબી, હવે તો ખરા?'

"જુએને આ તમારા જાહ કમની ઉતાવળે જેવો-તેવો મામ સાવે અને પછી રસોડામાં મારો માક ફારે' ગાહ કાલે દાળ લાવેલા તે સાવ જુની હતી, અને હવે કહે છે કે રવાડે ફુલેધી છે. ચણાન ભેટમાં ગ્રીધી કાંઠરી ફેપ તો પછી ભજ્યામાં આવેજ ને!'

કુસુમ: "જુએને બાહ! આમ બાબીને વાંક તમે ફરખીએ કહાડો એ રીક નહિ. હજારે લાં પશુ આજકે આમજ પ્રતિદીન રામાયણ-મહાભારતનું કુલ મળું હતું. પશુ ને દિવસથી કમે ઝરજળથી, પરંતુ સ્ટોરકે ને લાંથી માલ મંચાવવા માગ્યો, તે લેવસકાં મરમા સુલેક થઈ ગઈ એમને લાંથી ચોલકોમાં માલ, તે પશુ કિફલત લાવે, અને ધણીજ ત્વરીત મારીએ મળા રહે છે. ઉપરાત તેઓ પ્રત્યેક ગાંધીજી-કેડોળા-કંડીયાલું-અર-ગરખુ ફરખો-લગ્ન-પુલ્લ સમામમાં, વિ. રામે છે, એટલે હમરે ગાંધી ચોલા કરવાનું રહેલુંજ નથી. હજી ને પેનીને રહાજ મારી પગ લખ્યો એટલે નિશિત!'

—કમારી ફી-એફ-આલ્, પ્રાહત લીસ્ટ માટે આજે જ લખો—

આ યુગ લોકશાહીનો છે કે લશ્કરી સરમુખત્યારશાહીનો ?

પ્રગતિને સર્વોચ્ચ સુધારણાનાં આદ્ય સતો આપી રાજસત્તા હાથ કરી તેની એ સરમુખત્યારોનું ધ્યેય હોય છે. હિટલર અને મુસોલિની જેવા સરમુખત્યારો નાહ પામ્યા છતાં સરમુખત્યારશાહીની એ મહત્તાકાંક્ષા દૃશ્ય નજર નથી થઈ. વીજમી સદીના આ યુગને અને લોકશાહી કુચ તરીકે ઓળખાવવામાં આવેલા રોમ પરંતુ અરબી દુનિયા પર તે આજે લશ્કરી સરમુખત્યારોનું જ શાસન છે.

વીજમી સદી લોકશાહીનો કુચ હોવાનું આપણે માનીએ છાએ. બીજી મહાયુદ્ધમાં હિટલર અને મુસોલિની જેવા સરમુખત્યારો તથા જાપાન ના લશ્કરી સત્તાધીશો પરાજય પામ્યા અને કુદ નાદ છુટા પડેલા જેવા દેશમાંથી રાજ્યશાહી નાશ પડી ગઈ અને સર્વેશ લોકશાહી વધીવડી જ ચાલતો ફોજાનો આપણો અનુભવ છે. પરંતુ આ અનુભવ કેટલો જુલમનો છે એ સમજાવ અરબી દુનિયા પર લશ્કરી સત્તાધીશોએ હાથ કરેલા રાજ્યપ્રયોગો પરથી સમજાવો.

હવામાં અણી જતા વચનો

રાજ્યશાહી જેમ જેમ નાશ પડી ગઈ તેમ તેમ લશ્કરી સત્તાધીશોનો આ નવો વર્ગ અસ્તિત્વમાં આવતો ગયો. આ સર્વ સત્તાધીશો લશ્કરી મજા આપવા આવેલા છે. કયાક રાજ્ય શક્તિ દારૂ, તે કયાક ઉદ્યમ બળો ના વિરોધી બળો સાથે સહકાર સંધી ને, અહ રાષ્ટ્રી જાન-પુખ્તારીએ જનરલ આજ્ઞાનકારે અને રક્ષાના પ્રમુખને ફોટી સ્વીકારતા અમેરિકાની સજાના પશુ આવેલા દેશમાં થઈ ગયો. અમારો જ વર્ગમાં હાલ દેશમાં લશ્કરી સત્તાધીશોએ સત્તા હાથ કરેલી છે.

આ લશ્કરી રાજ્યશાસકોમાંના કેટલાક પોતાને રાષ્ટ્રપ્રધાન મનાવે છે, કેટલાક વડા પ્રધાન આ પેટીના ઘણા બધાએ પોતાની જાતે સત્તામુદ્રો હાથ કોલા છે બધારે કેટલાકને તો મરીબી તથા જાણવારથી પીડાતી જનતાએ રાષ્ટ્રપ્રયોધી સત્તાપદ ક્રેલા છે. એમાં ના કાંઈ કાંઈ ભોલો તરફથી સુદાએલા છે બરા, પરંતુ તે કેઈ નિશ્ચિત કાર્ક કમને લીધે નહિ પરંતુ કેવળ અશ્વિત મત ભોક્ષિયતાના આધારે

પોતાના દેશની ખીલિત જનતાના ઉદાર તરીકે રાજ્યશાસક તથા જાપાની ખાતરી આવા સમજા, રાજ્યશાસકો તરફ આતમા આવે છે બરી પરંતુ બહુમાં ભીમની એ ખાતરી ઉપમાના અગાળય છે. ભૌમકિતક સ્વાતંત્ર્ય અને કાયાલોક અધિકારો નષ્ટ થઈને સર્વેશ સરમુખત્યારશાહીનો જ રોડ આગુ મળ્ય છે.

અલગ જાતી સ્થિતિ

કાંઈ દેશમાં આ રોડ લશ્કરી સત્તાધીશો સત્તા હાથ કરતાં લશ્કરી તેમજ રાજ્યીય નબળે પરિસ્થિતિ બદલાય છે.

અમારે જોઈ રાજ્યમાં શક્તિ થઈ ત્યાં સુધી એ દેશ પરિચયના રાષ્ટ્રોના જ વર્ચસ્વ દેખાઈ જાય. પરંતુ ૧૯૫૨ ના નવેમ્બરની શક્તિ પછી આજે ત્યાં એ વર્ચસ્વનું નામખાત નથી જણાતું. કર્નલ યિહસેનો આજે નામજા વિરેશ પ્રધાન તથા લશ્કરનો ચીફ એફ રેક્ર છે. તે અધિકારક્રમથી જારે તેની અમાતિ એક સમયે અશ્વિત તરીકે હતી. પરંતુ હાલ તે તેના અરજ મુકિત આદેશન શિવ, પના બીજા તમામ રાજ્ય કીય પક્ષે પર પ્રતિજ્ઞા મુકી દીધો છે અને સમજા વિરેશી મુકીદારને મનાઈ રૂમાવી દીધી છે.

છટાપદમાં જનરલ નક્ષે રાજ્યસત્તા હાથ કરી છે. ઘુડીના કયાસ આતાપુર્ક સાથે તેને સરખાવવામાં આવે છે. જમાનની જેમ તેણે પણ દેશમાં સર્વોચ્ચ સુધારણા કરવા માટે રાજ્યસત્તા હાથ કરી લેવાનું કહેવાય છે. ઈ.સ. ૧૯૪૮ માં પોલેન્ડાઈનના કુદમાં સજા ઝોના પ્રવરણો ચોટાળો પકાર લાવવાથી તે સૌ પ્રથમ બહેરમાં આવ્યો. તે પણ હવે છટાપદમાંથી સર્વ રાજ્ય કીય પક્ષે વિષેરી નાખીને સરમુખત્યાર બન્યો છે. સુદાનની જાળતમા પશ્ચીમી સમાધાન કરવાને બંધને તેની પ્રતિજ્ઞા અશ્વિત વધી છે. પરંતુ તેના સલાહકારો બહુ જ ઉતાવળો સાથે છે, અને એ કારણે એણે સુધારણા માટે બહુ ઘણી ખમતો લેવા માંગ્યા છે. આર્નેન્ડિન અને કમુઆ

આર્નેન્ડિનના પ્રમુખ પેરાને પદવિ સર સત્તા હાથ કરી છે. આજે એની ઉમર ૫૭ વર્ષની છે. લશ્કરમાં કમિશન મેળવ્યા બાદ ૧૯૨૮ માં એ કુદમાં જોડા રક્ષકમાં જોડા. ૧૯૪૬ માં લશ્કરી પ્રતિનિધિમંડળ સાથે એ મુરોય ઉપડેલો. ૧૯૪૪ માં એ ઉપ-પ્રમુખ બન્યો અને ૧૯૪૫ માં સરસત્તાધીશ પરંતુ એ પહે એ કહી રાજ્યકીય ઉચ્ચ પાંચમ દારૂ નહિ પણ કામદાર વર્ગને પોતાની ખાતુ જરાબર સમજાવવાને આવ્યો છે અને એ વર્ગને સમજાવવામાં તેમનું પોષણ મેળવ્યું છે સત્તા પર આવ્યા પછી અન્ય સરમુખત્યારો જેમ એ પણ પોતાનું ધ્યેય લીધેરી ગયો છે અને રાજ્યકીય વિરોધી ઝોનું તથા અખખારી રવાનું જન માગુ રાખ્યું છે. પ્રમુખમાં પણ આજ સ્થિતિ છે. જનરલ મે, ટરડા આજે ત્યાંને પોતાના

ખાતલ છે. ૧૯૨૧ માં તે લશ્કરમાં સામાન્ય કારકુન હતો. ૧૯૩૧ માં એ બંક મુકો તેમાં તેણે પ્રમુખ બાગ લીધો. અને પોતા સમયમાં તે કર્નલ અને ચીફ એફ રેક્ર બની ગયો. લેસ્ટરિંગ સહુનથી મારીને રોડી પીલવાના કારખાન, મુધીના અનેક સેવમાં એણે માગુ મારી એણે પરંતુ જેવે રાજ્ય શક્તિએ તેને ચોક્કસ તક આપી, તેનો તેણે પુરેપુરો લાભ ઉઠાવ્યો. સરકાર નખળી હતી અને લશ્કરમાં અસતોય હતો. એણે સરકારને કુર કરી લશ્કર અને પોલીસને પમાર વમારી આપ્યો, પાકોસેન્ડને 'પમારી' રાજ આપી અને વાશીસ્વાનંત તથા અખખારી રવાનંત તે ચોક્કસ કુચો દીધો.

પુર્વના દેશોમાંની સ્થિતિ

બોલીવિયા, પાઝીય, કોલમ્બિયા, અસલાવડોર, ગ્વાટેમલા, હાઇલી, પેરુ તથા વેનેઝુએલા એ સમજા દેશો માં એ જ સ્થિતિ છે. પુર્વમાં એકમેકે તે માછળે-મામાં ૧૯૪૭ માં રાજ્યશક્તિ કરીને પિલુલ સમાયે જતા હાથ કરી છે. કાન્સમાં લીધેલા લશ્કરી સિલ્લે તેને આ કાર્યમાં પ્રુખ મદદ કરી છે. સત્તા હાથ કરી પછી તેણે કમ્યુનિસ્ટ તથા તેના જેવા સર્વ પક્ષે પર પ્રતિજ્ઞા મુકી પોતાનું આશન સિધર કમ્યુ છે

આર્મી-રીકની કુરવરમાં તે કમચાં પછ, બાકી ૧૯૨૮ માં નાનકિમ મુકામે સત્તાક્રેક થયો ત્યારથી ૨૧ વર્ષે તે તેણે બીન પર નિરંકુલ સત્તા ભોગવી. અત્યારે કમ્યુનિસ્ટોએ બીનધાથી હાથ કાઢવા જતી તે ફોર્મોસા હાથ પર રહ્યે રહ્યે અમેરિકાની મદદ કરી સત્તાધીય થવાનાં સ્વપ્ન લેવી રહ્યો છે

સરમુખત્યારોની સાથે ચોટાં ચોટાં લોકશાહી રાષ્ટ્રો પણ કોલા સહકાર સાથે છે એ માર્ચલ દીરોની ડ્રોમેન્ડની મુલાકાત દર્શાવી આવે છે. દીરો બને પોતાને કુચે સ્થાવિયાને પ્રમુખ મનાવતો હોય પણ કુચીકતમાં તે સરમુખત્યાર જ છે. લોકશાહી શિલ્પને કરેલા તેના અખખતુર્ક સરકાર પાછા કચો દાવ રહેલો છે એ તો સર્વજ્ઞત છે.

હિટલર મુસોલિનીની પર પરાને અને સોએ સો ટકા ફાઈસ્ટ જનરલ દારૂ આજ મુધી પોતાની સત્તા ટકાવી રહ્યો છે એટલું જ નહિ પરંતુ રશિયાએ જો વિરોધ ઉઠાવ્યો ન હોત તે તેને કદાચ કુચોમાં પણ રથાવ અપવામાં આવ્યું હોત. ૧૯૪૬ની શક્તિ પછી રેપેનની પ્રગતિને તેણે કેટલાય વચનો આપ્યા હતા પરંતુ આજે ત્યાંની જનતા પહેલાના નેટલી જ મરીય છે અને એની સરમુખત્યારી કુચે પ્રાચે વધી રહી છે

અપવાદરૂપ આઝર્બાઈજાન

અમેરિકાના પ્રમુખ જનરલ આજ્ઞાન કાવર આ સમજા સત્તાધીશોથી જુદો પડે છે તે એ જાણતામાં કે તે અમેરિકન લોકો દારૂ એ પહે સુદાઈને આવ્યો છે. પરંતુ તેના કાચમાં એ અખખીલિત સત્તા છે તેનો એ જેવા ઉપયોગ કરે છે તે પર સમજા આધાર રહે છે.

'અનખંધુ'

સેલેટીસની સફર

દોંદના માત્ર જન વિશે લેખકે સવાલ જમાવ રહે આ પુસ્તકમાં સેલેટીસના લીચારો દર્શાવ્યા છે.

કીમત ટી. ૩-૧. મળવાનું ઠેકાણું : આ એ.વી.સ.

બોઈએ છે હાડકા

તમારાં રોશન કે સાઈડીંગે
પહોંચતા કરવા માટે
અમે ટનના
પા. ૭ આપીશું

ખાલી બેગો રેલ કીરાયું ભરી પાછી મોકલી આપીશું

મધુ વિગતો માટે લખો :

THE

BULL BRAND

FERTILIZERS LTD.

SARNIA NATAL.

NATHOO TABHA

TIMBER & HARDWARE MERCHANT
& DIRECT IMPORTER

Doors, Windows, Corrugated Iron, Cement,
Monarch, Iron Duke, Buffalo, and Elephant
brands paint or any other building material
at reasonable price

Established 1907, **NATHOO TABHA,**
107 Queen Street, Phone 24647.
Telegraph "Mani," **DURBAN**

બે અઢચડીકે પંચાંગ

વાર	ખોસ્તી ૧૯૫૩ જુન	દીવ ૨૦૦૬ જુન	મુલસમાન ૧૩૫૨	પરતી ૧૩૨૨ ચેડે. કાન્દી	મુખોડપ ક. ખી.	મુખરતે ક. ખી.
શુક્ર	૧૬	૨૬	૬	૨૧	૧-૫૨	૫-૦૦
શનિ	૨૦	" ૬	૭	૨૨	૧-૫૩	૫-૫૬
રવિ	૨૧	" ૧૦	૮	૨૩	૧-૫૪	૫-૫૮
સો.મ	૨૨	" ૧૧	૯	૨૪	૧-૫૫	૫-૫૭
મંગળ	૨૩	" ૧૨	૧૦	૨૫	૧-૫૬	૫-૫૯
બુધ	૨૪	" ૧૩	૧૧	૨૬	૧-૫૭	૫-૫૫
ગ્રા	૨૫	" ૧૪	૧૨	૨૭	૧-૫૮	૫-૫૪
શુક્ર	૨૬	" ૧૫	૧૩	૨૮	૧-૫૯	૫-૫૩
શનિ	૨૭	૧૬ ૨	૧૪	૨૯	૧-૬૦	૫-૫૨
રવિ	૨૮	" ૨	૧૫	૩૦	૧-૬૧	૫-૫૧
સો.મ	૨૯	" ૩	૧૬	૧	૧-૬૨	૫-૫૦
મંગળ	૩૦	" ૪	૧૭	૨	૧-૬૩	૫-૪૯
બુધ	૧	" ૫	૧૮	૩	૧-૬૪	૫-૪૮
ગ્રા	૨	" ૬	૧૯	૪	૧-૬૫	૫-૪૭

નવલ કથાઓ તથા ટુંકી વાર્તાઓ

કપાલ કુન્ડલા (બંગાળી વર્ણન)	૧ ૧
નવલકાઓ (મેધાસી)	૧ ૧
પરબાંદુ (ર. ન. દેસાઈ)	૨ ૦
વલ્લભી કથાઓ (મી)	૮ ૧
મળેલાં હાથ (મ. ખેડક)	૮ ૦
બીજી સાથી "	૧૧ ૦
સોરઠી ગાથા "	૩ ૧
દેવદાસ (સાવજી)	૫ ૦
નવુ પાતાં "	૫ ૧
શુભા "	૧ ૦
શ્યામ અંધારા (સુવિન્દ્રનાથ ટાગોર)	૫ ૨
કરે બાવીરે "	૬ ૦
સાંભળો	૨ ૦
બાલકથા	૫ ૬
પ્રિય બીંદુ	૫ ૦
બાળ્ય નિમાર્ગ	૭ ૧
નવુ ભરપુ ભે	૪ ૦
ઉભી વાદ	૮ ૧
ઉન્નયન	૭ ૦
કલાની સહાયરી	૫ ૦
ટોલ કુવ	૧ ૦
કાંતી	૬ ૦
ખડખા બાપુ	૭ ૧
કલ્પ નય	૧૦ ૧
અભ્યુદય ધારા	૭ ૧
અધુરી વાત	૧૧ ૦

ઉચ્ચ અને સાફ સાહિત્ય

બંગાળી (કાવ્ય સંચય) પ્રમાણેષ ભણી	૭ ૧
ગીતામધુરી " " મનુદેસાઈ	૪ ૦
સાહિત્યનો સંદેશ (અચ્યુત કૃષ્ણના સહીત)	૪ ૦

મળવાનું ટેકાણું આ બોક્ષીસ :

INDIAN OPINION.
P. BAG,
PHOENIX,

વાંચવા લાયક સુંદર પુસ્તકો

નવલ અને સાધના (કિશોરનાથ)	૧૦ ૧
મીતા બન્દી " "	૨ ૩
ટેલગ્રાફી વિદ્યા (સી. મલ્લિકા)	૩ ૦
બી. યુ. મધ્યમ " "	૪ ૦
સરળી કાંતી " "	૫ ૦
ટેલગ્રાફી નવે કાંતી	૭ ૧
પૂર્વ ભારતીયની સફર (કાકા કાલેશ્વર)	૭ ૧
મારી હાલત કથા (રેડી)	૧૫ ૦
કલકત્તા અને સરકારીનું બાપી (રાધા ભજન)	૪ ૦
હાલતા તરેવારે	૫ ૦
માફ કાંતીનું જ્ઞાન (અચ્યુતનાથ)	૧ ૦ ૦
કલકત્તા નવલકાઓ ભાગ ૧	૧૩ ૦
મારી હાલત કથા કાલેન્ડર	૧ ૦ ૦
સરકારનાં ભાષણો	૧૨ ૦
એક ધર્મ કુલ (અચ્યુતનાથના મનુદેસાઈના દ્વારા સંપાદિત)	૧ ૩
વિરામપુ (સાવજી)	૬ ૩
વાંચ્ય વિલાપીક (સી.કે. જાડે)	૫ ૧

મળવાનું ટેકાણું :

'Indian Opinion', P. Bag, Phoenix, Natal.

નવાં વરસ સંવત ૨૦૦૬ ના જુનરાત્રી

પ્રેસનાં પંચાંગ

કોમલ શી. ૫-૩.

ચોક્કસ કોલેક્ટર તરીકે રીસ સાથે બોક્ષીસ ચોક્કસ.

મળવાનું ટેકાણું :

'Indian Opinion'
P. Bag, Phoenix, Natal.

Are You a subscriber of
'Indian Opinion'
If not, Why not?

D. B. MODI & SONS

Specialising in Indian, English, Groceries, Condiments,
Hair oils, Spices, Fancy goods, and everything for the
"INDIAN HOME."

Try Our Famous
"India Mix Masala."

High Class Indian Confectionery Always in Stock.

Phone 35-4771.

30b 17th Street, Vrededorp
Johannesburg.

૫૦ વર્ષની જુની અને જાણીતી દુકાન

ડી. બી. મોદી એન્ડ સન્સ

ઠરીયાણાં, ગંધીયાણાંનાં જુનાં વ્યાપારી

દેશી હેર એપ્રિલ, મરી ખસાલો વીગેરે દેશી બરની જપ્પોતી અનેક અનેક
વસ્તુઓ હમેશાં સ્ટોકમાં મળશે.

ઈન્ડિયન અને ઈંગ્લીશ ગ્રોસરીનાં સ્પેશીયલિસ્ટ
એવર્નની જુનામાં જુની મીઠાઈની દુકાન.

"ઈન્ડિયા મીક્સ મસાલા"નાં
એન્સુફેકચરરે.

ધી ન્યુ દિલ ખુશ-સ્વીટ માર્ટ

એનેન્સ: અગ્નિાર્ક સાંચાકાર્ક મરીપારવાના

દરેક જાતની મીઠાઈઓ, એન્જા: ધીની તેમજ ચોખા મેવા,
મસાલાથી અને બનાવીએ છીએ.

બમાફ' વખવાએકું' છુત્તી છુત્ત' ચેવ, મમરા, ચીઠીયા, ભજા,
પાનના વિગેરે દરેકજા તાલ' બનાવીએ છીએ.

પાઠી વીગેરે માટે પ્રોટા પ્રમાણમાં મીઠાઈ એપ્રિલ ખમાએ દુકા
વખવામાં બનાવી આપીશું.

PHONE 33-6676. P. O. BOX 3680.

THE NEW DIL-KHUSH SWEET MART,
34 President St., Corner Diagonal Street.
JOHANNESBURG.

તાજી ઉમદા ફરૂદ

કચનનું આદુ ૧/૧ રતલ; મેડી કલીનું લસણ ૧/૩ રતલ; ગેલ બાલ
પીટ ૧૦/૬ ડઝન; કાપી અને રહેવેર ખાસપરેટ ૧૧/૦ ડઝન; કચુરી તથા
સેવલી પાન ધી. ૫ રતલ; પોસ્ટેલ અધન.....બનાના, કાચા બનાના,
ચે.પે, પામનાપલ, નાચીસ અને ગેન્ડરીન રોબના બનાર બાવધી થળશે
દેશી લાઠનાકાપમાં સુરતી સોફ પાપડી, કાળી પાપડી, હુવેર ચીઝ, વેમણ,
ચેકટાની કીચ, કુધી અને લીસાં મરચાં થળશે. ધી. ૭-૬ થી ધી. ૧૦૩
પારસલ બનાવી પોસ્ટથી મોકલીએ છીએ. સુરણ, આંખા હળદ તથા
લીસી હળદની મોસમ માશુ થઇ છે.

A. KADER & Co., (PTY) LTD.

WHOLESALE FRUIT MERCHANTS

P. O. Box 251. DURBAN.

ફરનીચર! ફરનીચર!! ફરનીચર!!!

લેડરનું છુદ, કાર્પીનિબરુનું છુદ, લેડરશાલ, ટેરેસીમ ચેસ્ટ,
સાફ્ટ લેડર કોફીસ ટેસ્ટ, લુક ટેસ્ટ, ટેબલ, તાલન કીચાથન
આવે જાણીતી થાકશે. અને પધારી લાભ લેના છુદગીઝ નહિ

—બોક્સ, ટેબલ અને કીચન ફરેચર—

જે હમારી ટેબલ નીચે લઈવાર થાય છે. તેને સ્ટોક હવેયા લઈ-
વાર રહે છે માત્ર રોકડા આવેના પ્રાઈસ લીસ્ટ મંગાવો અને લેવા
આવડે ખપારો.

L. MISTRY

51 BREE STREET, BURGERSDORP, J'BURG.
PHONE 33-4691. BOX 2526.

PHONE

33-2651

MASTER BROS.

(PTY) LTD.

MANUFACTURERS OF LADIES' & GIRLS' STRAW & FURT HATS
WHOLESALE MERCHANTS & DIRECT IMPORTERS

HOUSE FOR KEEN CASH PRICES
33 West Street, JOHANNESBURG.

માસ્ટર બ્રધર્સ (પ્રો.) લીમીટેડ

ટેલેફોન પ્રચન્ટસ એન્ડ લાયસેન્સ ઇમ્પોર્ટર્સ

દેશી તેમજ કુલ્લાઈ કાપડ, કુલન રંગ. બ્લાન્ડેસ—ધીની જાળો માટે

અદ બલનો માલ. તેમજ કેપીબીન બેચેરનેટ કાઠીએ

વીગેરે માટે હમારે જ્યાં પ્રથમ વખત કરવા મલામત છે

૩૩ વેસ્ટ સ્ટ્રીટ, જોહાનીસબર્ગ.

ફોન: ૩૩-૨૬૫૧

ગ્રોસરી મળવાનું ભરોસાપાત્ર મથક

JHAVER HIRA & CO.,

Phone: 24932

118 Victoria Street,
DURBAN.

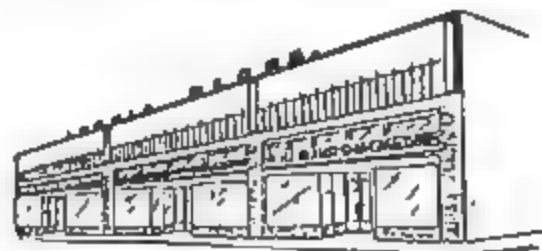
અમારે ત્યાં

મ.પી.વડા, દોળ, વવન, પુળની
સામગ્રી અને સગવડ અંગેની દરેક
એવની વસ્તુઓ મળશે.

પાકોતે, સતેષ એવ અમારો મુદા લેખ છે એકજ વખત મંગાવી ખાતો રહે. માત્ર સડો અને એવજો જાતી ટેબલ નીચે મોકલવામાં
આવે છે. કંપી એવરેડ ડી. એ. ડી.વી મોકલવામાં આવશે.

K.M. Lodhia & Co.

Manufacturing Jewellers and General Dealers



22 ct Jewellery made to order in latest designs

ખાવિસ કેરટ

સે લાના હાસીના ખાસ અમરી ભતી કેપરેખ નીચે અમને અપાયછે
કામ સંતોષ પામે એવી રીત કરીમે છીએ.

ગેસેસ, ગુદી ગુદી હીમ્મતની બચડી અઝાડા, સાદીની પીન, વીડી
બકાસ એરોમ વીગે ગાનાવીએ છીએ.

106 Prince Edward Street, Durban.

એવું તમે જાણો છો કે કેનેડાનો વિશ્વ વિખ્યાત કંપની

અને સમગ્રિ એક જ એક

કંપનીએ કંપનીના કાર્યો સંચાલન એવું જીએ.

કેપટાઉન

કેપટાઉનની વસિલ અસરકારકી 75 એકે ગ્રા કોપ પ્રાન્સ-સીવલ કોન્સ્ટ્રક્શન
ના સરમ્મ દારૂથી નીચામેલ અધિકાર અને કુલાલી કાર્યાલયમાં એક
ટોમલ અનેની કંપનીએલ અમેરિકા કોર્ટ પદ્ધતિનું કાર્યકાર વિના નીચે
તરીકે મંડીએ થઈ છે.

1. Whenever there is a gardening Life Assurance Problem a Sun Life of Canada Plan can solve it.
2. Prompt settlement of claims is a mark of the Company's Management.
3. During 1951 the Company paid over £31,000,000 in annuities, policy holders and their families.

The Sun Life of Canada is a Leader in World Wide Assurance.

Consult us first.

C. C. PALSANIA

GENERAL AGENT

Business, Estate, Financial, Insurance and Immigration Consultant.
Sworn Translator.

100 Sir Lowry Road,
P.O. Box 4424.

CAPETOWN
Phone 31390

Kasturba Gandhi Memorial Number

Copies of Kasturba Gandhi Memorial Number can be had
at this office at 1s. 3d. including postage.

'Indian Opinion

Phoenix, Natal.

LATEST GUJRATI AND ENGLISH BOOKS
ALWAYS IN STOCK

ગુજરાતી પુસ્તકો

શ્રી. રામ ચરીત્ર (મનુકૃત)	૧૩ ૬
પરમાત્મ વેદી અથવા ૫ હસાલ	૧૦ ૬
ગુજરાતી હિંદીક શેડર ૧૯૪૨	૧૨ ૬
અરકાશ લક્ષ્મી (ઓએની રીક્ષતરી)	૧૭ ૬
નવમક વિધાન પુલ	૫ ૦
શ્રી. ચંદી પાઠ	૧ ૦
કપીર ખીલક નુક	૪ ૬
રામ નામ બળન માલ	૪ ૬
શ્રીમદ્ ભગવત ગીતા	૪ ૬
નરસીંહ મહેતા બળન	૫ ૧
સત્ય નારાયણ કથા	૨ ૩
લે.જી. સે.મવાર	૨ ૩
કનુમાન ચાલીસી	૧ ૦



Laws Of Health, Tales from Shakespeare, Tales from Two cities
Treasure Island, More Stories From Shakespeare, Robinson
Crusoe

Arabian Nights	5 0 each
The Chattramans Guide	8 5 "
Business Letter Writer	7 0 "
Latest Film India	6 3 "
	6 6 "

BHARAT MUSIC SALOON

AND BOOKSELLERS

286 Gray Street, Corner Lorne & Gray Street,
DURBAN.

GIHWALA STORE

(Established 1945)

કેપટાઉનના જુના અને બાણીતા વેપારી

કાપરેક્ટર

કીકાભાઈ છાનલાલ, ધીવલ

અમે દરેક ભાતનો કેરી આનાવ અને કરીયાલું
રાખીએ છીએ.

ભાવ કીકાયત

ભતે મળો યા લખો

2 Aspeling Street,
CAPETOWN.

Phone: 23102.

No. 26—Vol.—11

FRIDAY,
26TH JUNE, 1953

Registered at the G.P.O. as a Newspaper

Price 6d.

INDIAN OPINION

Founded by Mahatma Gandhi in 1903



The Conditions Of Leadership

"When a nation...attains to world leadership; it preserves that rank only so long as its culture commands respect and some degree of emulation. For though leadership is procured through power, it is maintained over a significant span of time only by the free assent of the led, and free assent is given only to moral, and not to material authority. These are the conditions of world leadership."

—Lewis Galantiere.

Happiness

"If all who count themselves happy were to tell very simply, what it was that brought happiness to them, the others would see that between sorrow and joy the difference is but as between a gladstone, enlightened acceptance of life and a hostile, gloomy submission."

—Macrorieck.

An American's Faith

WE are called, as a people, to give testimony, in the sight of the world, to our faith that the future shall belong to the free.

This faith is the abiding creed of our fathers. It is our faith in the deathless dignity of man, governed by eternal moral and natural laws.

This faith defines our full view of life. It establishes, beyond debate, those gifts of the Creator that are man's inalienable rights, and that make all men great in His sight.

In the light of this equality, we know that the virtues most cherished by free people—love of truth, pride of work, devotion to country—are all pleasures equally precious in the lives of the most humble and of the most exalted....

This faith we hold belongs not to us alone but to the free of all the world. This common bond binds the grower of rice in Burma and the planter of wheat in Iowa, the shepherd in southern Italy and the mountaineer in the Andes....

Honouring the identity and heritage of each nation of the world, we shall never use our strength to impress upon another people our own cherished political and economic institutions.

Concerning the defense of freedom, like freedom itself, to be one and indivisible, we hold all continents and peoples in equal regard and honour. We reject the insinuation that one race or another, one people or another, is in any sense inferior or expendable.

Respecting the United Nations as the living sign of all people's hope for peace, we shall strive to make it not only an eloquent symbol but an effective force.

The peace we seek, then, is nothing less than practice and the fulfilment of our whole faith, among ourselves and in our dealings with others. It signifies more than stilling the guns, easing the sorrow of war. More than an escape from death, it is a way of life.

This is the work that awaits us all, to be done with bravery, with charity, and with prayer to Almighty God.

—By Dwight D. Eisenhower, President of the United States
(from his Inaugural Address)



INDIAN OPINION

FRIDAY, 28TH JUNE, 1953

Education Conference

LAST Sunday's Conference in Durban on Indian Education was a unique one in the history of Indians in South Africa, for never at any time have we seen all shades of opinion thus united together to work for a common purpose. The Congress and the Organisation—the two political bodies showed no signs of ever meeting together, but even they put aside, for once, their differences and met together on one platform. To that extent it may well be said that the repressive policy of the Government was a blessing in disguise. The time has really come when not only the education of our children is at stake but our own future and that of our future generation in this country is at stake.

What worth is academic education if one cannot live with self-respect? As pointed out by his Grace the Archbishop Hurley, in his opening remarks, the development of the spirit was of far more importance than the development of the mind. He quoted the instance of Acharya Vinoba Bhave, who was solving the land problem in India, which is baffling the whole world today, and is the root cause of all the destructive wars, past and present, by the force of his spirit. It is his great and noble heart, and not the mind, that is attracting so many people to him and is causing them to part with millions of acres of land to be distributed to the

landless. He makes no show of his intellect nor of his attire for he goes about in a loin cloth just as Mahatma Gandhi did.

We must confess that we are not so enamoured with the type of education imparted in our institutions and the so-called civilisation exhibited in South Africa. Apart from what material gain that might be derived from it it is destroying us body, mind and soul. So much was said at last Sunday's conference about the lack of education swelling the ranks of juvenile delinquents. We wonder what percentage of our grown-ups are leading 'pure lives' and setting an example to the juveniles. It is not an exaggeration to say that the system under which we are living our educational institutions are delinquent-producing factories. Our remarks apply both to the Whites and the non-Whites. What we wish to point out is that while we are over-much concerned about imparting literary knowledge to our children very little attention is being paid to moulding their character hence they become victims of their environments. This can only be remedied by the parents and the gurus themselves leading exemplary lives. It has been rightly said, "an ounce of practice is worth more than a ton of precept."

After these introductory remarks, which we hope will be accepted in the spirit in which they are offered, we

wish to congratulate the sponsors of last Sunday's conference on the brilliant preliminary success they have achieved. Much has yet to be done. The Indian community is ever grateful for the little concessions it gets from the local and the central authorities. It must be admitted that the Natal Provincial Administration has in recent years done a great deal to improve Indian education. But it will not do for it to sit self-satisfied at that. What it has done amounts, comparatively speaking, to very little indeed. The initial work has been done by the Indians themselves at tremendous sacrifices. They have been doing what it is the duty of the authorities to do. The authorities pay all their attention to the Whites whose vote sustains them and are hopelessly callous in paying attention to the needs of the non-Whites since the latter have no vote. We do not wish to be critical of our Provincial

Administration who is being kind to us but it should indeed realise that the grievance under which we are labouring is a real one and to ignore it does no credit to the authorities in the eyes of the civilised world. Last Sunday's conference, it must be appreciated by all reasonably-minded people, has been very moderate in its requests and it is to be sincerely hoped that they will receive the sympathetic consideration they merit.

At the same time our humble advice to our own people is: Let us not rest at claiming what is due to us. Let us do our duty to our children as we have been doing to the last ounce of our strength and as we have put aside our differences on a vital matter such as the education of our children let us put aside all our petty differences in all public matters and unite together in fighting the common battle for our existence in this country as self-respecting human beings.

NOTES AND NEWS

Ladysmith Indians Defeat Group Areas Plan

DR. A. H. SADER, Chairman of the Ladysmith Indian Ratepayers Association, issued the following Press statement on the boycott of land sales in an area set aside by the Town Council's Group Areas Plan for the Indian people of Ladysmith: "Last week the Borough of Ladysmith put up 169 building plots with an upset price and with a building clause attached to each lot for sale to the Indian community. These plots are situated in an area set aside by the Town Council for Indian occupation under their Group Areas Plan. My Association realising the danger that this meant to the community, organised a boycott of these sales. During the course of our preparations for the boycott of these sales we had obtained signatures supporting this move by the Association from almost every Indian in Ladysmith and numerous mass meetings were held at which unanimous support was given to the Ratepayers Association." It is to the credit of the Indian

community of Ladysmith and of the Klip River country as a whole that not a single buyer turned up on the day the sales were to have been held. The only Indians present on this occasion were two representatives of my Association who went as observers. It has come to our notice that the Council intends selling 12 business premises soon and I have no doubt that these sales like the last one will be totally boycotted. The Town Council's plan is quite clear. They are endeavouring to uproot 90 per cent of the settled Indian community from their homes and businesses and we shall not rest until any plan emanating from the Group Areas Act is defeated, as this obnoxious and unjust legislation is designed to strangle the Indian community both economically and socially."

Brave Ladysmith Indians!

Ladysmith Indians are to be heartily congratulated for their courageous stand. It is to be hoped that their example will be emulated by our Brethren everywhere.

Responsibility Of Every Indian Outside India

Mr. Nehru, the Prime Minister of India, addressing the staff of the High Commissioner of India House, London, on June 8, appealed to them to apply themselves to their work on the sound principles on which the nation is founded and strive to gether, British or Indian, for the good of India and for the furtherance of good relations between India and Britain. "I come here after two and a half years. Much has happened in these two and a half years, and in many ways our country has assumed, even reluctantly, heavier responsibilities," said the Prime Minister. "I am very glad to meet you, but I must say that I do not feel happy when at this kind of meeting. It is not very satisfactory, but perhaps there is no other way to meet large numbers of people at one time. If I had time and leisure I would have liked to visit your separate offices and meet some people individually and separately, not only to find out about their work but to get to know somewhat of them more personally. Mr. Nehru dealt in detail with major world developments and the important role that world

powers had thrust on India from time to time, and said that he was a little terrified at the new responsibilities. He added: "A sense of discipline, co-operative working, and shouldering obligations and responsibility accompany freedom. Those of our people who work abroad in our missions or elsewhere naturally have to shoulder a peculiar measure of responsibility because, in a sense, every Indian abroad, apart from the work he does, is in a measure an ambassador of our country abroad and is a bit of our country abroad, and by his acts our country is judged. If a person behaves well or badly in our country, well, it is good or not good, but does not make much difference. But it makes a lot of difference how any Indian student or other behaves in a foreign country because he becomes a symbol of India and by his acts his country is judged. And now, more especially, when the world's eyes are more directed toward India and what India and Indians do, it is like a spotlight on all of us and we have to be particularly careful that we do not do anything which might bring discredit to our country. Well, that is a general proposition which I would like you to bear in mind."

EDUCATION CONFERENCE

WHAT is regarded to be a unique Conference in the history of the Indians in Natal was held at the Albert Cinema, 37 Albert Street, Durban on Sunday, June 31, under the aegis of the Natal Indian Teachers' Society, Natal Indian Council for Child Welfare, Natal Indian Congress, Natal Indian Organisation, Durban Combined Indian Ratepayers Association, Durban Indian Benevolent Society and the Friends of the Black Association, on the all-important question of Indian education with particular reference to the lack of school accommodation for the tens of thousands of Indian children of school-going age in Natal.

Conference was well attended by over 200 delegates representing the whole of Natal as well as the seven convening bodies, 12 Trade Unions and a large number of Granites and School Committees as well as the Natal Indian Blind Society. The South African Institute of Race Relations was also represented.

Conference was opened by the Right Reverend D. E. Hayler, O.M.I., D.D., Archbishop of Durban.

The Presidential address was delivered by Mr. P. R. Father,

Chairman of the Convening Committee.

Mr. I. O. Nce representing the Natal Indian Congress strongly urged Conference to set a definite target for the fulfilment of its object and suggested that by the time the Indian community celebrated the centenary of their arrival in this country, every Indian child should be in school.

Mr. O. L. Amra representing the Chemical and Allied Workers Union said that "because of the low educational level of the Indian the community suffered economically. He said that secondary industries required highly educated labour and therefore debared Indians. He said that with the education of the Indian, the economic level of the Indian would also be stepped up.

Resolutions No. 1 and 2 were passed unanimously, the conference deliberated on the main resolution for well over five hours.

During discussion on the main resolution delegates strongly emphasised that if practical measures were not taken immediately the Indian community would be faced with a very serious crisis in the near future.

Mr. J. N. Singh in moving for the adoption of the main resolution said that among other things the most serious cause contributing to the present crisis of the Indian population of Natal was the dearth of educational facilities for Indian and European alike.

Mr. M. B. Naidoo was warmly applauded when reference was made to his contribution towards the establishment of the Congress High School. Dr. S. Cooper, who recently arrived from India, was officially welcomed to the conference and contributed much to the deliberations of the conference.

Mr. J. N. Singh, general secretary of the Natal Indian Congress, said in reply to an motion by Mr. P. R. Father that the Natal Indian Organisation would lend its wholehearted support to the Standing Committee, that it was for the first time that the Natal Indian Congress and the Natal Indian Organisation were speaking from a common platform. He said that both these organisations realised the danger ahead and have sought to settle all differences on the most vital question affecting the Indian community in Natal.

The following resolutions were unanimously passed:

"This conference attended by delegates representing the following organisations: Natal Indian Teachers' Society, Natal Indian Council for Child Welfare, Natal Indian Congress, Natal Indian Organisation, Durban Combined Indian Ratepayers Association, Durban Indian Benevolent Society, Friends of the Black Association, Natal Indian Youth Congress, South African Institute of Race Relations, Natal Indian Blind Society, 15 Trade Unions and a large number of Aided-School Committees and Granites, emphasises that the provision of primary and secondary education is the duty of the Natal Provincial Administration, a duty which has not been fully discharged to the case of Indian children with the result that a serious crisis has arisen in this Province in regard to Indian education, in that nearly one-third of the population of school-going age is out of school.

"This conference whilst expressing its appreciation of the part played by the Administration, particularly in recent years, in taking practical measures to meet the grave situation that has arisen, places on record that almost all the Government Aided Primary and four Secondary Schools have been erected by

the initiative of the Indian community assisted by grants from the Natal Provincial Administration, records that the Indian community is finding it extremely difficult to continue to make increasing sacrifices to erect further schools, and more so, on the present financial basis.

"This conference is deeply distressed to find that notwithstanding the financial sacrifices of the Indian people and the building programme of the Administration, there are still thousands of children of school-going age who, because of lack of accommodation, are growing up in overcrowded internment.

"The conference is firmly of the opinion that unless immediate steps are taken to provide accommodation for these children many of them will inevitably swell the ranks of juvenile delinquents and thus create an added social problem.

"This conference therefore urges upon the Natal Provincial Administration to:

(1) carry out its responsibility for the education of Indian children by extending the principle of compulsory education to them, and, as first steps,

(2) (a) embark on a programme of creating Government schools particularly in localities where the need is greater and more urgent in such areas as Hydenham, Overport, Olds Estate, Cato Manor, Clarewood, Pietermaritzburg and Durban-Central.

(b) build additional accommodation existing Government Indian schools.

(c) increase the building grant to Government-aided schools from 50 per cent to 75 per cent so that the Indian people would be helped and enabled to accelerate the creation of more schools.

as practical measures towards providing the much needed accommodation for Indian children."

"This conference elects the Convening Committee as Standing Committee and requests it to present the foregoing resolution, together with a memorandum, to the Administrator-in-Executive, at an interview to be arranged by the Convening Committee within two months of this conference and requests the Committee to continue working until the above resolution is implemented, and to report progress to the participating organisations and if it is deemed necessary call a conference."

The New India Assurance Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	
Marine Premium	56,04,844	exceeds	54,34,00,000
Miscellaneous Premium	35,84,968	Assets exceed	15,36,00,000
Life Premium	2,68,79,102	Total claims paid over	17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The New India Assurance Company Limited

Cable & Telegraphic

Address:

"RUSTOMJEE" or
"NIASSURANCE"

RUSTOMJEE (PTY.) LTD.

Directors: Sarabjee Rustomjee
Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513, P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA.

BRADFORD CLOTHING FACTORY

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crockery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 63.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

We specialise in
Manufacturing
**OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

LIBERAL PERSPECTIVE

RACIAL ISSUES IN SOUTH AFRICA

By C W M. GELL

(Reproduced by Courtesy of 'Public Affairs' in which it was published in November 1952.)

II

IN an article in last Summer's 'Public Affairs' I quoted Dr. Malan as saying that his basic motive is to maintain "the European dominance over the overwhelming minority of the non-Europeans." It is well to remind ourselves of the 1951 population figures, as recently revised.

Europeans	2,643,187	20.8%
Coloureds	1,102,323	8.7%
Indians	365,524	2.9%
Natives	8,535,341	67.4%

12,646,375 100.0%

All the Coloured races significantly out-breed the White and, despite high death rates, will increase their proportionate preponderance unless there is heavy White immigration, which the Nationalists discourage lest it diminish the present Afrikaner majority (64 per cent.) among White population. It is, of course, a fact that the bulk of the non-European population, especially the Native, is backward, uneducated, ill-civilised and at a very early cultural level. There is, however, a small but growing social and economic elite to whom these general remarks no longer apply. It is this, at present, minute minority which constitutes the challenge to and test of "white civilisation," and which is leading the current agitation.

In their attitude to this challenge there is little practical difference between the Nationalists and their European opponents. Both condemn the Defiance Campaign unreservedly, though each blames the other for provoking it. Both stand for exclusive White political supremacy. The Opposition's stand against disenfranchising the Coloureds is motivated rather by fear of the immediate electoral consequences than by objection to the principle of curtailing non-European political rights. All European parties uphold the industrial colour bar which confines non-Europeans (at least in theory) to unskilled employment. All approve of residential segregation and social segregation in public places and public transport. All agree to prohibit sexual intimacy between the races. As regards the Unjust Laws apertly mentioned by the ANC, the United Party (UP), which is the chief Opposition party, would withdraw the Coloured Voters Act and amend the Suppression of Communism Act to bring alleged Communists to public trial. This would satisfy

non-European opinion on these two laws. But it would only amend the Bantu Authorities Act and Group Areas Act in important but not fundamental details. It would repeal some of the latest and most irritating of the petty pass regulations and administer the others less aggressively than the Nationalists, until it could implement the general and gradual amelioration to which it is committed. But its attitude on two of the four Nationalist Acts and those most controversial of all discriminatory regulations is very far short of present African demands.

When it claims to stand for "White leadership with justice" or for "Christian trusteeship practised with humanity," the Opposition is using verbal formulas little different from Dr. Malan, who is "seeking to solve the problem by way of differentiation based upon just and fair treatment for each group in its own sphere." No European party envisages a day when its wards will grow up and justice is viewed by nearly all Whites from one side only. Where the parties differ, it is in degree and in methods of application. Nationalists proclaim a militant racial ethos of permanent, unending White supremacy, founded in predominate Calvinism and literal Scriptural sanction (Genesis IX 25 and Joshua IX 23-27). Historical circumstances, the present cultural and technical superiority of the White race and self-interest, together with the fervent patriotism of a small and isolated people, confirm Afrikaner Nationalists in their conviction of being "chosen," both inter-White and contra Coloured. There is, therefore, a special sense in which the "non-South African" loyalties of Jews, Catholics and Anglicans are depicted by Nationalist politicians and cartoonists. And it is precisely because the colour policy of the Opposition parties is unfettered by religious dogma that Nationalists regard themselves as the only true custodians of "white civilisation." Paradoxically they desperately fear the cultural advantage of the non-Europeans even while denying the possibility of their ever becoming responsible citizens or economic competitors on level terms. This explicit, if wishful and fearful, assertion of a Herrenvolk ideology leads to all too frequent discourtesy and bullying of non-Europeans (and Europeans too), to the com-

temptuous and callous brutality of all too many of the police in their dealings with coloured people and, inevitably, to a great exacerbation of racial bitterness. But, while it avoided the more blatant of the Nationalist excesses, the UP's record of 1933-49 was only a little less discriminatory, against non-Europeans. It accepted implicitly the doctrine of White supremacy and its advantages. Much of its racial legislation foreshadowed Nationalist measures and, when it created non-European consultative bodies, it did not greatly defer to them.

Thus, while it was justifiably say that four years of Nationalist strong-arm methods have provoked a unified non-European movement such as could hardly have been thought possible in 1948, it must share the blame for several generations of Coloured discouragement and frustration which provide the agitation with its background and residual strength. The Nationalists merely sparked off something which had been long seething and the ANC has announced that it will continue civil disobedience even if the UP wins the 1953 election. By carrying the doctrine of "White supremacy with justice" to its logical and dogmatic conclusion, the Nationalists have brought to the surface and to the active consideration of educated non-Europeans all the latest contradictions of South Africa's traditional racial policy. No amount of "development in their own sphere" or of welfare, medical and educational services will compensate men for their per-

manent exclusion from the country's higher political and economic life on the grounds of the colour of their skin. The affront to justice and self-respect is too great for any material palliation, as all recent Asian history is there to prove. "White civilisation" is a philosophical and moral abstraction, a contradiction in terms, no longer acceptable to astute Coloured opinion.

Nationalists are fond of saying that White South Africa spends more per head on its Native population than any British colony. This is true. But it is also true that a much smaller proportion of the national income is spent per African in South Africa than in British colonies. South Africa is a rich, industrial state. It is all too apt to take credit for every penny spent on non-Europeans above what is extracted from them in taxes. This attitude overlooks the truth that in every country which hopes to avoid revolution the wealthy must contribute to the uplift of the poor. In South Africa, owing to historical circumstances and a colour-rigid economy, that distinction is still largely racial; and one views with alarm the recent trend to restrict expenditure on Native education and municipal locations (Native townships) to what the Natives alone can afford.

BONES WANTED

We Pay
£7 PER TON
F.O.R. your
Station or Siding

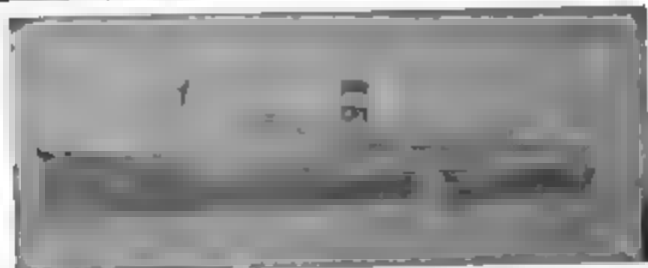
BAGS RETURNED RAILAGE PAID

For Full Particulars write to:

THE
BULLBRAND
FERTILIZERS LTD.

SARNIA,

NATAL.



B. I. S. N. Co. Ltd.

S.S. Karanja arriving June 28. Sailing July 3
via Karachi and Badliabund for Bombay

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES : DURBAN TO BOMBAY

First Class	single	without food	£15-15-0
Second "	"	"	50-13-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)	without food		21-3-0
Muslim Special Food	£11-10-0	Ordinary Food	£4-17-6
Hindu Special Food	£10-3-0	Ordinary Food	£4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.
Tel. Add.: "KARAMAT."

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Theft, Storm, Accident, Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Wills, Trade Licences, Retrospect Certificate, Passports And Immigration Matters.

Representatives: National Mutual Life Assurance of Australasia, Yorkshire Insurance Co. Ltd.

Telephone: 33-9033. 290 Commissioner Street, JOHANNESBURG.

BOOKS FOR SALE

UPANISHADS FOR THE LAY READER

—O. Rajagopalachari 6 0

VEDANTA THE BASIC CULTURE OF INDIA

—O. Rajagopalachari 5 0

DHARMAVAD GITA—Abridged and explained

by O. Rajagopalachari 4 0

THE CONSTITUTION OF INDIA—K. Hanthorn 18 6

MAHABHARATA—O. Rajagopalachari 17 0

INTERNATIONAL SHORT STORIES

—The best from 23 countries 37 0

Obtainable from:

INDIAN OPINION,

P. Bag, Phoenix, Natal.

'INDIAN OPINION'

(Founded By Mahatma Gandhi In 1903)

For The Moral, political and
Social Advancement Of Indians
In South Africa.

Published Every Friday.

Subscription Rates

Payable Always In Advance.

Within the Union	30s.	Annually
" " "	15s. 6d.	Half-yearly
Outside the Union	30s.	Annually
" " "	15s.	Half-yearly

Become a Subscriber and persuade your friends
to do likewise.

Apply to—

Manager,

Indian Opinion,

P. Bag, Phoenix, Natal.

INDIA INDEPENDENCE NUMBER

Published as Special Number of INDIAN OPINION to commemorate the attainment of Freedom by India.

Printed on art paper and profusely illustrated.

With historic pictures connected with India's struggle for Freedom and with photos of the late Dadabhai Naoroji, Tilak-Gokhale, Subash Bose and many others who have sacrificed their lives in fighting for freedom and of Mahatma Gandhi, Pandit Jawaharlal Nehru and many others who have lived to see the fruits of their labour.

Also containing a brief Survey of the work of the Indian National Congress from the time of its inception.

Price 2s

NEW BOOKS

A Nation Builder At Work

—By Pyarelal 1/6

Why Prohibition

—By K. M. Dasgupta 1/-

Satyagraha In S.A.

—By M. K. Gandhi 15/-

Bapoo's Letters To Ashram Sisters

—By Kaka Kailash 2/6

The Wit And Wisdom Of Gandhi

—By Homer A. Jack 22/-

Economy Of Permanence

—By K. M. Dasgupta 3/-

A Gandhi Anthology

—By V. G. Doshi 9d.

Which Way Lies Hope

—By E. B. Gregg 2/-

Gandhi And Marx

—By K. G. Mashrawala 2/6

Obtainable from:

'INDIAN OPINION'

P. Bag, Phoenix, Natal.

THE WIDER WORLD

By John Gild
PULL TOGETHER

THE number of political bodies actively opposed to the Government now includes the African National Congress, the South African Indian Congress, the Liberal Party, the Labour Party, the Federal Party and the Liberal members of the United Party.

There are some good people, who mean business, in all these organisations. I wonder when it will occur to them to begin to make common cause, at least on certain immediate issues. Of these, two important ones are likely to arise during the coming session of parliament. The first is the Bill to control industrial relations. It will include sections designed to put all non-White trade unions under some degree of Government control. The other Bill will bring all Native education under the control of the Native Affairs Department, depriving the Christian missions of their independence. Both these measures are fraught with great danger to African progress. Would it not be a splendid thing if men of goodwill in all the six organisations listed above were to co-operate in vigorous protests against these Bills? There is an old saying that in times of crisis those who won't hang together may find themselves hanging separately. It is certainly true at these times. I know, of course, how hard it usually is to get men in different organisations to work together, even in a limited way and for a limited purpose. But I am convinced that the effort must be made if the Opposition forces are to restrain this Government to some effect.

Mr. Lutshuli Banned

The banning of Mr. A. J. Lutshuli from all the main arenas of the Union is an outrageous act on the part of the Government. It shows to what extremely unjust lengths the Government is going in its eagerness to crush all legitimate expression of African opinion. Such banishment of individuals is allowed under the Act to suppress "communalism" and under the earlier Riotous Assemblies Act. But both these laws require the Minister to be sure that the person about to be banned has been "creating ill-feeling or hostility between White and non-White people." Now it is quite obvious to anyone that Mr. Lutshuli has been guilty of very much the opposite. On the contrary, everyone,

including White people, who has ever heard Mr. Lutshuli speak in public or in private, has recognised his quality of statesmanship. His speeches have been bold and frank, but also careful and sensible. If he had ever "created ill-feeling between the races," he should be charged with that crime and properly tried in a court of law. It is significant that the police have been unable to frame such a charge against any leading Congressmen.

British Colour Bars

Mr. Fenner Brockway, a Labour member of the House of Commons, is one of the few Englishmen who are determined to break down the colour bar. Not for the first time he opened a debate on the subject at Westminster last month. He not only asked the House to condemn the colour bar, but he also demanded that the Conservative Government pass a law to prohibit the maintenance of the colour bar in British colonies. The second part of this motion proved to be a real embarrassment for the Conservatives. They don't mind saying in theory that the colour bar is a bad thing, but they feel that it is going too far to make its continuance impossible in practice. So four Tory members put forward an amendment to cut out the second half of Mr. Brockway's motion. And, rather indifferently, they passed an urgent written summons to all Tory members please to attend this debate and get ready "to vote against the abolition of the colour bar." Then, at the end of the debate, they voted their majority not to carry their amendment, so they could have done, but to adjourn the proceedings so that the House should not vote on either the motion or their amendment to it.

Successive Governments in Britain have evaded this simple issue. Following American precedent, reformers have urged Britain to make racial discrimination illegal both in Britain and in British colonies. There is no technical difficulty about doing this, but the British won't do it. Their colour bar can be broken, it seems, only by the action of the people who suffer under them. Now that in Northern Rhodesia apartheid in post offices is being withdrawn at a time when Africans are entering hotels and shops and asking to be served just like White people.

Britain In Debt

The decline of the British empire is an inevitable process. It is obscured from our eyes by the childish attitude of the English Press in South Africa which chooses to pretend to its readers that the year is 1913, not 1953. Many people believe that Britain is today pursuing a progressive racial policy. This is true only in the limited sense that the British have a habit of making a virtue of necessity. When, after a long, long struggle, they were forced to withdraw from India, their withdrawal was soon represented as a voluntary act of self-denial. What it really signified was that the British are too humbug to use force and actual warfare beyond a certain point of time. That time approaches when the cost of holding an empire, or parts of it, is greater than the benefits to be derived from it. In these days, these benefits are often invisible to the ordinary eye. For instance, as Professor G. D. H. Cole has pointed out, Britain is today borrowing money from her colonies instead of lending it to them. Some of the bigger colonies earn more, especially in precious dollars, than Britain allows them to spend. Their dollar and sterling balances are used by the Bank of England to meet the sterling area's deficit. The colonies, regarded as poor

relations, have actually in recent years been compelled to accumulate in London sterling balances that now run to the astounding figure of over £1,000 millions. West African leaders are among those who have discovered this fact, and they are highly critical of its implications. They ask why the colonies should be forced to save money in order to lend it to Britain. They point out that the money granted under the schemes of colonial welfare and development, schemes advertised and praised to the skies, is in fact only a small fraction of the sums that Britain withholds from the colonies whose exports have earned them. The principle has been described as "steal a pound and give a penny to charity."

On Waiting For Freedom

"Many politicians of our time are in the habit of laying it down as a self-evident proposition that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learned to swim. If men are to wait for liberty till they become wise and good in slavery, they may indeed wait for ever."

It was Lord Macaulay who said this — in 1840.

KARACHI
BOMBAY
ADEN
NAIROBI
DURBAN

FASTEST to INDIA and PAKISTAN

Direct flights to London, Bombay, Madras, Calcutta, Rangoon, and other ports. With full service and the choice of first-class and economy-class fares. For information, a special service desk is available at all major airports. Ask your Travel Agent for full details.

AIR-INDIA

FOR DETAILS APPLY L.A.T.A. AIRLINES AND AGENTS

SHINGADIA STORES

(Prop: Premier Silk Bazaar Ltd.)
Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.

Telegrams: "Premsilks" Phone: 2523.

PREMIER WHOLESALERS

(Members of the International Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calico, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1,

UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Piece Goods, Hosiery, Jute Goods.

Business Solicited. Prompt Attention

"Aryan Mahal" 6th Floor,

Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

Phone
Day 24149

Phone
Night 8335-99

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. 440: "HARGOVAN".

Phone 39388.

P. HARGOVAN & CO.

(PTY.) LTD.

WHOLESALE MERCHANTS
AND IMPORTERS.

P. O. BOX 1250.

1557 Warwick Avenue

DURBAN.

SWEETMEATS

PURE

WHOLESOME

HEALTHY

★ APPETISING—

★ DISTINCTIVENESS of Flavour

- ★ Combined with **INGREDIENTS** of the
PUREST QUALITY go into the making
of our **SWEETMEATS**.

- ★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental **DELICACIES**.

- ★ Assure **YOU** of the most **PALATABLE**
SWEETMEATS money can buy any
where in **SOUTH AFRICA**.

અમે હિંદુ ભારતી ગીઝાર્તિના ભારતીય શીઝે
મહત્તર ગુણના ગીઝાર્તિને અભિયાન કરીને આમ આપીએ છીએ.

- ★ Great care is exercised in the **PACKING** and
DISPATCHING of country and foreign orders.

- ★ **WE** assure you of **PROMPT, HYGENIC**
SERVICE with the **GUARANTEE** of
SATISFACTION.

THE HOUSE OF



HOME MADE SWEETMEATS

We specialise in.

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Naan etc.

Victory Lounge

(Cnr: Grey & Victoria Streets.)

Phone 24965 — DURBAN.

Pakistan News

Karachi, June 1953.

(From Our Own Correspondent)

IN the sphere of politics, there has been much interesting activity, stimulated by the fact that the Coronation has provided a convenient meeting place for Mr. Mahomed Ali and Mr. Nehru.

There cannot be any doubt about the Pakistan Prime Minister's wish to reach a friendly understanding with India and it is equally clear that Mr. Nehru desires the same. In this aspect of policy, Mr. Mahomed Ali will have the support of the Governor-General who has long stressed the wisdom and, indeed, the necessity, for harmonious relations between the two countries. No sensible person will dispute that such relations would confer great benefits on both of them and it has to be recognised that the problems existing between them are not small.

The question of the canal waters is a life and death issue for Pakistan and apart from its legal aspect (as to which Pakistan's case is by no means a poor one) it is inconceivable that millions of acres of land, now producing food, shall be allowed to return to the desert. This is a matter which goes beyond the direct interests of India and Pakistan. It is of vital concern to the world at large which does not produce sufficient food for its ever-growing population. This is doubtless one of the reasons for the close practical interest which the World Bank is showing in this particular affair.

The Kashmir dispute and the dispute arising on the question of evacuee property laws are more local in their interest, although the Kashmir problem has international implications which could be exploited by people of ill will. Be that as it may, both of these issues affect the lives and property of millions and therefore are of lively concern.

In our last letter to "Indian Opinion," we took the view that nothing should be said or written that might embitter the discussions between India and Pakistan. It is believed that at all levels, such discussions are now going on, are infused with much cordiality and goodwill. This is most gratifying to hear and at present it would be grossly out of place to indulge in critical and controversial expressions of view.

Mr. Mahomed Ali's recent pronouncement on the subject of Pakistan's constitution is somewhat disquieting. He has said that it will be introduced piecemeal. This comes close to a confession of inability and to the substitution of tinkering for resolute action. It seems clear that this approach will give rise to many difficulties, legal and other, and it does not give proper weight to the patent fact that a constitution is now a basic and urgent need in Pakistan, many of whose current problems are traceable to the absence of an appropriate constitution.

No doubt the question bristles with difficulties and, in the case of Pakistan, presents certain complications of its own. There is, for example, the question whether Urdu alone shall be the state language of Pakistan, or whether Bengali shall rank equally in that status. There are the difficulties arising by reason of the division of the country into two wings. But such matters are not insoluble. Other countries have found ways of dealing with similar problems and the Pakistan Government has the clear duty of doing the same.

In some respects, however, the matter has taken a clearer shape. The differences between those who desire an Islamic emphasis and those who do not share this view, seem to have led to a victory for the latter. It is unlikely that the mullahs will enjoy the place in the constitution which, at one time they hoped to secure. In other words, the liberal view has prevailed.

The recommendations of the American Wheat Mission which recently visited Pakistan, justify the hope that the U.S.A. will give a large measure of assistance and that from this source, 1,000,000 tons of wheat will be received. This quantity will not cover the estimated deficiency of 1,500,000 tons, but it is expected that the balance will be made good from a better local harvest, from the gifts received from the Commonwealth countries and from purchases or barter deals to be effected in the next few months.

The solution of this grave and urgent problem will take Pakistan a long way forward in the arduous climb to its former prosperity. The setback of the last eighteen months has been

severe and its consequences are still felt. There will be no easy recovery, but as soon as the country's food supply is restored, a great burden will have been lifted and the morale of the public is bound to rise.

Since the day of its creation, Pakistan has sought, in the face of great difficulties, to establish its own industry. It is well known that, at the outset, the degree of industrialisation in Pakistan was negligible. Apart from four cement factories, one soda ash factory, a few pucca jute baling presses at Narayanganj, a small cotton textile production, together with the sports and surgical goods production of Sialkot, Pakistan had no industry worth the mention. There has, therefore, been a considerable emphasis on the need for development and it should be interesting to review the extent of the accomplishment.

At the purely organisational level, a great deal of useful work has been done which is giving good results. The Government has set up the Pakistan Industrial Development Corporation Ltd. an autonomous body, acting by statute, whose tasks are to initiate and encourage industrial enterprises to be handed over to private interests as soon as they have been firmly established. The chairman of this Corporation is Mr. Ghulam Farooq, a man of great energy and ability, who had a successful career in the railway and civil administrations of undivided India. There is also the Pakistan Industrial Finance Corporation Ltd., a similar autonomous body, whose duty it is to make loans to suitable private enterprise of an industrial nature. A top level Planning Board is shortly to be set up, under the chairmanship of Mr. Zahir Hussain who will then retire from the governorship of the State Bank. The Planning Board will have a very wide brief covering all aspects of economic life and its work is likely to add further stimulus to industrial development.

Industrial estates have been successfully developed, of which a good example is the Sind Industrial Trading Estate where property is situated on the outskirts of Karachi. The work of such estates follows the usual pattern by providing demarcated plots with shell buildings erected on them. Roads are constructed and drainage, water, power and telephones are provided. The Sind Industrial Estate has a considerable number of factories now in full production covering textiles, sulphonic acid, paints and var-

nishes, light engineering, tobacco and plastics.

Plans for future development of industry in general are on an ambitious scale and designed to fit the needs of the country. It is not, however, now intended to discuss what is projected, but to give some brief idea of what has been achieved in fact.

With respect to jute, Pakistan's valuable cash crop, pucca baling capacity in East Bengal now suffices to enable Pakistan to press all that part of the crop which is expected, other than to India. Four important jute spinning and weaving mills are in course of erection. Of these, the Adamjee Jute Mills are in part production, most of which is used in Pakistan, but a small part has been released for export and the manufacturers are well spoken of.

In textiles (cotton, rayon and wool) progress has been remarkable. It is expected that by the end of 1954, Pakistan will be self-sufficient in cotton textiles and the degree of progress so far made justifies this hope. Approximately 1,300,000 spindles have been sanctioned for installation of which, at the end of 1952, about 500,000 were in operation. Of this quantity, 177,418 spindles existed at the time of partition. The erection of a woollen mill at Harnaf has been started.

The important paper mill, established in East Bengal, has now entered production. The raw material used is the bamboo which exists in ample quantity and the total capacity of this mill will meet the paper needs of the whole country, except for newspaper for which another mill is to be started.

A factory located at Quetta has for some time produced acetone and ephedrine from the artemisia and ephedra which grow abundantly in Baluchistan. In Bahawalpur a new soap factory now produces 5,000 tons of superior quality washing soap along with 250 tons of glycerine. At Rawalpindi, in the N.W.F.P., a factory for the production of telecommunication apparatus has been started by Siemens-Malske, in conjunction with Pakistan interest. Two factories, each with a capacity of seven tons per diem, are now producing boron glass. It is also worth noticing that the capacity for re-rolling reinforcement steel now equals the present requirement of the country. Two cycle tyre factories are in full production and in Punjab a factory is producing high quality machine tools.

Two somewhat dry recitals of fact is intended to show the (Continued on page 399)

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5/6 yd.

EMBOSS GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45 all shades 12/6 yd.

VELVET CHENILLE
GEORGETTES 45" 15/6 yd.

44" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.

44" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 16/6 pair.
Colours: Green, White, Red,
Brown, Blue and Black.

BAREES!

EMBROIDERED GEORGETTE
BAREES.
all shades 13/15/6 each.

WHITE COTTON BAREES
27/6 each.

GEORGETTE JARI WORK
BAREES 45-10-8.

EMBROIDERED SUEDE SILK
BAREES with borders 62/- each.

LADIES UNDIES

Large range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Satin Borders, Jari Trimmings
Always in Stock.

CHAMPALS

Ladies Latest Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SITAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED
10/11 each.

INFANTS BOOTIES, BONNETS,
DRESSES, PUCHERS.
all one price 2/11 each.

HOUSE - HOLD

Bedsheets 13/6 to 25/- each.

Pillow Cases plain 2/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table Cloths & Satin Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS etc.
Specially reduced.

**JAYBEE SILK HOUSE**

39a MARKET STREET, JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

FOR
RUBBER STAMPS

AND
PRINTING

CONTACT

**STANDARD
PRINTING PRESS**

GENERAL PRINTERS
AND
RUBBER STAMP MAKERS

73 BEATRICE STREET, DURBAN.

PHONE 61006.
P.O. BOX 2702.

TELEGRAMS Address:
"QUICKPRINT"

"Everyone
says how
smart I
look now I
use Nugget
every day."

Yes, NUGGET is a wonderful
preservative. It's the regular
DAILY use of NUGGET that
really pre-p-r-e-s-e-r-v-e-s the life of
your shoes.

"Thanks to me -
it's the
DAILY
dose that
does it!"



There's a Nugget Shade for every shoe that's made!

AFRICAN VIEWPOINT

PROF. Z. K. MATTHEWS

By JORDAN K. NGUBANE

SOME men change the course of history by design, others are destined to influence it. To the latter class belongs quietly-spoken and handsome Professor Z. K. Matthews, head of the department of African Studies at the Fort Hare University College who recently completed a lectureship tour of the United States.

Born in the Barkley West district of the Cape Province on October 20, 1901, Zachariah Kendeeleng Matthews has spent his fifty-one years quietly bringing up to nationhood a whole community—both in the classroom and on the political front. If we men wield as great an influence as the life of the Union's eight million Africans it is because Professor Matthews has and for no personal gain whatsoever, used his truly remarkable talents for the good of his own people and of his countrymen of all races.

He comes of Bamangwato stock—Sesuto Khama's people. His family went into voluntary exile early in the nineteenth century as a result of the periodic dynastic quarrels which are so marked a feature of Bamangwato national life. The family attached itself to the Barolong tribe and settled down in Kimberley where young Zachariah had his early schooling.

From there he went to Lovedale and thence to Fort Hare where he obtained his Arts degree in 1923. At the time a few white people in high places still clung to one or two silly notions about the educability of the African. One was that the African student did not have the capacity to absorb a high school education. A growing number argued that given the opportunity the African would acquit himself as creditably as anybody else. One of the latter was an American missionary—Mr. A. E. Leroy, then Principal of Amangweni Institute, which later became Adams College.

When at last the Natal Education Department allowed Mr. Leroy to prove that the African student could cross the performance line like everybody else, he selected young Matthews to do the job. The results opened everybody's eyes. In due course Mr. Matthews was appointed

headmaster of the high school—the first African to hold this post in Natal.

The innovation was received with mixed feelings on both sides of the colour line. This shook neither Mr. Leroy nor Mr. Matthews. The pupils mastered their algebra, geometry and trigonometry and before many years were over Amangweni High School was mentioned with respect on either side of the colour line. It has been respected ever since. What is more, the success of the Adams experiment emboldened the Natal Education Department to introduce the high school curriculum in the day schools as well.

But for Mr. Matthews his success at Adams merely opened up wider horizons of service to his people. With this in mind he accepted a scholarship which took him to London and Yale. A short while after his return he accepted an appointment on the staff of the department of African Studies at Fort Hare under the renowned Professor D. D. T. Jabavu. Here again he applied himself with the same tenacity of purpose, industry and loyalty which had always been his most outstanding qualities. When Professor Jabavu retired as superintendent Mr. Matthews was invited to take over the chair of African Studies. This was in every sense a deserved recognition of distinguished scholarship.

Although Professor Matthews has both his hands full administering the department of African Studies at Fort Hare, he has at all times taken an active and unflinching interest in the political and social life of his people.

While at Adams he played an active role in the affairs of the teachers' association and for many years held responsible positions in it. When the spirit of national solidarity made itself felt, he worked as hard as anybody else in doing into being the African Teachers' Federation looking up the associations of the four provinces.

But, apparently, this did not absorb all his energies for he still found the time to do important research work on African tribes in Bechuanaland, write scientific papers, serve on the Royal Commission on African Education which toured the greater part of Africa during the '30's and, on top of it all, still remains a familiar and respected figure at the political gatherings of his people.

An interesting incident took place at a political gathering while he was at Adams. As headmaster of the high school and, of course, an outstanding scholar, the Zulus in Natal held him in high esteem. One afternoon he attended the conference of the African National Congress then in session in Durban. He slipped into a seat and made himself comfortable among the ordinary people at the rear of the hall.

The presence of a university graduate in a political meeting caused quite a stir. It was the fashion at the time for university men and teachers generally to keep aloof from the political struggle of their people. The older Congress leaders saw in his entry an omen of unqualified evil. A man of his stature coming into their conference, they felt, could very easily play the role of a bull in a glass shop! The President-General of Congress took precautions promptly. He slipped quickly down the door during the interval and made his way in the side of the young headmaster.

"Tell me, Mr. Matthews," he gasped out too discreetly between pangs of thinly disguised anxiety, "which position do you want in the executive? We shall soon be having elections."

"None," replied Mr. Matthews characteristically. "I came only to witness for Africa's freedom. The elderly gentleman beamed with unconcealed relief.

I mention this incident because it brings out one of his most outstanding qualities in the political field—the desire to serve, not for vain, but for the good of his people, his country and, one might add, for the betterment of mankind.

He has the mind, the stature, the power, the self-confidence and the capacity to become the President-General of Congress—a position of tremendous power, influence and importance in this country at the moment. But he has been satisfied with serving in humbler capacities for purposes of giving strength to Congress. Perhaps he was not yet too sure of himself and his political standing during the Adams days, it might be said. Another incident, more recent, shows up his selfless devotion to the ideal of service.

It was election year and the Congress Youth League had made up its mind that Dr. A. B. Xuma, then President-General of Congress, should go. Very many Youth Leaguers did not like Professor Matthews as an alien native. But they respected his views and judgement. All this he knew very well because for very many years there had been a very active branch of the League at

Fort Hare. And even if he knew he was not popular, it is pretty certain that it would not have affected his attitude to the League one way or the other. When he was formally approached with the request to stand he declined politely on the score that he wanted to stabilize affairs in the Cape Province first, over which he was president, before he accepted national responsibilities.

Some Congressmen outside the League attributed this to his fear of Dr. Xuma. But they were badly in the wrong. No political leader inside Congress barring Mr. A. J. Lutshuli, is more sure of his grip on the minds of all sections of Congress than Professor Matthews and no top notch Congressman (Mr. Lutshuli always excepted) is more confident of himself or knows his mind better. Prof. Matthews never throws his weight about and very rarely speaks. Nor does he ever lose his temper nor resort to theatricalism on the platform. But when Professor Matthews speaks, all the wings of Congress listen—and so does South Africa too—both black and white, for that matter.

Nor could he have been scared of the League. Its rapid growth ignited a series of violent political explosions in all the provinces where the Congress conservatives were firmly established, burning the Cape where Professor Matthews was at the head. Although he had under him some of the steadiest Youth Leaguers, there never were fireworks in his Congress. Congress older leaders blundered to his right and left and fell down equally rapidly to his left and right under the League's political axe, but Professor Matthews sailed through it all without even as much as an angry word. He was not and could not have been afraid of the League. His point was as simple as he put it—Congress needed to be strong in the provinces before the central body could become a power to reckon with. He went down to the Cape and set himself to work, putting his own house in order.

Anybody placed by history in the position of guardian or tutor to a young and rapidly growing community of 10,000,000 souls requires plenty of foresight—and something more. That "something more" Professor Matthews has in the precious heritage bestowed on the world by the universities. He has that sense of honour, that depth of human understanding, that breadth of knowledge and that tolerant understanding of Man's infirmities which alone are the firmest foundation for a true love of one's fellowmen.

(Continued on page 400)

Always Better. Better Always.
Are Kapitans' Tempting
Sweetmeats,



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address.

KAPITANS BALCONY HOTEL,

(KORNER SWEETMEAT HOUSE)

Corner Gray and Victoria Streets

DURBAN.

Phone 23414.

Tel. Add. "KAPITANS."

P.O. Box 96.

Phone 24471.

To Furnish Your Home Economically

See

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St.
DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSE-
HOLD EFFECTS, RADIOS & RADIOGRAMS, MUSI-
CAL INSTRUMENTS, SEWING MACHINES & OFFICE
FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and
Vegetables. We specialize in green ginger and Indian
Vegetables. Wholesale only. Write for particulars
Box 96, Durban.

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Plants

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST,"

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

Tel. Add: "Charotar" Telephone: 33-8885.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with "THE OLD MUTUAL" your friend for Life—

The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1760
JOHANNESBURG.

Phones:—} Business 33-0711
Residence 33-5961

Phone 53.

Telegrams "SOLANKI."

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

Extensive range always carried in
the following:

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

Stockists of well-known branded
Watches.

COPPERBELT PIONEER STORE

Where Quality and Service
are Paramount.

Luanshya,

Northern Rhodesia.

SPREAD OF RACIAL BITTERNESS IN AFRICA MUST BE AVERTED

IN an interview, after the Commonwealth Prime Ministers' Conference in London, Mr. Nehru, the Prime Minister of India, told prominent British Editors and other journalists.

"However anxious I might be in regard to the problem in Africa, direct approach is not helpful. We in India are tremendously concerned about Africa. If I may say something in this context, many of you gentlemen have visited Africa and other places and have an acquaintance with developments there. Nevertheless, in the press of other countries I do not think there is an adequate awareness of what is happening in Asia and Africa. I am not talking about things which are reported but rather of a certain upsurge in people's minds which is really changing Asia and Africa more rapidly than people imagine. Unfortunately most discussions now take place on the basis of communism and anti-communism. But it is a very partial picture and most certainly of problems in Asia and Africa, because you have something which is neither Communism nor anti-Communism. It is nationalism, a demand for economic changes and a surge, and a person or an idea is welcome if it seems to them to be a liberating idea, if it seems to them to make vocal the questions in their minds, political or economic. It is no good going to a country in Asia on a stand of Communism or anti-Communism unless it fits in with their problems. You must appear as a liberating force from what they at present suffer from, whether it is political or economic distress. Unless there is awareness of these changes in the mind of Asia you will not understand it. The various events that have happened since the war, the ending of colonial conditions in certain countries, independence—all this has released forces which had been more or less suppressed. These forces have to function. They may function for good or for evil, but they have to function. The only right policy is to recognise these forces and direct them so far as we can in right channels. Merely not to recognise them and trying to suppress them is no good.

"Africa is different from Asia, and is less well developed, more immature politically and otherwise, but it is certainly developing a political consciousness, which is justified, and what

they tolerated in the past they are not prepared to tolerate now. That is the question in a nutshell and any attempt to force conditions or to maintain the status quo leads to resistance in their minds. They misbehave and they do wrong. Punish the wrong but understand the background and try to deal with it in a very sympathetic way.

The land question is a primary question of Asia. The Chinese revolution succeeded because it dealt with the question; even in Japan the Americans were wise enough to tackle the land question, with what success I do not know but they put through far-reaching reforming legislation. Every country in Asia is troubled with the land question. That applies to Africa, too. Neither will be solved by carrying on in the way they are carrying on. What frightens me is the depth and extent of the bitterness all over Africa. It will be a bad thing if this is not met in a constructive way."

Asked if during the Prime Ministers' Conference he had been engaged in trying to help solve the African problem, Mr. Nehru said: "No, I can say that we have not been so engaged."

Indian Nationals In Africa

Mr. Nehru explained that the position of Indians in Africa was a United Nations problem. "The U.N. has passed several resolutions about it and nothing has happened, and the South African Government have ignored the resolutions and did not permit the Commission the United Nations appointed to go there. So there it is. In regard to India matters before the Conference, even persons who disagreed in these matters agreed not to bring them up, because we do not wish the Commonwealth Conference to be treated as a super-state dealing with different Commonwealth countries. That would be something not in keeping with the growth of this Commonwealth status.

"About Africa and Indians there, I may tell you the policy we have pursued for many years—not with regard to Indians in South Africa, because they are not Indian nationals but South African nationals—I am talking about Indian nationals in Africa—we have told them very definitely and precisely that we as a Government do not encourage or support them in anything they might want which goes against the interest of the Africans. We have made that perfectly clear.

We shall support them, of course, in their legitimate demands but not if these demands are to gain any privilege at the expense of the Africans. We have told them that they are there with the goodwill of the Africans. If the Africans want to push them out they will be pushed out. Of course, that may be an idealistic attitude if you like, but it is also a constructive attitude, because that is the only way they can live there in peace and quiet. We have to educate opinion. There was a conflict in their interests. Indians are mostly merchants and traders and some Africans did not like them. But this policy having percolated down, there has been much more goodwill towards Indians than there was previously, and in all these troubles it is very seldom that you find Indians involved.

"In South Africa, the question of Indians, though important to us, we have deliberately allowed to become a secondary issue to the larger question in South Africa of racial discrimination. As you know, the opposition resistance movement there is far more African than Indian; the leadership is African—we want it to be so."

Referring to a statement by Mr. Nehru at his Press Conference on June 8, when he said that he did not want the Commonwealth to develop into a super State, a correspondent asked: "Would it not be better to take problems like the South African issue in such conferences as a family matter rather than referring them to the UNO?"

Mr. Nehru replied: "Inevitably you go to UNO as world forum. Maybe it has not all the sanction, but nevertheless it has a power to affect world opinion and create that type of sanction. We do not want to convert the Commonwealth Conference into that, one of the reasons being what we have just said, that it becomes some kind of a tribunal; the second being once we treat it in that way, the informal and friendly nature of our talks would be lost. We should become advocates before a tribunal."

Talking about Asia and Africa on various occasions here I have drawn attention to the state of affairs in Africa, which distresses me very deeply. All over Africa—North Africa, the Arab part, Morocco, Tunis, South Africa, of course, because of the policy of racial discrimination, East Africa, Central Africa, problems differ in each part, and the only part which I would say is more or less satisfactory is the Gold Coast. What

I lay stress on is not a particular problem of Africa, but the whole background of Africa. Large numbers of people there are politically conscious. No continent and no people in the whole wide world have gone through such a frenzy of martyrdom as the people of Africa in the last several hundred years. So our sympathy goes out to these people and we feel that that they should take every chance to develop.

Perhaps you know that we have nearly a hundred Government of India scholars from Africa in India, and the number is likely to increase. Their hunger for education is tremendous. Thousands and thousands of schools are being started in East Africa from the pennies of the people. Whether the schools are good or bad is immaterial, but it shows their hunger for education. And it is a terrible thing that this desire to make good is frustrated. It is that which turns in terrible bitterness, and I fear that bitterness is spreading into other parts of Africa. If that becomes strongly entrenched, it is a bad outlook for the future of millions and millions of people in Africa. It inevitably takes a racial aspect, as it must. The principal economic problem of Africa is land. They have been deprived of their land. Then there is the racial discrimination problem, and unless this is met constructively you get the basis for future racial conflict on a big scale. That is why I am greatly worried about it."

PAKISTAN NEWS

(Continued from page 395)

degree of accomplishment. It is not a complete picture since, for example, no mention has been made of the important power projects which have gone a long way towards completion. Nevertheless, it can be seen that, starting with nearly nothing, Pakistan has realised a substantial proportion of her industrial ambitions, thereby achieving a greater balance in her economy and reducing her dependence on foreign manufactures with its inherent threat to exchange stability.

R. VITHAL

Bookkeeper, Writing up Sets of Books, Balance Sheets, Income Tax Returns, Apply—

9 Adams Arcade,
40 Market Street,
Johannesburg

PROF. Z. K. MALTHERS

(Continued from page 397)

When the Congress Youth League was formed, towards the end of World War II, the older Congress leaders saw in it the beginning of the end of their political lives. They made every effort to crush the League. Others, equally apprehensive, went to the opposite extreme of embracing it blindly in the hope that they would use it for their own purposes inside Congress. Professor Mather's took up a characteristic attitude and warned that the League's emergence was a well-known historical phenomenon which deserved to be received sympathetically, rather than considered up or down.

The Old Guard in Congress was full of decision. "Professor Mather's has stayed as long with the young people at Fort Hare," they said, "that he has lost the capacity to see things from anything but the standpoint of the young people."

A man who sets himself the task of bringing up a nation is bound to be misunderstood and Professor Mather's has known moments when his people misunderstood him. Perhaps at no stage in his life was this so sharply done during the last ten years of the now defunct Natives' Representative Council. Throughout that period he remained the target for concentrated fire from all sides. From one extreme the All Africa Convention proclaimed its appreciation of the man's role in influencing national thinking by pouring forth an inimitable volume of logic and venom in efforts to persuade him to resign from NRC.

For the opposite extreme came General Smuts and some of his white liberal supporters who worked day and night to convince Professor Mather's that if he stayed on the NRC, he would have rendered his people the greatest service.

Even inside his own Congress, he was not treated with much understanding. The Congress Youth League, in particular, envied, threatened and reasoned with him in rapid succession to bring nearer the collapse of the NRC.

From the very beginning the political debate took on the form and dimensions of a theological controversy—with Professor Mather's always the central figure. Perhaps in no other way could all the people of South Africa unite in paying tribute to one who works unflinchingly behind the scenes for a better, happier and greater South Africa.

In spite of the strains and stresses he has had to bear, he retains his charm. A life which has been through political bitterness shows no marks of what he has been through. In the African community the shortest route to political fame is to be blindly partisan in one's approach to the racial question. To-day, Professor Z. K. Mather's, M.A., LL.B., is an institution inside Congress as well as in the country as a whole, but he still adheres to the readiness to meet the other man half-way as long as there is the possibility of achieving an honourable and reasonable compromise for the greater good of South Africa.

PORT ELIZABETH RIOTS

HEAVY SENTENCES

ELEVEN Africans, including one woman, were sentenced to a total of 72 cuts and 49½ years' imprisonment with compulsory labour when they were convicted of public violence at the Port Elizabeth Criminal Sessions on Thursday last week.

The sentences brought to a close a six-day trial which arose from the New Brighton riots on October 18 last year.

The Africans and their sentences were: William Gova (29), eight cuts and seven years; Michael Mingo (27), eight cuts and seven years; Douglas Nyawabana (24), eight cuts and seven years; Daniel Nyarela (22), eight cuts and three years; Enoch Dynatela (32), eight cuts and

three years; Alf Marmocla (19), eight cuts and five years; George Skumga (45), four and a half years; Wilson Merile (20), eight cuts and three years; Edwards Qoko (21), eight cuts and four years; Petshwe Lobese, a 40-year-old woman, three years; Picti Kade (26), eight cuts and three years.

The Judge, Mr. Justice F. G. Reynolds, said the offence was a terribly serious one. "There was on the station an isolated group of Europeans trying to do their duty," he said, "and there is no question that the non-Europeans combined and tried to drive them out of the building."

But for the devotion to duty and the courage of Constable,

now Sergeant G. F. Burger of the Railway Police, the Europeans would have been driven out and their lives would not have been worth an instant's purchase at the hands of that savage mob.

It was defiance of law and order. It is absolutely impossible to resist that conclusion."

The Judge told Mingo that the way in which he behaved precipitated the trouble. He might have been the ring-leader, but he set in motion all the occurrences which caused the harm and trouble.

"You required arrest and you tried to murder Constable Burger. One of the most terrible features is that the whole train of events started with a petty brass theft. Your own people are the chief sufferers from this act. Your own people have been wounded, and I have no doubt some of them have been killed. Through your act the facilities provided by the Government at the station have been damaged."

The Judge told Nyawabana that he was one of the original thieves of a drum of paint with Mingo, and was responsible with him for what happened.

He told Gova that he tried to burn down the station and had he succeeded some of the Europeans would have perished.—S.A.P.A.

Cuticura
ANTISEPTIC OINTMENT



A hot, itchy, or sore, dermatitis, Cuticura ointment. This soothing, antiseptic Ointment is excellent for chafing, heat rash, scalp irritations, rough hands and tired aching feet. Cuticura Ointment should be used in every household.

PROTECTS from GERMS
PROMOTES HEALING

THE CONSTITUTION OF INDIA

By Mr. K. Sankaran

The Constitution interpreted explained.

Pages 424.

Price 18 6

Obtainable From

"Indian Opinion,"
P. Bag, Phoenix.

Natal.

MAHABHARATA

By Mr. K. Rajagopalachari

Tales from the great epic told with an artistry which preserves the charm of the original epic.

Pages 400.

Price 17 6

Obtainable From

"Indian Opinion,"
P. Bag, Phoenix.

Natal.

DUFFS ROAD INDIAN TOWNSHIP

DON'T DELAY

ONLY 14 RESIDENTIAL SITES LEFT

ALSO VALUABLE TRADING SITES

Now proclaimed for Indian Occupation & Ownership. Transfers can be obtained immediately.

All permits granted.

Within easy rail and bus transport to Durban.

Only 10 miles from City Hall.

All on easy terms.

45% DEPOSIT. BALANCE SPREAD OVER 5 YEARS.

GOOD ROADS.

LOW PRICES.

VOYSEY, BOSHOF & CO. (PTY.) LTD.,

191 Smith Street,

DURBAN.

PHONE: 28954.

HANNON'S DETECTIVE AGENCY (PTY.) LTD.

Managing Director: D. HANNON, seventeen years Royal Irish Constabulary and Criminal Investigation Department, S.A. Police.

Member: MENDEN PLIMLEY, ex-Hendon Police College and Criminal Investigation Department, New Scotland Yard, London.

Criminal, Commercial and Matrimonial Investigations Carried Out to Strictest Confidentiality.

11/12 Farnham Chambers, 199a Street; P.O. Box 3139 Johannesburg

Phone—Office 21-7771.

After hours 21-4544.

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	5	0
PILGRIMAGE FOR PEACE—Pyarelal	12	0
SELECTIONS FROM GANDHI—Nimor Kumar Bose	10	0
GANDHIAN ETHICS—Benny Golpal Ray	2	0
NARU—Harry F. Harr	4	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS PARSES	7	5
CHAITANYA TO VIVEKANANDA	3	5
STORY OF SATARA—Major D. D. Bawa, (I.M.S.)	15	0
SEVEN MONTHS WITH GANDHI—Krisnadon	12	0
STORY OF THE HIBLE—S. K. George	6	0
PRABHU DIARY—Gandhi	10	0
A RIGHTOUS STRUGGLE—Mahadev Desai	2	5
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Desai	17	0
GANDHIJI AS WE KNOW HIM—Jolliffe and delightful incidents by various writers	5	0
NON VIOLENCE IN PEACE AND WAR Vol. I.—M. K. Gandhi	13	0
NON VIOLENCE IN PEACE AND WAR Vol. II.—M. K. Gandhi	14	0
THE STORY OF RABDOL—Mahadev Desai	6	0
FROM VERAYDA MANDIR—M. K. Gandhi	1	0
MAHADEV DESAI'S EARLY LIFE —By Narnhari D. Parikh	5	0

Obtainable from:

"INDIAN OPINION,"

P. Bag, Phoenix, Natal.

Golden Number

OF

"INDIAN OPINION"

Souvenir

Of The

Passive Resistance

Movement

1906—1914

Price: Four Shillings.

Obtainable From:

"Indian Opinion"

Phoenix, Natal.

BOOKS FOR SALE

INDIAN JUDGER (Biographical and critical sketches with portraits)	7	6
EMINENT AMERICANS WHOM INDIA SHOULD KNOW—Jabez T. Sunderland	7	6
THE BHAGAVAD GITA—The Lord's Song— (An English Translation)—Anand Beasat	1	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE? —Dr. V. K. B. V. Rao	2	0
OUR INDIA (Children's stories by various writers, illustrated) —Mitra Majum	2	6
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao	2	6
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement in S.A., 1906-1914)	4	0
THE DELIVERANCE (A picture of the palpitating life of the joint family)	4	6
PUBLIC FINANCE AND OUR POVERTY —J. C. Kumarappa	3	6
INDIAN STATES' PROBLEM (Gandhi's Writings and utterances)—M. K. Gandhi	10	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated the world war)—K. T. Shah	15	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	15	0
SOVIET ATTITUDE TOWARDS ORINA Facts And Facts—Stanley Powell	5	0
AMONG THE GREAT (Conversation with Homaji Rallad. Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Aurobindo)—Dilip Kumar Roy	23	0
TWO HISTORICAL TRIALS IN RED FORT —An account of the trial of the Officers of the I.N.A.	14	0
WHY CHIPPS FAILED (Documented account from the Indian Nationalist point of view)—B. Subramanyam	2	6
GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	6
THE STORY OF MY EXPERIMENTS WITH TRUTH —M. K. Gandhi	16	0
CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	6	0
RAMANAMA—M. K. Gandhi	2	0
TOWARDS NON-VIOLENT SOCIALISM —M. K. Gandhi	5	0
REBUILDING OUR VILLAGES—M. K. Gandhi	3	0
AN ATHEIST WITH GANDHI—Gora G. J. Rao	2	0

Obtainable from:

"Indian Opinion,"

P. Bag, Phoenix, Natal.

Phones 29121/3 (Switchboard)
24179 (Main)

P.O. Box 2197

Cable & Tel. Add:
"PROSPERITY" (AD Branch)

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kullircorn, Malt, Maize, Mince Products, Wheat, Wheaten Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

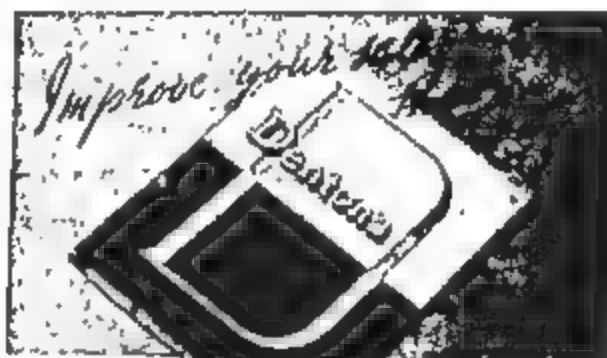
also at

JOHANNESBURG

Phones: 24-3554/5
P.O. Box 208, Fordsburg,
81, Crown Road,
Fordsburg, Johannesburg.

BENONI

Benoni Coal Site
Phone 54-1813,
Rangeview Coal Sites—54-2205
P.O. Box 392, Benoni.



Full range of men's and
boys' shirts and
clothing.

In khaki
grey,
traveller.

DENTON
SHORTS AND SLACKS
IN MOTHERSHEE
TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND.

DENTON TRADING CO.,
JOHANNESBURG

Phone 24-4381

P.O. Box 3567

N. RHODESIA
FEIGENBAUM BROS.
BULAWAYO

Phone 2758

P.O. Box 264

SOUTHERN RHODESIA
MASHONALAND, P.E.A. & N. BECHUANALAND
W. F. NEUMAN
SALISBURY

Phone 1-221972-4924

P.O. Box 3492

BRITISH EAST AFRICA
VAN BRUSSEL & CO (E.A.) LTD.
Treat Mission
BULAWAYO CLOTHING FACTORY LTD.
Phone 2410, Bulawayo, P.O. Box 427, Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel
V. E. Patel, H. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.

Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representatives:

H. L. Hompes & Co.,
(Pty.) Ltd.

Durban, P.O. Box 1301.

Johannesburg, P.O. Box 3480.

Capetown, P.O. Box 824.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE AT:

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

(Directors: N. V. MEHTA, J. F. GOROOL, K. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS,
OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 22421
6335

P.O. BOX 1117
Tel. Add. NOSLIMITED.

For Quality Printing Consult:-

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.

SOUTH AFRICAN LIBRARY
7 JUL 1953

INDIAN OPINION

Founded by Mahatma Gandhi in 1903

No. 27—VOL.—LI

FRIDAY,
3RD JULY, 1953

Registered at the G.P.O. as a Newspaper

Price 6d.



Ideals Of The Liberal Party

(By Alan Paton)

(The following is reproduced by kind courtesy of the 'Natal Daily News')

It seems to be accepted by most White South Africans that great political changes are coming in this country and the Continent. Some say in fifty years, some say in a hundred, some say in a thousand, but the number of these is decreasing.

These political prophesies are concerned always with one theme, namely, the political emergence of the non White South African. It taken for granted that he will emerge, it is taken for granted that in fifty or a hundred years he will have more rights, more responsibilities, more opportunities than he has now. It is taken for granted that more and more must he be considered a partner in the life and development of our common country.

Yet how hard it is for a White South African, even when he has admitted the inevitability of these events, to decide to take one step to go to meet them. How tempting it is for him to say either that the time is not ripe, or that it is useless to take steps when no one else is willing to take them.

The Liberal Party offers to all South Africans a political home, but above all it offers to enfranchised White South Africans an opportunity to break loose from the past and to step forward with like minded men and women towards a more just and sensible goal.

The break with the United Party, however regrettable, was bound to come. Liberals embarrassed the U.P. and the U.P. embarrassed them. To break was the decent thing to do.

It should be stated forthrightly that the Liberals broke away from the United Party because they considered that the Party either did not recognise the inevitability and magnitude of impending events, or alternately, that it recognised their inevitability and magnitude but thought it expedient to do nothing about them. It thought, and still appears to think, that there is plenty of time.

The choice before White South Africa is whether there is to be one common South African society, or whether there are to be two. Those who believe that there must be two societies are themselves faced with two choices, whether there is to be a dominant White society and a subordinate Black society, or whether there are to be two completely separated societies which are to be, within limits, co-equals.

The Liberal rejects the concept of one dominant, one subordinate society. He believes that it is neither just nor practicable.

He believes that the perpetuation of such a condition will drive all Whites into one camp, and all Blacks into another, and that we shall drift into such a state of irreconcilability that fears will be deepened, hatred sharpened, and violence inevitable.

Here the Liberal understands fully the arguments of the total separationist, who maintains that life will be intolerable under such circumstances. But he can-

(Continued on page 409)

*This world is made better
by every man improving
his own conduct; and no
reform is accomplished
wholesale.*

—William Allen White.



*Search thine own heart.
What paineth thee in others,
in thyself may be; all dust
is frail, all flesh is weak;
be thou the true man thou
dost seek.*

—Whittier.



INDIAN OPINION

FRIDAY, 3RD JULY, 1953

The Liberal Party

IN our last week's issue we described the recently held conference on Indian education as an unique occasion in the history of Indians in South Africa. The inaugural meeting of the newly formed Liberal Party of South Africa, held in Durban on Thursday, last week, was an unique occasion in the history of South Africa. It was an occasion when the leaders of all shades of opinion, both White and non White, met together on a completely equal footing in the Bolton Hall to participate in a discussion as to how the vexed colour problem of South Africa could best be solved. The spirit that has animated the formation of the Liberal Party is little appreciated by the non-White people. We do not hesitate to say that the very bold and daring step taken by Mr. Patrick Duncan together with a few of his enthusiastic associates to make common cause with the non-Whites in their fight against the unjust and immoral laws affecting them is not in a small degree responsible for the birth of this new Party. The aims and objects of the Party, as stated by Mrs. Ballinger, M.P., the President and Mr. Alan Paton, author of 'Cry The Beloved Country' the Regional Chairman of the Party are to seek the abolition of the Colour Bar from the Statute Book and to work for eventual full franchise for all irrespective of class, colour or

creed and for the extension in the interim period, of a qualified form of franchise on the common roll to the non Whites. This we think, should satisfy all except the irreconcilables.

To-day there are irreconcilables in South Africa on both sides—the rulers and the ruled. There are among the rulers who say, we stand for nothing but a policy of complete statutory apartheid, there are among the ruled who say, we shall be contented with nothing but universal franchise here and now. There can never be peace in the country when there are such irreconcilable and uncompromising elements at work. An honourable middle course had to be found and the liberal Party has happily struck that course. The Party has just come into existence and it has an uphill battle to fight in face of the reactionary forces presently holding sway over the country. What part are the non-White people going to play in it? We should show the Liberal Party that we are not a pack of irreconcilable people; that we are reasonable people with a full sense of our responsibility and have the welfare of the country as a whole at heart, that we are fully aware of the fact that the change we desire cannot come about overnight and that we are fully satisfied if there is a change of heart and substantial steps are honestly and sincerely taken to apply the principle of "live and let live"

and "love thy neighbour as thyself" in dealing with the non-White people.

To-day the non-Whites are viewing this new move with suspicion. We do not deny that there are grounds for it.

We are unfortunately in the position of "once bitten twice shy." Let us however, remember that the principles of non-violence enjoin us not to suspect even our opponent when he professes to be inclined to reason. In Mrs. Ballinger and Mr. Alan Paton in the Liberal Party we have tried friends. We must not suspect the Liberal Party but render its task easier by giving it our fullest moral and whenever necessary our active support. We must remember that in the last resort, it is through our own honesty of purpose and self-sacrificing spirit and a strict adherence to the principles of Truth, Love and Non-violence in thought word and deed that we shall attain our desired goal and not through outside help.

In so far as the United Party is concerned it has proved utterly hopeless. The Natal members of that Party, have large by been responsible for all the ills the non-Whites are suffering. Even to day after the hard knocks it has suffered at the hands of the Nationalist Party, it lacks the courage to stand for what is right and just. Its own Party interests are, as it were above everything. For all intents and purposes, therefore, that Party is dead in so far as we are concerned. The very fact that other parties have sprung up is proof of that. The Liberal Party in the circumstances, brings a ray of hope for a brighter future in South Africa. Let us non Whites not in any way be responsible for killing it

by any thoughtless act on our part. The emergence of the Liberal Party does not necessarily mean that our non-violent movement against the unjust laws comes to an end. That movement, as long as it can be kept pure, consists of self-imposed suffering and sacrifice without causing physical injury to our opponents. It is to awaken the conscience of the oppressors. It can only strengthen the hands of those who sincerely mean to help us. Unless we help ourselves neither the Liberal Party nor anyone else will be able to help us. To help ourselves is to resist evil by Love and Non-violence.

Terrorism

THE happenings at last Sunday's conference on the Rand to protest against the proposed removal of non-Europeans from the Western areas, a Sapa report of which appears elsewhere in this issue, are a typical example of how the Government is resorting to terrorist methods against the non-Europeans, which proves its bankruptcy in statesmanship. Had it not been for the presence of an influential personality like Father Trevor Huddleston there would surely have been a massacre of innocent people and all the blame would have been put on the non-Europeans who had attended the conference. We have no doubt, we are echoing the sentiments of all non-Europeans in saying how deeply grateful we are to Father Huddleston for the courageous manner in which he had averted a tragedy. For non-Europeans to be manhandled by the Police has become a common thing in South Africa. No wonder that it is so since the Government

has given the Police a licence to act in the manner they are acting.

Mr. Patrick Duncan is to be congratulated for his great courage. It should serve as an impetus to all non-Europeans to do their duty. If we wish to win the confidence and the sup-

port of people like Father Huddleston and Mr. Patrick Duncan we must be ever careful in our speech and action. Wild speech and wild action are for those who have no case. Those who have a strong case, as indeed we have, their case will speak for itself.

the Christian principles so necessary in a period of violent transition."—Sapa-United Press.

Segregation in U.S.A.

A Pastoral letter denouncing so immediate and so racial segregation in all Roman Catholic churches in North Carolina, was read at Mass in all churches of the Diocese of Raleigh. The edict forbidding segregation was issued by the Most Reverend Vincent Walters, Bishop of Raleigh, who recently ordered the merger of White and Negro churches in the village of Newtown Group. Public protests against the edict, which were also published in the official organ of the Diocese, were few. The letter said: "There is no segregation of races to be tolerated in any Catholic church in the Diocese of Raleigh. The pastors are charged with carrying out this teaching and shall tolerate nothing to the contrary. Otherwise, all special churches for Negroes will be abolished immediately as lending weight to the false notion that the Catholic Church, which is the mystical body of Christ, is divided. Equal rights are accorded, therefore, to every race and every nationality as is proper in any Catholic church, and within the Church building itself everyone is given the privilege to sit or kneel wherever he desires, and to approach the sacraments without regard to race or nationality. I am not unmindful, as a Southerner, of the force of this virus of prejudice among some persons in the South, as well as the North. I know, however, that there is a cure for this virus, and that is our faith," said the Most Rev. Walters. —Sapa-United Press.

and wet, but we had a marvellous time. I was so excited that I forgot to look for my brother, Fred Paskin, in the South African police contingent.'

No Race Discrimination in Rhodesia University

The Inaugural Board of the Rhodesia University has decided that admission to the University will be solely dependent on education attainment issued by the University Inaugural Board after a meeting last week. The statement said: "The Board calls attention to the following extract from the Carr Saunders report: It is not contrary to University practice to reserve certain hostels or halls or residence for particular classes of students but it would be repugnant to University tradition deliberately to place hostels so reserved at a greater distance than other hostels from the centre of the University."

Cape Town City Council On Group Areas Act

By declining to reconsider its attitude on implementing the Group Areas Act the Cape Town City Council last week reaffirmed the mandate it gave to the Group Areas Occasional Committee on March 17. The motion to review the mandate was lost when it was put by Mr. B. A. Levitt. Under the resolution which has now been reaffirmed the council has agreed that the Act cannot be implemented in Cape Town without untold hardship. It knew of no recent infiltration of one racial group into the residential area of another which called for drastic remedy. After the council disposed of the matter, the chairman of the Group Areas Committee (Mr. L. Gradner) said he would call a meeting of his committee to discuss its mandate. It is known, however, that some of the members of the committee are not satisfied with the mandate. Mr. Mark Jones gave notice of a motion for the next council meeting. He will move that discussion should be adjourned and an invitation given to the chairman of the Land Tenure Advisory Board (Mr. G. F. de Vos Hugo) to address the council *in camera* at a meeting at which no resolutions would be taken. The invitation should also be extended to the Cape Western Committee of the board.

NOTES AND NEWS

Dr. Brookes's Lecture

Receives Publicity in India

Dr. Edgar H. Brookes's lecture in the Natal University recently on India was publicised in the papers in India through the instrumentality of Mr. P. Kodanda Rao, who was in the Union in 1927 as private secretary to the late Mr. Sriwasa Sarai when the latter held the position of Agent of the Government of India in the Union of South Africa. In an introductory paragraph Mr. Kodanda Rao, whose present address is Servants of India Society, Bangalore, wrote as follows:

"Dr. Edgar H. Brookes is one of the very few far-seeing statesmen of South Africa entitled to the gratitude of India. For years he was a member of the South African Senate, representing Native interests, and consistently strove for justice for the non-European. Due to ill-health, he resigned his Senatorship recently. Since retirement he has been active lecturing on racial policies of South Africa. One of his lectures in Natal was on India and South Africa, which is reproduced below from the issue, dated the 10th April 1953, of 'Indian Opinion,' edited by Sri Mahatma Gandhi at Phoenix, Natal. His speech deserves wide publication in India."

Such conditions are bound to give birth to anti-social activities.

"The Reserves are so congested and non-productive that the people are compelled to seek work in the urban areas, where the problem of employment has assumed serious proportions.

"In the mining and farming industries the conditions are so appalling that they cannot attract the workers.

"We claim that the racial policies practised by the successive Governments in South Africa are not in the best interests of the country, and that such policies rob the country of its maximum industrial development.

"Congress claims that it is in the interests of both industrialists and the working people that the entire labour force of the country be mobilised on a non-discriminatory basis and be given free scope and the necessary training, technically and otherwise, in order to produce better efficiency and bring about a sound industrial development."

Important Part Played By

Natives

An article on South Africa's racial tensions, written by Archbishop Denis E. Hurley, of Durban, is featured in the July issue of 'Jubilee,' a Catholic picture magazine published in New York. "It is indeed difficult to see how any thinking person could honestly subscribe to a policy which aims at excluding four-fifths of the population permanently from the rights and opportunities of a society of which they constitute so important a part," the prelate wrote. Archbishop Hurley said Catholics were making a threefold contribution to a racial solution. The Church's programme, he said, consisted of "timely reminders to the White population of its Christian duties, an effort to spread Catholic influence among White South Africans, especially Afrikaners, and the steady pursuit of missionary labours among the non-Whites to provide them with

No Segregation in Britain

Miss Mary Williams and Mrs. Margery Austin, the two coloured members of the League of Health and Beauty team from Cape Town, which went to Britain to give displays during the Coronation festivities, returned in the mailship 'with 10 other women of the team. Miss Williams, who with Mrs. Austin works in a Peninsula factory, said: "It was lovely to be in a country with no colour bar. Everyone was so nice to us. We were entertained by the other teams from different parts of Britain and Canada." The team of 27 women gave displays in London, Glasgow and Edinburgh. They all had seats for the Coronation at vantage points in London. Mrs. Dulcie Kehl said: "I was near Hyde Park Corner. We had to be in our seats at 6 a.m., and did not get away until 5 p.m. It was cold

Economic Demands Of The African People

A statement issued last Sunday by Mr. W. M. Sisulu, Secretary-General of the African National Congress, states:

"The ever-deteriorating economic position of the non-European people in this country, caused by, among other things, the ever-mounting cost of living, calls for serious and immediate attention by the Government.

"The living conditions of the people have become intolerable today. The vast majority of the working people suffer from want, misery, degradation, disease, and housing conditions and low wages.

The *New India Assurance* Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950
31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	54,34,00,000
Marine Premium	56,04,844	Assets exceed	15,36,00,000
Miscellaneous Premium	35,84,968	Total claims paid over	17,95,00,000
Life Premium	2,88,79,302		

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

New India Assurance Company Limited

Cable & Telegraphic
Address:
"RUSTOMJEE" or
"NIASSURANCE"

RUSTOMJEE (PTY.) LTD.

Directors: Sarabjee Rustomjee
Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

BRADFORD CLOTHING FACTORY

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAJI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery
Enamelware, Stationery, Drapery,
Crocery, & Wool.

Telegrams
"META" Brokenhill.

Phone 292.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

We specialise in
Manufacturing
**OVERALL
'AND'
BOILER SUITS**

Supplied To Trades Only

CONFERENCE ON INDIAN EDUCATION

IMPORTANT SPEECHES

A REPORT of the conference on Indian education, held in Durban on Sunday, June 21, together with our comments, appeared in our last week's issue. Owing to shortage of space we were not able to give a report of the important speeches which we now give below.

Mr. P. R. Pather in his presidential address said:

"The problem of Indian education is indeed grave. The problem has reached such magnitude that it requires the combined efforts of all of us to find a solution immediately. I emphasise the point because of the thousands of our children who, year in and year out, are crying out for school accommodation. When the schools commence their first term, the sight of Indian mothers going from one school to another seeking accommodation for their dear ones beggars description. Every school has a waiting list of children requiring admission and the astounding fact is that that list never diminishes.

"The latest figures for 1952 show that there are 61,529 children in schools. About 18 months ago, the Natal Indian Teachers' Society, Natal Indian Congress, Natal Indian Organisation and the Durban Indian Child Welfare Society agreed to the introduction of Platoon Schools. These schools absorbed about 6,000 more children but that figure is only a fraction of the numbers seeking admission. The Platoon System has many deficiencies and can by no means be said to be an ideal one. It was agreed to as a temporary measure in the hope that some of our children would receive some kind of tuition rather than being without any education. In fairness to the Department of Education, the Director of Education himself was not enamoured of the system, but it was a case of Hobson's choice. It was not to be a cure but a mere palliative.

"As I have said earlier there are 61,529 children in schools and of this number 44,170 children are in 188 Government Aided Schools and 3,187 children in 16 Private Schools. The Government schools which include primary and secondary have an attendance of 13,976 children. With the exception of Missionary Schools, every Government Aided Indian School has been built by Indian initiative and enterprise. And what is more, four secondary schools have been built by Indians and handed over to the Provincial Administration. It is true that the Administration up to 1945 financed the buildings to the extent of one-third and thereafter to fifty per

cent of the cost of buildings, but the fact remains that our people have had to make tremendous sacrifices to find the money necessary to erect these schools. It is a sacrifice that we as a community are proud of, for, the figures of the school going children reveal the fact that approximately 75 per cent of the children are in schools built by their forbears.

Provincial Administration's Responsibility

"It is the responsibility of the Provincial Administration to provide education facilities for all children irrespective of colour. We cannot say that the Administration has discharged its responsibility in its entirety in respect of the Indian children. It is not my purpose this morning to quarrel with the Administration in this regard but rather to state a fact in order that the Administration will more readily appreciate the justness of the case that this conference will be asked to deal with.

"At the same time it would be ungrateful of the Indian community were it not to admit the part played by the Administration in recent years in the cause of Indian education. The building grant has been increased from 33 and one-third per cent to 50 per cent resulting in the building programme being stepped up, a Teachers' Training College at Springfield and a Government Primary School at Clairwood had been erected. We learn that soon a secondary school is to be erected at Clairwood. Then again the scales of salaries of the Indian Teachers had been increased to a degree. This progress is due to the sympathetic attitude shown by the present Provincial Administration.

"Notwithstanding the enormous sacrifices of our people and the assistance we have received from the Administration there is a big leeway to make before every Indian child of school-going age is in school. This is a problem that has baffled the Indian community year in and year out. The Administration has stated that its help would be directed towards those who would help themselves. In the matter of self-help I believe the Indian community has been a striking example. But for this self-help there could not have come into existence 4 secondary schools, 188 Government Aided Primary Schools and 16 Private Schools.

"With the best will in the world, no community, much less the Indian community, could continue to find the money to erect more schools, particularly on

the present financial basis. Conference will be asked therefore to deal with this question dispassionately and to make suggestions capable of being carried out by the Administration.

"We must find accommodation with the least possible delay for the thousands of our children who are unfortunate in not having been able to be accommodated in schools.

"There are many other aspects of Indian education that we would like to deal with but I would urge upon conference to confine itself at the moment to the question of placing every Indian child in school. This is a problem which requires our immediate attention. I am not unmindful of the feelings of the parents of these children many of whom are over fourteen years old and yet have not been able to gain admission in schools. I can assure them that this conference will let no stone unturned with a view to putting forward some practical scheme which the Administration cannot but accept.

"Let me conclude by asking the delegates present to deliberate calmly, free from emotionism, with an eye to our main objective. Our job is to find a solution to a first rate crisis and that solution must be found by this conference."

Mr. J. N. Singh's Speech

Mr. J. N. Singh, the General Secretary of the Natal Indian Congress, in the course of his speech said:

"Education was the responsibility of the Provincial authorities for all sections of the population. It had discharged that responsibility fully as far as the European section was concerned. Every child was at school and there was legislation to provide for compulsory education. We are proud of this fact. We do not grudge them this because it is due to every child. We only ask that the same position should exist in regard to the other sections of the people of Natal. We want to see that the Indian child was in school and that there was an extension of legislation to provide for every Indian child being in school.

"There were no exact figures on the number of children without school accommodation but it had been estimated by statisticians to be between 25,000 and 37,000. The census of 1951, though carried out at short notice gave the figures for Durban and per Durban area alone as over 14,000. The census taken at the beginning of this year was most unsatisfactory and no figures were available. A proper census can only be taken at the opening day of schools and if the Department

wanted a reasonably correct estimate it should arrange such a census with proper and sufficient notice to parents at the beginning of next year."

Root Cause—Discrimination

"The root cause for the present crisis had been the discrimination in the financing of education. For 20 years since 1925 to 1945, education was subsidised at the rate of £5 5. 0. for each Indian child at school and £16 7. 6. for each European child. This discrimination was even greater when it was coupled with the fact that the European child was compulsorily in school and thousands of pounds were lost in subsidies because thousands of Indian children were not at school. The leeway lost during these 20 years has not been made up. The Administration has continued its policy of discrimination with the result that even today much more is spent on European education even though the school population has been almost equivalent. For instance in 1950-51 £713,000 was spent on Indian education and over one million 500 thousand pounds on European education with an additional £217,000 on European hostels and £24,000 on bursaries. This is not an isolated instance. In 1947-1948 £541,148 was spent on Indian education and just over two million pounds on European education although during these years the demand and needs of Indian education were more pressing than European education.

"The strength for our demands for more Government schools and greater school building grants rested on justice backed up by facts rather than on emotionalism—which too could be excused because it was human to get emotional when thousands of our children were crying out for more schools."

Mahatma Gandhi Memorial Fund

We wish to thank an anonymous donor for the donation of £2-2-0 towards the Mahatma Gandhi Memorial Fund.

MAHABHARATA

By Mr. C. Rajagopalachari

Tales from the great epic told with an artistry which preserves the charm of the original epic. Pages 400. Price 17 6

Obtainable From.

'Indian Opinion,'

P. Bag, Phoenix.

Natal.

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	8	0
PIPERIMAGE FOR PEACE—Pyarelal	12	6
SELECTIONS FROM GANDHI—Nimmar Kumar Bose	10	0
GANDHIAN ETHICS—Denny Gopal Ray	2	0
RAPU—Narry F. Barr	1	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS PARBS	7	6
CHAITANYA TO VIVEKANANDA	1	3
STORY OF SATARA—Major B. D. Barr, (I.M.S.)	18	0
SEVEN MONTHS WITH GANDHI—Kriandee	12	0
STORY OF THE RIBLE—S. K. George	6	0
DESHI DIARY—Gandhiji	10	5
A RIGHTEOUS STRUGGLE—Mahadev Desai	2	5
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Dhwani	17	0
GANDHIJI AS WE KNOW HIM—Intimate and delightful incidents by various writers	9	6
NON-VIOLENCE IN PEACE AND WAR Vol I—M. K. Gandhi	15	0
NON VIOLENCE IN PEACE AND WAR Vol II—M. K. Gandhi	14	0
THE STORY OF BARDOLI—Mahadev Desai	6	0
FROM YEZAYDA MANDIR—M. K. Gandhi	1	0
MAHADEV DESAI'S EARLY LIFE —By Narahari D. Patil	2	6

Obtainable from:

"INDIAN OPINION,"

P. Bag. Phoenix, Natal.

Golden Number OF "INDIAN OPINION" Souvenir Of The Passive Resistance Movement 1906—1914

Price: Four Shillings.

Obtainable From:

"Indian Opinion"

Phoenix, Natal.

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	7	6
EMINENT AMERICANS WHOM INDIA SHOULD KNOW—Jabez T. Sunderland	7	6
THE BHAGAVAD GITA—The Lord's Song— (An English Translation)—Anand Beasant	1	10
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE? —Dr. Y. K. R. V. Rao	8	0
OUR INDIA (Children's stories by various writers, illustrated) —Migoo Bhaugul	3	6
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof Rao	2	6
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement in S.A., 1906-1914)	4	0
THE DELIVERANCE (A picture of the pulsating life of the joint family)	4	8
PUBLIC FINANCE AND OUR POVERTY —J. C. Kumarappa	3	6
INDIAN STATES' PROBLEM (Gandhiji's Writings and Utterances)—M. K. Gandhi	10	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah	16	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	18	0
SOVIET ATTITUDE TOWARDS CHINA Facts And Fools—Stanley Powell	5	0
AMONG THE GREAT (Conversation with Roman Rolland, Mahatma Gandhi, Desmond Russell, Rabindranath Tagore and Sri Anurobita)—Dilip Kumar Roy	21	0
TWO HISTORICAL TRIALS IN RED FORT —An account of the trial of the Officers of the I.N.A	14	0
WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyan	2	6
GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	6
THE STORY OF MY EXPERIMENTS WITH TRUTH —M. K. Gandhi	16	0
CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	5	0
RAMANAMA—M. K. Gandhi	3	0
TOWARDS NON-VIOLENT SOCIALISM —M. K. Gandhi	6	0
REBUILDING OUR VILLAGES—M. K. Gandhi	3	0
AN ATHEIST WITH GANDHI—Rama G. R. Rao	2	0

Obtainable from:

"Indian Opinion,"

P. Bag. Phoenix, Natal.

GOVERNMENT RESORTS TO TERRORISM

AT RAND PROTEST MEETING

MR. PATRICK DUNCAN'S MESSAGE

FOUR Indians were arrested at a conference to protest against the proposed removal of non-Europeans from the Western areas of Johannesburg in Sophiatown, a Western Native township last Sunday.

Six plain-clothes policemen, followed by uniformed policemen, entered the Odia cinema, where the conference was held, when the meeting had been in progress for nearly two hours.

They arrested Mr. Y. M. Cachalia, joint General Secretary of the South African Indian Congress and of the Joint Action Committee of the African National Congress and the South African Indian Congress; allegedly for attending a meeting in contravention of a ban by the Minister of Justice under the Suppression of Communism Act; Mr. A. M. Kathrada, Chairman of the Indian Youth Congress; Mr. T. N. Naidoo, Vice-President of the Transvaal Indian Congress; and Mr. B. Saloojee, a member of the Indian Youth Congress, allegedly for obstructing the police in the execution of their duty.

They mounted the platform and removed Mr. Cachalia, a plain-clothes man holding him by each arm. The 2,100 delegates in the hall booed loudly and continuously while Mr. Cachalia was being led down the aisle, but there were no incidents.

Father Trevor Huddleston, who is in charge of the Anglican Mission in Sophiatown, accompanied Mr. Cachalia out of the hall.

After Mr. Cachalia was arrested, Father Huddleston came out in the street and remonstrated with the police and returned to the cinema.

He came out again and asked Colonel W. Prinsloo, head of the Special Branch of the Witwatersrand C.I.D., to move the policemen outside the cinema, and said that if this was done the meeting would disperse peacefully.

Colonel Prinsloo agreed and shortly afterwards the police drove away.

Before the meeting started, plain-clothes policemen entered the hall and arrested Kathrada, Naidoo and Saloojee, who, they alleged, tried to prevent their entry.

They were met in the entrance by Mr. Cachalia and Father Huddleston, who told them that the conference was private and asked for their warrants. They said that they had none and were

then told that they could not enter.

They refused to leave until Father Huddleston had telephoned a lawyer. He told Major A. T. Spengler, second-in-command of the Special Branch of the C.I.D., of the Witwatersrand, who commanded the detachment, that according to the lawyer, the police could not enter the hall without a warrant.

After that the police remained outside until they entered to arrest Cachalia.

About 40 policemen, including non-European constables, arrived shortly before the meeting began.

They were armed with rifles, bayonets and Sten guns.

A few hours later, about 30 more policemen, mainly non-Europeans, arrived.

Before the European policemen entered the cinema to arrest Mr. Cachalia, about 50 non-European policemen armed with assegais lined up on the pavement outside the cinema.

A few European policemen, fully armed, stood in the road.

Mr. W. M. Sisulu, Secretary-General of the African National Congress, who said he was addressing his first meeting after being banned from attending meetings for six months, told the conference that the people of Africa stood firmly for peace throughout the world.

He said that Africans were particularly interested in peace, because war meant the oppression of subject peoples.

Today Africa was the only Continent still dominated by foreigners. As a result of this, there was now a spontaneous movement throughout Africa for the organisation of a pan African congress.

Father the Rev. R. Huddleston, opening the conference officially, said that there was no truth in the reports that the Anglican Church had obtained a valuation of its mission site in Sophiatown to negotiate with the Government for the sale of the mission.

He said that he had a message from the Right Rev. R. A. Reeves, saying, "We shall never negotiate with this Government."

Father Huddleston read a message from Mr. Patrick Duncan, son of a former Governor-General of the Union, who was arrested and convicted at the end of last year for entering German location without a permit, while taking part in the "Defiance of Unjust Laws" campaign.

He quoted Mr. Duncan as saying that, to protest against the proposal to remove the non-Europeans from the western area of Johannesburg, he would abandon his appeal against the conviction, and serve the 100 days compulsory labour to which he had been sentenced.

Father Huddleston urged the conference to appeal to all people of goodwill in all races to oppose the removal of non-Europeans from the Johannesburg western areas. He said that there were several in the Johannesburg City Council, the Transvaal Provincial Council and in Parliament, who would support them.

IDEALS OF THE LIBERAL PARTY

(Continued from front page)

not agree with the argument that the only way to make life tolerable will be by complete separation. He maintains that the solution of complete separation demands a length of time and an amount of money and land that are not available to us; and, what is more, that it will demand from White South Africa a willingness to make sacrifices of which there is no or little sign.

He sees in neither of these two policies any solution of the real and fundamental problem of creating a harmonious multi-racial community. The first he regards as futile and dangerous, and the second he regards as an impossible means of evading the problems posed by fear and pride, pride perhaps most of all.

To him the problems of living together can only be solved by living together, and are only evaded, and made ultimately more formidable, by the total separationist.

The Liberal sees the political problem thus—if there is to be any evolutionary solution for our difficulties it will be adopted only because White voters consent to it. One cannot, however, satisfy those White people who oppose any extension of the franchise, nor can one satisfy those non-White people who clamour for the universal franchise.

Both these groups are condemning their country to an era of repression and revolution. The Liberal Party advocates the fair extension of the franchise to all those who qualify to receive it. These qualifications will be the same for all. One of the important matters before the July conference of the party will be to define them.

One of the great aims of White South Africans is that

He said that the attitude of the City Council on this question had been deplorable.

"It has been an attitude of fear and cowardice. But I know there are men on the City Council who will support us. We must make it clear to them that we want their support."

The conference, unanimously passed a resolution calling on the Government, "in the interests of peace and harmony," immediately to withdraw the plan to remove the non-Europeans from the western areas and expressing the "determination of the people of the western areas to remain and defend their homes at all costs."—Sapa.

they will be outnumbered by non-White voters who will then proceed to vote as non-Whites to repress and humiliate all White people.

That such a thing might happen, no one denies. But the Liberal Party denies that it must happen.

In their own Party men and women of all races are striving for common ideals; they trust and respect one another; they have confidence in one another's decency and humanity.

Why should not this party itself be a forerunner of the kind of country that is to come, when men and women think of themselves more and more as South Africans and less and less as White and Black, as Afrikaner and non-Afrikaner?

Surely it is only in such a country that there will be peace, and hope for our children.

Surely such a country must come. Why not then take a step towards it, courageously and intelligently?

It is such a country that the Liberal Party believes in; and until that day comes when no man need suffer because of his colour or race, the party will continue to proclaim its ideals, and to accustom unaccustomed ears to the language of justice and common sense.

If the Liberal Party is to be a forerunner of the kind of society that inevitably must come, then the sensible thing to do is to support it, so that it may not only be the forerunner, but also the creator, of this new society.

SHINGADIA STORES

(Frog: Premier Silk Bazaar Ltd.)

Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 116. UMTALI, S. Rhodesia.

Telegrams: "Pramsilk" Phone: 2523.

PREMIER WHOLESALERS

(Members of the Mashonaland Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.

UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

• Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,
Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

Phone
Day 24169

Phone
Night 833549

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 29369.

P. HARGOVAN & CO. (PTY.) LTD.

WHOLESALE MERCHANTS
AND IMPORTERS.

P. O. BOX 1250.

155/7 Warwick Avenue
DURBAN.

SWEETMEATS

PURE

WHOLESOME

HEALTHY

★ APPETISING—

- ★ DISTINCTIVENESS of Flavour.

★ Combined with INGREDIENTS of the
PUREST QUALITY go into the making
of our SWEETMEATS.

- ★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental DELICACIES.

- ★ Assure YOU of the most PALATABLE
SWEETMEATS money can buy any
where in SOUTH AFRICA.

અમે દરેક ભારતી મીઠાઈઓ જનપ્રિય હોય
તથા આપના કોઈપણ સંજોગમાં લાભદાયક બાબત આપીએ છીએ.

- ★ Great care is exercised in the PACKING and
DISPATCHING of country and foreign orders.

- ★ WE assure you of PROMPT, HYGENIC
SERVICE with the GUARANTEE of
SATISFACTION

THE HOUSE OF



HOME-MADE SWEETMEATS

We specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Naan etc.

Victory Lounge

(Cnr: Gray & Victoria Streets.)

Phone 24965 — DURBAN.

ADMISSION OF INDIAN WOMEN AND CHILDREN TO THE UNION

WE have received the following communication from the Director of the State Information Office of the Department of the Interior, Pretoria:

Sir,—The attention of this office has been drawn to your leading article of February 20, last, in the course of which you quote freely from the text of "what the Minister (Dr. Donga) is reported to have said" in the Assembly on February 10, last, on the Government's new policy regarding the admission of Indian women and children to the Union.

You quote: "Since the Agreement a total of 4,929 Indian women and children had entered the Union," and in your comment you state "According to his (i.e. the Minister's) own statement 4,929 Indian women and children had entered the Union in the last thirty-nine years which is by no means a considerable number."

If you will compare this with the Hanzard report, a copy of which is before me, you will find that the Minister stated that the 4,929 Indian women and children entered the Union in the past five-and-three-quarter years, the actual figures, quoted at the time by the Minister in Parliament being:

January 1, 1947	1,000
" 1948	687
" 1949	865
" 1950	957
" 1951	715
" 1952 (to Sept. 30)	405
	4,929

This office is in no way concerned with the opinions expressed by newspaper editors—indeed, one of its free services is the compilation and distribution of a daily Press Digest of editorial opinion taken from all the leading newspapers of the Union—but it is in duty bound, in the interests of all concerned, to call attention to any serious fallacy such as that in your editorial under reference. As an experienced journalist you will readily admit, I am sure, that there is a grave discrepancy between 39 years and 5½ years. You will, therefore, readily concede that this must severely qualify your deduction that the total of 4,929 "is by no means a considerable number," i.e. spread over "the last thirty-nine years" (an average of 126.2 units per annum) instead of 5½ years (an average of 857.2 units per annum.)

I have no doubt that you took the report over from another source in good faith, and, therefore, feel equally sure that in the

circumstances you will draw the attention of your readers to the position as originally stated by the Minister. Perhaps, too, you will be good enough to let me know what your original source was so that I may be able to draw its attention to the discrepancy."

[The report in question was taken by us from the 'Cape Argus.' We based our criticism on the statement reported to have been made by the Minister of the Interior, that "since the Agreement a total of 4029 Indian women and children had entered South Africa." While we are grateful to the State Information Office for having drawn our attention to the discrepancy in

the quoted figures and are happy to make the necessary correction, we must respectfully state that what is of importance is not so much the number of women and children who have entered but the principle involved in it. The women and children who had entered had done so "legally" as wives and children of Indians domiciled in the Union. To disallow the entry into the Union of such wives and children, apart from being a deprivation of a long standing existing right, constitutes a harsh, unjust and an inhuman step. If the Minister of the Interior thinks that he has gauged a point by referring to figures, which may or may not be correct, he is at liberty to do so. The fact however remains that his contemplated step is wrong in principle and from a practical point of view it is unjust and immoral. —Editor I. O.]

HUMAN RIGHTS

THE United Nations Association of Norway has published a children's version of the Declaration of Human Rights which paraphrases only those elements of the Universal Declaration which experts believe children would most readily understand on the basis of their own experience and observation in family, school, and social life. The resulting 10-point statement is as follows:

Rights: All human beings have equal rights from the time they are born.

Equality: These rights are ours whether we are children or adults, boys or girls, men or women, whether our abilities are great or small, whether we are strong or weak, and whether we have parents who are respected by others or whether we do not know who they may be. The peoples of other countries have the same rights as we have. There is no distinction on account of the colour of our skin or the difference in our clothes, nor because of our beliefs or teachings, how we talk or how we live, or for any other reason.

Justice: It is the right of each of us to behave according to our age without being plagued or punished, so long as we do not interfere with the rights of others.

No one shall be blamed for anything wrong before it is quite certain that he is to blame. Those who have done wrong shall also have the right to explain how it all came about. So far as it may be possible wrongdoers shall be treated in such a way that they

do not only stop hurting others but of their own free will wish to live together with us in peace and friendship.

Punishment: We shall never—whether we are children or adults—be punished in any way but that which is reasonable and worthy among free grown-up people.

When we are together. We also have the right to meet with goodwill from others. We shall also be left in peace when we so wish, so long as we do not upset others, or neglect to do something which ought to be done. Each of us has the right to own things which others shall not take from us or use against our will.

Democracy: All who have joined together in a group have

equal rights to take part in decisions. All shall be able freely to say what they think and what they believe in without being tormented. No one shall be threatened or tricked into joining anything against his will.

Security: All of us have the right to get help from each other whenever we are in need. We have the right to be free of unnecessary fear, and no one shall be brought up by means of fear.

Leisure Time: Both children and adults shall have reasonable time with the right to do what they want, so long as it is not against the spirit of the Declaration.

The Community: We shall all work together so that everyone throughout the world can get enough food, clothing, and homes and so that all who want to can benefit from research and poetry, art, and sport. Everyone shall have good working conditions so that they can use their abilities and knowledge as useful members of the community. Before we grow up we shall have the benefit of good schooling where we can be helped to develop our abilities in willing co-operation with our teachers and with each other.

The Limits of our Rights: Nothing in this Declaration shall be used as a pretext to refuse others anything of what is stated herein. Nothing in this Declaration gives us any right to behave differently towards others from the way we expect them to behave towards us.

DUFFS ROAD INDIAN TOWNSHIP DON'T DELAY

ONLY 14 RESIDENTIAL SITES LEFT
ALSO VALUABLE TRADING SITES

Now proclaimed for Indian Occupation & Ownership.
Transfers can be obtained immediately

All permits granted

Within easy rail and bus transport to Durban

Only 10 miles from City Hall

All on easy terms.

15% DEPOSIT. BALANCE SPREAD OVER 5 YEARS.
GOOD ROADS. LOW PRICES.

VOYSEY, BOSHOF & CO. (PTY.) LTD.,

291 Smith Street,

DURBAN.

PHONE: 26954.

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 8/6 yd.

EMBOSS GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CHENILE
GEORGETTES 45" 15/6 yd.

44" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.

44" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 1/6 pair.
Colours: Green, White, Red,
Brown, Blue and Wine.

SAREES!

EMBROIDERED GEORGETTE
SAREES.
all shades £1.15/0 each.

WHITE COTTON SAREES
22/6 each.

GEORGETTE JARI WORK
SAREES £5.10-0.

EMBROIDERED SUDE SILK
SAREES with borders 63/- each.

LADIES UNDIES

Large range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Saree Borders, Jari Trimmings
Always in Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SHAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED
19/11 each.

INFANTS BOOTIES, BONNETS,
BIBS, PILCHERS,
all one price 2/11 each.

HOUSE - HOLD

Bedsheets 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Satin Bedspreads
at Reduced Prices.

MENS & BOYS

SHORTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specially reduced.

JAYBEE SILK HOUSE

39a MARKET STREET,

JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

FOR
RUBBER STAMPS
AND

PRINTING

CONTACT

STANDARD
PRINTING PRESS

GENERAL PRINTERS

AND

RUBBER STAMP MAKERS

73 BEATRICE STREET

DURBAN.

PHONE 61003

P.O. BOX 2012

CUMBERLAND

SUNBEAM

gives a lasting shine!

Housewives realize how cheerful and clean-looking homes
make for contented and happy living, and Sunbeam gives a
brighter, more lasting shine! With such care a little Sunbeam
spread over a large area, quickly giving a lasting shine to
floors and furniture.

It is easier to work with, shines brighter, lasts longer!

FOR BRIGHTER FLOORS
AND LIGHTER WORK
Always ask for

**SUNBEAM
POLISH**



Shines... and shines... and shines

GROUP AREAS ACT TO BE AMENDED

ORIGINAL CORRESPONDENCE.

THE Government has decided in principle to introduce as soon as possible legislation to amend the Group Areas Act, says a statement issued by the Department of the Interior last week.

The statement says that the purposes of the Group Areas Act are twofold:

"To restrict further penetration, and to control the displacements of ownership and occupation which take place in the ordinary course of events.

The control, which is necessary in order not to allow the existing state of affairs to deteriorate, is being exercised to the full extent and it will continue to be so exercised.

"As a result of this control, says the statement, improved conditions have already come into existence in many places.

"The institution of group areas is the second purpose, but it obviously requires a long-term policy and this was the intention embodied in the Group Areas Act.

"The demand for the institution of group areas, however, is so extensive and pressing, particularly in urban centres where there are mixed areas, that it is advisable to speed up action under the Act.

"It, however, this is done, there will be more dislocation and fluctuation in the value of property than was originally expected.

"These and other related problems have been considered.

"The Government has decided in principle to introduce as soon as possible legislation, the object of which will be to facilitate the displacements which must necessarily follow from the institution of group areas.

"It will also avoid wide fluctuations in the value of properties.

"Details of this legislation will probably be discussed with interested authorities.

"The basic idea is to make it easy for people who have to leave an area to dispose of their properties and to assist them to obtain accommodation elsewhere.

"It is also necessary that properties in evacuated areas should be renovated and adapted for members of the coming group.

"It will be necessary to ensure that no deterioration of the existing housing position takes place as a result of institution of group areas.

"A second idea is that an increase in the rate at which group areas are established should not result in excessive profits being made, or excessive losses being suffered, in connection with the values of properties.

"There should be a scheme in terms of which increases and decreases in value above and below a fixed level will be eliminated.

"The intended legislation is being drafted and will be published in due course. As a result of this legislation there will be further amendments to the Group Areas Act," the statement concludes.—Sapsu.

THE CONSTITUTION OF INDIA

By Mr. L. Sankaran

The Constitution interpreted explained

Pages 424. Price 18 6

Obtainable From

'Indian Opinion.'

P. Bag, Phoenix

Natal.

MR. NGUBANE AND THE LIBERAL PARTY

THE EDITOR INDIAN OPINION

SIR,—In your issue of June 19 Mr. Ngubane writes: "Mr. C. W. M. Gell has been writing a series of articles in 'The Forum' trying to argue the case for principles being more important than anything else for the Liberal Party."

This is a very natural misapprehension. The article referred to was, in fact, written on April 17 (i.e. before the Liberal Party existed) and published in May 'Forum' two or three days after the Liberal Party announced its birth. The article was then reprinted in 'Indian Opinion' on June 5 and 12.

Its purpose was not, as Mr Ngubane suggests, to serve as a philosophical basis for the new party; but to plead with the Opposition in general and the United Party in particular that they will reverse their retreat into reaction and their unprincipled opportunism, and take their stand once more, however tentatively, on the basic postulates of western civilisation. Since, however, I am enough of a political realist to understand that for historical and other reasons the U.P. will never become a

truly liberal party, my article only urged upon it a degree of liberalism far beyond its present trend but still well short of the position I hope to see the Liberal Party adopt. For I regard it as a legitimate liberal aspiration to try and win the U.P. back from making common cause with the Nationalists towards some semblance of its own older and mildly progressive.

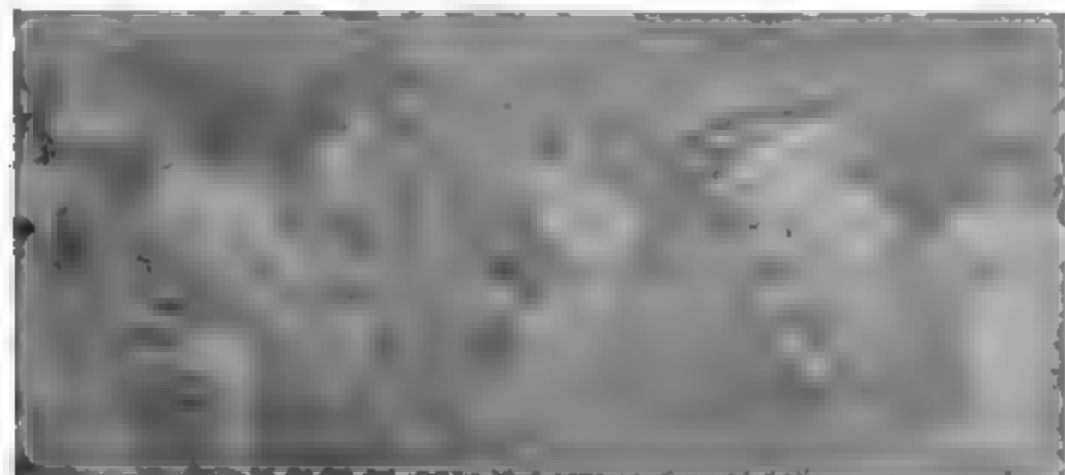
Seen in this limited context, Mr. Ngubane may find fewer grounds for disagreement with my article, though I would agree with him that the chances of success of even such a limited objective are none too bright. And in the meantime I shall continue to work, though silently for the present, for a Liberal Party genuinely founded on principles applicable to all aspects of our plural society.

Later, no doubt, my tongue will wag publicly again. Just immediately, as Mr Ngubane noted in an earlier article, the Liberals are getting so much gratuitous printed advice that they can well do without mine as well.—Yours faithfully, C. W. M. GELL.

WAVE LENGTH CHANGES IN A. I. R.

It is hereby notified for general information that wavelength changes have been introduced in A.I.R. broadcasts directed to East and South Africa and Mauritius. The time and the new wave lengths are as follows.

Language	Timings (IST)	Timings (S.A.)	Wavelengths (Metres)
English	09 04 — 09 50	6 10 — 6 20	16.94 & 19.83
Gujarati	09 30 — 09 40	6 — 6 10	16.94 & 19.83
	22 00 — 22 45	18 30 — 19 15	25.47 & 19.51
Swahili	21 15 — 21 50	17.45 — 18.20	25.47 & 19.51



Mr. Nehru and the Prime Minister of Burma (marked B), who recently toured the Indo-Burmese frontier, looking at a Burmese dance in a village on the Burmese side of the border.—P.J.B.

Citricura
TALCUM POWDER

Tender skins are extra sensitive in hot weather. A dusting with Citricura Talcum Powder cools the skin, always refreshing and ensures lasting comfort. Mother will just love its distinctive perfume and exquisite fragrance.

STOPS CHAFING!

Always Better. Better Always:
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(CORNER SWEETMEAT HOUSE) .

Corner Grey and Victoria Streets

DURBAN.

Phone 23414.

Tel. Add. 'KAPITANS.'

P.O. Box 96.

Phone 24471.

To Furnish Your Home Economically

See

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St.
DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSE-
HOLD EFFECTS. RADIOS & RADIOGRAMS, MUSI-
CAL INSTRUMENTS, SEWING MACHINES & OFFICE
FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and
Vegetables. We specialize in green ginger and Indian
Vegetables. Wholesale only. Write for particulars
Box 96, Durban.

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST."

15 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with 'THE OLD MUTUAL' your friend for Life—

The S.A. Mutual Life Assurance Society, which has
best Honus record in the WORLD.

Representative—

DAYABHAI PATEL

P.O. Box 1700,
JOHANNESBURG.

Phones:—} Business 33 0711
Residence 33-5961

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

**Extensive range always carried in
the following:**

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

**Stockists of well-known branded
Watches.**

COPPERBELT PIONEER STORE

**Where Quality and Service
are Paramount.**

Luanshya,

Northern Rhodesia.

LIBERAL PERSPECTIVE

RACIAL ISSUES IN SOUTH AFRICA

By C. W. M. GELL

(Reproduced by Courtesy of 'Public Affairs' in which it was published in November 1952.)

III

THE Defence of Unjust Laws Campaign began quietly on June 26. It has proceeded so far with a dignity and restraint which few thought possible, despite a certain amount of police provocation and ill-treatment in prison (usually explained away as "tripping on the stairs leading down to the cells" or "falling against the table in the charge-office"). By the middle of October, although Defence was still theoretically confined to selected volunteers and had not yet been switched to mass resistance designed to "fill the jails," over 7,000 passive resisters had broken minor discriminatory regulations, been arrested and gone to prison joyfully rather than pay their fines. Some juveniles have been sued. Late in October mounting tension led to some dangerous excitement among crowds of Africans at Defence' demonstrations in Paddy and Kimberley, and to violent little riots at Port Elizabeth and Johannesburg in which four Europeans were murdered and 10 Natives killed by the police. These were followed by a riot at Kimberley on November 8 in which 13 Natives were killed, and another at East London next day in which 2 Europeans and 8 Natives were killed. It is possible that the number of Natives killed may have been underestimated and in the four riots at least 136 Natives are known to have been wounded. None of these riots arose out of Defence incidents. But rising racial tension, the Government's prescription of most of the non-European leaders and its refusal to meet any of them, all play into the hands of the boogymen element among the Africans and of the extremists on both sides of the colour bar. There is obviously a grave risk of increasing violence.

If there has been some failure in the leadership of the Defence Campaign—a failure to carry out education about non-violence among a people who (unlike the Indians) are not prepared for it temperamentally or philosophically, and some misapprehension of funds—the Government is partly to blame. For, since May, it has proscribed some 500 alleged Communists, mostly Indians and Natives connected with the campaign. A small number of these men are undoubtedly genuine Communists,

seeking to extract the maximum profit for their cause from any strife or dissension, regardless of human suffering. Their exact number is not known—in the UNO debates the Union delegates referred to 26 alleged former members of the Communist Party whom the Government considers dangerous—but it is only a fraction of those who have been "named" and driven out of their jobs in the Congresses and Trades Unions on the basis of police evidence, antedated in the Courts. This indiscriminate use of the Suppression Act against opponents of the Government's racial policy alienates support which South Africans would otherwise unanimously give to a drive against genuine and proved Communists—and seriously hampers moderate non-European leaders in their efforts to keep control over their wilder followers.

The Government's attitude to this Defence Campaign is straightforward. As Mr. J. G. Strydom, the Minister of Lands, said on September 13, "The White man can only succeed in staying in South Africa if we retain all power in our hands." By definition under the Suppression Act, anyone is a Communist who "advocates, advises, defends or encourages the achievement of any of the objects of Communism. These 'objects,' according to Nationalists, include racial equality, thus making the Act applicable to liberals. (When the present writer wrote to this effect in a Johannesburg daily, he was shortly afterwards interrogated by the O.I.D.) Therefore, Defence demonstrators, organisers and sympathisers are dangerous revolutionaries who must be ruthlessly suppressed. In any case, the non-European must be put in his place and taught who is boss. Mr. Strydom has promised new legislation similar to that used against the openly terrorist Mau Mau in Kenya. Mr. O. R. Swart, the Minister of Justice, is lobbying to stop passive resisters and has told the police to take "drastic action—to use their batons where necessary and to shoot where necessary," an injunction they are only too likely to obey with alacrity.

There are Europeans who are deeply disturbed by the Defence Campaign and the lack of White response to its moral and

political challenge. But those who think there are a small minority of the White population and, with a virtually all-White election impending, no political party dare move far from "White supremacy." The Opposition leader, Mr. J. G. N. Struensee, recognised the necessity of reaching agreement with moderate non-European leaders and has promised to consult them. But his four-point colour programme—1. social segregation; 2. no miscegenation; 3. residential segregation; (4) the application of non-European labour for the benefit of the country as a whole "on our farms, in our kitchens, in our factories and in our mines"—could only appeal to Europeans. In paying lip-service to consultation with non-Europeans, he dare not offer concessions which the European electorate will reject; and without concessions, consultation is meaningless. Mr. Struensee's further promise to "lift the colour issue out of politics"

is as irrelevant to the existing situation as his hope of greatly increased White immigration, which cannot affect the issue in time.

My own view is that few marginal European voters will believe, as Mr. Struensee assures them, that there is a way back to the traditional policy of *Hutong* and *Bmate*; that more moderate language and a less militant administration of the law plus, perhaps, a few unimportant concessions will restore racial harmony. Offered the choice between the full-blooded *boeshaap* of the Nationalists and the Opposition's slightly more assuasive version of the same theme, the fickle voter, on whom the election result depends, may well fear to make any concession to an organised non-European agitation, lest it be interpreted as a sign of weakness. If he takes this essentially short-term view of his own self-interest, the Nationalists may well win again by another narrow majority.

AIR-INDIA INTERNATIONAL LTD.

WITH a view to reducing restrictions and formalities for transit passengers to a minimum, Pakistan have abolished the necessity for passengers to have a transit visa endorsed on their passports.

Passengers proceeding from Southern Africa to Karachi to connect with services from Europe to the Far East will no longer have to have this transit visa/entry permit. They will, however, be called upon to pay a Landing Fee of Rs. 15.

Those passengers who are in direct transit by the same aircraft will not be permitted to leave the Airport Terminal Building, but stop-over passengers, after surrendering their passports to the Immigration Authorities, will be issued with a Landing Card, permitting them to visit Karachi and to stop in the hotels during their stay over.

A Cholera Certificate is necessary for passengers leaving India for Africa. It is therefore, recommended that passengers travelling from South Africa intending to return, should be inoculated before departure.

The telephone number of the Nairobi office of Air-India International, has been changed to 29879. Telegraphic address remains as "AIRINDIA."

Air-India International have pleasure in announcing that they have signed an order with De Havillands for the purchase

of three Comet Mark III Aircraft, for delivery in 1957.

When received, these aircraft will further enhance the traditions of safety, comfort, speed and, above all, service, of which the whole staff are justly proud.

Representatives of the Governments of India and the United States are holding discussions in New Delhi on a bilateral air agreement. The Civil Aviation Department of the Government of India has invited Mr. S. K. Kopke and Mr. A. F. Dubash to attend as advisors.

In order to give better service to the travelling public, Air-India International have replaced the Skymaster aircraft operating the Tourist Services between Bombay-Karachi-Nairobi by Constellation aircraft.

This will give passengers additional comfort, pressurised cabins, hot meals and a bar service. The changeover was effective from 3rd June.

R. VITHAL

Bookkeeper, Writing up Bills of Books, Balance Sheets, Income Tax Returns. Apply

9 Adams Arcade,
40 Market Street,
Johannesburg

Things In General

Dartnell Crescent Indian Girls' School Concert

A very fine variety programme was rendered by the Dartnell Crescent Indian Girls' School on June 27, 29 and 30. During the performance one was transported away from the harsh work-a-day world to a fairy land, where toys became alive and animals were almost human, where one found only music, dancing and laughter. The stage scenery and the make-up and dresses were very well done indeed. Some of those taking part will go far in the dramatic world if they continue to take an interest in their abilities. A school concert sounds rather a boring affair to grown-ups and especially to those who have no relatives in the concert, but this concert was far from boring, and one can safely say that it was indeed far superior to many concerts and entertainments rendered by grown-ups. The whole show was very well organised and the 2½ hours of soft, light, sweet music, young voices, dreamy rhythm and lively tunes of little girls and sweet young girls, came to an end with the beautiful "Prayer for the Nations" by Alan Paton. One went home with a feeling of pleasure, of having seen something very beautiful, though still in the budding stage, but which with care might flower out in full bloom. Congratulations go to the performers, but most of all to those of the school staff who worked so hard behind the scenes to give us such an interesting and pleasant evening.

Cultural Relations Between India And Foreign Countries

Under the scheme of the Government of India to promote cultural relations between India and foreign countries and to extend educational facilities available in India to students of other countries the following students have been selected for the grant of scholarships for higher studies in India:—

(1) Mr. S. S. Naidoo for M.Sc. (Physiology) at the Calcutta University, (2) Mr. M. B. Somers for B.A. or B.Sc., (3) Mr. K. B. Mehta (for teachers training at P. R. Training College for Men, Ahmedabad, (4) Mr. M. L. Khutsosna of Basutoland for M.B.B.S. at Medical College, Madras. Mr. A. H. Mahala has been selected for admission to a reserved medical seat in the Seth Gordhandas Sunderdas Medical College, Bombay.

British Indian Association Bulawayo

At the recently held annual general meeting of the British Association (Bulawayo) the following executive committee was elected for the year 1953-54, Messrs. N. V. Derai, A. S. Patker, K. N. Raon, H. M. Naib, H. M. Jages, Prag R. Vaghmaria, P. R. Vaghmaria, J. B. Ramphai, B. Vithal, Soobiah S. Ragadoo, R. K. Vashee, D. R. Parekh, P. Vithal, E. Esat J. I. Nathoo several sub-committees were also elected.

The B. I. boat 'Korunja', which arrived in Durban last Sunday, has brought among other passengers Mr. Nathoo-bhai Mistry of Messrs. Master

Bros. of Johannesburg and Mr. S. B. Mohd who, after spending eleven months in India, has once again returned to this country hail and hearty.

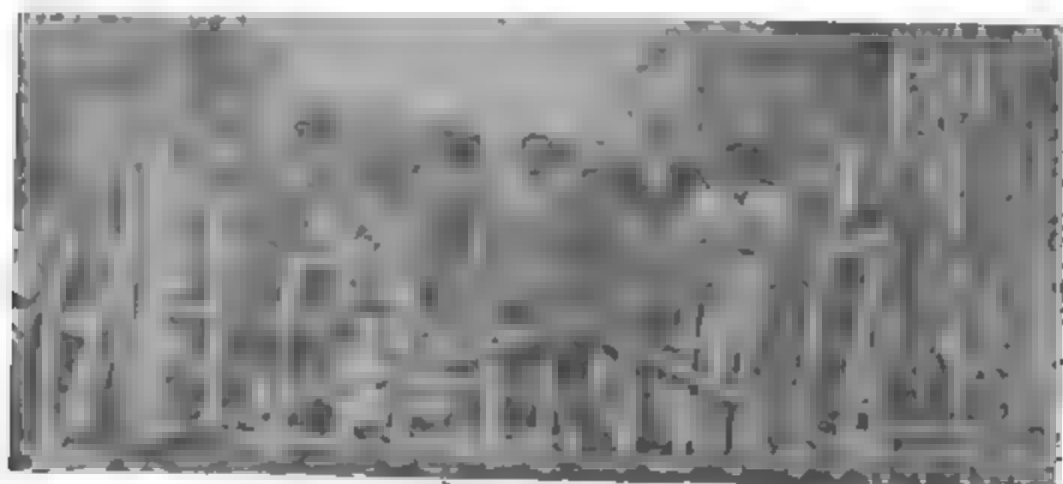


Brutal to germs, but kind to you

Here is an antiseptic several times stronger germinically than pure carbolic acid, and yet non-poisonous and safe. A child could use it. To the germs that cause and spread infection, 'Dettol' is deadly.

a swift and ruthless killer. But to you, and to the delicate tissues which the germs invade, 'Dettol' is kind and gentle. Ask at your chemist or store for 'Dettol' and use it promptly to prevent infection.

HEKITT & COLMAN (AFRICA) LTD. P.O. BOX 1097, CAPE TOWN



The Prime Minister, Shri Jawaharlal Nehru, performing the opening ceremony of Ajyal-Luneh Road during his recent visit to Ajyal (Lushai Hills).

This Road is 12½ miles long and was constructed with the voluntary labour of the tribal people of Lushai Hills.—P.B.

TROUBLED WATERS

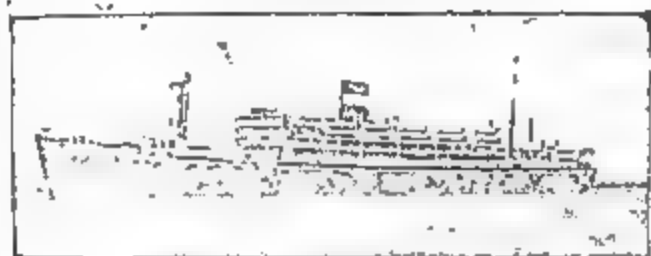
By JOHN O'HIND

This book deals with that period of Indian history when three empires were at a clash with each other on the Indian Peninsula. The Mughal Empire was breaking up; the Maratha Kingdom was declining; and the British were establishing themselves. The story is full of suspense, keeping the reader engrossed in the acts of heroism and valour, naval bombardment and piracy on the high seas, escapades, a chase with bloodhounds, and romance. Order your copy as soon as possible, as there are only a few copies on sale at our office.

Price 10s.

Available at

'Indian Opinion',
P Bag, Phoenix, Natal.



B. I. S. N. Co. Ltd.

S.S. Kampala arriving July 28. Sailing August 3 for Bombay

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES: DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-13-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)	without food		21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6
Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK. HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.
Tel. Add.: "KARAMAT."

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Books, Trade Licences, Revenue Clearance Certificate, Passports And Immigration Matters.

Representatives: National Mutual Life Assn. Of Australasia, Yorkshire Insurance Co. Ltd.

Telephone: 33-9033. 29a Commissioner Street, JOHANNESBURG.

BOOKS FOR SALE

UPANISHADS FOR THE LAY READER		
—O. Rajagopalachari	4	0
VEDANTA THE BASIC CULTURE OF INDIA		
—O. Rajagopalachari	6	0
BHAGAVAD GITA—Abridged and explained		
by O. Rajagopalachari	4	0
THE CONSTITUTION OF INDIA—K. Santhanam	14	6
MAHABHARATA—O. Rajagopalachari	17	6
INTERNATIONAL SHORT STORIES		
—The best from 23 countries	17	6

Obtainable from:

INDIAN OPINION,

P. Bag, Phoenix, Natal

ABOO BAKER ISMAIL

QUALIFIED BOOK-KEEPER,
SECRETARY, AGENT

Accounts of every description prepared,
Books written up,
Statement of Affairs, Balance Sheets and
Income Tax Returns completed.

All types of office work Undertaken.

Consultant and adviser on the many laws that
affect business men; i.e. Mercantile Law, etc.

Country clients given special attention.
Extra Staff employed to attend country clients only.
Without obligation on your part drop me a post card
for further information and enlightenment.

365, Struben Street.

Phone 2-5548.

(Between Prinsloo & Du Toit Streets.)

PRETORIA

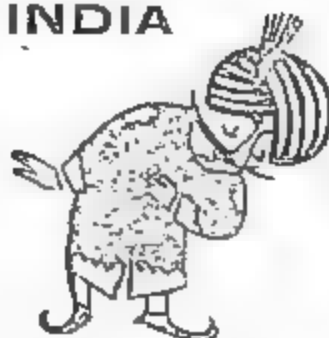
Residence next to office, at 367, Struben Street.

INDIA

PAKISTAN

and connections for
ALL PARTS OF THE
FAR EAST

by
Luxury Constellation Service
or
Tourist Class Service



AIR-INDIA

INTERNATIONAL

FROM NAIROBI KENYA COLONY

AIR-INDIA International
Sales Representative in
South Africa
85 Salisbury House
Smith Street, DURBAN.

HANNON'S DETECTIVE AGENCY (PTY.) LTD.

Managing Director O. HANNON, seventeen years Royal Irish Constabulary and Criminal Investigation Department, S.A. Police.
Manager: MINDEN PLUMLEY, ex-Headon Police College and Criminal Investigation Department, New Scotland Yard, London.
Criminal, Commercial and Matrimonial Investigations Carried Out
In Strictest Confidence.

11/32 Fortuna Chambers, Jeppe Street, P.O. Box 5199 Johannesburg
Phone:—Office: 22-7771. After hours: 24-4544.

Are You a subscriber of
'Indian Opinion'
If not, Why not?

Phones: 2911/3 (Switchboard)
24179 (Manager)

Cables & Tel. Add:
"PROSPERITY" (All Branches)

P.O. Box 2197

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Maize Products, Wheat, Wheaton Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG

Phones: 34-3554/5
P.O. Box 200, Fordsburg,
12, Crown Road,
Fordsburg, Johannesburg.

BENONI

Benoni Coal Site
Phone 54-1813,
Rangeview Coal Sites—54-2205
P.O. Box 392, Benoni.

Proprietors:

C. L. Patel, D. K. Patel
V. D. Patel, H. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.
Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S. A. Representatives,

H. L. Hompes & Co.,
(Pty.) Ltd.

Durban, P.O. Box 1301.
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.



Full range of men's and
boys' khaki shirts and
clothing.

In khaki
gaiters,
tropicalls.

DENTON
SHORTS AND SLACKS
IN WOOLLEN & COTTON
TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND.

DENTON TRADING CO.
JOHANNESBURG

Phone 34-4381

P.O. Box 3561

N. RHODESIA
FEIGENBAUM BROS.
BULAWAYO

Phone 2735

P.O. Box 354

SOUTHERN RHODESIA
MASHONALAND, P.E.A. & N. BECHUANALAND
W. F. NEUMAN
SALISBURY

Phones 2-1210/2-4924

P.O. Box 1492

BRITISH EAST AFRICA
VAN BRUSSEL & CO. (E.A.) LTD.
Trust Managers
BULAWAYO CLOTHING FACTORY LTD.
Phone 2410, Bulawayo, P.O. Box 427, Southern Rhodesia.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE AT:

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

(Directors: N. V. MEH... J. P. GOKOOL, A. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS
OFFICE EQUIPMENT SPECIALISTS

74 Victoria Street, Durban.

PHONES 32622
" 63533

P.O. BOX 1327
Tel. Add. NOSLIMITED.

For Quality Printing Consult—

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.

No. 28—Vol.—LI

FRIDAY,
10TH JULY, 1953

Serialized at the C.F.O. in a Newspaper

Price 6d.

INDIAN

OPINION

Founded by Mahatma Gandhi in 1903



A Lesson For The Nationalist Extremists

AN outstanding event of the week was a flying visit to the Union of Mr. R. G. Menzies, the Prime Minister of Australia, who had come at the special invitation of our Prime Minister, Dr. D. F. Malan. The speech he delivered at the Deputy-Administrator of Natal's banquet, at the Marine Hotel, in Durban, as reported in the 'Natal Mercury,' is worth noting especially by the extremists in the Nationalist Party, who, we wonder, if they know the meaning of the word "interdependent," "tolerance" and "brotherhood," on which Mr. Menzies laid so much stress. It is certainly a lesson they are much in need of.

"As one of the Prime Ministers of her Majesty's Government," said Mr. Menzies, "I am all for the structure of the British Commonwealth of Nations which is the basis and structure for a common allegiance to a common Crown."

Speaking of the Commonwealth countries' independence, Mr. Menzies said ... "Of course Australia, South Africa, Canada run their own affairs." Their independence is unchallenged. But we are not so much independent as interdependent. If we are to be interdependent, if we are to be something which has structure, which has bones in it so that we know where our friends are, so long as that is so, we must not worry ourselves about what is irrelevant but we must understand each other better, be more tolerant and come to an understanding of each others difficulties."

Australia's freedom depended to some extent on what was done in South Africa and South Africa's freedom to some extent on Australia's actions.

"It is a wonderful thing to think that so many proud and independent countries gather round and say 'We have a relationship so great that we stand together because we have a common allegiance by which we are prepared to stand or fall,'" Mr. Menzies continued.

"But we must be prepared to dig for knowledge about each other. We must have understanding because without that how can we have tolerance? If we have tolerance we will still have a part to play far surpassing our illustrious past."

Turning to South Africa's problems, Mr. Menzies said "Nobody who has seen them will have the slightest wish to write a quick book about them." (Laughter)

"I can assure you that you will have at least one man in Australia when he reads of them in the newspapers who will say 'Well, thank Heavens that's one problem I don't have to try to solve.'"

"It is in our joint action and our brotherhood," said Mr. Menzies "that so much good will come from the world at large."

The only conquests which are permanent, and leave no regrets, are conquests over ourselves.

—Napoleon.

You can preach a better sermon with your life than with your lips.

—Goldsmith

The will of the people is the only legitimate foundation of any Government. And to protect its free expression should be our first object.

—Thomas Jefferson.



INDIAN OPINION

FRIDAY, 10TH JULY, 1953

Timely Warning

THE Prime Minister of India, Mr. Nehru, is reported by *Synopsis* Reuter from Agra to have described as "scandalous" the treatment meted out to Africans in parts of the African Continent. "They are treated almost as wild animals," he said. "It amazes me that this kind of thing should go on. If there is no solution to this African problem very soon the whole of Africa might be ablaze." Mr. Nehru was opening the two-day session of the All India Congress Committee last Monday. Mr. Nehru said, India did not wish to interfere in other people's problems, "but sort of war we shall fight for equality everywhere in the wide world." He spoke of "the great ferment" in Asia and Africa and the "admixture of colonial domination and racialism" in these continents.

What Mr. Nehru has said is quite true. It should be thought-provoking for all those who have not lost the power to think—who want to think.

We are by no means supporters of Mau Mau. We abhor their treacherous activities and firmly believe that an end must be put to them. But the methods that are being adopted to put an end to them are no less treacherous. It amazes us to think that the heart of the civilised world does not rebel against them. The authorities concerned are dealing with the effect but they do not seem to have

given the slightest thought to the cause that has given birth to Mau Mau. This great blunder has been continuously made since the last Great War. No body gave the slightest thought to what brought Hitler into existence. The whole world joined in bringing an end to Hitler but has the world benefited thereby in the slightest degree? Attempts have been made ever since to bring peace in the world but the world is nowhere near it. Peace seems to be going farther and farther away from it. Hitler is dead but not his spirit. It seems to be too much alive especially in the African continent and particularly here in South Africa.

Why have we touched upon Mau Mau—a subject so far remote from us in South Africa? We have been led to do so because it is inter-related with the affairs in South Africa. The causes that have brought about the existence of Mau Mau in Kenya are the same that have brought about the present unrest among the non-Whites in this country. That unrest will never be removed by wholesale murders. It can only be removed by tackling with scrupulous honesty and sincerity the problem of land, hunger and home. It can only be done if the capitalists who are the arch war criminals would curb their greed for wealth and the power-mad would curb their greed for power. Capitalism and power madness are

are the two evils that are bringing the world to an end.

We in South Africa are living in a vicious circle. The exploiters are perpetrating all the evils and the exploited are consciously or unconsciously lending their hands to it. The root cause of all the evil is that we have enslaved ourselves to the comforts science has produced for us and our lives have become unnatural. We are going farther and farther away from Nature. We have forgotten God. Money has become our God.

Our salvation lies in getting out of that vicious circle i.e. to revert back to Nature. To do that we must do away with all the things that have taken us away from Nature; which means, boycotting everything that has been the cause of our enslavement. When you come to think of it this is a tall order. We would have to boycott almost all the existing institutions and all that sustain

those institutions. The net result would be to allow ourselves to starve to death. Better that, surely, than to live as slaves of man. There can be no room in Heaven for those who choose to remain as slaves of man.

But all this must be done with no bitterness for the perpetrator of evil for he himself is a victim of that evil and is to be pitied rather than hated.

The salvation of non-Whites in South Africa or any part of Africa lies entirely, not in resorting to Mau Mau methods, but to seek the Real from the unreal, whose slaves we have become, which requires great courage and an unshakable faith in God.

The present session of Parliament has begun its evil work of destroying our manhood and reducing us to semi-barbarians. Are we going to quietly submit to it or are we going to dedicate our lives at the altar of Truth and Justice so that posterity may not spurn us for being cowards?

NOTES AND NEWS

Coloured Franchise Rights

South Africa's eleventh Parliament opened on Friday July 3. The Prime Minister, Dr. Malan, announced the previous day the Government's intention to introduce a Bill to validate the Separate Representation of Voters Act of 1951. He said he would seek the enactment of this Bill by a two-thirds majority at a joint sitting of both Houses of Parliament at the third reading as laid down by Section 35 of the South Africa Act. The Separate Representation of Voters Act was declared invalid by the Appellate Division of the Supreme Court on the grounds that the procedure by which the Bill had been enacted had not complied with this provision of the South Africa Act.

Apartheid To Be Extended

The Political Correspondent of the *Natal Mercury* states the Government plans to make Apartheid in South Africa more widespread than it is at present.

This was indicated in the Senate when at the official opening of the eleventh session of Parliament the Governor-General, Dr. E. G. Jansen, in the speech from the throne, said that legislation would be introduced to amend the Interpretation Act of 1910. As a result of a Court ruling that apartheid could not be applied to railway waiting rooms because the races were not treated equally it has become necessary for the Government to redress the position through legislation. As it is considered possible that the Court's ruling could be applied in other directions the Minister of Justice is taking the opportunity to widen the scope of apartheid in all public services such as post offices, hospitals, city halls and cinemas. The legislation to be introduced will be retrospective and thus overtake the Court's decision. It aims at making legal all that was done in the past to achieve apartheid and to ensure that it can be applied in the future.

South African Prisons

A programme for reducing crime in the Union, through the betterment of living conditions and alterations in the penal system has been formulated by the South African Democratic League, the chairman, Mr. Raymond Arde, told a Press representative last week. Provision of adequate housing for all sections of the community; more recreation facilities; elimination of petty restrictive legislation; and the careful censorship of films to eliminate the tendency among children towards the "gangster spirit," are among the suggestions. Abolition of farm goals and the hiring of convict labour; increased emphasis on reform and rehabilitation of prisoners while in goal; the training of police and prison staffs in Native languages and prisoner-reform; and a proper system of after-care for released prisoners, are the reforms suggested to the penal system. The League declares that South Africa's prisons are serving the purposes are schools for crime, as a result of which many inherently decent people, goaded for minor offences, are turned into criminals. "Poverty and ignorance are fine soils for the propagation of crime," Mr. Arde said. "The only way to lessen crime in South Africa is to tackle poverty and the housing problem, open up opportunities for the underdog, provide facilities for recreation, lessen social tensions and increase education."

Death Of Dr. Shyama Prasad Mookerjee

Dr. Shyama Prasad Mookerjee, a member of the Indian Parliament and President of the All India Jai Singh, died on June 23 in Srinagar. An earlier mes-

sage said that Dr. Mookerjee was suffering from pleurisy and was removed on June 22 to a nursing home at Srinagar for medical treatment. His condition suddenly deteriorated at about 7 p.m., when there were signs of weakening of the heart. At 10 p.m. it became worse, and he passed away at 3.40 a.m.. His body was flown to Calcutta by a civilian plane. The funeral took place in Calcutta on the afternoon of June 24. His body was cremated on the banks of the River Hooghly. The last rites were attended by thousands of people.

Messages of condolence were sent by the President, Dr. Rajendra Prasad, the Prime Minister Mr. Nehru and many ministers and leaders. Many shops and business concerns were closed in Calcutta when the news of the death was received. All offices of West Bengal Government, courts and offices and institutions of Calcutta University were closed. Flags were flown at half masts over public buildings.

The sudden and unexpected death of Dr. Mookerjee removes from the scene one of the most prominent figures in the public life of India. His absence will be felt keenly in many spheres, and nowhere more than in the House of the People, where he was regarded as one of the most effective parliamentarians. Son of the late Sir Asutosh Mookerjee, Dr. Mookerjee was educated in Calcutta and London. He was called to the Bar at the Inner Temple and started practising at Calcutta. With Calcutta University his association was intimate. He had been a Fellow of that University since 1924 and vice-Chancellor during 1934-35.

has been in and out of the political machinery. It initiated and carried through the first world war. Today in England it is an obsolete political force, because it is known that every liberal concession desired by the community will be granted by any Government if it does not aim to overthrow it.

It is that fear that the present Government of South Africa have in mind. Full political and social equality to the Native and Coloured people of South Africa, would mean a Native majority in Parliament. Also, as the present Communist member stated in his maiden speech, "a Native Prime Minister." If then we are to judge by the large majority every member of the Communist Party has received Native votes. The only logical conclusion is that they will affiliate with the East rather than the West and adopt the ideology of Communism.

If on the other hand the Natives of South Africa vote for the Communists because they know that the Communist champion their cause in all their petty grievances, which they have done since 1927 even to supporting "A Native Republic of South Africa" did not indicate any ideological change in the administration of industry.

This policy which was endorsed by the Comintern at the date above on the ground that "Back to the Masses" was the slogan of every affiliated Communist movement in the world. This would mean that such a policy, while the concomitant forces of the political machinery, industry, finance, with the Naval and Military forces in the hands of the Europeans would create a condition of chaos and confusion more complicated than today.

The primary purpose of the Communist should be to show and propagate the objective of the party—meaning the common ownership and control of all the means of production, distribution and exchange. Showing that industry and all its exploiting tendencies is because it is in the hands of individuals and monopolists, who have converted it into a means of exchange creating interest and multiplying figures of no material value, which has now drifted into the hands of an increasing parasitical class of high financiers who draw heavily on the resources of the community, increasing our obligations and burdens by international wars, raising the price of every commodity owing to the restricted output of the necessities of life as a consequence.

Governments of every country of the Western world pander to that system. Many now with certain reservation. America is the hub of the capitalist universe also the "Mecca" of those who wish to maintain the present system in spite of all it has meant and still means to the detriment of the common people. America with its almighty dollar and millionaire financiers, is now the central authority of a pernicious banking system, which has almost control, by loans from that system, of most of the Governments of the Western World. It is interesting to note that India has declined association asserting opposition to anything that means war.

South Africa should make the same declaration. It is not a coloured problem that we have to solve, but an economic problem. The line of demarcation was originally drawn for that reason to distinguish the master from the slave.

For the same economic reasons it was continued in wage slavery. Tradition has now made it a social barrier. If we remove the economic circumstances, that was, and is the cause of it. With the abolition of the money obstacle, the advance of our culture, intelligence and refinement, as we notice at the meetings of the Great Powers of all nations black or white. The social equal is in evidence, and the question of colour in their handshakes and greetings fades out. Our universities are showing that spirit even today.

THE CONSTITUTION OF INDIA

By Mr. K. Santhanam

The Constitution interpreted explained.

Pages 424.

Price 18 6

Obtainable From:

'Indian Opinion,'

P. Bag, Phoenix.

Natal.

"ON WAITING FOR FREEDOM"

By WILFRED H. HARRISON

A CONTRIBUTOR to 'Indian Opinion' quotes Lord Macaulay: "If men are to wait for liberty till they become wise and good in slavery, they may indeed wait for ever." That phrase aptly describes the world as we know it today. We are for ever weighing up the character of men—or good Governments but rarely subject the present system to analysis, which is the cause of most of the bad deeds attributed to mankind today. No less than seven different political organisations were quoted by John Gild, the contributor of the article under notice, none of which have any objective or purpose other than the existing form of the political machinery, not of any drastic change of our present systems of

productive and distributive industry. Yet the very basis of our political and industrial life is the cause of colour and racial animosities, wars, and its appendages in the form of high cost of living, poverty and squalor, and most of the evil consequences we are suffering today.

It is that system that elevates so many in wealth and splendour, and degrades so many others. We may call ourselves liberals in the real sense of its meaning, the world is full of liberal kind people but where are we? The liberal party as a political body was established in England in the early machine age for the purpose of allowing people the liberty to develop industry outside of the Feudal System. Since when it

Cuticura

ANTISEPTIC OINTMENT



FOR SAFETY'S SAKE

A break in the skin is a way in for germs! Apply Cuticura Ointment—quickly! To rapidly restore skin health. To combat infection. To allow wounds, and to keep the injury clean and comfortable while it heals.

FOR CUTS AND SCRATCHES

The
New India Assurance
Company Limited
 for

FIRE, MARINE, LIFE, ACCIDENT

1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1947:

	Rs.		Rs.
Fire Premium ..	1,70,32,179	Life Business in force	
Marine Premium ..	56,04,844	exceeds	54,34,00,000
Miscellaneous Premium	35,84,968	Assets exceed	15,36,00,000
Life Premium ...	2,88,79,302	Total claims paid over	17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The

New India Assurance Company Limited

RUSTOMJEE (PTY.) LTD.

Directors: Sorabjee Rustomjee
 Rustom Jaibhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,
 RELIABLE
 AGENTS
 MAY APPLY

Cable & Telegraphic
 Address:
 "RUSTOMJEE" or
 "NIASSURANCE"

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
 FACTORY**

Direct Importers and
 Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAJI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
 Enamelware, Stationery, Drapery,
 Crockery, & Wool.

Telegrams
 "META" Brokenhill.

Phone 298.
 P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
 and
 Clothing Manufacturers

**We specialise in
 Manufacturing
 OVERALL
 AND
 BOILER SUITS**

Supplied To Trades Only

OVERSEAS INDIANS' CONFERENCE IN LONDON

(From Our Correspondent)

THE Overseas Indians' Conference for which the Council for Indians Abroad made preparations over many months, took place in London on June 13 and 14.

It was the first conference of its kind ever held where Indian delegates, observers and visitors from practically all the countries where Indians are settled took part.

The organisation and the conference had the co-operation and the support from national Indian organisations in Aden, Fiji, Jamaica, Kenya, Malaya, Mauritius, Southern Rhodesia, British West Indies, Uganda and at the last moment, the South African Indian Congress, through telegraphic communication, appointed a special observer for the conference.

Among the delegates, were prominent Members of the Colonial Legislatures, including the Hon. Messrs. R. Seenevassen, A. M. Osman from Mauritius and Hon. Pandit Vishnu Deo from Fiji. Mr. B. Kaber Singh represented the Malayan Indian Congress. Other territories were represented by specially appointed visitors and observers.

Among the English friends who gave this conference their active support were Messrs. Fenner Brockway, M.P., Henry S. L. Polak, Fox Pitt of the Racial Unity and Dr. Richard Pankhurst.

The conference was held at 87 West Cromwell Road, London, S.W.5. and consisted of two whole days sessions on Saturday and Sunday.

Dr. K. D. Kumria, the Hon. General Secretary of the Council, at the suggestion of some of the overseas organisations was elected by the delegates in London to preside over the conference.

In his presidential address, Dr. Kumria said that in most of the overseas countries, the Indians had no problems, as they were an integral part of the multi-racial society, and were striving to achieve responsible government, together with other communities.

The primary object of the conference was to make it clear beyond any doubt that the Indians in the overseas territories owed political allegiance to the country where they lived.

In South Africa the Indians needed special consideration as by special repressive laws and vindictive legislation every effort was being made to drive them out of the country. On the Continent of Africa, Indians must not expect any rights or privileges that they are not willing to extend to the African people.

While it is clear beyond any doubt at all that the Indians in the overseas territories must regard themselves politically nationals of the country in which they live, and owe it their whole-hearted loyalty, it is also considered essential that the Indian people should do everything to develop and foster and maintain their religious, cultural and philosophical traditions which they have inherited from their ancestors.

It is by means of pooling this cultural heritage in their new countries of adoption that they can make a useful contribution.

Indians in Fiji

About conditions in Fiji, Hon. Pandit Vishnu Deo M.L.C. made a statement in which he mentioned that the Indians as such, had no particular disabilities, and judging by the present political conditions, there was no likelihood of any responsible government or adult franchise being established in the near future.

He also mentioned that there was no likelihood of the mass of the Indian people now working on the sugar plantations, being able to buy or own land, for a considerable time.

Jamaica

The East Indian Progressive Society of Jamaica, sent a prepared statement which was read to the conference by their observer, Miss Abilya Varma and supported by Dr. Singh.

The report from Jamaica emphasised the poor and unsatisfactory condition of the majority of the Indians and expressed the urgent desire for betterment of their conditions.

Kenya

The Kenya Indian Congress, appointed no delegates but authorised one of their members, Dr. Adalja to act as an observer.

Dr. Adalja made a brief statement emphasising that he was speaking purely in his private capacity and not representing the Kenya Indian Congress point of view officially.

Dr. Adalja emphasised that in Kenya, there was no such thing as purely Indian question, and that all their problems were common to all the communities. The Kenya Indians objected to the European settlers taking advantage of the present unsettled position in the country, by demanding more political power for themselves.

The Indians in Kenya were most anxious and willing to help

the African community in every possible way, but they were not in sympathy with the violent movement in Kenya.

Dr. Seth, supplementing the statement on Kenya, and also speaking in his personal capacity, briefly mentioned some of the social and economic disabilities from which the Indians suffered.

He mentioned the disabilities under the colour bar practised by some of the restaurants, clubs and hotels, discrimination in the railways and denial of higher paid jobs in the railways, police and civil service, to the non-Europeans.

Malaya

Mr. B. Kaber Singh, officially appointed delegate by the Malayan Indian Congress, read a lengthy statement prepared by the Malayan Indian Congress, and supplemented it by some remarks of his own.

Mr. B. Kaber Singh also emphasised the point that Indians in Malaya had no peculiarly racial problem and that they enjoyed all the economic and political rights, together with the other communities.

They played their full part in the life of the country and most of the Indians had decided to work for the common problems of the country as citizens of the State.

Mauritius

From Mauritius, the Indo-Mauritian Association had sent a strong delegation and their chief delegate the Hon. Mr. R. Seenevassen spoke for that territory.

Mr. Seenevassen in an eloquent speech, traced the history of the Island, and the very early settlement of the Indian people.

He emphasised, like most other delegates, that though the people of Indian origin in Mauritius now formed a majority of the population, they had no desire whatsoever, to use their majority in taking over the political control of the Island, to the detriment of any other racial group.

The Indians in Mauritius did not look to India, where political loyalty was concerned, and that most of them having been born in Mauritius and having made their homes there, were now living in the Island of Mauritius and owing their political loyalty to the country which they had made their home.

That did not mean, that they forgot the great spiritual and cultural heritage of their ancestors, and were determined to contribute to the best of their ability, to the life of the country in matters of culture, philosophy and literature etc.

He mentioned that the political struggle in Mauritius at present, was developing on economic basis.

On one side were a large number of people economically poor and educationally backward, who were trying to better their conditions, and on the other hand, people representing vested interests, who owned a great deal of land, mills and the wealth of the country, trying to keep the political and economic power in their hands.

In conclusion, he told the conference that the people of Indian origin, together with people of other racial groups, were forming joint political organisations to participate in the political life of the country.

South Africa

One of the important statements was made by Mr. B. J. Pillai, observer on behalf of the South African Indian Congress. Mr. Pillai, in effective and moving terms, described the conditions and the disabilities of the Indian communities in South Africa.

The most important point he emphasised was the joint struggle of the Indians and the Africans in resisting the repressive legislation of the South African Government.

British Guiana

Mr. Chhangur, from British Guiana, which was not officially represented at the conference, said that the Indians in the Colony who were the largest unit, had demonstrated in the recent General Elections that they had no desire to exploit their numerical superiority in the new universal franchise. Africans as well as Indians had been returned to the House and shared in forming the Government. There was no Indian problem as such.

Nine resolutions, after having been proposed, seconded and discussed, were unanimously adopted by the entire conference.

In addition to the delegates and the representatives of the overseas organisations, the conference was attended by a number of Indians resident in London, who were greatly interested in the proceedings, and were anxious to give their support and sympathy to the problems of overseas Indians.

European Supporters

To the very great regret of the Council, some distinguished Members of Parliament, including the Rt. Hon. James Griffiths, Rt. Hon. John Dugdale, Sir Richard Acland, Mr. Leslie Hale, Miss Jennie Lee and Mr. Fenner Brockway, who had accepted the invitation to attend, were, at the last moment, prevented from doing so. They were, on the evening, engaged in the House of Commons, discussing the Bill on Central African Federation.

All these friends sent messages and letters of apology. Rt. Hon.

James Griffiths, representing his inability to attend, offered to meet the representatives of the Council at a convenient time to discuss problems.

Mr. Fencer Brockway, in his message, said that the Indians in Africa had the opportunity to act as mediators between the Europeans and the Africans. He pointed out that Mr. Nehru, the Indian Prime Minister, has given far-seeing advice in calling upon Indians in Africa and other areas, to identify themselves with the lives of the people in the countries to which they have gone.

He promised every assistance in the realisation of the equality and liberty of all races. He particularly welcomed the identity of Indians and Africans in their joint struggle in South Africa.

Rt. Hon. John Dugdale, in the message said that he had seen the great part played by Indians in many parts of the Commonwealth, and that they have now a vital role to play and one which will be of increasing importance as the years go by.

The conference was also addressed by Mr. Henry Polak, who has been active in the cause of the overseas Indians for nearly 30 years and has been connected with various overseas organisations for a long time.

Another English speaker at the conference was Father Harold Satchell, who had worked in the cause of the non-Europeans in South Africa for a number of years, and had recently come from India, where he was active in organising the Convention of Race Relations.

Resolutions

The following were among the resolutions passed at the conference.

(1) (a) All Indian settlers in overseas countries who look upon the country of their adoption as their homeland and sole object of their loyalty, should be prepared to accept the duties and responsibilities of full citizenship and in return be guaranteed equal rights and privileges with all other citizens of that country, and also seek for and obtain reasonable terms and conditions of naturalisation wherever such laws are necessary for attaining that country's citizenship.

(b) Indian settlers of overseas countries who desire to retain the nationality of the country of their origin, should be prepared to accept the status of friendly aliens, which means to say that they shall not claim civic rights but should be assured of equality before the Law and enjoy safety of person and property and should be treated in a generous and humane spirit by the country of their sojourn.

(2) To consider ways and means of setting up single social organisations in respective overseas countries in order to improve the social life and status of the community as a whole and for fostering its contacts with the other racial groups residing in the respective overseas territories, with a view to cementing the spirit of friendship and brotherhood with them.

(3) To devise ways and means to put an end to the spirit of communalism which is more or less rampant among overseas Indians, because of religious class, caste and provincial differences.

Resolution Of South Africa

(4) This conference of overseas Indians meeting in London records, with deep apprehension, the continued deterioration in race relations in the Union of South Africa since the Nationalist Party of which Dr. Malan is the Leader, assumed office in 1948.

This conference, is noting that (a) The successive legislative Acts, like that of the Group Areas Act, the Suppression of Communism Act, the Public Safety Act, the Criminal Laws Amendment Act, the Many 'apartheid' or racially segregatory regulations, each of which is clearly designed to limit the already meagre rights of the Indian and others non-white communities in the Union.

(b) The increasing resort on the part of the Authorities to repressive measures is viewed with great concern, as likely to cause a further deterioration of the situation as witnessed in Denver (Johannesburg) riots of November and the Port Elizabeth riots of December last.

(c) The ban on acknowledged South African leaders like, Dr. Y. M. Dadoo, Dr. G. M. Naiker, Mr. Y. A. Cachalia Mr. J. N. Singh (of the South African Indian Congress) and Chief Lutuli, the President-General of the African National Congress, from taking part in public activities.

(d) The declared intention of the South African Government to subvert those sections of the Union Constitution which guarantee to safeguard the franchise rights of certain non-white South African citizens and nationals.

(e) The complete withdrawal by the Union Authorities of the right hitherto enjoyed by South African wives of Indian origin to join their husbands unannouncedly deplores such measures which are contrary to the principles of democracy as enunciated by the U.N.O.

This conference welcomes the use of Mahatma Gandhi's principles of non-violence in the

achievement of its political objective as against violence, which begets violence, and hopes for the establishment of genuine Democracy in South Africa.

(5) Further, this conference requests the South African Government to convene a National Convention representing all sections of South African Nationals with a view to finding an amicable settlement of all problems affecting Franchise, Economy, Race-relations and the Constitution.

The copy of this resolution to be forwarded to U.N.O., the Governments and their High Commissioners in London, of India,

MR. PATRICK DUNCAN'S INTENTION TO WITHDRAW HIS APPEAL

THE Western Areas removal scheme was without parallel in history and as a born Johannesburger he intended to intend to renew his earlier protest against "such cruelty" by abandoning his appeal and serving his sentence of 100 days with compulsory labour and as soon as he was out of hospital and had recovered from two operations, Mr. Patrick Duncan, son of the late Sir Patrick Duncan, first South African Governor-General of the Union, said in a message read on June 28 at a protest meeting in Sophiatown against the western areas scheme.

Mr. Duncan was on February 4, together with seven other persons, convicted of behaving in a manner calculated to incite Natives to resist and contravene a law or to prevail on them to obstruct the administration of any law, by leading a procession or group of Natives into the Germiston location.

He was fined £100 (or 100 days' compulsory labour). Appeal was lodged against the conviction.

Mr. Duncan's counsel said that his statement would not affect the hearing of the appeal until Mr. Duncan formally asked for the appeal to be withdrawn. No such request had as yet been received from him.

If the appeal was withdrawn or failed and the fine of £100 was not paid, Mr. Duncan would have to serve the term of imprisonment.

Mr. Duncan is at present in a nursing home in Mysore. His home is in the Free State, close to the border of Basutoland and in Mysore.

Mr. Duncan said in his message that he had joined the defiance campaign in December and had protested with others against some of the allegedly unjust laws of the country.

"Among these laws was especially the Group Areas Act,

Pakistan and South Africa, and the Government of the United Kingdom.

(6) This conference is of the opinion, that a Centre be established in London, with a suitable building, for the social and cultural use of the overseas Indians, and for furthering the work of the Council for Indians Abroad, London.

(7) "And the conference further recommends that an annual contribution be made by Indian Organisations abroad, in order to lend whole-hearted support to The Council for Indians Abroad, London.

We were convicted but appealed as we wished to have the validity of certain new laws examined by the Supreme Court.

"Acting under the spirit of the Group Areas Act, the Minister of Native Affairs, Dr. Verwoerd, now schemes to evict 90,000 Natives with homes in the Western Areas in Johannesburg for no reason other than their race and to leave them in the open veld to build themselves new homes. At the same time, neither he nor any other authority has taken effective steps to house the 50,000 who have long been waiting for homes in Johannesburg."

"I ask White Johannesburg to imagine what this scheme would mean to them. Under the Group Areas Act the Minister of the Interior might deem White South Africans of Scottish extraction to be a group. He might rule that they were unwanted in the northern suburbs of Johannesburg. He might decide to evict 90,000 to a farm of 1,000 morgen between Johannesburg and Pretoria, with sewage and pipes and the roads supplied by the Minister, with such compensation as was deemed suitable by the Minister in their pockets and with the question of transport to their jobs left to the consideration of one of the Minister's committees," Mr. Duncan continued.

"Johannesburgers would naturally regard such a scheme as an hallucination—yet this, for Native householders and tenants, is the Meadowlands scheme of the Minister of Native Affairs.

"I would like to ask what the Minister thinks of the moral of what he is going to do about the poor, the pregnant, the old, the widows, the sick, and the people who, after working a lifetime, have earned the security of their own homes."—"The Star,"

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	5	0
PILGRIMAGE FOR PEACE—Pyarelal	12	6
SELECTIONS FROM GANDHI—N. K. Kumar Bose	10	6
GANDHIAN ETHICS—Boney Gopal Ray	2	0
BAPU—Marry P. Barr	4	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS PARSIS	7	6
CHAITANYA TO VIVEKANANDA	8	8
STORY OF SATARA—Major B. D. Bann, (I.M.S.)	16	0
SEVEN MONTHS WITH GANDHI—Krisnadoss	19	6
STORY OF THE BIBLE—S. K. George	6	0
DELHI DIARY—Gandhiji	10	6
A RIGHTEOUS STRUGGLE—Mahadev Desai	2	8
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Dhawan	17	9
GANDHIJI AS WE KNOW HIM—Intimate and delightful incidents by various writers	5	0
NON-VIOLENCE IN PEACE AND WAR Vol. I—M. K. Gandhi	16	0
NON VIOLENCE IN PEACE AND WAR Vol. II—M. K. Gandhi	14	0
THE STORY OF BARDOLI—Mahadev Desai	6	0
FROM TERAYDA MANDIR—M. K. Gandhi	1	0
MAHADEV DESAI'S EARLY LIFE —By Nateshri D. Parikh	2	4

Obtainable from:

"INDIAN OPINION,"

P. Bag. Phoenix, Natal.

Golden Number
OF
"INDIAN OPINION"
Souvenir
Of The
Passive Resistance
Movement
1906--1914

Price: Four Shillings.

Obtainable From:

"Indian Opinion"

Phoenix, Natal.

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	7	0
EMINENT AMERICANS WHOM INDIA SHOULD KNOW—Jabez T. Sunderland	7	6
THE BHAGAVAD GITA—The Lord's Song— (An English Translation)—Annie Besant	1	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE? —Dr. V. K. R. V. Rao	3	0
OUR INDIA (Children's stories by various writers, illustrated) —Nirala Mahal	2	6
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao	2	6
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement in S.A., 1906-1914)	4	0
THE DELIVERANCE (A picture of the palpitating life of the joint family)	4	6
PUBLIC FINANCE AND OUR POVERTY —J. C. Kumarappa	3	6
INDIAN STATES' PROBLEM (Gandhiji's Writings and Utterances)—M. K. Gandhi	10	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah	12	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	15	0
SOVIET ATTITUDE TOWARDS CHINA Parts And Parts—Sachin Panik	5	0
AMONG THE GREAT (Conversations with Mahatma Gandhi, Bal Gangadhar Tilak, Rabindranath Tagore and Sri Anandabha)—Dhruv K. Roy	23	0
TWO HISTORICAL TRIALS IN RED FOAM —An account of the trial of the Officers of the I.N.A.	11	0
WHY CRIPPS FAILED (Do an account of the failure of the Cripps Mission from the Indian Nationalist point of view)—M. G. K. Menon	2	6
GANDHI JINNAH TALKS (Part of correspondence and other relevant material)	2	6
THE STORY OF MY EXPERIMENTS WITH TRUTH —M. K. Gandhi	15	0
CHRISTIAN MISSIONS IN INDIA (Particulars in India)—M. K. Gandhi	5	0
RAMANAMA—M. K. Gandhi	2	0
TOWARDS NON-VIOLENT SOCIALISM —M. K. Gandhi	4	0
REBUILDING OUR VILLAGES—M. K. Gandhi	2	0
AN ATHEIST WITH GANDHI—Gopal K. R. Rao	2	0

Obtainable from:

"Indian Opinion,"

P. Bag. Phoenix, Natal.

SHINGADIA STORES

(Former Premier Silk Bazaar Ltd.)
Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.
Telegrams: "Premsilik" Phone: 2523.

PREMIER WHOLESALERS

(Members of the National Wholesale Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.
UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,
Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

Phone
Day 24169

Phone
Night 433547

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 29362.5

P. HARGOVAN & CO.

(PTY.) LTD.

**WHOLESALE MERCHANTS
AND IMPORTERS.**

P. O. BOX 1250.

155/7 Warwick Avenue
DURBAN.

SWEET MEATS

PURE

WHOLESDOME

HEALTHY

★ **APPETISING—**★ **DISTINCTIVENESS of Flavour.**

★ Combined with **INGREDIENTS** of the
PUREST QUALITY go into the making
of our **SWEETMEATS**.

★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental **DELICACIES**.

★ Assure **YOU** of the most **PALATABLE**
SWEETMEATS money can buy any-
where in **SOUTH AFRICA**.

અમે હંમેશાં જાણીતા માસાઈમાં બનાવેલાં પાંચ
મહાત્મ્ય ગ્રામ્ય શાકોને સંભાળી રાખીએ છીએ અને જાણીએ છીએ.

★ Great care is exercised in the **PACKING** and
DISPATCHING of country and foreign orders.

★ WE assure you of **PROMPT, HYGENIC**
SERVICE with the **GUARANTEE** of
SATISFACTION.

Victory Lounge

THE HOUSE OF



HOMEMADE SWEETMEATS

We specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Naan etc.

(Cnr: Grey & Victoria Streets,)

Phone 24965 — **DURBAN.**

LIBERAL PERSPECTIVE

RACIAL ISSUES IN SOUTH AFRICA

By C. W. M. GELL

(Reproduced by Courtesy of 'Public Affairs' in which it was published in November 1952.)

IV

NOW, it is important who wins in 1953. A Nationalist victory would extinguish hope of compromise or moderation on either the constitutional or racial issues. A victory for the U.P. might give a short breathing-space in which reason and sanity might make themselves heard. But if I am right in supposing that the Defence Campaign has started something that can never be stopped; that, even if this first movement is crushed, another and yet another will shortly break out, gathering strength from adversity and martyrdom, and gradually uniting the non-European majority in a common resolve finally to shake off the shackles of pigmentocracy—only too possible, also in a common hatred of the oppressor: then the policies of neither party offer any real hope of averting catastrophe.

This article can longer avoid that word of ill-omen, *apartheid*, for on its interpretation depends whether South Africa's future is to be revolution or evolution. Here, once again, the two European factions are much nearer each other in practice than is at first apparent. The Nationalists theoretically believe in confining the non-Europeans to "their own areas." This they explain as reversing the present trend of Africans to migrate from the countryside to the towns. The Africans will have their homes in the rural Native Reserves from which migrant male labour will come to work in European industry and on European farms. Being only temporary sojourners in the "European areas," Natives will have no claim to political rights or economic opportunities in the European polity, but will be allowed "the fullest development in their own spheres"—subject, always to overriding White control.

But, in fact, this is dishonest pleading. Putting aside altogether the question of African consent to such a scheme and the propriety of using migrant labour, the whole policy is impracticable. The Native Reserves constitute about 32 per cent of the area of the Union in six large and many pockets of land. They cannot support their present population of 3½ millions (about 49 per cent. of

the Native population today). Making every allowance for much that could be done to increase their carrying capacity by rehabilitating agriculture and establishing some light industries, there is no possibility that "in 50 years' time all the then Native population of 10 millions will be in the Reserves," as Senator Verwoerd recently promised. The Nationalists in their first term of office have done much to control and subordinate the non-European in the "European areas" and nothing to promote "his development in his own area." In fact, the rate of African urbanisation and integration in the "European economy" has greatly increased in the last four years. The Nationalists may retard it slightly; they cannot reverse it.

In practice, therefore, Nationalist *apartheid* is difficult to distinguish except in degree from the U.P.'s policy of encouraging the economic integration of the non-Europeans, subject always to the industrial colour bar, residential segregation in the urban areas and exclusive White political control. This concentration by both parties solely on European convenience and the provision of a cheap labour supply naturally appeals to the dominant White electorate.

But an increasing number of intellectuals, Nationalist and non-Nationalist, are coming to see that this cannot continue; that, even with a monopoly of modern weapons, one-fifth of the population will not be able to hold down indefinitely the other four-fifths, once they have acquired the technique of mass action; that to try to do so is also morally indefensible and will be economically disastrous; that it will lead in the not distant future to uncompromising White nationalism being confronted by implacable Black nationalism and that there can be no peaceful solution to that appalling dilemma.

This awareness of impending disaster has led some Nationalist intellectuals and a section of the Ministry of the Dutch Reformed Churches to advocate total *apartheid*, by which they mean complete territorial repatriation gradually achieved, the eventual elimination of Native

labour from the White economy and the ultimate partition of the Union, if the African state so desires. They justify this solution by admitting the immorality and impossibility of maintaining the present master-subject race relationship for ever. But they feel that racial prejudices and fears are so deeply ingrained that the Whites will never be prepared to make substantial concessions to the coloured peoples in a mixed society which the latter would ultimately dominate numerically. They identify the preservation of civilisation with the survival of the White races and argue (with doubtful logic and less evidence) that political equality leads to racial equality and that in turn to miscegenation. But, if they face the psychological facts only too realistically, they are less convincing on economic and territorial matters. They minimise the tremendous cost of eliminating non-European labour from South Africa's economy. This would catastrophically reduce the living standards of both White and Black. And they try to avoid the territorial implications of partition either by offering the Africans parts of Britain's various colonial possessions (which are not theirs to offer) or by envisaging an African state composed of the six divided units of the present Reserves, unable to accommodate more than a minority of the Bantu, without mineral or adequate natural resources and without the possibility of railways and harbours under Afri-

can control. If South Africa does ever decide for partition, the Whites will have to think in terms of; evacuating, say, the Transvaal and Natal. The sacrifice will be of that magnitude and will need to include capital works.

*Nine-tenths of mine labour, three-quarters of agricultural labour and two thirds of industrial labour is today non-European. Economists have long preached in vain that the two chief defects of the South African economy is its failure to develop the skilled potential of non-European labour and the waste of labour resources which results from the Whites regarding manual and menial tasks as "Kaffir work" from which the colour of their skin deters them. About a tenth of the White population—the poor Whites—are kept by the industrial colour bar at an economic level to which their diligence and skill does not entitle them and are deprived of the incentive of competition which would make them more productive citizens. Those who sincerely advocate partition have almost as great a psychological problem ahead of them as financial and economic.

R. VITHAL

Bookkeeper, Writing up Rate of Books, Balance Sheets, Income Tax Returns. Apply:

9 Adams Arcade,
40 Market Street,
Johannesburg.

BONES WANTED

We Pay
£7 PER TON
F.O.R. your

Station or Siding

BAGS RETURNED RAILAGE PAID

For Full Particulars write to:

THE
BULLBRAND
FERTILIZERS LTD.
SARNIA, NATAL.

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5/6 yd.

EMBOSS GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CHENILE
GEORGETTES 45" 15/6 yd.

4" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.

4" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 16/6 pair.
Colours: Green, White, Red,
Brown, Blue and White.

SAREES!

EMBROIDERED GEORGETTE
SAREES.
all shades 13/15/0 each.

WHITE COTTON SAREES
22/6 each.

GEORGETTE JARI WORK
SAREES 45-10-0.

EMBROIDERED SUEDE SILK
SAREES with borders 63/- each.

LADIES UNDIES

Large range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Saree Borders, Jari Trimmings
Always In Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SHAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED
10/11 each.

INFANTS BOOTIES, BONNETS,
BIBS, PILCHERS,
all one price 2/11 each.

HOUSE - HOLD

Bedsheets 13/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Satin Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specially reduced.

JAYBEE SILK HOUSE

39a MARKET STREET,

JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.



FOR RUBBER STAMPS AND PRINTING

CONTACT STANDARD PRINTING PRESS

FEDERAL PRINTERS AND RUBBER STAMP MAKERS

73 BEATRICE STREET DUBBIN.

PHONE 3100, 3101, 3102, 3103, 3104, 3105, 3106, 3107, 3108, 3109, 3110, 3111, 3112, 3113, 3114, 3115, 3116, 3117, 3118, 3119, 3120, 3121, 3122, 3123, 3124, 3125, 3126, 3127, 3128, 3129, 3130, 3131, 3132, 3133, 3134, 3135, 3136, 3137, 3138, 3139, 3140, 3141, 3142, 3143, 3144, 3145, 3146, 3147, 3148, 3149, 3150, 3151, 3152, 3153, 3154, 3155, 3156, 3157, 3158, 3159, 3160, 3161, 3162, 3163, 3164, 3165, 3166, 3167, 3168, 3169, 3170, 3171, 3172, 3173, 3174, 3175, 3176, 3177, 3178, 3179, 3180, 3181, 3182, 3183, 3184, 3185, 3186, 3187, 3188, 3189, 3190, 3191, 3192, 3193, 3194, 3195, 3196, 3197, 3198, 3199, 3200, 3201, 3202, 3203, 3204, 3205, 3206, 3207, 3208, 3209, 3210, 3211, 3212, 3213, 3214, 3215, 3216, 3217, 3218, 3219, 3220, 3221, 3222, 3223, 3224, 3225, 3226, 3227, 3228, 3229, 3230, 3231, 3232, 3233, 3234, 3235, 3236, 3237, 3238, 3239, 3240, 3241, 3242, 3243, 3244, 3245, 3246, 3247, 3248, 3249, 3250, 3251, 3252, 3253, 3254, 3255, 3256, 3257, 3258, 3259, 3260, 3261, 3262, 3263, 3264, 3265, 3266, 3267, 3268, 3269, 3270, 3271, 3272, 3273, 3274, 3275, 3276, 3277, 3278, 3279, 3280, 3281, 3282, 3283, 3284, 3285, 3286, 3287, 3288, 3289, 3290, 3291, 3292, 3293, 3294, 3295, 3296, 3297, 3298, 3299, 3300, 3301, 3302, 3303, 3304, 3305, 3306, 3307, 3308, 3309, 3310, 3311, 3312, 3313, 3314, 3315, 3316, 3317, 3318, 3319, 3320, 3321, 3322, 3323, 3324, 3325, 3326, 3327, 3328, 3329, 3330, 3331, 3332, 3333, 3334, 3335, 3336, 3337, 3338, 3339, 3340, 3341, 3342, 3343, 3344, 3345, 3346, 3347, 3348, 3349, 3350, 3351, 3352, 3353, 3354, 3355, 3356, 3357, 3358, 3359, 3360, 3361, 3362, 3363, 3364, 3365, 3366, 3367, 3368, 3369, 3370, 3371, 3372, 3373, 3374, 3375, 3376, 3377, 3378, 3379, 3380, 3381, 3382, 3383, 3384, 3385, 3386, 3387, 3388, 3389, 3390, 3391, 3392, 3393, 3394, 3395, 3396, 3397, 3398, 3399, 3400, 3401, 3402, 3403, 3404, 3405, 3406, 3407, 3408, 3409, 3410, 3411, 3412, 3413, 3414, 3415, 3416, 3417, 3418, 3419, 3420, 3421, 3422, 3423, 3424, 3425, 3426, 3427, 3428, 3429, 3430, 3431, 3432, 3433, 3434, 3435, 3436, 3437, 3438, 3439, 3440, 3441, 3442, 3443, 3444, 3445, 3446, 3447, 3448, 3449, 3450, 3451, 3452, 3453, 3454, 3455, 3456, 3457, 3458, 3459, 3460, 3461, 3462, 3463, 3464, 3465, 3466, 3467, 3468, 3469, 3470, 3471, 3472, 3473, 3474, 3475, 3476, 3477, 3478, 3479, 3480, 3481, 3482, 3483, 3484, 3485, 3486, 3487, 3488, 3489, 3490, 3491, 3492, 3493, 3494, 3495, 3496, 3497, 3498, 3499, 3500, 3501, 3502, 3503, 3504, 3505, 3506, 3507, 3508, 3509, 3510, 3511, 3512, 3513, 3514, 3515, 3516, 3517, 3518, 3519, 3520, 3521, 3522, 3523, 3524, 3525, 3526, 3527, 3528, 3529, 3530, 3531, 3532, 3533, 3534, 3535, 3536, 3537, 3538, 3539, 3540, 3541, 3542, 3543, 3544, 3545, 3546, 3547, 3548, 3549, 3550, 3551, 3552, 3553, 3554, 3555, 3556, 3557, 3558, 3559, 3560, 3561, 3562, 3563, 3564, 3565, 3566, 3567, 3568, 3569, 3570, 3571, 3572, 3573, 3574, 3575, 3576, 3577, 3578, 3579, 3580, 3581, 3582, 3583, 3584, 3585, 3586, 3587, 3588, 3589, 3590, 3591, 3592, 3593, 3594, 3595, 3596, 3597, 3598, 3599, 3600, 3601, 3602, 3603, 3604, 3605, 3606, 3607, 3608, 3609, 3610, 3611, 3612, 3613, 3614, 3615, 3616, 3617, 3618, 3619, 3620, 3621, 3622, 3623, 3624, 3625, 3626, 3627, 3628, 3629, 3630, 3631, 3632, 3633, 3634, 3635, 3636, 3637, 3638, 3639, 3640, 3641, 3642, 3643, 3644, 3645, 3646, 3647, 3648, 3649, 3650, 3651, 3652, 3653, 3654, 3655, 3656, 3657, 3658, 3659, 3660, 3661, 3662, 3663, 3664, 3665, 3666, 3667, 3668, 3669, 3670, 3671, 3672, 3673, 3674, 3675, 3676, 3677, 3678, 3679, 3680, 3681, 3682, 3683, 3684, 3685, 3686, 3687, 3688, 3689, 3690, 3691, 3692, 3693, 3694, 3695, 3696, 3697, 3698, 3699, 3700, 3701, 3702, 3703, 3704, 3705, 3706, 3707, 3708, 3709, 3710, 3711, 3712, 3713, 3714, 3715, 3716, 3717, 3718, 3719, 3720, 3721, 3722, 3723, 3724, 3725, 3726, 3727, 3728, 3729, 3730, 3731, 3732, 3733, 3734, 3735, 3736, 3737, 3738, 3739, 3740, 3741, 3742, 3743, 3744, 3745, 3746, 3747, 3748, 3749, 3750, 3751, 3752, 3753, 3754, 3755, 3756, 3757, 3758, 3759, 3760, 3761, 3762, 3763, 3764, 3765, 3766, 3767, 3768, 3769, 3770, 3771, 3772, 3773, 3774, 3775, 3776, 3777, 3778, 3779, 3780, 3781, 3782, 3783, 3784, 3785, 3786, 3787, 3788, 3789, 3790, 3791, 3792, 3793, 3794, 3795, 3796, 3797, 3798, 3799, 3800, 3801, 3802, 3803, 3804, 3805, 3806, 3807, 3808, 3809, 3810, 3811, 3812, 3813, 3814, 3815, 3816, 3817, 3818, 3819, 3820, 3821, 3822, 3823, 3824, 3825, 3826, 3827, 3828, 3829, 3830, 3831, 3832, 3833, 3834, 3835, 3836, 3837, 3838, 3839, 3840, 3841, 3842, 3843, 3844, 3845, 3846, 3847, 3848, 3849, 3850, 3851, 3852, 3853, 3854, 3855, 3856, 3857, 3858, 3859, 3860, 3861, 3862, 3863, 3864, 3865, 3866, 3867, 3868, 3869, 3870, 3871, 3872, 3873, 3874, 3875, 3876, 3877, 3878, 3879, 3880, 3881, 3882, 3883, 3884, 3885, 3886, 3887, 3888, 3889, 3890, 3891, 3892, 3893, 3894, 3895, 3896, 3897, 3898, 3899, 3900, 3901, 3902, 3903, 3904, 3905, 3906, 3907, 3908, 3909, 3910, 3911, 3912, 3913, 3914, 3915, 3916, 3917, 3918, 3919, 3920, 3921, 3922, 3923, 3924, 3925, 3926, 3927, 3928, 3929, 3930, 3931, 3932, 3933, 3934, 3935, 3936, 3937, 3938, 3939, 3940, 3941, 3942, 3943, 3944, 3945, 3946, 3947, 3948, 3949, 3950, 3951, 3952, 3953, 3954, 3955, 3956, 3957, 3958, 3959, 3960, 3961, 3962, 3963, 3964, 3965, 3966, 3967, 3968, 3969, 3970, 3971, 3972, 3973, 3974, 3975, 3976, 3977, 3978, 3979, 3980, 3981, 3982, 3983, 3984, 3985, 3986, 3987, 3988, 3989, 3990, 3991, 3992, 3993, 3994, 3995, 3996, 3997, 3998, 3999, 4000, 4001, 4002, 4003, 4004, 4005, 4006, 4007, 4008, 4009, 4010, 4011, 4012, 4013, 4014, 4015, 4016, 4017, 4018, 4019, 4020, 4021, 4022, 4023, 4024, 4025, 4026, 4027, 4028, 4029, 4030, 4031, 4032, 4033, 4034, 4035, 4036, 4037, 4038, 4039, 4040, 4041, 4042, 4043, 4044, 4045, 4046, 4047, 4048, 4049, 4050, 4051, 4052, 4053, 4054, 4055, 4056, 4057, 4058, 4059, 4060, 4061, 4062, 4063, 4064, 4065, 4066, 4067, 4068, 4069, 4070, 4071, 4072, 4073, 4074, 4075, 4076, 4077, 4078, 4079, 4080, 4081, 4082, 4083, 4084, 4085, 4086, 4087, 4088, 4089, 4090, 4091, 4092, 4093, 4094, 4095, 4096, 4097, 4098, 4099, 4100, 4101, 4102, 4103, 4104, 4105, 4106, 4107, 4108, 4109, 4110, 4111, 4112, 4113, 4114, 4115, 4116, 4117, 4118, 4119, 4120, 4121, 4122, 4123, 4124, 4125, 4126, 4127, 4128, 4129, 4130, 4131, 4132, 4133, 4134, 4135, 4136, 4137, 4138, 4139, 4140, 4141, 4142, 4143, 4144, 4145, 4146, 4147, 4148, 4149, 4150, 4151, 4152, 4153, 4154, 4155, 4156, 4157, 4158, 4159, 4160, 4161, 4162, 4163, 4164, 4165, 4166, 4167, 4168, 4169, 4170, 4171, 4172, 4173, 4174, 4175, 4176, 4177, 4178, 4179, 4180, 4181, 4182, 4183, 4184, 4185, 4186, 4187, 4188, 4189, 4190, 4191, 4192, 4193, 4194, 4195, 4196, 4197, 4198, 4199, 4200, 4201, 4202, 4203, 4204, 4205, 4206, 4207, 4208, 4209, 4210, 4211, 4212, 4213, 4214, 4215, 4216, 4217, 4218, 4219, 4220, 4221, 4222, 4223, 4224, 4225, 4226, 4227, 4228, 4229, 4230, 4231, 4232, 4233, 4234, 4235, 4236, 4237, 4238, 4239, 4240, 4241, 4242, 4243, 4244, 4245, 4246, 4247, 4248, 4249, 4250, 4251, 4252, 4253, 4254, 4255, 4256, 4257, 4258, 4259, 4260, 4261, 4262, 4263, 4264, 4265, 4266, 4267, 4268, 4269, 4270, 4271, 4272, 4273, 4274, 4275, 4276, 4277, 4278, 4279, 4280, 4281, 4282, 4283, 4284, 4285, 4286, 4287, 4288, 4289, 4290, 4291, 4292, 4293, 4294, 4295, 4296, 4297, 4298, 4299, 4300, 4301, 4302, 4303, 4304, 4305, 4306, 4307, 4308, 4309, 4310, 4311, 4312, 4313, 4314, 4315, 4316, 4317, 4318, 4319, 4320, 4321, 4322, 4323, 4324, 4325, 4326, 4327, 4328, 4329, 4330, 4331, 4332, 4333, 4334, 4335, 4336, 4337, 4338, 4339, 4340, 4341, 4342, 4343, 4344, 4345, 4346, 4347, 4348, 4349, 4350, 4351, 4352, 4353, 4354, 4355, 4356, 4357, 4358, 4359, 4360, 4361, 4362, 4363, 4364, 4365, 4366, 4367, 4368, 4369, 4370, 4371, 4372, 4373, 4374, 4375, 4376, 4377, 4378, 4379, 4380, 4381, 4382, 4383, 4384, 4385, 4386, 4387, 4388, 4389, 4390, 4391, 4392, 4393, 4394, 4395, 4396, 4397, 4398, 4399, 4400, 4401, 4402, 4403, 4404, 4405, 4406, 4407, 4408, 4409, 4410, 4411, 4412, 4413, 4414, 4415, 4416, 4417, 4418, 4419, 4420, 4421, 4422, 4423, 4424, 4425, 4426, 4427, 4428, 4429, 4430, 4431, 4432, 4433, 4434, 4435, 4436, 4437, 4438, 4439, 4440, 4441, 4442, 4443, 4444, 4445, 4446, 4447, 4448, 4449, 4450, 4451, 4452, 4453, 4454, 4455, 4456, 4457, 4458, 4459, 4460, 4461, 4462, 4463, 4464, 4465, 4466, 4467, 4468, 4469, 4470, 4471, 4472, 4473, 4474, 4475, 4476, 4477, 4478, 4479, 4480, 4481, 4482, 4483, 4484, 4485, 4486, 4487, 4488, 4489, 4490, 4491, 4492, 4493, 4494, 4495, 4496, 4497, 4498, 4499, 4500, 4501, 4502, 4503, 4504, 4505, 4506, 4507, 4508, 4509, 4510, 4511, 4512, 4513, 4514, 4515, 4516, 4517, 4518, 4519, 4520, 4521, 4522, 4523, 4524, 4525, 4526, 4527, 4528, 4529, 4530, 4531, 4532, 4533, 4534, 4535, 4536, 4537, 4538, 4539, 4540, 4541, 4542, 4543, 4544, 4545, 4546, 4547, 4548, 4549, 4550, 4551, 4552, 4553, 4554, 4555, 4556, 4557, 4558, 4559, 4560, 4561, 4562, 4563, 4564, 4565, 4566, 4567, 4568, 4569, 4570, 4571, 4572, 4573, 4574, 4575, 4576, 4577, 4578, 4579, 4580, 4581, 4582, 4583, 4584, 4585, 4586, 4587, 4588, 4589, 4590, 4591, 4592, 4593, 4594, 4595, 4596, 4597, 4598, 4599, 4600, 4601, 4602, 4603, 4604, 4605, 4606, 4607, 4608, 4609, 4610, 4611, 4612, 4613, 4614, 4615, 4616, 4617, 4618, 4619, 4620, 4621, 4622, 4623, 4624, 4625, 4626, 4627, 4628, 4629, 4630, 4631, 4632, 4633, 4634, 4635, 4636, 4637, 4638, 4639, 4640, 4641, 4642, 4643, 4644, 4645, 4646, 4647, 4648, 4649, 4650, 4651, 4652, 4653, 4654, 4655, 4656, 4657, 4658, 4659, 4660, 4661, 4662, 4663, 4664, 4665, 4666, 4667, 4668, 4669, 4670, 4671, 4672, 4673, 4674, 4675, 4676, 4677, 4678, 4679, 4680, 4681, 4682, 4683, 4684, 4685, 4686, 4687, 4688, 4689, 4690, 4691, 4692, 4693, 4694, 4695, 4696, 4697, 4698, 4699, 4700, 4701, 4702, 4703, 4704, 4705, 4706, 4707, 4708, 4709, 4710, 4711, 4712, 4713, 4714, 4715, 4716, 4717, 4718, 4719, 4720, 4721, 4722, 4723, 4724, 4725, 4726, 4727, 4728, 4729, 4730, 4731, 4732, 4733, 4734, 4735, 4736, 4737, 4738, 4739, 4740, 4741, 4742, 4743, 4744, 4745, 4746, 4747, 4748, 4749, 4750, 4751, 4752, 4753, 4754, 4755, 4756, 4757, 4758, 4759, 4760, 4761, 4762, 4763, 4764, 4765, 4766, 4767, 4768, 4769, 4770, 4771, 4772, 4773, 4774, 4775, 4776, 4777, 4778, 4779, 4780, 4781, 4782, 4783, 4784, 4785, 4786, 4787, 4788, 4789, 4790, 4791, 4792, 4793, 4794, 4795, 4796, 4797, 4798, 4799, 4800, 4801, 4802, 4803, 4804, 4805, 48

THE WIDER WORLD

By John Gild

A NOBLE DECISION

PATRICK DUNCAN has decided to abandon the appeal to the Supreme Court and to serve his term in prison. It is a noble decision and by it he ensures for himself honourable mention in the future South African history books. The main purpose of the appeal was to argue that the Government acted illegally last year when it made new laws by administrative decree. Whether that was or not has since become of little practical interest because Mr. Swart's new Acts this year have consolidated the legal position. In any event, since the Africans and Indians who took part in the Germiston resistance served their short sentences, there was good reason to hope that the Europeans would do the same. I may say that Mahatma Gandhi, who was singled out and tried with the Europeans, has from the beginning been sceptical about the moral value of the appeal to the higher courts. He has consistently held that the spirit of satyagraha required resisters to be ready to go to prison.

Apartheid is Immoral

"Mrs. Ballinger said that she had no objection to apartheid on moral grounds." I was amazed to read this sentence in a report of a meeting at Potchefstroom. The deepest objection to apartheid is on moral, i.e. human grounds. If Mrs. Ballinger has not yet grasped that vital point, she must be all at sea on the subject. Any alternative attitude leads one down a slippery slope. It leaves one to base one's opposition to apartheid on the purely practical grounds that separate facilities are never really equal. Those who adopt this attitude miss the whole point that apartheid is objectionable even if the separate facilities were equal. It is morally abhorrent because it is irrational and inhuman to separate people simply because their skin is a different colour from yours. Does Mrs. Ballinger believe that Mr. Luthuli would not mind being segregated from all white people so long as a separate seat is kept for him? If so, she ought to read what American judges say on this subject when it comes before the United States Supreme Court. And she ought to consult her Anglican friends, including the Bishops, who have shown an understanding of the moral issues

involved in apartheid. What non-Europeans all the world over are demanding today is not separate seats of exactly the same size as white men have. What they are demanding is nothing less than the right to join the human race.

Through Candid Eyes

Writing in "The New Statesman and Nation," Mr. Hesh Davidson, the well known British journalist recently deported from South Africa, says: "As long as the present Congress leaders retain control, the principle of non-violence will remain. The present leaders are men of moderate liberal or left-wing views who are known to condemn violence on political and also on religious grounds. The influence of 'satyagraha' is paramount among the Indians, and is said to be spreading fast among the Africans. But the Nationalist Government has shown that there is nothing it dislikes more than non-violent resistance, for its customary method of repression—violence—is then inhibited (though not by any means forgotten.) The Government has done its best to corrupt or intimidate the present leaders of the non-whites; so far it has failed in this. The influence of these leaders has probably never stood as high as it is to-day.

This Government goes about its business of reducing, and if possible destroying, every sound, peaceful, and progressive influence on the non-whites. So far it has not succeeded; and perhaps it will never succeed. But no one should under estimate this Government's innate determination, nor the abhorrence in which racial co-separation is held by nine whites out of ten. Abandoned to their fate by all but a handful of whites, the non whites have at last found strong and honest leaders. They have combined in a struggle against their status of permanent inferiority. This combination is likely to prove of high importance in the history of Africa."

Tawney And Equality

A new edition of Professor H. H. Tawney's famous book, "Equality," (Allen and Unwin) is warmly to be welcomed. It is a classic statement of the case for a large measure of economic equality in any society. Though

based on Britain's experience, the same argument can be applied everywhere. The present economic system, he points out, involves a perpetual misdirection of national resources to the upkeep of costly facilities. What a country really requires for the welfare of its people is not the production of luxury goods, but more and better food, more and better houses, and more and better schools. For lack of these simple necessities, the human energies which are the source of wealth are, in the case of the majority of the population, systematically under-developed from birth to maturity. Our unequal society has resulted in the creation of a jungle of vested interests, which stubbornly resist every attempt to reconstruct a better economic system than the one we inherited from the nineteenth century. With the knowledge now at our command, mankind could, if it wanted to, ensure that all children grow up in an environment equally conducive to health; enjoyed equal opportunities of developing their powers by education; had equal access, according to ability, to all careers; and was equally secure against the misfortunes of life. What prevents effective action is neither ignorance nor lack of resources. It is mainly the

selfish desire of the property owning classes to retain their superior status and to avoid or frustrate all social policies that threaten their privileges. So bare a summary cannot do justice to this noble book. Those who enjoy reading a sustained argument will find it memorable.

TROUBLED WATERS

By JOHN O'HIND

This book deals with that period of Indian history when three empires were at a clash with each other on the Indian Peninsula. The Mughal Empire was breaking up; the Maratha Kingdom was declining; and the British were establishing themselves. The story is full of suspense, keeping the reader engrossed in the acts of heroism and valour, naval bombardment and piracy on the high seas, escapades, a chase with bloodhounds, and romance. Order your copy as soon as possible, as there are only a few copies on sale at our office.

Price 10s.

Available at:

'Indian Opinion',

9/Baz, Phoenix, Natal.

KARACHI
BOMBAY
ADEN
NAIROBI
DURBAN

FASTEST to INDIA and PAKISTAN

A Luxurious Constellation Jetter Nairobi regularly to Karachi and Bombay with full hostess service and the shortest of vegetation and non-vegetarian meals. There is no special surcharge on a route from Nairobi. Ask your Travel Agent for full details.

L.A.T.A. AIRLINES

FOR DETAILS APPLY L.A.T.A. AIRLINES AND AGENTS

**'Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.**



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(CORNER SWEETMEAT HOUSE)
Corner Grey and Victoria Streets
DURBAN.

Phone 23414.

Tel. Add. 'KAPITANS.'

P.O. Box 96.

Phone 24471.

To Furnish Your Home Economically

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St.
DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSE-
HOLD EFFECTS. RADIOS & RADIOGRAMS, MUSI-
CAL INSTRUMENTS, SEWING MACHINES & OFFICE
FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and
Vegetables. We specialize in green ginger and Indian
Vegetables. Wholesale only. Write for particulars
Box 96, Durban.

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST."

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING

CO. LTD.

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

M. J. PATEL

**INTERNATIONAL SPORTS COMPANY
Importers & Exporters & General
Commission Agents**

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with 'THE OLD MUTUAL' your friend for life—
The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1760.
JOHANNESBURG.

Phones:— } Business 33-0711
Residence 33-5081

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

**Extensive range always carried in
the following:**

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

**Stockists of well-known branded
Watches.**

COPPERBELT PIONEER STORE

**Where Quality and Service
are Paramount.**

Luanshya,

Northern Rhodesia.

INDIA LETTER

From Our Own Correspondent

Bombay, June 19.

THE highest mountain in the world, Mount Everest, has at last yielded to man's prowess. An Indian citizen, Sherpa Tensing Norkay, was the first person in the world to reach the dizzy height of 29,002 feet to conquer the rock that has defied man through the ages. The Himalayas have always charmed the Indians and even in old scriptures we find Pandavas going to Himalaya after the Mahabharat war. Next to reach the summit was Mr. E. F. Hillary of New Zealand.

After the advent of British rule in India, a Beagali surveyor discovered this highest peak in the world in 1852. As this Indian was a small man, the name of Sir George Everest, the then head of the survey department of India was attached to it. Now the Government of India have ordered the archaeological department to go through the old records and find out the original name of this highest peak in the world. Meanwhile suggestions have been made to rename the peak as Tensing Peak. The Government of India, Beagali and Nepal have honoured Tensing in a befitting manner.

The British Expedition, under the able leadership of Colonel Hunt had set out with a determined intention to conquer Everest and present this triumphant deed as a Coronation present to Queen Elizabeth. Two hundred Sherpa coolies, carrying nearly 10,000 lbs. of necessary equipment and food between them accompanied the expedition. Sherpa Tensing, 39 year old veteran Everest climber, who had accompanied previous seven expeditions went with them as an indispensable guide.

Colonel Hunt and his party had established a seventh camp at the height of about 27,000 feet. Here they dumped all their stores. The first assault on Everest was made by Bourdillon and Evans with a helping party consisting of Colonel Hunt and three Sherpas, on May 26. Bourdillon and Evans reached South Col, but could not proceed further as the oxygen got exhausted. But they found out that the final ridge was not impassable though undoubtedly difficult.

Colonel Hunt decided to set up the last camp at a high point as possible, so that the following day, Tensing and

Hillary, relying in a large measure on their limited oxygen, would not have far to climb.

The following day at about 7 a.m. Sherpa Tensing and Hillary, with a support group consisting of Gregory, Lowe and one Sherpa left Camp Seven and started climbing the steep back breaking ridge to find a suitable camp site, each climber carrying 40 to 60 lbs. of load. For what seemed to be hours they trudged on wearily, but could not find a suitable sight. The ridge was covered with difficult snow. Oxygen was running short. Just then Tensing remembered a possible tent-site just below the Lambert's point. Successive ridges in the rock proved impracticable, but at last a place was found at a height of 27,800 feet and a highest ever Camp (No. 8) was established there. Afterwards Gregory and Lowe returned to South Col.

Tensing and Hillary were left alone in this Camp. They spent the next two hours patching a tent on the snow-covered rock. The tent's platform was on two levels with a step in the middle. Tensing sat in the lower half and Hillary on top. As darkness gathered they took a little sleeping oxygen but throughout the night they sustained themselves with sardines and biscuits. It was a calm night though a cold one. At 4 in the morning, they thawed their boots over the stove and looked out of the tent. It was a clear and calm morning. The weather was favourable. At 6 o'clock they started for the final assault through the deep, crusty, powdered snow towards South Summit. There were no signs of tracks left by Bourdillon and Evans and they had to cut steps constantly to break the track. They went ahead steadily through the hardest part of the rock.

At about 9 a.m. they reached South Summit, about half a mile from the Everest. They spent ten minutes and took off their oxygen mask to test the reaction, but they didn't feel any mal-effect. Their main worry was their shortage of oxygen supplies. To economise, they reduced the flow of oxygen by 25 per cent. They were now on the final ridge of Everest never before reached by man. They moved along the west side of the ridge characterized

by difficult cornices. They crossed safely one major obstacle on the ridge, a difficult rock step almost vertical. Almost momentarily they expected to see the summit but time and again minor elevations deceived them.

It was at 11.30 a.m. on May 29 that they finally stepped on to the snow covered peak of Everest. Tensing was first to reach the top. He took out a string of flags. First the Indian flag, then the Union Jack, Nepal flag and United Nations flag were planted there. Tensing held these flags high, while Hillary photographed them. Tensing, a devout Buddhist, had the ambition not to conquer Everest, but to reach the top and pray to God. He laid on the ground, an offering, some sweets, bars of chocolate and packets of biscuits as "Naived." Tensing and Hillary spent about 20 minutes on the summit. They spent their time eating and taking photographs.

At 11.45 a.m. they left the summit and started descending, keeping careful check on the oxygen gauges. Because of the shortage of oxygen supplies, they dared not stay at the ridge camp and they moved straight down towards South Col. The descent was not difficult. Above the Col, they met Lowe and Noyce. By 4.30 p.m. all four were back to Camp Seven.

British journalists and the British leader of the Expedition, Colonel Hunt, tried to belittle the achievements of Sherpa Tensing and push up Hillary.

Sherpa Tensing, who had gone with seven previous expeditions to Everest and who, according to Swiss Mountaineers of the last expedition, was regarded as indispensable for any attempt on Everest, was described as inexperienced climber by Colonel Hunt after his (Hunt's) arrival at Khatmandu. Colonel Hunt even tried to contradict the first news that came from the expedition itself through Khatmandu that Tensing was the first to reach the top. Tensing, being a modest and unassuming man was provoked by such false and unbecoming propaganda of the British leader. He challenged Hunt to prove what he said and as a protest did not attend the reception party given by the British Embassy.

The people and the Government of Nepal gave a royal reception to Tensing, when he reached Khatmandu.

Six expeditions, including two Indian, are now operating in the Himalayan range, trying to scale peaks, five of which have

never been climbed before.

One of the two Indian expeditions has successfully climbed Panch Chuli which, though only 23,530 feet, has never been scaled despite many efforts.

Second Indian expedition organised by the Beagali Sappers has for its target Mount Kamet, which has been successfully climbed once by Frank Smythe in 1931. Kamet is 25,447 feet high and is the 70th highest mountain in the world.

The biggest Himalayan expedition, now trying to reach Mount Godwin-Austen (28,350 feet), second highest in the world, consists of seven Americans, one Briton and one Pakistani. This expedition is being undertaken on a truly American scale. One hundred porters have carried 6,000 lbs. of equipment and food to the base camp.

Two Germans and Austrians are at present ascending the unclimbed Nanga Parbat, 29,610 feet high.

The Japanese team, attempting to climb the unconquered peak of Mount Manashu, has failed in the first assault.

The sixth is the two-man expedition by young Britons—Herbert Maddock (23) and Harry Hilton (22), who are reconnoitering the approaches to Mount Mahalu, 27,799 feet high.

With the departure of Mr. Nehru to London, there is abeyance in political activity in London. The preliminary talks that have taken place in London between the Prime Ministers of India and Pakistan are regarded as satisfactory in Delhi. While the discussion between Mr. Nehru and Mr. Sanjayal, Prime Minister of Ceylon, has remained inconclusive and further negotiations will be held probably at Delhi between the two Governments. Both the Prime Ministers could not agree on matters of principles.

The Government of India has withdrawn its legation from Lisbon, as Portuguese Government has refused to negotiate for settlement in regard to the future of the Portuguese possessions in India. This marks the end of the policy of sweet reasonableness hitherto followed by India.

The question that is naturally to the fore these days, then, is the manner in which India can bring pressure to bear on this colonial power to evade the force no longer.

A "police action" on the same lines as that conducted in Hyderabad is naturally ruled

out. What is possible, however, is the imposition of economic sanctions by this country and the closing up of the frontier. Three measures, it is believed, will prove more than adequate to induce a more reasonable frame of mind in the Colonial Power.

Following a heat wave and scarcity of water, people of Gujarat were praying for rain. Rain came late by ten days, but it came with a vengeance. It continued to pour incessantly for nearly three days and many low lying areas were flooded. Western Railway was paralysed due to breaches on railway line. In Bombay city also there was a heavy rainfall paralysing the traffic and the city looked like a huge lake. The total rainfall recorded in the last four days in Bombay was 24.62 inches above normal. News of satisfactory

rainfall from other parts of the country have also been received.

The Praja Socialist Party's special convention which met at Bopal, appointed a 15-member Commission to frame the programme of work for the Party and a first phase of the Governmental programme for Socialist India.

The convention revealed that the rank and file of the Party have no faith in the present policy of their leaders and at one time Sri Jayprakash Narayan, Sri Asoka Mehta and three other joint secretaries of the Party placed their resignations before the convention. But ultimately they were prevailed upon to withdraw their resignations. The convention ended with a vote on Party solidarity, but dissaporous tendencies were still viable.

MORAL RE-ARMAMENT

The World Assembly opened at Caux on June 19. It is being held at the request of Cabinet Ministers and Government leaders of nine European countries. The aims of the Assembly, which will continue until September, were announced as follows:—

1. To make universal the knowledge of how to change the difficult person in industry, politics, the home, the school, the press.
2. To give evidence of the alternative to Communism in Asia, and across the world.
3. To demonstrate a new dimension of racial unity in Africa, above suspicion fear and bitterness.
4. To respond to the request of countries of the Middle East of the ideology of inspired democracy.
5. To expand the programme for industry, in Europe and the Americas, which is superseding the class war, and which is mobilising the powers of management and labour to produce unity within nations and between nations.
6. To win Russia, China and all nations to a superior ideology.

Answer To Mau Mau

"An idea to replace Mau Mau in Africa and communism in the world" was how Kenya Chief Jonathan Bwalya described Moral Re-Armament at the World Assembly at Caux, Switzerland.

"Something akin to Mau Mau started in my district," he told

the delegates from 23 nations. "Many people were imprisoned but it didn't cure them. I applied the better idea of MRA. Today my people have received honour for their maize and coffee and are leading in community enterprises in Kenya.

"People are looking for an answer. If they don't get the right one they will take the wrong one. Our country needs to replace Mau Mau with MRA, needs to replace communism with MRA. Then the world will be rebuilt."

Solution For Persian Oil

Magid Movaghar, a Teheran editor from Iran, spoke of the answer he had found at Caux. "I hated the British because I thought they were wrong in their dealings with Iran. But England is suffering because she doesn't get any oil and we are suffering because we cannot sell the oil. There is no sense in it. We are both wrong but we can learn to work positively together."

Novaghar told of his meeting with MRA when Dr. Buchman visited Iran earlier this year as the guest of the Government. The ideology of change interested him and he came to Caux to investigate further. "Here I experienced a change myself," he said, "and I'll bring this new idea to my country. If MRA wins Iran it will win the East."

NON-EUROPEANS ARRESTED IN CAPETOWN

DETECTIVES on June 28 seized three collecting-boxes that had been passed round among a crowd of about 200 African and Coloured people at a meeting on the Grand Parade, Cape Town, to protest against the Group Areas Act. Two collectors were arrested.

The meeting had been called by the Co-ordinating Committee of People's Organization, and was held for two hours in the rain. A procession that was to have taken place after the meeting was cancelled because of the unfavourable weather.

About a dozen men held aloft banners and placards with signs such as, "Location Life is a Condemned Life," "Don't Destroy Our Lives" and "We Only Want to Live in Peace."

When the detective took the collecting-boxes to their car, Mr. J. N'Kaiso, the chairman, appealed to those present not to take any notice of the incident, nor to gather round the car.

Mr. Thomas Ngwenya, an official of the African National Congress, told the 'Cape Times' after the meeting that two of the collectors had been arrested and he had obtained a receipt from the detectives for the money—more than £2—that the boxes had contained.

A resolution passed at the meeting condemned the Group Areas Act as undemocratic and against the interests and wishes of the peoples of South Africa and asked for its immediate repeal.

It also supported the "brave stand" of the African people of

the Transvaal against the displacement of 75,000 men and women in the Western Areas of Johannesburg under the expropriation and forced removal clauses of the Group Areas Act.

The resolution further pledged its full support to the African National Congress and the South African Indian Congress in their struggle for equality and freedom for all the peoples of the Union.

It condemned the recent rent increases and arrest of unemployed workers at Sakkiesdorp, Worcester, and pledged full support to the United Action Committee in its struggle for the welfare of the non-European people of Worcester. —'Cape Times.'

Natal Indian Cane Growers' Gift To African College

The Natal Indian Cane Growers Association have donated a sum of £1000 to the Adams Mission College. The officials of the association were present at the College where they met Mr. E. S. Henschberg Q.C., chairman of the Council of Governors of the College. Mr. H. Bodaslogh, president of the N.I.C.G. Association in handing the cheque, said that he was very pleased to do so on behalf of the Association and the Association would be pleased to give further donations in future. Mr. E. S. Henschberg, the chairman, thanked the Indian cane growers for their generous help to the College. The above money was collected from all Indian cane growers, by imposing one penny levy, on all cane delivered to the various sugar mills last year.

DUFFS ROAD INDIAN TOWNSHIP DON'T DELAY

ONLY 14 RESIDENTIAL SITES LEFT
ALSO VALUABLE TRADING SITES

Now proclaimed for Indian Occupation & Ownership.
Transfers can be obtained immediately.

All permits granted.

Within easy rail and bus transport to Durban.

Only 10 miles from City Hall.

All on easy terms.

15% DEPOSIT. BALANCE SPREAD OVER 5 YEARS.
GOOD ROADS. LOW PRICES.

VOYSEY, BOSHOF & CO. (PTY.) LTD.,
291 Smith Street,
DURBAN.
PHONE: 28954.

'NO COLOUR BAR' ORGANISATION

'SUNDAY NEWS' Correspondent Salisbury states: A new organisation which aims at promoting racial harmony is being formed in Southern Rhodesia. It claims to have members of all races and political views.

The organisation has issued a secret manifesto. It consists of a 16-page leaflet stamped in green letters: "Not for publication."

The leaflet is headed: "Proposed inter-racial association of Southern Rhodesia."

In its declaration, the organisation says it wants to see inter-racial trade unions, an easing of the liquor and pass laws, the abolition of separate departments catering for Africans and Europeans, and the employment of Africans in more responsible positions.

Copies of the leaflet have been posted to Salisbury residents by the secretary of a provisional committee, Mrs. Elsie H. Holderness, of Orange Grove Drive, Highlands, Salisbury. Mrs. Holderness is the wife of a Salisbury solicitor, Mr. H. Holderness.

A circular letter accompanying the leaflet says that for the past six months informal meetings have taken place in Salisbury between a group of people including Europeans, Africans, Coloureds and Asians, "who feel it is essential at this stage of our history for liberal-minded people to crystallise their objectives."

Several Salisbury people associated with the new movement are also known to be connected with the National Affairs Debating Society, which was criticised last year on the ground that some of its members were "extreme Left-wing intellectuals."

The leaflet says the association believes the problem of race relations in Africa is one of the most important in the world. The association looked forward ultimately to an integrated society in which there will be no differentiation between people on grounds of race or colour.

The declaration says it is considered that the best system is for Africans in Southern Rhodesia, as they become adapted to European civilization, to qualify automatically as full citizens in law as in practice.

Natal Indian Teachers' Society

At the annual general meeting of the Natal Indian Teachers' Society (Vernam Branch) held recently, the following office bearers were elected: President: Mr. D. James B.A., B.Com., Vice-President: Mr. P. Subrayen, Treasurer: Mr. C. R. Singh, Secretary: Mr. R. K. Singh, Asst. Secretary: Mr. D. S. Moodley.

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Books, Trade Licences, Revenue Clearance Certificate, Passports And Immigration Matters.

Representatives: National Mutual Life Assn. Of Australasia, Yorkshire Insurance Co. Ltd.

Telephone: 33-9033. 29a Commissioner Street, JOHANNESBURG.

HANNON'S DETECTIVE AGENCY (PTY.) LTD.

Managing Director: G. HANNON, seventeen years Royal Irish Constabulary and Criminal Investigation Department, S.A. Police.

Manager: MINDEN PLUMLEY, ex-Herod Police College and Criminal Investigation Department, New Scotland Yard, London.

Criminal, Commercial and Matrimonial Investigations Carried Out In Strictest Confidence.

11/12 Falmes Chambers, Jeppe Road; P.O. Box 5199 Johannesburg
Phone: Office: 23 7771. After hours: 24-4544.



B. I. S. N. Co. Ltd.

S.S. Kampala arriving July 28. Sailing August 3 for Bombay

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES: DURBAN TO BOMBAY

First Class	single	without	food	£75-15-0
Second "	"	"	"	50-12-0
Inter-Class	"	"	"	34-3-0
Unberthed (Deck)			without food	21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6

Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.

Tel. Add.: "KARAMAT."

BOOKS FOR SALE

UPANISHADS FOR THE LAY READER

—O. Rajagopalachari 6 0

VEDANTA THE BASIC CULTURE OF INDIA

—O. Rajagopalachari 5 6

BHAGAVAD GITA—Abridged and explained

by O. Rajagopalachari 4 0

THE CONSTITUTION OF INDIA—E. Sathasnam

18 6

MAHABHARATA—O. Rajagopalachari

17 6

INTERNATIONAL SHORT STORIES

—The best from 23 countries 17 6

Obtainable from:

INDIAN OPINION,

P. Bag, Phoenix, Natal.

INDIA INDEPENDENCE NUMBER

Published as Special Number of **INDIAN OPINION** to commemorate the attainment of Freedom by India.

Printed on art paper and profusely illustrated.

With historic pictures connected with India's struggle for Freedom and with photos of the late Dadabhai Naoroji, Tilak-Gokhale, Subash Bose and many others who have sacrificed their lives in fighting for freedom and of Mahatma Gandhi, Pandit Jawaharlal Nehru and many others who have lived to see the fruits of their labour.

Also containing a brief Survey of the work of the Indian National Congress from the time of its inception.

Price 2s

Phones: 29121/3 (Switchboard)
24179 (Manager)
P.O. Box 2197

Cables & Tel. Add:
"PROSPERITY" (All Branches)
(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Maize Products, Wheat, Wheaten Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE,"
364 Pine Street, Durban.

also at

JOHANNESBURG
Phones: 34-3554/5
P.O. Box 200, Fordsburg,
82, Crown Road,
Fordsburg, Johannesburg.

BENONI
Benoni Coal Site
Phone 54-1813,
Rangview Coal Sites—54-1205
P.O. Box 392, Benoni.



Full range of men's and
boys' khaki shirts and
clothing.

In khaki
suits
tropicals.

DENTON
SHORTS AND SLACKS
IN NOVELTY *Mod.*
TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND.

DENTON TRADING CO.
JOHANNESBURG P.O. Box 3561

N. RHODESIA
FEIGENBAUM BROS.
BULAWAYO P.O. Box 354

SOUTHERN RHODESIA
MASHONALAND, P.E.A. & N. BECHUANALAND
W. F. NEUMAN
SALISBURY P.O. Box 1492

BRITISH EAST AFRICA
VAN BRUSSEL & CO. (E.A.) LTD. NAIROBI
BULAWAYO CLOTHING FACTORY LTD.
P.O. Box 2410, Bulawayo, P.O. Box 427, Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel
V. B. Patel, M. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.
Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representatives:

**H. L. Hompes & Co.,
(Pty.) Ltd.**

Durban, P.O. Box 1301.
Johannesburg, P.O. Box 3480,
Capetown, P.O. Box 824.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE AT:

**NATIONAL OFFICE SUPPLIES
(PTY. LTD.)**

(Directors: N. V. MEHTA, J. P. GOKOOL, K. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS
OFFICE EQUIPMENT SPECIALISTS
76 Victoria Street, Durban.

PHONES 22622
" 62535

P. O. BOX 1327
Tel. Add. NOSLIMITED.

For Quality Printing Consult:-

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists
9 Bond Street, Durban, Phone 25295.

ઈન્દિયન ઓપિનિયન

મહાત્મા ગાંધીજીના દરને
સને ૧૯૦૭માં સ્થપાયું.

પુસ્તક ૫૧ સુ—અંક ૫૮

શુક્રવાર તા. ૧૦ જુલાઈ, ૧૯૪૩.

છેલ્લું નંબર પેની ૬

ગાંધીજીના મનનીય વિચારો અને ઉક્તિઓ

કુમારી મનુબહેન બાંધીની હાથરીમાંથી

તા. ૧૭-૬-૪૭: બાપુજીએ કહ્યું: “આજે ત્રણેક વાગે મારી આંખ ઉઘડી ગઈ. હું વિચારતો હતો કે આપણા પુર્વજોના જમાનાને અત્યારની ક્ષણો-કલાપ અત્યારનો અણેલ વર્ગ એક જુના જમાના તરીકે જોળખાવે છે, અને આજનાં લક્ષ્ય લક્ષ્યો પોતાને આદર્શ સુધારક માની કંઈક ભવં પશુ હો છે, ત્યારે મને એકદમ શ્રીમદ્ ભાગવતનો શ્રવ યાદ આવી ગયો. મને યશું ને અત્યારના લેખકો કે વિદ્વાન ગણાતા માણસો વિચારે કે વિદ્વાત કયા જમાનામાં હતી તો એક નાનું બાળક પણ કહી શકે કે આધુનિક યુગ કરતાં વિદ્વાત અને અર્થ સુધારક સમાજ તો જે જમાનામાં હતો.

શ્રી કૃષ્ણ ભગવાનની હકીકત બની હોય કે નહિ તે પ્રશ્ન બાપુએ સુઝીએ તો પણ એ કલ્પના કેટલી અવ્ય, ઉચી અને પ્રેરણાત્મક છે?

શ્રી કૃષ્ણ ભગવાન બાળલીલા રમ્યા, ગોવાળીયાઓ ભેડે આનંદથી જેલ્યા, જે બતાવે છે કે પોતે એક મહાન રાજા કે ઇશ્વરી અંશ હતા છતાં તે સમયમાં પણ અલ્પવક ગોવાળીયાઓની સાથે ખાંધું, પીધું. તેમણે કોઈ ભલોને લેદલાય નજ શખ્યો.

સહલીલા તો એક અદ્ભુત છતાં યુગ જશીર પ્રસંગ છે. સહલીલા કરીને કૃષ્ણ ભગવાને સીઓનો ઉદ્ધાર કયો. આજે આપણે સીપુરૂપ સમાન હકક માટે હડીએ છીએ, પણ તે જમાનામાં સીસ્વાતમ પણ હતું-અને એક એક ગોપીની સાથે એક એક કાન યદને રાસ રમી ભગવાને ખવિત્ર ભાવના ઉત્પન્ન કરી. આ આયોગ પ્રસંગ યુગ દોમાંયક, પવિત્ર અને બોધદાયી છે. નરસિંયો ભક્ત હરિજનો

સાથે જ બેસતો અને છતાં તેની અદ્ભુત સેવા કરી છે. અસ્પૃશ્ય તા કોની જ ન લેઇએ, જે વાત ની એ વખતનું આ સાહિત્ય પણ સાક્ષી પુરે છે. દારિકા જેવી નગરીમાં બિરાજમાન છતાં જો જ દારિકાથીયે સુહામા જેવા ચીંધરેલાક માણસનો કેટલો અવ્ય સત્કાર કયો, અને પ્રેમથી તેના તાંદુલ આરોગ્ય? જે નિરભિમાનતા અને રાજાઓ તો હુ:ખીઓના બેલી જ હોવા ભેઇએ એ સત્યકથન પુરવાર કરી બતાવ્યું. આવા આવા તો અનેક પ્રસંગો શ્રીમદ્ ભાગવતમાં છે. પણ આપણા આજના ભટ્ટો એ રીતે વાંચતા નથી. કારણ કે એમને તો સીધાંસામગ્રી કે વીસા નીજ પડી હોય છે. આપણા દેશમાં તો અનેક મહાન ધર્મ ગયો છે, અને દરેક ધર્મગ્રંથો ના સિદ્ધાંતો તો હળવાજ સરખા જ છે. પરંતુ શ્રીમદ્ ભાગવત માં કૃષ્ણનું નમસ્કૃત આવે, રામા યજુમાં રામનું આવે, બ્રાહ્મણમાં ઇસુખ્રિસ્તનું નામ આવે અને કુરુને શરીરમાં મહામદ પયગમ્બર સાહેબનું નામ આવે તેથી શું? ધર્મશુદ્ધિને ને આવા બધા પ્રસંગો ની અનુરૂપ છણવટ કરી અમે સાથે ખાંચી સંભળાવે તો એક અદ્ભુત સેવા તેઓના કાથે થાય. મારી ઇચ્છા તો છે કે ને હું આ હાવાનળમાંથી બહાર નીકળી શકું અને ૧૨૫ વર્ષ છડું તો જેમ અનાસકિત યોગ લખાવે તો રીતે રામાયણ અને ભાગવત ના સરળ અર્થો અને દરેક પ્રસંગ ને બરાબર ન્યાય મળે એ રીતે કરવાની ઇચ્છા છે મારી. મહા દેવને આ કામ કરવાની યુગ કોંશ હતી પણ ખાડું ધણીંડ જ થાય છે.”

આજના પછી દક્ષિણ આફ્રીકા ના બાપુજીના સાથી શ્રી મેદલાઈ

ને દક્ષિણ આફ્રીકાના સત્યાગ્રહીઓને બે લીટીમાં સંદેશો ચોકલ તાં લખ્યું કે “સત્યાગ્રહીને કહે ને કે તેઓ સત્યનો ને અહિંસા નો આશરો રાખે. તે પોતાની પ્રતિજ્ઞા મરતાં છગી ન છોડે.”

આપણે જેને અહિંસા માની હતી તે નિર્જળની અહિંસા હતી. પણ અહિંસા અને સત્યની જ્યોતિ તો સદાકાળ બળદળતી જ રહે છે. તેનો સાધક ને બેખબર હોય તો જ આ સાધના મા કંઈક ખામી મળી આવે છે. એથીજ હું તો કહું છું કે અહિંસા અને સત્યના પુભરી હોવાનો ને કોઈ વ્યક્તિનો કાવો હોય તેણે યુગ ભયત રહેવું પડે છે. એટલી ભયતી હેનુ આપણામાં નથી એમ કહીએ કરવુંજ ભેઇએ.”

ન્યાં સુધી સ્પષ્ટ પુરાવા ન મળે ત્યાં સુધી કોઈ પણ વ્યક્તિ માટે આપણા મનમાં પુર્વગ્રહો બાંધી લેવા અને તેને માટે ગમે તેમ બોલીએ એ પણ હિંસાને એક પ્રકાર છે. શ્રદ્ધાની સાથે શ્રદ્ધા કરવો એ તો બળતામાં થી હોમ્યા બરાબર છે.

રામકૃષ્ણ ઉપનિષદ

નમ્રતા

બા શાંતી આમરુપુર્વક કહે છે કે નમ્રતા રાખવી ભેઇએ, કેમ કે, નમ્રતાથી જ સિદ્ધિ પ્રાપ્ત થઈ શકે છે. સિદ્ધિ મેળવવા માટે કેટલાક લોકો નમ્ર જની પણ નમ છે. પરંતુ નમ્રતા સ્વાભાવિક અને સાચા હૃદયપુર્વકની હોવી ભેઇએ. આપણી પાસે ને વિદ્યા, ધન અને ચોરસ વજેર છે તેનું કશું મહત્ત્વ નથી એ વાતનું ધાન થઈ જાય તો નમ્રતા આપોઆપ આવી જાય.

મરીખ માણસનો ઉકારો ભણે છે કે એના બાપ પાસે ધન નથી. તેના વહેવાર નમ્ર હોય છે. એમાં સુદિ મત્તા છે. એજ રીતે ધનદોષવાળા પણ નમ્રતાપુર્વક વહેવાર રાખે એમાં જ સુદિમતા છે, કેમ કે, ધનદોષવાળાનું મું બહુજ તુચ્છ વસ્તુ છે. નમ્રતા અંતરથી હોવી ભેઇએ. બીજા લોકો

વખાણ કરે એ વિચારથી ને આપણે નમ્ર થઈએ તો એ નમ્રતા જુડી દરી. એક વાર એક શેષાએ શ્રદ્ધા સમ દાય પ્રગાણે કાથ ભેડીને વિનંતી કરી, ‘હું અતિ નીચ છું, મને માર્મ બતાવો.’ શ્રદ્ધા સમજ્યા અને તેમણે વિચાર્યું, ‘મારો એને જરા પદાર્થ પાક આપીએ. તેમણે શેષાને કહ્યું, ‘હવે હું જા અને તારા કરતાં જોઈ કિંમતની કોઈ વસ્તુ લઈને મારી પાસે આવજો.’

શેષા ખુસ થઈને બહાર આવ્યો. પણ તે પોતાના કરતાં જોઈ કોંમત ની વસ્તુ જોળવા ગયો ત્યારે તેને માણસ પશું કે રોક વસ્તુ કોઈ ને કોઈ રીતે લેવા કરતાં મેલી છે. પવિત્ર તામાં અને ઉપયોગિતામાં દરેક વસ્તુ તેના કરતાં વધારે જ હતી. તેણે વિચાર્યું શ્રદ્ધા તો સાદ સાદ પુછકે કે હું લાગ્યો છે તે વસ્તુ તારા કરતાં જોઈ કોંમતની છે એ તે કુની રીતે લાગ્યું? આ કોપડો ઉઘેલવા માટે તે બિચારા પાસે કરો ઉપાય નહોતો. બીજો દિવસે તે સોય માટે જંગમમાં ગયો ત્યારે તે વિચારવા લાગ્યો, મારો મળ અવસ્થા મારા કરતાં તુચ્છ હતો, તો એજ હું શ્રદ્ધા પાસે કેમ ન લઈ લઉં? બપોરે તે પાકમાં ચોડા મળ લેવા લાગ્યો, ત્યારે કપાકપી તેને અવાજ સંભળાયો, ‘નીચ, મારો સ્પર્શ ન કર. એક વખત હું તો અત્યંત સ્વાસ્થિ પદાર્થ હતો. કેવળા નેવેલ માટે પણ કામ આવતો હતો. મારે હમનસીને તારી પાસે પહોંચ્યો અને તારા સંપર્કમાં આવવાથી મારી આ કુદરત થઈ છે. મહેરબાની કરીને હવે પાછો અને તારો કામ ન લમાડ. એને કોણે મારી આવી કેવી અરાજક થઈ જાય એની સી ખબર?’

એજો બાલી કાથે શ્રદ્ધા પાસે પહોંચ્યો અને કહેવા લાગ્યો, ‘મારા કરતાં તુચ્છ વસ્તુ ફુનીયામાં જેન નહીં. હું મારા મળ કરતાં પણ કલો છું.’

—‘લોકજીવન’માં સુગુલભાષ.

જેમ કાચી તેમ બીડી સીમરેટથી મને તસ છૂટે છે. બીડી પીરી એને હું કુટુંબ મણું છું. એનાથી માણસનું અંતઃકરણ સુદિત થાય છે, અને એ વારંવાર કાલેયે ટપી જાય છે, કારણ એની અસર કળાતી નથી. એ ખચોળ કુટુંબ છે, એનાથી આસ ગંધાઈ ઉઠે છે, ઘંત ઉપર કાપા પડે છે અને કોઈ વાર કેસર પણ થાય છે. એ મંદુ વ્યક્તિ છે.

ગાંધીજી.

Phone 22905

Tel. ADD.: "GANDABHAI"

The Home Of INDIAN SWEETMEATS. G. C. Kapitan & Son

Vegetarian Restaurant

Upcountry customers are requested to send their
cheques with their orders.

Write For Price List.

સ્વાદિષ્ટ મીઠાઈનું બાણીવું સચકે

અહારમાના આદર્શોએ ઓરડર સાથે ચેક ગોઠવવા મહેરબાની કરવી.

પ્રાપ્તિ હીસ મંગાવો

154 GREY STREET,
DURBAN.

Phone : 25881.

8 Cross St.

H. R. PATEL & SONS Durban.

અનાજ તથા કરીયાણાના વેપારી દરેક જાતના કઠોળની કાચો મીઠા
ને સંતોષ થાય એવી રીતે હમો જાતી કેપરેચ રાખી રવાના-કરીએ
છીએ, અહાર માથના ઓરડર ઉપર પુરવું ખાન આપીએ છીએ.

સાવ તથા સેમ્પલો માટે લખો :

અથવા લાખની એવી જો અમારી ખાસ રેપીવાલીટી છે.

PATEL'S FRUIT SUPPLIERS

60 Bond Street

Phone 25881 — DURBAN — Box 609

Suppliers To Trade Only.

Bananas, Green Ginger,
Indian Vegetables Supplied.

Fruits In Season.

યુનીયન પ્રોડીંગ વર્ક્સ

(સુક સેલ્સ, સ્ટેશનરી અને જનરલ પ્રિન્ટર્સ)

દરેક જાતના અર્થ, કુટુંબ, ગુજરાતી, અંગ્રેજી, હોટી સાધારણ બધા વિષયના
પુસ્તકો-ગીતાઓ-કુરાને સારી રીતે દર્શાવેલા જાણીતા આલે છે.
યુનાની-ગ્રીકી-રુસીય-જર્મની-અન્ય દરેક ભાષા અંગ્રેજી.

પ્રાથમિક પુસ્તકો

વિવેચનાત્મક, દુર્વાચારી, નવમદન પાઠ, પુણ્યવાન, શ્રી.
રામકૃષ્ણની કથા, રામ ચાલીસા, શ્રી ગાથાસા, જ્યોતિષ સ્તોત્ર-
દરેકની કિંમત ૬ પેની
દુર્ગામાન આલીસા, દુર્ગાસીદાસને કાઠીની સાખીઓ, અલ્પન મીના,
દુર્ગામાન જ્યોતિષ, આરતી સંગ્રહ, પરમરત્ન ને સુવર્ણની પ્રાર્થના,
રામ મોખીની વાચક તથા દાખુલીલા, નારાયણ કવચ, મંગલકા
ગુજરાતી મેલક તથા અર્થ સાથે, પુલ્કર્ણદાસ, શ્રીમદ્ સુભા અને
દાસ એક પુસ્તક ગુજરાતી શિક્ષા સાથે, શ્રીમદ્ ભાગવતનો પાઠ, રામ
દસાના સ્તોત્રો, શ્રી. વિષ્ણુ સદસ નાગાવલી, શ્રી સિવ સદસ
નાગાવલી, આનંદનો ગાથા, રાસમંડળની ગરબીઓ, દાખુલીલા
સાથે, જાન્ય અંકાર, સુકન્યાસી અને સ્વપ્નાવલી દરેકની
કિંમત રૂ. ૧

મોલદશીની કથા, સ્વપ્નાવાચકની કથા, જાદુઈ જાંતરી, ગેલન
પરમરત્ન-દરેકની કિંમત એક શીર્ષિક અને ૬ પેની
બી ઈસી કિલ્લી-ગુજરાતી મેલક સાથે (પર ભેદવાર પુસ્તક) ૭/૬
" " " " રૂ. ૧૫૨ (પર ભેદવાર અંગ્રેજી કિંમત) ૭/૬
" " " " રૂ. ૧૫૨ (પર ભેદવાર અંગ્રેજી કિંમત) ૭/૬

એ સીવાય બીજા અનેક જાતના વાંચનના પુસ્તકો-ગીતાઓ અર્થ, શીવાળી
સાદ-સાધારણ પુસ્તકો બીજા રીતે દર્શાવેલા રહે છે માટે આપને તેમની વસ્તુઓની
કીલક મોકલો તે કાલના સાવ જાણી જાણી.

એક વખત પધારી અથવા એકસર આપી ખાતી કરો.

પી. પી. (C.O.D.) થી અંગ્રાજનારને રૂ. ૧ વધુ ધરવી પડશે.



Union Printing Works

100 VICTORIA ST. DURBAN

P.O. Box 2992.

Phone 339859

Phone 228727

K. J. TAVARIA

Representing Associated Shop Fitters Ltd.
43 Commissioner Street, JOHANNESBURG

ગલાસ કાઉન્ટર્સ

સુન્દર અને કાલિ મલાસ કાઉન્ટર્સ, શી કેસીસ, ગેલ કસીસ, રૂ. ૧૫૦-૨૫૦
તેમજ કીલ કાઉન્ટર્સ, કીલ કાવર, સુન્દર બીજા કીલિંગસ બીજા હમોરે લાં મળશે.

વધારા જાતના કાઉન્ટર્સ-અલ્પી અથવા મોટી આપીશું.

લાંબી સુલતની ઉપરની મોકલવું કરી આપીશું.

GLASS COUNTERS

Glass Counters, Show Cases, Wall Cases, Sweet Counters, Fridge Counters,
Fish Friers, also up to date Window Fittings.

We sell your old Counters.

Easy Terms Arranged.

ધીરુભાઈ પી. નાયક

પુસ્તકારી. વીમાનાં અને જનરલ એજન્ટ

હિંદુસ્તાન અમર દુનીવાના કેઈ પજુ આપની હવાઈ દિવાઈ અથવા જમીન
માર્ગે પુસ્તકારી કરવા હરે ભેદ આપારી ખાસતે છાંવ કરો.

જાંતરી, આમ, મારી, કુલક, અસ્તમાત, પીડાવાસ, વિગેરના બીજા અમ
વસ્તુઓ આપીએ છીએ.

ઈન્ડિયન, પુસ્તકારી, હિંદુસ્તાન આપારી સંખાવવા રૂ. ૫-૧૦ કીલિંગસ
સર્વિસીસ કે મેપારના લાવસેન્સો "પાસપોર્ટ" તેમજ ઉપરોક્તને જમી
વાળસેન્સો હાઈ પજુ હી કીલક વિના અમી ગરત સલાહ આપીએ છીએ.

મેથલક ગુપ્તપુસ્તક કાઈ કોલેસીસિયન કોઈ કોલેસીસી, મોકલવાર
ઈન્ડિયન હાઈ કીલકારના પ્રતિનિધિ.

Phone : 33-9033. 29a Commissioner Street,
JOHANNESBURG.

“ઇન્ડિયન ઓપિનિયન”

શુક્રવાર તા. ૧૦-જુલાઈ, ૧૯૫૩.

સમયસરની ચેતવણી

આ માથી સાપા રાષ્ટ્રદરને સંદેશ જણાવે છે કે દોઢના વડા પ્રધાન શ્રી. નેહરુએ આ-રોહા અંબના કેદવાકે ભાંગેલા આ-રોહને પ્રત્યે જતાવવામાં આવી રહેલી વર્તણૂક “હદ બહાર ઘરમ બરેલી” તરીકે વર્ણવેલી છે. તેમણે કહ્યું કે, “ત્ર્યમ ભલે તેઓ જનવરો ન હોય એ રીતે તેઓ પ્રત્યે વર્તવામાં આવી રહ્યું છે. આવી વસ્તુ બની શકે છે એજ અને તાજુબી થાય છે. આ આફ્રિકાનેના સવાલોના પુરતમાં ઉત્તર નહિ લાવવામાં આવે તો આખો આફ્રિકા દેશ સળગી ઊઠશે.” મધ્ય સોમવારે એલ. ઇન્ડિયા કેમ્પેસ કમીટીની બેઠક ખુલ્લી મુકતાં શ્રી. નેહરુ આ પ્રમાણે બે.ભા. હતા. વધુમાં તેમણે કહ્યું કે, “બીજા લોકોના સવાલોમાં દોઢ માધુ” મારવા માગતું નથી પરંતુ એક માત્ર મુખ્યે ચલવા સિવાય કુનીયાના દરેકે દરેક ભાગમાં અને સમનતાને માટે લડીશું.” એમણે આખો આફ્રિકામાં થઈ રહેલા ખજબજાહ અને સરકારીક ઘટનાવાર અને જાતીયવાદના મીઠાશુ”ની તેમણે ટીકા કરી હતી.

શ્રી નેહરુએ જે કહ્યું છે તે સાવ સત્ય છે. જેઓ વિચાર શક્તિ સુધારી નથી બેઠેલા-વીચાર કરવા હજી છે તેઓને માટે તેમના શબ્દો વિચારવા જેવા છે. અમે માલિ માલિને કોઈ પણ પ્રકારે સહનુભૂતિ આપનારા નથી. તેઓની ખાતરને પ્રશ્નિતોએ અને તિરસ્કારીએ છાંયે- અને તેનો અત લાવવો જ જોઈએ એમ ચોક્કસ માનીએ છાંયે. પરંતુ તેનો અંત લાવવાને જે રીતો અખત્યાર કરવામાં આવી રહી છે તે જરાયે ઓછી માંગી નથી. અમને તાજુબી થાય છે કે સુધરેલી કુનીયાનું હલ તેનાથી કોઈ કેમ નથી ઊઠી જામતા વજમતા સત્તાધારી પવિત્રામનો પ્રમાણ લઈ રહ્યા છે પરંતુ માલિ માલિને ઉત્તપન કરનારા કારણોને તેઓ જરાયે વીચાર કરતા જણાતા નથી. આ જવાબકે જણ ગયા મહાન મુદ્દના સમયથી થતી આવેલી છે. હિંદુશ્વર શાપી હસ્તિમાં આવ્યો તેનો કોઈએ જરાયજી વિચાર નહિ કર્યો. તેનો નાશ કરવાને લગભગ આખી કુનીયા એ કમરે કરી. પરંતુ શું કુનીયાને તેથી ઘેરો પશુ લાભ થયો છે? એ વખતથી કુનીયામાં શાંતી રચાપવાન પ્રયત્નો થાતી રહ્યા છે પરંતુ કુનીયા તેની કંપાએ નજીક જણાતી નથી.

શાંતી કુર ને કુર ભાગતી જણાય છે. હિંદુશ્વરનો નાશ થયો પરંતુ તેનો આત્મા નાશ નથી પામ્યો. આજે તે ખાસ કરી આફ્રિકા ખંડમાં અને તેમાંથી દક્ષિણ આફ્રિકામાં અતિશય જીવંત જણાય છે. માલિ માલિને પ્રમ, જે દક્ષિણ આફ્રિકામાં આપણીની એટલો બધો કુર છે, તેની અંતે અંદિ અંતે કેમ કરી કારણ કે દક્ષિણ આફ્રિકાના સત્તાધારી સ.એ એ સવ.અ સંકળાએલો છે. કેનીયામાં માલિ માલિની ઉત્પત્તિ કરનારાં જે કારણો છે તેજ કારણો દક્ષિણ આફ્રિકામાં બીન-જોરાઓમાં અચાંતી ઉત્પત્ત કરી રહ્યાં છે, સમુદાયથી કલ્પ અધાવવાથી એ અચાંતી કુર નહિ થઈ શકે. જાળીન, જુજ અને ધર એ જણ વસ્તુઓનો સવાલ ખરી પ્રમાણીકતા અને સત્ય નિષ્ઠાથી હાથ ધરવાથી જ તે કુર કરી શકાયો, એ ત્યારે જ બની શકે એ મુદ્દાવાદીઓ, જેઓ મુદ્દના અરા શુને મારો છે, તેઓ ખનના લોભ ઉપર અંકુસ મુકે અને સત્તાનો મદ ધરવ નારાઓ સત્તાના લોભ ઉપર અંકુસ મુકે. મુદ્દાવાદ અને સત્તાનો મદ એ એ બંદીએ આજે કુનીયાને વિનાશને પંથે મસડી રહી છે.

દક્ષિણ આફ્રિકામાં આપણે એરી વર્તુળમાં આવી પડ્યા છાંયે. રોષણ કરનારાઓ સમજા પાપો કરી રહ્યા છે. અને રોષિતો ભલે વા અભણે તેઓને સાથ આપી રહ્યા છે. સમજા પાપોનું મૂળ કારણ એ છે કે વિશાને આપણે માટે રોષિતો જુજ સમવકોના આપણે શુધ.અ બની ગયા છાંયે અને તેથી આપણું જીવન અમુદરતી થઈ ગયું છે. કુદરતથી આપણે કુર ને કુર જઈ રહ્યા છાંયે. હમરને આપણે જુદી ગયા છાંયે. પેસાને પરમેશ્વર તરીકે પ્રુજીએ છાંયે. આપણો ઉદાર આ એરી વર્તુળમાં થી નીકળી જવામાં, એટલે કે, કુદરત તરફ પાછા વળવામાં રહેલો છે. તેમ કરવાને આપણે કુદરતથી આપણને કુર લઈ જનારી સમજી વસ્તુઓનો ત્યાગ કરવો પડ્યો; એટલે-કે આપણને શુધ.અ બનાવનારી સમજી વસ્તુઓનો બહિષ્કાર કરવો રહ્યો. તેનો વિચાર કરવા બેસીએ તો એ બહુ વિશાળ ભાસે છે અપુનિત સમજી સંરથા એ.તો આપણે બહિષ્કાર કરવો પડ્યો તેમ કરવાનું અંતિમ. પવિત્રામ એ આપણે કે આપણે જુએ મરડું પડ્યો.

પરંતુ માનવીના શુધ.અ બનવા કરતાં શું એ બહુ નહિ ગણાય? માનવીના શુધ.અ બનવાનું પસંદ કરનારને માટે પ્રશ્નની દરખાસ્ત રચાને હોઈ જ નહિ શકે.

પરંતુ આ સમજી વસ્તુ આપણે પાપ કરનાર પ્રત્યે જરાયે દેશ રાખ્યા વિના કરવી જોઈએ કારણ પાપ કર નાર જે તે પાપનો ભોગ બનેલો છે. અને તે તિરસ્કારના કરતાં વિરોધ દયા ને પાત્ર છે.

દક્ષિણ આફ્રિકાના બંદો આખા આફ્રિકાના બીન-જોરાઓની મુક્તિ માલિ માલિને પંથે જવામાં ચોક્કસ

નોંધ અને સમાચાર

ડો. રયામાપ્રસાદ મુકરજીનું અવસાન
દોઢની પાલિમેન્ટના સભ્ય અને અખિલ ભારતીય જન સંમત પ્રમુખ ડો. રયામાપ્રસાદ મુકરજીનું જીવન તા. ૨૩મીના શીનમરમાં અવસાન થયું. ડો. મુકરજી પુરસ્કૃતી પીડતા હતા અને જીવન તા. ૨૨મીના તેમને હાલતરી સારવાર માટે શીમરનાં એક નર્સિંગ હોમમાં લઈ જવામાં આવ્યા હતા. ત્યાં તેમની લમ્બિત અમાનક વધારે બગડી આવી અને તા. ૨૩મીની સવાર ના ૭-૪૦ વાગે મુકરજી ગયા.

ત્યાંથી તેમના મૃતદેહને કલકત્તા વિમાનમાં લઈ જવામાં આવ્યો હતો. ત્યાં હુમલી નહીના તટપર હમરેની મેદની વચ્ચે તેમની હલન ક્રીયા થઈ હતી. ડો. મુકરજીની ૫૨ વર્ષની વય હતી. તેમના પિતા રવમરેય સર સર અશુભાવ મુકરજી હતા. તેમણે કલકત્તા અને લંડનમાં વિશ્વવ્યાપક કાર્યો હતા. હનરેમ્પલમાં બારીસ્ટરનું પદ મેળવ્યું હતું અને કલકત્તામાં પ્રેક્ટીસ કરતા હતા. કલકત્તાની મુનીવરસીટીના ૧૯૦૪ થી ૧૯૦૮ સુધી તેઓ વાઇસ ચેન્સેલર હતા. દોઢની પાલિમેન્ટમાં તેઓ વિરોધ પક્ષના બારોસ નેતા હતા.

રાષ્ટ્રપતિ, અને વડા પ્રધાનથી લઈ સમજા પ્રધાનો અને દેસ નેતાઓ તરફ થી ખેદ દર્શાવનારાં સંદેશો મોકલવામાં આવ્યા હતા. પશ્ચિમ બંગાળમાં વેપાર રોજગાર અંધ શાખવામાં આવ્યો હતો અને ભાદેર મકાનો પર વ.વટા અર્ધી કઠીએ કરકાવવામાં આવ્યા હતા. ડો. રયામા પ્રસાદ મુકરજીના અઠાળ અવસાનથી દેશને એક પ્રખર નેતાની ખોટ પડી છે. હમર તેનાં આત્માને ચિરશાંતિ બુદ્ધે અને તેમના કુટુંબી-જનોને આવી પડેલાં કુ:ખમાં ધીરજ અને હીમત બાંધ.

હાલરેનો મધ્યે
એરીકાનાં સર્વનાર મરેજી કોહરે

નથી જ રહેલી પરંતુ અસત, જેના આપણે ભોમ બનેલા છે. તેમાંથી સતપંથે જવામાં રહેલી છે. તેને માટે બધીજ દોષિત અને હમર પર અમાળ મદા હોતી જોઈએ.

હાલ સર થએલી પાલિમેન્ટની બેઠક આપણાં મનુષ્યવતો નાશ કરી અ.પણ ને અંધ જંગમી દશમાં શુધવાની પાળી પ્રશ્નિતો કરી રહી છે શું આપણે ઓનપણે તો નમીશું કે સત્ય અને ન્યાયની વેદીપર આપણા સર્વરતનું બલિદાન આપવા તદ્દપર મહત્વ કે નથી આપણી ભાતિ અજ નામદ તરીકે આપણો તિરસ્કાર ન કરે

ની એક સમામાં ભાવજી આપતા જણાવ્યું કે “હાલતરોને માટે પહેલાં જે લોકોમાં આદર હતો તે છેલ્લા ૫૦ વર્ષથી કદી ન શકાય તેટલો ઘટીને ઓછો થયો છે. કારણ કે તેઓએ માનવજાતની સેવાના પોતાના ધંધાને “વેતાર” બનાવી દીધો છે. ૫૦.૫૦ વર્ષ પહેલાંના હાલતરો બલે પોતા પાછળ સોનું જાતીર અને કુદ નો એપ્કો થયેલો મોટો વારસો નહેતા મુખી જતા પશુ માનવજાતી માટે આશી વાંદ રૂપ બને પોતાના ધંધાને માટે યશ કમગી રૂપ બનેલા જીવનની સુવાસ જરૂર મુખી જતા. હાલતરો હાલ તો શરદી મરે કે જીવે પશુ પોતાની મોટી શી ખીસામાં પડવી જોઈએ એની ચીંતા કરતા હોય છે.

હાલગરનો મધ્યે
સંડનમાં હાપાના એક ધર્માદા કંડ ના મેળવકામાં અમેરિકાન. એલમીને નેતાથી હતા. તે પ્રસંગે રાષ્ટ્રદર કેપની ના મેનેજર સર કોરોરોરે હાપાગરી ના પોતાના ધંધા વિરે કેટલીક મળે દાર વાતો કરી હતી. તેઓએ કહ્યું “સત્તાધારીઓને પશ્વણી કરવી એ હાપામરને સરેજે થઈ આવતી જળા ગાં જળરી લાગણી છે. સારે હાપ. મર હમેશાં ખખરો મેળવવા મથે છે. પછી ભલે તે ખખરો સારાં હોય વા ખરાબ હોય. હું જાણું છું કે વોકોતી ફરીમાદ હોય છે કે હાપામરો નહારી વરડને આકર્ષક બનાવે છે અને સારી ની અવગણના કરે છે. આ ફરીમાદ માં કાષ્ટક તથ્ય છે અરે. પશુ એક જુની કહેવત છે કે, ખરાબ ખખરોને પાંખો હોય છે અને સારી ખખરોને ૫૫ પશુ નથી હોતી. સારી ખખરો એ ખખરો જ નથી હતી. ખખરોની ભાત જ એવી છે જોને અમે હાપામરો શું કરીએ આ એક જ મધ્યે ક્રિયા છે કે પોતે ખાંખને પશ્વણીરૂપ જેમ વધારે બની શકે તેમ વધારે પેસા મેળવી શકે.

પરદેશમાં વસતા હિંદીઓની કોન્ટ્રેન્સ, જેને માટે કોન્ટ્રેન્સ કાઉન્સિલ ફાર ઇન્ડિયન્સ એજોડે મહિનાઓથી તકવારીઓ કરી હતી, તે જુન તા. ૧૩ અને ૧૪મીના કોન્ટ્રેન્સમાં મળી હતી.

આવી કોન્ટ્રેન્સ આ પરદેશવેલી બ મહેલી જે કે જેમાં બધાં જ્યાં હિંદીઓ વસી રહ્યા છે તે સમાજ સમજા દેશોમાંથી હિંદી ડેલીગેટો, નીરીક્ષકો અને કુલાકાતીઓ હાજર રહ્યા હતા.

ઉપરોક્ત સંરચાને તેમજ કોન્ટ્રેન્સ ને એડન, શીજ, નેમેકા, કેનીયા, મલાયા, મોરીશસ, સંધન રેડેશીયા, બ્રીટીશ વેસ્ટ ઇન્ડીઝ, કુઆન્ગાની, હિંદી સંરચાઓનો ટોચ મળ્યો હતો અને ઉપર તાર વ્યવહાર થયા બાદ સાઉથ આફ્રિકન ઇન્ડિયન ડેમેસે પશ્ચિમ કોન્ટ્રેન્સમાં હાજરી આપવા એક ખાસ નીરીક્ષકની નીમણૂક કરી હતી.

હાજર થયેલા ડેલીગેટોમાં સંરચાનિક ખતા સમાઓના પ્રતિનિધ સભ્યો, જેવા કે, મોરીશસથી એન. એસ. આર. સીનીવાસન અને એ. એમ. એસ.મોન, શીજથી એન. પી. વિશ્વેશ્વર હાજર થયા હતા. મલાયા ઇન્ડિયન ડેમેસ તરફથી બી. બી. એસ.મોન હાજર થયા હતા. અન્ય દેશોમાંથી ખાસ નીમણૂકા મુલાકાતીઓ અને નીરીક્ષકો હાજર થયા હતા.

અમેજી માટેમાં એસ.સ. ફેનર બ્રાઉન એન. બી. હેનરી એસ. એસ. પેલાક, ફોક્સ પીટ અને ડો. રીમડ પેન્ડરેટ ટોચ આપ્યો હતો.

કોન્ટ્રેન્સ સનીવાર અને રવીવાર એમ બે દિવસ ચાલી હતી.

ડો. કે. ડી. કુમરીયા, જેઓ કાઉન્સિલના જનરલ સેક્રેટરી છે, તેમને કેટલીક પરદેશોની સંરચાઓની સુચનાથી કોન્ટ્રેન્સ ડેલીગેટો તરફથી કોન્ટ્રેન્સના પ્રમુખ સુદવામા આવ્યા હતા.

પ્રમુખનું બોધણું

પ્રમુખે પોતાના બોધણામાં જણાવ્યું કે પશ્ચિમ અથવા દરિયાપરના દેશોમાં હિંદી સ્વામી જેવું કંઈ નથી, કારણ તેઓને બીજા જાતીઓના સમાજના એક ભાગ તરીકે લેખવામાં આવે છે અને અન્ય કોમોની સાથે રહી રાજતંત્રમાં જીવાનદારીનું સ્થાન મેળવવા પ્રયત્ન કરી રહ્યા છે.

આ કોન્ટ્રેન્સનો મુળ હેતુ નિર્ણય પહેલે એ રચેલ કરવાનો છે કે પરદેશોમાં વસતા હિંદીઓને પોતાની રાજકીય વહાલારી ને ને દેશોમાં તેઓ વસે છે તે તે દેશને આપવાની છે.

દક્ષિણ આફ્રિકામાં હિંદીઓને ખાસ ખ્યાન દેવાની જરૂર છે કારણ એ દેશમાં રહવાના ખાસ કાયદાઓ ને

પરદેશમાં વસતા હિંદીઓની લંડનમાં મહેલી કોન્ટ્રેન્સ

હિંદીઓને એ દેશમાંથી કાંઈ કાલવાના દરેક પ્રયત્નો થક રહ્યા છે. આફ્રિકા ખંડમાં વસતા હિંદીઓને ને કોં અને છુટો તેઓ ત્યાંના મુળ વતી આફ્રિકાને આપવા પ્રયત્ન નહિ હોય તેવા કોં અને છુટો તેઓને મોમવના ની આશો રાખવી નહિ જોઈએ.

એ વસ્તુ નિર્ણય પહેલે રચે છે કે પરદેશમાં વસતા હોય તે દેશના વતી આ તરીકે રહેતું જોઈએ અને એ દેશને પોતાની હાલક વહાલારી આપવી જોઈએ. એ સાથે એ પશ્ચિમ અન્યત્ર છે કે હિંદીઓને પોતાના પુર્વને પાસેથી વારસામાં મદદ્ય કરેલા હામકિ, સંસ્કૃતિ તેમજ તાત્વિક સંસ્કારો મેળવવા અને દહાવી રાખવા ના દરેક પ્રયત્નો કરવા જોઈએ.

આ પ્રમાણે તેઓને સ્વિકારેલા નવા દેશને તેઓ ઉપયોગી હોય આપી શકે.

શીજના હિંદીઓ

શીજની ધારાસભાના સભ્ય પંડિત વિશ્વેશ્વર શીજમાં વર્તતી રિધિતિનું ખ્યાન કરતાં જણાવ્યું કે એ ટાપુમાં હિંદીઓને હિંદીઓ તરીકે કરી ખાસ અગવડો નથી અને કાલની રાજકીય પરિસ્થિતિ જોતાં ત્યાં નજીકના જાણીયામાં જવાનદાર રાજતંત્ર કે મોદ મતાધિકાર રચપાપ એવું લાગતું નથી.

તેમણે કહ્યું કે સેરડીના ખેતરોમાં કામ કરતા હિંદીઓથી ત્યાં કંઈ સાંધી સુદન સુધી જીવન ખરીદી અને તેની માલીજા મોમવી સકાય એવું લાગતું નથી.

નેમેકા

નેમેકાની ઇસ્ટ ઇન્ડિયન ટ્રોપિકલ મોસાપીટીએ એક લેખીત નિવેદન મોકલ્યું હતું ને કુમારી કાલેલા વર્ષો એ વાચી સંજળાવ્યું હતું અને ડો. સીડે તેને ટોચ આપ્યો હતો. નિવેદનમાં મોટા ભાગના હિંદીઓની રિધિતિ કંઝાલ અને સંવેપકારક નહિ હોવાનું જણાવવામાં આવ્યું હતું અને તે સુધારવાને તકીદના પગલાં લેવાની જરૂર જણાવવામાં આવી હતી.

કેનીયા

કેનીયા ઇન્ડિયન ડેમેસે કાઉ ડેલીગેટ નીમ્યા નહેતા પરંતુ ત્યાંના જાણીતા વતી ડો. અગાળનને નીરીક્ષક તરીકે હાજર રહેવાની સલા આપી હતી.

ડો. અગાળનને કુંક નિવેદનમાં જણાવ્યું કે તેઓ કેનીયાની હિંદી ડેમેસના પ્રતિનિધિ તરીકે નહિ પરંતુ પોતાના ખાનગી દરજ્જામાં બોલતા હતા. તેમણે કહ્યું કે કેનીયામાં ખાસ હિંદી સ્વામી જેવું કંઈ નથી, સમજા

થવ.લો સમજા કોમેને સમાન લાગ પડનારા છે. એ દેશની કાલની અસ્થિર રિધિતિના લાભ લઈ મુરોપીવન સેટલરો રાજકીય સલા પોતાના કાય માં લેવા અધી રહ્યા છે તેનો હિંદીઓ વિરોધ કરે છે.

કેનીયાના હિંદીઓ આફ્રિકાને ખનતી સમજા મદદ આપવા ઘણા આવર છે પરંતુ કાલની હાલક પ્રરિતિને તેઓ સહનુશ્ચીતી આપતા નથી.

ડો. રોડે પશ્ચિમ પોતાના ખાનગી દરજ્જામાં બોલતાં હિંદીઓની કેટલીક સામાજિક અને આર્થિક અગવડો તરફ ખ્યાન બેઠ્યું. કેટલીક રેસ્ટોરેટોમાં, હાલમાં અને હોટેલોમાં વર્ણબેદ રાખવામાં આવે છે તેનું પશ્ચિમ તેમજ ખાન બેઠ્યું અને રેલવેમાં, પેલીસ ખાતામાં અને સરકારી નોકરીઓમાં બીન-જોશઓને ઉચા પગાર વાળા રધાને આપવામાં નથી આવતા એ વિશે ખ્યાન બેઠ્યું.

મલાયા

મલાયા ઇન્ડિયન કોન્સિડેરા ડેલીગેટ બી. બી. ચેરસીએ એક સાંધું નિવેદન વાંચી સંજળાવ્યું અને વધુમાં જણાવ્યું કે મલાયામાં હિંદીઓને કંઈ પશ્ચિમ જાતીઓના સલા નથી અને તેઓ સમજા આર્થિક અને રાજકીય કોં સમાનપણે મોમવી શકે છે.

દેશના જનદેર જીવનમાં તેઓ પોતા નો પુરો હોયો આવે છે અને મોટા ભાગના હિંદીઓએ એ દેશના નામ-રૂઝો તરીકે ત્યાંના સામાન્ય સવાલો ને માટે સાથે મળીને કામ કરવાનો દાવ કરેલો છે.

મોરીશસ

મોરીશસથી-ત્યાંની કન્ડો મોરીશસ એસોસિએશને એક મજબુત ડેલીગેશન મોકલ્યું હતું. તેના પ્રમુખ ડેલીગેટ બી. આર. સીનીવાસને એ ટાપુમાં હિંદીઓના આમનને પ્રતિકાસ આપ્યો અને કહ્યું કે આને હિંદીઓની વસતી ને કે ત્યાં સોધી વધારે છે તેમ જતાં તેઓ પોતાની બહુમતીને ઉપયોગ બીલ વગેરેના ગેર લાભમાં એ ટાપુનો રાજકીય અંદાજ પોતાના કાયમાં લઈ લેવાને કરવા નથી માંમતા.

મોરીશસના હિંદીઓ રાજકીય વહાલારીના સંજ્ઞમાં હાલ તરફ જોતા નથી. ઘણા અસા મોરીશસમાં જ જન્મેલા છે અને પોતાનું વતન ત્યાં કરેલું છે અને એ ટાપુને પોતાની રાજકીય વહાલારી આપી રહ્યા છે, તેનો અર્થ એવો નથી કે પોતાના પુર્વજો આપેલો મહાન હામકિ અને સંસ્કૃતિ વારસો તેઓ જીવી

અથ છે. એ બાબતોમાં એ દેશના જીવન માં પોતાનો ફોલો આપવાને પોતાનું બનતું કરવાનો તેઓનો નિમ્મ છે.

તેમણે કહ્યું કે મોરીશસમાં કાલ રાજકીય લાભ આર્થિક મોરશ્વર ચાલી રહી છે. એક તરફથી મોરો વર્મ આર્થિક રીતે કંગાલ છે અને મેળવણીમાં પહોંત છે અને પોતાની ઉત્પત્તિ કરવા પ્રયત્નો કરી રહી છે અપાર બીજા તરફથી સ્થાપિત કોં ધરાવનારા લોહો, જેઓ મુશ્કેલ જીવન, મોલો અને દે.લતની માલીકી ધરાવી રહ્યા છે તેઓ રાજકીય અને આર્થિક સલા પોતાના કાયમાં રાખવા નો પ્રયત્ન કરી રહ્યા છે.

અંતમાં તેમણે કહ્યું કે લાંબા હિંદીઓ અન્ય વગેરે સાથે સંયુક્ત રાજકીય સંરચા સ્થાપી રાજકીય જીવનમાં સમાન ભાગ લઈ રહ્યા છે.

દક્ષિણ આફ્રિકા

સ.ઉ. આફ્રિકન ઇન્ડિયન ડેમેસ તરફથી બી. ઇ. ને. પોલેએ દક્ષિણ આફ્રિકાના હિંદીઓની કાઝમારીઓ વિશે નિવેદન કર્યું હતું. મુખ્ય વસ્તુ તેમણે એ કહી હતી કે દક્ષિણ આફ્રિકાની સરકારના જીલ્લા કાયદાઓને હિંદીઓ અને આફ્રિકાને સાથે અજો સામનો કરી રહ્યા છે.

બ્રીટીશ ગીયાના

બ્રીટીશ ગીયાના તરફથી બી. હાઇરે પોતાના ખાનગી દરજ્જામાં બોલતાં જણાવ્યું કે એ સંરચાનમાં હિંદીઓની વસતી સૌથી મોટી છે અને કુંક સુવત્પર થયેલી સામાન્ય સુદષ્ટમાં તેઓએ ખતમી આપ્યું હતું કે નવા સાંવજનિક મતાધિકાર માં તેઓ પોતાની બહુમતીને કુરુપોલ કરવા મામતા નહેતા. ત્યાંની ધારા સભામાં આફ્રિકાને અને હિંદીઓ સભ્યો સુદાપા છે અને તંત્રમાં ભાગ લઈ રહ્યા છે. ત્યાં હિંદીઓ નો કરી ખાસ સલામ નથી. પરદેશો ના ડેલીગેટો અને પ્રતિનિધિઓ ઉપરાંત કોન નિવાસી હિંદીઓ પશ્ચિમ પરદેશોમાં વસતા પોતાના દેશ બંધુઓ પ્રત્યે સહનુશ્ચીતી આપવા કોન્ટ્રેન્સ માં હાજર થયા હતા.

અંગ્રેજોની સહનુશ્ચીતી

કાઉન્સિલના બેદ વચ્ચે કેટલાક પાસોમેન્ટના પ્રતિનિધિ સભ્યો, જેઓ એ આમંત્રણ સ્વિકારેલું હતું, ઉલ્લી પડીએ સેન્ટ્રલ આફ્રિકન ફેડરેશનના સલાસપરની અચો માટે પો.મ.ન્ટમાં મોકલ્યુ મવાથી તેઓથી કોન્ટ્રેન્સમાં હાજરી આપી લાકાઈ નહેતી. તે સમજાઓએ બેદ કરાંઓ હતો, રાઇડ એન. એસ.મોરીશસે કાઉન્સિલના પ્રતિનિધિઓને સલામોની અચો કરવા મુલાકાત આપવા કહ્યું હતું. બી. ફેનર બ્રાઉનને જણાવ્યું હતું કે આફ્રિકામાં હિંદીઓને મુરોપીવનો

અને આફ્રિકાના વચ્ચે કાપાડી તરીકેના દરજ્જાને યોગ્યતાની તક છે. તેમણે કહ્યું કે દીંદાના વડા પ્રધાન શ્રી. નેહરુ એ આફ્રિકાના અને અન્ય રચનાના દીંદાઓને જે જે દેશમાં તેઓ વસી રહ્યા છે તે તે દેશોના અન્ય વાતીઓ સાથે ઘણા મળીને રહેવાની શીખામણ આપેલી છે એ તેઓએ પાળવી જોઈએ. તેમણે કહ્યું કે સમગ્રી જાતીઓને મારે સ્વતંત્રતા અને સમાનતા યોગ્યતા પોતે સમગ્રી મદદ આપવા તકવાર છે. દક્ષિણ આફ્રિકામાં દીંદાઓ અને આફ્રિકાના સાથે મળી કામ કરી રહ્યા છે તેનું તેમણે ખાસ સદૃષ્ટિ સૂચન કર્યું હતું.

રાષ્ટ્ર જોન. જોન કમીસે સદેશો પાલવતાં જણાવ્યું હતું કે કામનવેલ્થ ના યજ્ઞ ભાગમાં દીંદાઓએ ભજવેલા મહાન ભાગ તેમણે નિહાળ્યો છે. બિલિયના વર્ષોમાં તેઓએ હજુ વધારે અજાણ્યો ભાગ ભજવવાનો છે.

કેન્દ્ર-સભા શ્રી. દેનરૂ એસ. જી. પોપ્પાક, જેઓ પરદેશના દીંદાઓના સલાહને વિષે છેલ્લાં ૩૦ વર્ષ થયા કામ કરી રહ્યા છે અને અનેક પરદેશની સંસ્થાઓ સાથે જોડાયેલા છે. તેમણે તેમજ રાષ્ટ્ર દેરફડ સેશીય, જેઓ દક્ષિણ આફ્રિકામાં ખીન-જોરા ઓના સલાહમાં કામ કરી રહ્યા હતા અને લાંબી મુદ્ત કામ દીંદામાં વસવાટ

કરી રહ્યા હતા, તેમણે કેન્દ્ર-સભામાં ભાંધણા કરી હતી.

કેન્દ્ર-સે નવ દરાવો સર્વાતુમતે પસાર કર્યા હતા. જેમાંના કેટલાક નીચે પ્રમાણે છે :

(૧) (અ) પરદેશમાં વસતા સમગ્ર દીંદાઓ જેઓ, જે દેશમાં વસે છે તે દેશને પોતાનું વતન મહુતા હોય અને તેને જ પોતાની વહાદારી આપતા હોય, તેઓએ સંપૂર્ણ નામરીક્ષની જવાબદારીઓ સ્વિકારવી જોઈએ અને તેના બદલામાં તેઓને જે દેશના સમગ્રા અન્ય નામરીક્ષ સાથે સમાન હોય અને હુદોની બાંહેધરી આપવામાં આવવી જોઈએ. (ખ) પરદેશમાં વસતા દીંદાઓ, જેઓ પોતાના મુળ વતનના રાષ્ટ્રી તરીકે રહેવા માગતા હોય, તેઓએ ખીનભાષી પરદેશીઓને દરજ્જાને સ્વિકારવા તકવાર રહેવું જોઈએ; જેનો અર્થ એ થાય છે કે તેઓથી નામરીક્ષતા હોયના કાવો કરી નહિ શકાય પરંતુ કાપડાની નજરમાં તેઓ તે સમાનતાની બાંહેધરી મળવી જોઈએ અને તેઓની જાતનું અને તેઓના માલ મીલકતનું રક્ષણ મળવું જોઈએ.

(૨) પ્રત્યેક પરદેશમાં ત્યાંની આખી કામનું સામાજિક જીવન અને દરજ્જા સુધારવાને અને બિલ જાતીઓ વચ્ચે સારો સંબંધ સ્થાપવાને સમગ્રી કામે

નું પ્રતિનિધિત્વ ધરાવતી એક સામાન્ય સામાજિક સંસ્થા સ્થાપવાના માર્ગો યોજવા.

(૩) કામીવાદ, જે ધર્મ, જાતી અને પ્રતિક બેદાના કારણે પરદેશમાં વસતા દીંદાઓમાં ઝાણા વધતા પ્રમાણમાં પ્રચલિ છે, તેનો ખત સાધવાના ઉપાયો યોજવા.

દક્ષિણ આફ્રિકાપરનો કરાવ

(૪) લંડનમાં મળેલી પરદેશોમાં વસતા દીંદાઓની આ કોન્ફરન્સ ૩૧. મહાનના નેતૃત્વ હેઠળ ૧૯૪૮માં નેશનલીસ્ટ પાર્ટી સત.માં આવી ત્યાર થી દક્ષિણ આફ્રિકામાં બમણતા જતા જાતીય સંબંધને ચીંતાની નજરે જુએ છે. (આ ગ્રુપ યિરીયાઝ એક્ટ, મુવેશન ઓફ કોમ્યુનિઝમ એક્ટ, પબ્લીક સેક્ટરી એક્ટ, કીમીનલ લો એમેન્ડમેન્ટ એક્ટ, અને અનેક એપાર્ટહેડના કાયદાઓ અને ધારાઓ, જે પ્રયોજનો હેતુ કેમીતી રીતે ખીન-જોરાઓના રચા સગા કોષ્ટક કાપ મુકવાનો છે, તે જોતાં અને (બ) સરકારની વધતી જતી દમન નીતીથી બધા નવેઅરમાં કેનવરમાં અને ડીસેમ્બરમાં પોર્ટ એલીઝાબેથમાં થયેલાં રમખાણોના જેવી ઘટનાથી વિશિષ્ટ વધારે બમણાનો સંબંધ હોય અને (૧) દક્ષિણ આફ્રિકાના વિવકારામંચ

નેતાઓ જેવાકે, ડી. યુ. અ. કાફુ ૩૧. જી. એચ. નાપકર, શ્રી. યુ. અ. કાલસીયા શ્રી. જે. એન. સ્મિથ અને આફ્રિકન નેશનલ ડેવિસના પ્રમુખ મીરે હુકુલીપર મુકામેમાં પ્રાતબંધો જોતાં અને યુનીયનના બંધારણની જે કમીટી અમુક ખીન જોરાના મતાધિકાર ના કંઠે સુરક્ષિત રહેવાની બાંહેધરી આપનારી છે તે બંધારણમાંથી નાબૂ કરવાનો દક્ષિણ આફ્રિકાની સરકારને હરદો જોતાં અને દક્ષિણ આફ્રિકામાં વસવાટનો દરક ધરાવતા દીંદાઓની ખતીઓ અને બાળકોને યુનીયનમાં ફાગલ ધરાવતી બંધી કરવાનો યુનીયન સરકારનો હરદો, જે લોકચાલીના યુનોમાં જાહેર થયેલા સિદ્ધાંતની વિરુદ્ધ છે, તે જોતાં આ કોન્ફરન્સ પીડીત લોકો તરફથી પોતાના રાજકીય દેવુઓ સિદ્ધ કરવાને હોંસાનો માર્ગ નહિ સેતાં મદદાત્મા બાંધીજીને બતાવેલો અદ્વીસનો માર્ગ લેવામાં આવેલો છે તેને અવાકાજ છે અને દક્ષિણ આફ્રિકામાં ખરી લોકચલી સ્થપાય એવી આશા રાખે છે. વધુમાં આ કોન્ફરન્સ દક્ષિણ આફ્રિકાની સરકારને મત.ધિકાર, આર્થિક, જાતીય અને બંધારણને સગતા સુધા સુવે લેનો. સંતોષકારક જીવન કાવવાને દક્ષિણ આફ્રિકાના સમગ્રા વડોનું પ્રતિનિધિત્વ ધરાવતું એક નેશનલ કન્વેનશન બરવા વિનંતિ



ફોન: ૨૪૮૪૫.

ગ્રોસરી ક્યાંથી ખરીદશો ?

જો આપ સ્વચ્છ અને ભરોસાપાત્ર ગ્રોસરી યોગ્યવાને ઇંતેજાર હો તો અમ.તા ઉપર લખવા મુકશે નહિ. હમે જનલી કંડરે, જોકજો માલ, કિકાચત જાવે મોકલાવશું.

“ગ્રાહકોને સંતોષ આપવો” એ હમારો મુદ્દાલેખ છે.

એક વખતનો દ્રાવલ જોરકર, આપનો વિશ્વાસ સંપાદન કરવાને અચુક ફાળીજીત થશે. કન્ડીના જોરકરે ઉપર સંવિરોધ, કાળજીપુર્વકનું ધ્યાન આપવામાં આવે છે.

ગાંધીવડુ, કઠોળ, દર-ગરુ દવાઓ, હવન-પુળાની સામગ્રીઓ, સાડી હુમકા, લગનની પ્રત્યેક જરૂરીયાત.

કન્ડીના જોરકરે સી. ઓ. ડી.વી મોકલાવવામાં આવશે.

કરે છે અને આ દશવની નકલ મુને અને વધુમાં આ કાનૂન-સ પરરેશોની પર, અને દ્વિતી, પાકીસ્તાન અને સમળી દ્વિતી સંસ્થાઓને કાઉન્સિલ દક્ષિણ આફ્રિકા અને મુનાઇર કીમકમ ફાર ઈન્ડિયન-સ એજોડને વાર્ષિક ના દાખ કમીશનરોપર અને તે તે નાણા મદદ આપી તેને સકાલુમ્તી સરકારોપર મોકલવા દરાજ કરે છે, આપવા બધામધુ કરે છે.

રોડેસીયાના ખખરો

(અમારા ખખરપત્રી તરફથી)

શ્રી. અખુભાઇ પુરાણી રોન્ડલ આફ્રિકાની મુલાકાતે

શ્રી. અખુભાઇ પુરાણી જેઓ અધ્યા-
દાગેર લેકચરશીપ દરમિયાન
આમંત્રણથી પુર્વ આફ્રિકાનો પ્રવાસ
કરી રહ્યા છે તેઓએ લગભગ ૩૦
વર્ષ થી, અરવીંદામ (વેડીમેરી)
માં વીતાવ્યાં છે અને થી અરવીંદના
છવન અને સાધનાનો સંપૂર્ણ અભ્યાસ
કર્યો છે.

ગુજરાતી ભાષામાં પ્રવૃત્તિઓના
પ્રવેશ તરીકે પુરાણી બાઇબોનું નામ
વિખ્યાત છે. શ્રી. અખુભાઇ પુરાણી
તેમાંના એક છે. તેમને જન્મ સાહ
વર્ષ પર મુરતમાં થયો હતો. પુરાણી
બાઇબોમાં શ્રી અખુભાઇ નાનામાં
નાના છે. પરંતુ તેઓ ઉચ્ચ મુન
ગેજબું હવે અને મોઝમે મુનીવર્સીટી
ના મેન્યુએટ છે. કોલેજ છવન
દરમિયાન "આર્થ" ગાસિકમાં રસ
ગેતા, અને થી અરવીંદના થજી

પુરતોનો અનુવાદ ગુજરાતીમાં કરનાર
શ્રી અખુભાઇ પુરાણી છે.

શ્રી. અરવીંદામમાં વસી થી.
અખુભાઇએ થી અરવીંદ પાસે "પરમ
તાર"ની સાધનાનો અંગીકાર કર્યો છે.
થી અરવીંદના તેઓ પદ સિધ્ધે પેટા
ના એક છે. તેઓ થી અરવીંદને
હમેશાં મળી રહેવા સહવાગી અધિકારી
એમાંના એક છે.

અંગ્રેજ, ફ્રેન્ચ અને ગુજરાતીના
પ્રખર વિદ્વાન છે. અને થી અરવીંદ
ના પુરતોનો સરળ ગુજરાતીમાં
અનુવાદ કરી ગુજરાતને અમુલ્ય ધાગ
આપ્યો છે.

શ્રી. અખુભાઇ આ પ્રેરેશો તરફ
મુલાકાતના બીજા આવાકીયામાં આવવા
નું જણાવે છે. થજી જગ્યાએ એમના
સ્વાગત બધા,ને. સવળો પ્રખપ થજ
થયો છે.

એમના સેન્ટલ આફ્રિકાના પ્રવાસ
દરમિયાન તેઓનો ઉતારો બાણાબાઈ
ગોવિંદજી પરેશની રેસિડન્સીએ રહેશે.
(પેરેટ મોક્સ ૩૭, ડેનીસ રોડ,
લીવીંગસ્ટન, નો. રોડેસીયા.

એશીયન સ્કુલેજ ઉદ્ઘાટન
લીવીંગસ્ટનની એશીયન ગવર્નમેન્ટ
સ્કુલની ઉદ્ઘાટન કીવા અહીંના થી.
શ્રી. એ કરી હતી. રોડેસીયાના ૧૬ને
ઉદ્ઘાટન થજી હોવાથી તેને "રોડેસીયાન
સ્કુલ" નામ આપવામાં આવ્યું હતું
૧૦૦ની મેદનીમાં થી. સી. એ સુદર
પ્રત્યક્ષ કર્યું હતું.

નોર્થ રોડેસીયાનું ઇમીગ્રેશન
ખાતું

અત્યારે નોર્થમાં થજી નવા દ્વિતી
બાઇબો આવે છે. અંગ્રેજમાં કમ
પરિણ લેવામાં આવે છે. થજી અભ્યાસ
કરીને આવેલા કોલેજધને પથ નાપાસ
થાય છે. જરૂરે પથ એક વાર
કીક કરી હતી કે પરિણ આટલી
બધી સખત લેવી ન બોધ્યો, નવા
દ્વિતી બાઇબો દર રડીમરમાં આવે છે,
નાપાસ થયેલા બાઇબો કોલેમાં
અપીલ કરી ચક્ર કરીથી પરિણ
આપવા માટે. નાપાસ થાય તો દ્વિતી
પાછા દરજી પડે.

ગુજરાતી ભાષાનું મહુરવ
ગુજરાત કોલેજના ગુજરાતી સાહિત્ય
અંગે સમજ પ્રવચનમાં ડો. ડી.

એન. દેવેએ જાન મુનીવર્સીટીનો
ગુજરાતી ભાષાનો અભ્યાસ કમ
સમળ્યો હતો. ત્યાં ગુજરાતી ભાષા
નો અભ્યાસ થી રીતે થાય છે અને
ગુજરાતીનું સ્થાન જેવું છે તે પથ
સમળ્યું હતું. પ્રવચન પછી ગુજરાતી
ના આખ્યાયકો, ગુ. સા. અંગળના
કોલેજરો અને કાપવાકક સમિતિના
સભ્યોએ તેમની સાથે આ પીતાં પીતાં
દુઢા પથ રસિક વાર્તાલાપ કર્યો.

વાર્તાસ પમાં જણાવ્યું કે: "જાન
માં ગુજરાતી ભાષાનું મહુરવ થજી
વધારે છે. આપણા દેશની બીજી
ભાષાઓ કરતાં ભાષા તરીકે ગુજરાતી
નું સ્થાન બીરવવું છે. મુદાયમાં
તો ફ્રેન્ચ અને જર્મન ભાષાની કરાજ
માં ગુજરાતી ભાષા મુકાય છે."

પર મુરુજ

—રોડામે (ભાષા)ની એક પ્યારટીક
બનાવનારી "કમ", ત્યાંની સરકારને
પ્યારટીક ચલણી નોટો બનાવવા લીનંતી
કરે છે. આ કમનું કહેવું છે કે
આવી જાતની નોટો લાંબો વખત રહી
થકે તેમજ પાણીથી બીજાય નહીં.

—ફ્રેન્ચ નેરટ આફ્રિકાના, રાજ
મરેનમાને ૩૨૦ બીઓ છે અને
થજી હોઝરઓ છે. કેટલા હોઝરા
ઓ છે તે ફક્ત તેમને જ ખખર છે.



સિયાળો આવ્યો, ચુંચું લાવ્યો

સિયાળો કોટમે થજી જરૂરી શારિરિક તાકાત સંગ્રહી લેવાનો અભ્યુતોનો સમય.....

આપની અને આપના કુટુંબની શારિરિક શક્તિ અને તાજગીને ગારે અમે ખાસ સિયાળુ પાણી તૈયાર કર્યાં છે. પાકને ગારે મોઝબો
તેમનો કાલમાં જ દેશથી આવ્યો છે.

મુખ્યધને મુકે હલલો શી. ૫-૦ રતલ

આપને ત્યાંનો લગ્ન પ્રસંગ નિર્વિઘ્ને પાર ઉતરે

આપને ત્યાંના લગ્ન પ્રસંગને માટે ખાસ ખુશ ખખર

લગ્ન પ્રસંગે જગણાવારની જગણહારી અમારા ઉપર છોડી દો,

મુનીવચનના કોઈ પથ ગાગમાં અમે ત્યાં આગીને આપને ગમ પસંદ જમણવાર કરી આપવાની ખાસ વ્યવસ્થા
રાખી છે.

અમને વેળાસવ ખખર કરે અને બાકીની મોઝ વ્યવસ્થા કરવાનો બાર અમારે શીરે મુકી દો.

લગ્ન વિગેરે પ્રસંગોને માટે ખાસ ભાષો. બડાવના કોલેજે થજીજ કાળજથી અને જાતી કેખદેખ નીચે રોક કરી મોઝલવામાં આવ્યો.
ભાષો મદદ

બાસુરી, કુખ્યાક, રીંગડ, રીંગડો કોલેજે પ્રમાણે બનાવવામાં આવ્યો.

૭૧૦, મીન્સ એકર્ષક રડીક, — મેરેજની અંદર — દરમન.

તારું રીંગનાથ: "SWEETMEATS" થી. કો. બાકસ ૨૦૦૩ ફોન ૨૦૭૮૦ મરેના ફોન: ૧૨૨૮૬.

વિવિધ ખબરો

ગ્રુપ એરીયાઝ એક્ટમાં સુધારો થશે

૧૯૫૦માં પસાર થયેલો ગ્રુપ એરીયા એક્ટ, જેમાં ૧૯૫૨માં સુધારો કરવામાં આવ્યો હતો, તેમાં હવે વધુ સુધારો કરવામાં આવશે. ને સમય હશે તો આ સુધારાઓ પાલોમેન્ટની બા એક્ટમાં પ્રસ્તાવનામાં આવશે, નહીંતર આવશે નવે" રજુ કરવામાં આવશે. ડીપાર્ટમેન્ટ ઓફ ઇન્ડી-રીયર તરફથી જાણવામાં આવ્યું હતું કે ગ્રુપ એરીયાઝ એક્ટના બે હેતુ હતા: (૧) એક પ્રાંતને બીજા પ્રાંતના વસવાટના સત્તામાં પેસતા અટકાવવા અને (૨) જુદી જુદી પ્રાંત એક માટે માસીયા અને વસવાટ માટે જુદા જુદા થતા સુકર કરવા.

માનવામાં આવે છે કે આ કાયદા થી પહેલો હેતુ જળવાયો છે પરંતુ બીજાની હેરફેરમાં અને નફાચોરોના કાયદે લીધે બીજો હેતુ જળવાયો નથી. નવા સુધારાઓથી માનવામાં આવે છે કે બે હેતુઓ જળવાયો: (૧) અધી-કારીઓને ગ્રુપ એરીયા માટે બીજાત ખરીદાનો દર મળશે અને (૨) બીજાતની હેરફેર માટે અધીકારીઓને વધુમાં વધુ અને ઓછામાં ઓછો આવ સુકર કરવાનો દર મળશે.

આ સુધારાઓ યુનાઇટેડ પાર્ટીએ ડી. ડેવિસ પાસે ૧૯૫૦ અને ૧૯૫૨ માં મંજૂર કરાવ્યા હતા તેને મળતા છે. પરંતુ તે વખતે ડી. ડેવિસે તે સુધારા ની સાફ ના પાડી હતી

"રૂઢ" ૫૪ આ બાબતમાં લખે છે કે, "સરકારની આ વધુથી એવજી માન્ય પદ છે કે ગ્રુપ એરીયાઝ એક્ટ કાયદામાં છે તે જુનજ જુલથી અને જરાવર નહીં મનાવેલો કાયદો છે. અને પાલોમેન્ટે નેશનલિસ્ટોના પ્રચાર માટે તેને કિતાવલે પસાર કર્યો હતો."

ડી. એસ. સુકરેટ્ટનું અવસાન

હિંદુ જનસંઘના નેતા ડી. હવામા પ્રસાદ સુકરેટ્ટ ૨૩મી તારીખે હાલ એટલેથી મરણ પામ્યા હતા. તેમની ઉંમર ૫૨ વર્ષની હતી. તેમને આમલે દીવસે સુરસીના કારણે જેલ માંથી નરસીમ હેમમાં લઇ જવામાં આવ્યા હતા. તેઓ મેની ૧૧મી તારીખથી જેલમાં હતા. ડી. સુકરેટ્ટ અને બાળ જેલ કાલગરમાં દાખલ થવાના કાયદાના જંગ કરવા પદ્ધતિ કરવામાં આવ્યા હતા. ૧૯૪૭ માં પ્રથમ વખત કાલગરમાં આવનારા જાણ પાસે દાખલ થવાની ૫૨મીટ હોવી જોઈએ, પરંતુ ડી. સુકરેટ્ટએ આ ૫૨મીટ માટે માગણી કરવા ઇનકાર કર્યો હતો.

દક્ષિણ આફ્રિકા આવતા વધુ

હિંદી કદબો મુખ્યથી તા. ૨૮મીએ કર્ણન આવેલી કર્ણ રિટમરમાં લગભગ ૩૦૦ કેક પેસેન્જરો આવ્યા જેમાંના લગભગ અડધીથી આફ્રિકાના કોઈ કોઈની કોઈએ અને ઉત્કલમાં હતા. ફેબ્રુઆરીની ૧૧મી તારીખે ડી. ડેવિસે કર્ણ જાહેરાત પછી લગભગ ૬૦૦ હિંદી કોઈએ અને ઉત્કલમાં આ રેલમાં આવ્યા ગયા. ડી. ડેવિસે કહ્યું હતું કે આ વીચ પાલોમેન્ટની આવતી એક્ટમાં રજુ થશે અને કાયદો ફેબ્રુઆરીની ૧૦મી તારીખથી અમલમાં આવેલો ગણાશે. આજ સુધી જેટલા આવ્યા છે તેમને ઇન્ડિયન અધીકારીઓ તરફથી તેઓ પોતાના જોખમે આવે છે કવિ એતવણી આપ્યા પછી ઉત્કલ દેવામાં આવ્યા છે.

મી. એવન્સે મી. લીટલ્ટનપર સુકેલો આલેખ

કાયદામાં કેનાયી ડીપેટ કરવામાં આવેલા ઓટીસ વગીસ, મી. પીટર એવન્સે હિંદમાં કહ્યું કે ઓટીસ કરોની પસ સેક્ટરી મી. લીટલ્ટને ઇતીહાસમાં લેડ નોર્થની જગ્યા લીધી છે. (ફોર્મ જોઈને જીળના વખતમાં લેડ ને, થઈ વડા પ્રધાન હતા અને તે વખતે અમેરીકન કોલોનીઓએ બીટીસ સત્તા સામે જુદાક કહ્યું હતું) મી. એવન્સે રીપોર્ટરોને કહ્યું કે જ્યાં લગી કોલોની એ મી. લીટલ્ટનના દાયમા છે ત્યાં સુધી કેનાયી સ્વીતી સુધરે એમ નથી. "અને આથી છે કે અતે બીટીસ સરકાર કેનાયી પરીચીતી સમજશે જેથી વધુ પેસા અને લોકી રેડાય નહીં." મી. એવન્સે લગભગ ગણ મહાના હિંદમાં રહેશે.

વીક્ટોરીયા ફાઉન્ડેશન પહેલાં કેલે રોકાયો

૧૯૮૫માં કેનીઠ લીવોર્થરને આ ઘોષ જોયો. એમ કહેવાય છે કે ગેરસામાં તે પહેલા હતા છતાં ડી. મરુવ એસ. પ્રવેરે લખેલી "કાપજી વાન સુપરીખાન" માં જતાવ્યું છે કે કીખાતન પ્રત કહે (જેઓએ મોઝામ્બીકની પશ્ચિમને ભાગ એક્સપેર કર્યો હતો) તેમણે કામખીતી નદીપરને આ મહાન ઘોષ લીવોર્થરને કરના ૨૦ વર્ષ આઝાદી જોયો હતા. પહેલાના પોટુગીઝ એક્સપેરેરો કે ગેરા યીકારીએ, વેપારીએ વીગેરેએ આ ઘોષ કાલે કીખાત કરતાં વધુ આઝાદી નહીં જોયો હોય તો માનવામાં આવતું નથી.

રોઝનબર્ગોની ફાંસીપર રશીયા નો સુરસો

સોવિએટ એક્ટમી એફ સાયન્સના પ્રેસીડન્ટ, મી. નેસમેયનેએ કહ્યું કે, "એમલ અને જુલિયસ રોઝનબર્ગોના પુત્રથી આખી સોવિએટ પ્રાંતમાં સુરસો આવ્યો છે" કોમ્યુનિસ્ટ છાપા "પ્રાવદામાં" મી. નેસમેયનેએ કહ્યું કે, "બીન-યુનનર આદમીએને હલેકટીઝ ગેર આપવાથી અમેરીકન ન્યાય અને મનુષ્યત્વનો બહુ સારો કામલો બેસતો નથી."

મી. હમેન્સલ પ્રેરો, રોઝનબર્ગો ના વડીલે રમશાન માત્ર વખતે બોલતાં કહ્યું કે, "આ કાયદી જાણી જોઈને યુન કરવામાં આવ્યું છે. જાહેર જનતાએ જાણ્યું જોઈએ કે અમેરીકનો સીવીલીયનને વેચ ખારજ કરેલા મીલોટરી કીકેટરથી કોરવાઇ રહેલા છે."

કીફાયન્સની ઉજવણી

એપાર્ટહે કાયદાઓ સામે દીકામન્સ કેપેલનની સરખાત પછી કાયદામાં, એક વર્ષને અંતે, એકોકન નેશનલ કોમિસે જનવણી રાખી હતી. કાંઈ ખાસ બનાવો બન્યા નહોતા. એકોકન નેશનલ કોમિસે અને દક્ષિણ અફ્રીકા ની હોદી કોમિસે બધા બીન-યુરોપી તેમજ યુરોપી સાથે આપનારાઓને આ દીવસ "વાદમીરી" તરીકે જાણવા બીનતી કરી હતી. એકોકનોને રાને ૬ વાગે પોતાના ધરોળી બહાર બેનકાવર, અચરા મીજબનીએ અથા શનસો સળગાવવા કહેવામાં આવ્યું હતું. ધરના વડીલોએ કુટુંબમાંના જુવાન વર્ગને એકોકનો અને બીન-યુરોપીઓની સ્વતંત્રતાની હલત વીરો યોગ આપવા સુચરવામાં આવ્યું હતું. ન્યુઝેરમાં એકોકનોએ બેનકાવર સળગાવ્યા હતા અને નાચ રાખ્યો હતો. બીજા જગ્યાઓએ મીજબની એ સળગાવવામાં આવી હતી.

ટેનસીંગને ધર બાંધવા માટે

૧,૦૦૦ પાઉન્ડ ટેનસીંગ અને તેમની પત્નીને, કસકામાં મોકલ માન અપવામાં આવ્યું હતું. રાજબવનમાં તેમના કુટુંબ માટે જાણીતા વેલેસી રૂમો આપવામાં આવ્યા હતા. ટેનસીંગ, તેમની પત્ની અને ઊત્કલમાં "સ્ટેટસમેન" છાપા ની આશીસે મોટર કારમાં મવા હતા. મકાનની બહાર લોહાનું રોણું તેમની રાહ જોઇ રહ્યું હતું. તેમને હર્ષનાદ અને લાળી-લાળા મગડાટથી વધાવી લવામાં આવ્યા હતા. "સ્ટેટસમેન" ના એડીટર, મી. જી. જોનસને ૧૦૦૦ પાઉન્ડની એક આપવા કહ્યું કે બધા સેલો ટેનસીંગની સરખાત અબીમાન લે છે. હવાઇ અમકપર બધા રીપોર્ટરો એ "માઉન્ટ" એવેરેટના ડીપરપર

તેમણે સર લીલરી કરતાં પહેલો ૫૪ મકરો હોવાના હોવાલોથી વધાવી લીધા હતા." ટેનસીંગે કહ્યું કે તેઓ બન્ને સાથે ઉપર પહોંચ્યા હતા અને તેમણે એક્સપીટીયન સાથે બીટન જવા ઇનકાર કર્યો નથી. ટેનસીંગ લંડન મવા છે.

બીન-યુરોપી ફાન્સપોર્ટપર કાઉન્સીલની તપાસ

ટ્રેમવેઇઝ અને લાઇટીઝ કમીટીના એરમન મી. કમ્પ્લુ. એચ. હેરિસને કહ્યું કે જોહાનસબર્ગ સીટી કાઉન્સીલ ની નીતી ક્યાં સમય હોય ત્યાં, જુદી નેટીવ ટ્રેમો રાખવાની છે. આખી બીન-યુરોપી પ્રાંતના ફાન્સપોર્ટ વીરો કાઉન્સીલ તપાસ કરી રહી છે. જુદી મ્યુનીસીપલ ટ્રેમો અને બસો લગભગ દર મહીને ૧૦ લાખ નેટીવો ને લઇ જાય છે. કાઉન્સીલના એક નેશનલિસ્ટ સમયે કહ્યું હતું કે એશીયેટીક અને કહોને સુરોપીઓ સાથે બેસવા દેવા એ સરમ બરેલું છે. એશીયેટીક અને કહો માટે જુદા વાહનો રાખવા થી અને બીન એપાર્ટહેડના કાયોથી ફાન્સપોર્ટને ખર્ચો વધશે. એશીયેટીક અને કહોને સુરોપી વાહનોમાં જવા માટે ૧૯૧૩ના સુધીય કોર્ટના સુકાદ થી હકક છે. તેમણે ટ્રેમો અને બસો ના ઉપર બામમાંજ પાછળ બેસવું જોઈએ

નેટીવોની માંગણી

"એકોકનોની છાતોમાં માંગણી" ના મથાળા દેખા એકોકન નેશનલ કોમિસના સેક્ટરી જનરલ, મી. સીસુકુએ એક હેરાસમાં, ઉલોગોમનો વર્ધુભેદ દુર કરવા, ટ્રેડ યુનીયનો સ્થાપવાની અને વેપારી હકોમાં સ્વતંત્રતા, દીવસને ઓછામાં એક ૧ પાઉન્ડ પસાર આપવા વીગેરેની માગણી કરી છે. હેરાસમાં તેમણે જાણવું કે નોકરી તેની કીમત મુજબ થવી જોઈએ નહિ કે માણસની મામડીના રંગપર. કોઈ વધુ જાતના બેદ વમર કામદારો માટે મંજૂર પ્રુસ્ટા મુકાવા જોઈએ અને ફજવણીનું ધોતથ સરખું હોવું જોઈએ.

રેડીયો પર બાંધેલો કાયદો

રેડીયો આફ્રીકાનું જોહાનસબર્ગ ગેર રોરેશન નેટીવોની તથા પ્રમ્મ કાપા એ—સીસુકુ, હોસા અને પ્રુ—નું શિસજી સર કરશે. જોહાનસબર્ગથી સીસુકુ કેપટાઉન, મેકમરટાઉન, પોર્ટ એલિઝાબેથ અને ઇન્ડ લંકાથી હોસા, અને કર્ણન અને મેરિટમનથી પ્રુ શીખવામાં આવશે. આ પ્રિમિય તા. ૧૬મી જુલાઈથી આફ્રીકાન્સ ફાન્સ-ગીસનપર સાબના ૬-૪૫ કલાકે આવશે.

ભારતનો પત્ર

(અમારા અનુભવી તરફથી)

સુવર્ણ તા. ૧૬-૬-૫૩.

માનવીની કુદિમતા અને સાહસિકતા ને પડકારતું અજીત જીવેલું હિમાલયનું ગ્રામીણ શીખર આખરે જીતાયું છે. માનવીનું કાળથી-પાંડવોના સમયથી ભારત વાસીએને 'હિમાલય માળ વાનું' આકર્ષણ રહ્યું છે. વિશ્વભરમાં સૌથી લઘુ આ શીખર પર પ્રથમ ચડનાર પશુ એક હોદી છે. તેનું નામ છે શેરપા તેનસીંગ મોરે, તેનસીંગને જન્મ તેપાલમાં થયો હતો, પણ પાછળથી છેલ્લા વીસ વર્ષથી તે બંગાળના દારૂહોલિય શહેરમાં રહે છે. તેનસીંગ પછી ૨૯૦૦૨ કુટ હવા આ શીખર પર ન્યૂઝીલેન્ડનો વતની હીલરી ચાલે હતો.

ભારતમાં બ્રિટીશ રાજ્યની સ્થાપના પછી, એક બંગાળી સર્વેયરે ૧૮૫૨માં વિશ્વનું આ લઘુમાં લઘુ શીખર શોધી કાઢ્યું હતું. આ બંગાળી નાની પાવરીનો મોઢો હોવાથી, એ વખતના ભારતના સર્વેયાનાના વડા સર જોર્જ એવરેસ્ટનું નામ આ શીખરને આપવામાં આવ્યું હતું. ૧૮૫૨ પછીથી શીખરને જીતવા માટે કુરાપીખો દારૂ આઠ વખત પ્રયત્ન ચલાવ્યો, પણ તે નિષ્ફળ ચલાવ્યો. હવે ભારત સરકારે પોતાના પુરાતત્વ ખાતાને આ શીખરનું ગ્રામીણ હોદી નામ શોધી કાઢવાનો કુશળ કયો છે. આ હરમી ધાન આ શિખરને 'તેનસીંગ શિખર' એવું નામ આપવાનું સુચન થયું છે. ભારત સરકાર, નેપાળ સરકાર, બંગાળ સરકાર અને સોરાષ્ટ્ર સરકારે તેનસીંગનું બહુમાન કરવાનો અને તેને ઇનામ આપવાનો નિર્ણય કયો છે.

કર્નલ હન્ટની, આગેવાની હેઠળ બ્રિટીશ કુહી એવરેસ્ટ પર વિજય મેળવી, એ વિજયને રાણી એલીઝાબેથ ને તેના રાજ્યપરોક્ષ પ્રસંગે લેટ થરવાના મહત્તમ ઇનામથી સન્માન કરવા ઉપદી હતી. શેરપા તેનસીંગ, જેણે આ પહેલાં યેસી ટમાંથી ૭ ચલાઈ જોમાં આમ લીધો હતો, અને દરેક વખતે કુહીની સગમત મોખરે રહ્યો હતો અને સ્વીસ પર્વતારોહકોએ, હિમાલયની ચલાઈમાં અનિવાર્ય અણબનાવો હતો, તે પણ આ કુહીના સગમત તરીકે સાથે મેળો હતો. તેનસીંગ બૂન કાળના અનુભવેને લીધે આ વિસ્તાર નો ભોમિયોન બની ગયો હતો તે મરીય છે. જ્યાં તેના વિના ચાલે એક ન હોવાથી અમેરિકાએ તેને સાથે લીધો હતો.

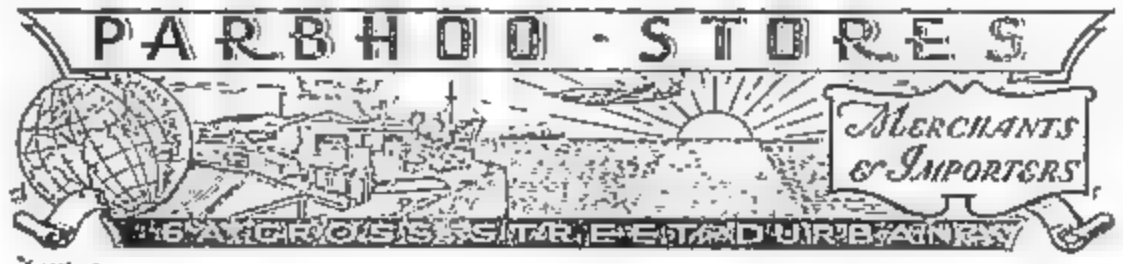
આ કુહી સાથે બસે શેરપા મજૂરો આજે જ કંઈક રજા વળનનાં સાધન સામગ્રી અને યોગ્ય સાથે

ચલાવ્યો. કર્નલ હન્ટની આ કુહી એ ૨૭૦૦૦ કુટની હવાઈએ સાતમી હાવણી નાખી હતી. આ હાવણીમાં બધી સાધન સામગ્રી ઉતારી. ત્યાંથી એવરેસ્ટ પર આખરી ચલાઈ લઈ જવાની હતી. તા. ૨૬મી મેના રોજ મોડીલોન અને હવા-સે પ્રથમ પ્રયાસ આરંભ્યો. તેમને સહાય કરવા કર્નલ હન્ટ અને ત્રણ શેરપા તેમની સાથે ચલા. પરંતુ તેઓ સાઉથ ડાઇ નજીક પહોંચ્યા ત્યાંજ તેમની પાસેનાં એકસી જનનો જથ્થો ખુટી ગયો અને તેમને પાછા ફરવું પડ્યું. આટલી હવાઈએ હવા ધણીજ પાતળી હોય છે અને

તેમાં માનવીને જીવવા માટે જરૂરી ઓક્સીજન (પ્રાણવાયુ) નું પ્રમાણ મહત્ત્વ જોખું હોય છે. મોડીલોન અને હવા-સેને આટલે ઉંચેથી એક હરીકેત જણાઈ કે એવરેસ્ટ પર ચડવાનું થયું મુશ્કેલ છે, પણ અશક્ય તો નથી જ.

બીજા દિવસે સવારે સાત વાગ્યે તેનસીંગ અને હીલરી, ઈમરી, લોવ અને એક શેરપાની બનેલી સહાયક કુહી સાથે સાતમી હાવણી છોડી એવરેસ્ટ પર વિજય મેળવવા નિસ્યો. મોરે બરફથી હાથેલા અને હમબજ સીમાં ચલાવવાના આ શીખરની ટે.એ પહોંચવાનો પ્રયાસ કરતાં પહેલાં, શિખરની શક્ય તેટલી નજીક એક હાવણી ઉભી કરવા માટે તેનસીંગ અને હીલરીએ ચોટીક સપાટ જગ્યા ની શોધ કરવા માડી. મોરે બરફ અને હડી હડી પાછો; એક પગલું ચુકે એટલે સીધો રતજો સીધાવે.

એકસીજન થીમે થીમે ખુદવા ભાગ્યે. બને ભારોહકોએ પચાસ-સાઠ રતજ વળનનાં સાધન સામગ્રી હમબજા હતા. ચાકમાં પાક્યા તેઓ હસી. સુધી આમ તેમ બંટકાયા, પરંતુ યોગ્ય જગ્યા ન દેખાઈ. આખરે તેનસીંગ ને લેન્ડર્ટ પોઇન્ટ પાસેની એક જગ્યા યાદ આવી મહા મુશ્કેલીએ ખડો કુશલતા તેઓ લેન્ડર્ટમાં ચડ્યાં 'કે' જગ્યાએ પહોંચ્યા અને જ્યાં ૨૭૦૦૦ કુટની હવાઈએ-અગ.કે હાઇ કાળા માથાના માનવીએ નહોતી સ્થાપી એટલી હવાઈએ આજે હાવણી સ્થાપી, એ પછી તેનસીંગ અને હીલરીને ત્યાં રહેવા હાઇ ઈમરી અને બીજા સાતમી હાવણીએ પાછા ફર્યા. તેનસીંગ અને હીલરીએ હીમાલય દિત આ પહાડ પર તંબુ બેઠામાં બે કલાક ચાલ્યા. તંબુ બે સપાટીએ બાંધ્યો હતો. વચ્ચે એક પથરીયું



રસોડાનું રમખાણ? ફાન: ૬૩૦૦૪

સનૂન...મમ...મમક...! કરતાં સુરેશ ટેમલ ઉપરથી માળી, વાકાકા ઉઠાવવા માંડ્યાં, અને તીવ્ર સ્વરે તકરો; "આટલો જમાનો ગયો અને તારી રસોઈમાં કંઈ ઠેકાણું નથી! આ રાજ ફુલેલી, આ બજામાં કંઈકરી, મમકા કાઢજી..."

સરલા, ઉમ સ્વરે કંઈપાંત કરતાં બોલી; "હવે તો હું તમારાથી કંટાળી છું. શ્યો આ તમારી દીકરી મંછી અને પાક્કી, અને હું આ ચાલી..."

એટલામાં સરલાની નજીક, કુસુમ, પડોચમાંથી આવી પહોંચે છે. "શુ થયું છે બાબી, કડો તો ખરા?"

"જુએને આ તમારા બાપ કામની ઉત્તાલને નેવે-તેવે માત લાવે અને પછી રસોઈમાં મારો વાંક કાઢે! ગાંધી કાલે હજી લાવેલા તે સાથ જુની હતી, અને હવે કહે છે કે રાત્રે ફુલેલી છે. મળના ભોટમાં ઝીપ્પી કંઈકરી લેવ તો પછી બજામાં આવેજ ને!"

કુસુમ: "જુએને બાપ! આમ બાગીને વાંક તમે હરથડીએ કહાડો એ હીક નહિ. હમારે જ્યાં પણ અમારે આમજ પ્રતિદિન રામાયણ-મદાગારતનું કુલ થતું હતું, પણ જે દિવસથી હમે ડરજનથી, પરંતુ કોટાઈએ ને લાગી મામ મંગાવવા માંડ્યો, તે દિવસથી મરમાં મુનેક થઈ ગઈ. એમને લાંબી ચોકનો માલ, તે પણ કિંમતવાળા સાથે, અને ઘણીજ ત્યરીત ગતીએ ચળી રહે છે. ઉપરાંત તેઓ પ્રત્યેક ગાંધીયદ-કોટાઈ-કરીયાણું-મર-ગણુ ક્યાએ-ક્યાએ-પુજા, સમાધા, વિ. રાખે છે, એટલે હમારે કાંઈ ચીંતા કરવાનું રહેતું નથી. કહત બે પેનીને સ્થાપ્ય મારી પણ લખ્યો એટલે નિર્મિત!"

— હમારી કી-એક-ચાન, પ્રાઈઝ હીસ્ટ માટે આજે જ લખો —

દ્રવ. તેનસીંગ નીચલા ભાગમાં અને હીલારી ઉપલા ભાગમાં બેઠો. જેનું અંધારું થયું છે, તેમણે ઉપલા માટે થોડોક ઓક્સીજન લીધો. પણ એ પછી ઓક્સીજનને બાજુએ ધુકી સ્ક્રીઇન્સ અને બીરજોટો ચાલવાનું રાત્રે બાહ્ય રાખ્યું અને એવી રીતે પ્રાણવાયુ મેળવીને કહી રહ્યા. રાત બહુ ઠંડી હતી શાંત હતી. સવારના ચાર વાગ્યે તેમણે બરફથી ધીજી ગયેલા પોતાનાં ભેંજાને રત્ન પર તપાવીને ઠીક થયો. ધજી બહાર નજર કરી પડેા દિયું શાંત અને નિર્મળ હતું. હવા મળ અનુકૂળ હતું. સવારના છ વાગ્યે તેઓ અંતમ અઢાઈ માટે મેંદાને પડ્યા. રસ્તામાં બરફના ઢેર ખુદતા ખુદતા ધીમે ધીમે તેઓ દક્ષિણ શિખર તરફ આગળ વધ્યા. અહીં કયાંય તેમને તેમની અમાઈ આવી ગયેલા કહેવાતા બોર્ડિંગ અને હવા-સના પમલાં દેખાયાં નહિ. એટલે તેમને બરફમાં ધી રસ્તા કરવા સળંગ અપન કરવો પડેા હતા. ધીમા અંતરે તેમણે પર્વતમાળાને કહિન ધામ વડાવેા.

સમય ૯ વાગ્યે તેઓ એવરેસ્ટથી અંધો માઇલ દુર આવેલા દક્ષિણ શિખર પર પહોંચ્યા. ત્યાં તેઓ હસેા મિનિટ રોકાયા અને ઓક્સીજનનો છુરો થોડીક વાર કાઢી નાખીને અખતરેા કર્યો, પણ તેમના પર હવા માનની કાંઈ બરાબ અસર થઈ નહિ. તેમની મુખ્ય ચિતા ઓક્સીજન ખુદી બવાની હતી. એટલે તેમણે ઓક્સી જનના પુરવઠામાં પચીસ ટકા કાપ કીધેા. હવે તેઓ એવરેસ્ટના ઉંચા અડક નજીક આવી પહોંચ્યા હતા કે ભ્યાં પહેલાં કદાપી દાર્ઢ માનવીએ પગ કીધેા નહોતેા. તેઓ અડકની પશ્ચિમ બાજુએ ગયા અને ત્યાંથી આડ-ટોકડા અને કયાંક કયાંક સાવ સીધા ચડાણે ચડતાં બહુજ ધીમા અંતરે આગળ વધ્યા. એક અઢાણ ચડી બપ, એટલે તેમને સાંજે કે, પહોંચી ગયા ત્યાં તો સાથે વધુ અઢાણ છુટું જ હેા.

આખરે તા. ૨૬મીની સવાર ૧૧-૩૦ કલાકે તેઓ એવરેસ્ટના સદાશ હીમાચ્છાદિત શિખરે અગામાં સહજ થયા. તેનસીંગ દોરડું કમરે બાંધીને ઉપર ચડેા હતા. અને વારંવાર હીલારીને ઉપર ચડવામાં ટેા આપતા હતા, તેણે સોધી પ્રથમ ચિચના આ સર્વોચ્ચ શિખર પર પગ કીધેા હતા. તેનસીંગે એક દોરીમાં બાંધેલા કારત, નેપાળ, બ્રીટન અને સંયુક્ત રાષ્ટ્રોના ખજન કાઢ્યા અને ત્યાં રેાધ્યા. તેન સીંગ પ્રથમ આ બબ્બેને પકડીને હાથે રાકી અને હીલારીને દોડા પાડ્યા. બીજા ધર્મમાં માનતા તેનસીંગે ત્યાં હપરને પ્રાર્થના કરી અને થોડાંબેડ, બીરજોટ અને મીકાક મસાક તરીકે ધરી. બનેએ ત્યાં વીસ મિનિટ આળા

ખાધું અને દોડા લીધા. ૧૧-૫૦ કલાકે તેમણે પાળા નીચા ઉતરવાનું શરૂ કયું. ઓક્સીજનના મર્યાદિત પુરવઠાને કારણે તેઓ ઉપર વધુ વખત રોકાઈ ન શક્યા, તેઓ સીધા દક્ષિણ શિખર તરફ આગળ વધ્યા. ત્યાં તેમને ભેા નેાખસ અળ્યા: સાંજે ૪-૨૦ વાગ્યે તેા તેઓ પાળા સાતમી હાવણીએ પહોંચી ગયા.

તેનસીંગ પ્રથમ પહેાંચેા અને તે અને હીલારીના અઢાણનાં વધુનેાં ધિલીશ કુકડીના આગેવાન તરફથી રેડિયો દ્વારા નેપાળના પાટનગર કાંઠ મંકુ ખાતેના બ્રીટીશ એલમ્બી ખાતાને મળ્યા હતા અને ત્યાંથી વિશ્વભરમાં ફેલાયા હતા. પરંતુ પાળળથી કનંઈ હન્ટ અને બ્રીટીશ પત્રકારોએ, તેન સીંગને ઉતારી પાડવા અને હીલારીને આગળ કરવા યોરો પ્રચાર શરૂ કર્યો. કાઠ મંકુમાં પહોંચ્યા પછી કનંઈ હન્ટે એવું ઘેવકુસી બહુ નિવેદન કયું હતું કે, તેનસીંગનો પહોંચેા ચડવાનો અનુભવ અર્થોદિત છે. એટલે કે તેને ચડતાં બરાબર આવડતું નથી! જેનું ણન આપું હિમાલયના યોગે અનુ છે અને જેને સાત-સાત વખત ધુરોપી થન કુકડીઓ પોતાની સાથે મામં દરકે તરીકે એવરેસ્ટ પર ચડાઈ કરવા લાઈ ગઈ હતી અને જેને સ્વીસ કુકડી ના નેતાએ અનિવાર્ય તરીકે મણુલ્યો હતો, તેને પહોંચેા ચડવાનેાં અનુભવ નથી, એમ કહેતું કેટલું યુર્પીઈ બહુ છે! તેનસીંગ કનંઈ હન્ટની આવી વાતથી રેાથે બરાથેા. તે ઉદારતા કાપવીને એમ કહેવાને તકમાર હતા કે, હીલારી અને તેઓ બંને સાથે ઉપર પહેાંચ્યા હતા. પરંતુ આવી સાવ એકડી નાઈ સ્વીકારવાને તે તકમાર નહોતેા. એટલે કાઠમંકુમાં આ કુકડીના માનમાં બ્રીટીશ એલમ્બી ખાતા એ પોતેલા સમારંજમાં તેનસીંગ કાનર ન રહો અને તેણે બ્રીટીશ સરકારના આમંત્રણને માન આપીને બ્રીટીશ કુકડી સાથે ઇંગ્લેન્ડ બવનેા જે નિર્ણય કર્યો હતો, તે પણ ફેરવ્યેા.

તેનસીંગ કાઠમંકુ પહેાંચેા ત્યારે નેપાલી સરકાર અને પ્રળ તરફથી તેનું ભળ્ય સ્વાગત કરવામાં આવ્યું હતું. અત્યારે હિમાલયના વિવિધ અજળ શીખરો સર કરવા અડિ હ કુકડીઓ પ્રવૃત્તિ કરી રહી છે. આમાં જે કુકડી એા કાંઈ છે. આમાંની પહેલી દોડી કુકડીને, અત્યાર સુધીમાં મલ્યા પ્રખતેા હતાં ન જતાંયેલી ૨૨૧૫૦ ફુટ ઉંચા પંચકુસી શીખર પર ચડવામાં સહજતા સાંપડી છે.

બીજી દોડી કુકડી ૨૫૪૪૦ ફુટ ઉંચા કામેટ પર્વત પર ચડવા અડ છે. આ પર્વત પર ચડવામાં ૧૬૨૧ માં ફેન્ક રમાથને સહજતા સાંપડી હતી.

સોધી મોટી કુકડી ૨૮,૨૫૦ ફુટ ઉંચા અને અત્યાર સુધી અપર્યાપ્ત રહેલા મેાડવીન ઓરટીન પર્વત પર ચડવાનેાં પ્રયાસ કરી રહી છે. હ અંગેરિકનો, એક અંગેલ અને એક પાકીસ્તાનની બનેલી આ કુકડી પોતા ની સાથે ઓરો અનુરેા અને ૬૦૦૦ રતલ વજનની સાધન સામગ્રી લઈ અડ છે.

સા અર્મનો અને આરટીબનો ૨૬,૬૨૦ ફુટ ઉંચા નંઆ પર્વત પર ચડી રહ્યા છે.

માનસકુ પર્વત પર ચડવાનેાં પ્રયાસ કરતી નપાની કુકડીને પ્રથમ પ્રયાસ મા નિષ્ફળતા સાપડવાના સમાચાર છે.

હજી કુકડી જે અંગેલે-૨૨ વર્ષના હર્બર્ટ મોકે અને ૨૨ વર્ષની વપન, હેરી બ્રીટનની બનેલી છે અને તેઓ ૨૭,૭૮૦ ફુટ ઉંચા અકાકુ પર્વત પર ચડવાની કોશીસ કરી રહ્યા છે.

ગુજરાત, સોરાષ્ટ્ર અને કચ્છમાં ભારે મરમીનું મોજું ફરી વળવાના સમાચાર છે જેલ્લા પત્રમાં આપી ગયેા છે. કેકે ઠેકાણે પાણીની પણ લિમ અછત લેવી થઈ હતી. એમાં પાછો વરસાદ જે સામાન્ય રીતે હમી જુનની આસપાસ શરૂ થાય છે, તે એક અઢવાડીયું મોરો શરૂ થવાની આગાહી થઈ એટલે મોઠો એ પ્રાર્થના કરવા માંડી કે કે, મેમ રાત્રી-જલદી પધારેા! મેહરભ પધાપી —પધાપી જ નહિ પણ નાકભયા અને તે પણ એટલા ભેર સાથે કે મોઠાને ફરી વીનતી કરવી પડી કે હવે બચેા કરેા! મુખ્ય અને દક્ષિણ ગુજરાતમાં એક અઢવાડીયામાં એટલેા સખત વર સાદ પડયેા કે રેલવે અને વિમાન અવકાર બેારવડ ગયેા. દેકાણ અને વાનમાય વચ્ચે રેલવે લાઇન ધોવાઈ અડ અને જે પુસેને મોઠું તુકસાન થયું. દેકાણથી તે મુખ્ય સુધી ટ્રેન માં પ્રયાસ કરીએ તો નળે એમર

તળાવની વચ્ચે અવાસ કરતા હેાઈએ તેનું ભાગે. મુખ્યમાં ચાર દિવસમાં ૨૪-૬૨ ઇંચ પાણી પડ્યું, જે રામેતા મુખ્ય કરનાં ૧૨-૨ ઇંચ વધુ હતું. મુખ્ય ઘરેરમાં પણ નીચાણવાળા વિસ્તારમાં પાણી ભરાઈ ગયાં હતાં અને વઢાણ અવકાર બેારવાઈ ગયેા હતા.

જેક મહિનામાં આ વખતે લગ્ને થયા હતા. એમાં બરાબર બે દાંડણે જ ટ્રેનો અંધ પડી, એટલે બધી બનેા નીકળેલી અધવચ રખડી પડી હતી, અને ઘણા લગ્નેા ખડયા હતા. સોરાષ્ટ્રમાં પણ ફેરફાર થયેા સારેા વરસાક પડી ગયેા. સોધી વધુ વરસાદ વંચલી અને અમરેલી વિસ્તારમાં થયેા છે. બચસરા પાસે તથા વેરાવળ તરફથી રેલવેલાઇન ધોવાઈ ગઈ છે અને ઘેનુંજ નદીની સપાટી પણ ૪૦ ફુટ જેટલી થઈ અડ હતી અને ભારે પુર આગ્યા હતા. ગુજરાતમાં પણ ભારે વધોઈની નદીઓ ઉભરાઈ ગયાના સમાચાર મળ્યા છે.

વચ્ચે વચ્ચે કળણ વાવાઝોડું પણ આવી અડ્યું, જેથી કેટલેક ઠેકાણે રક્ષો છુટી પડ્યાના અને કુપેડા પડી ગયા ના બનાવેા બની ગયા. હવે રેલવે અવકાર બરાબર પાછો શરૂ થઈ ગયેા છે. એ કે કછ સમારેલી રેલવે લાઇન પર ધીરે ધીરે ગાડી કાંકરી પાલી હેવાની ટ્રેનો નિવત સમય કરતાં જે-જણ કલાક મોટી પડે છે.

૧૧ પુસ્તકોનો સેક
આ સેકમાં વિવિધ પુસ્તકો તથા વાચવા મળશે. પુસ્તકો મેટામો માટે છે.
કીમત ફક્ત પા. ૧-૨૬-૦.
આ બોરીસેપી મળશે.
'Indian Opinion', P. Bag, Phoenix, Natal.

બે અઠવાડીકે પંચાંગ						
વાર	ક્રીસ્તી ૧૯૫૩ જુલાઈ	દીર્ઘ ૨૦૦૯ આવડ	ગુરુવાર ૧૯૭૨	પારસી ૧૯૨૨ રીડે. કદમી	સુરોદય ક. મી.	સુતોરત ક. મી.
શુક્ર	૧૦	૫૬ ૧૪	૨૭	૧૨	૧-૪૬	૫-૧૨
શનિ	૧૧	૫ ૩૦	૨૮	૧૩	૧-૪૮	૫-૧૩
રવિ	૧૨	૫૬ ૧	૨૯	૧૪	૧-૪૭	૫-૧૪
સોમ	૧૩	૫ ૨	૧	૧૫	૧-૪૬	૫-૧૫
મંગળ	૧૪	૫ ૩	૨	૧૬	૧-૪૫	૫-૧૬
બુધ	૧૫	૫ ૪	૩	૧૭	૧-૪૪	૫-૧૭
શર	૧૬	૫ ૫	૪	૧૮	૧-૪૩	૫-૧૮
શુક્ર	૧૭	૫ ૬	૫	૧૯	૧-૪૨	૫-૧૯
શનિ	૧૮	૫ ૭	૬	૨૦	૧-૪૧	૫-૨૦
રવિ	૧૯	૫ ૮	૭	૨૧	૧-૪૦	૫-૨૧
સોમ	૨૦	૫ ૯	૮	૨૨	૧-૩૯	૫-૨૨
મંગળ	૨૧	૫ ૧૦	૯	૨૩	૧-૩૮	૫-૨૩
બુધ	૨૨	૫ ૧૧	૧૦	૨૪	૧-૩૭	૫-૨૪
શર	૨૩	૫ ૧૨	૧૧	૨૫	૧-૩૬	૫-૨૫

વિવિધ

મી. કાઝલીયા ગીરફતાર

ગોઠ રહી સોઢાપાટાઈનના બીન-પુરોષી સીનેમામાંથી સી આઇ. ડી.ની રેપેરીયલ સાંચના ડીટેક્ટીવેએ, ફિલ્મ આફીકાની હોદી કોમેલના બેઇન્ટ-સેક્ટરી મી. યુધ્ધ કાઝલીયાની પોસ્ટ હોમ પરથી મરપકડ કરી હતી. તેઓ કાપણ આપવા જતા હતા એટલામાં જ તેમને ગીરફતાર કરવામાં આવ્યા હતા. આ સમા સરકારની, વેસ્ટન નેટીવ ડાઉનશીપ, મારડીનોસ, સોફા પાટાઈન અને ન્યુકેસર કાદી નાંખવા ની નીતી પર વીમાર કરવા મળી હતી. આ વખતે બંદુકવાળા બીન પોલીસો સીનેમામાં કાપણ થવાની જગ્યાએ તેમજ સીનેમાના બેઠક-હોલ માં અડા થઈ ગયા હતા. મી. કાઝલીયાને, બીનીસ્ટર એફ જરસીસ, મી. સ્વાઈટ મુકેલા પ્રતીબંધનો જામ કરવા બદલ પકડવામાં આવ્યા હતા. બીન જણ હોદીએ, મી. બી. સાલુજી, મી. એ. એમ. કમારા અને મી. ડી. એન. નાથુને પોલીસની રકબટ મારે ગીરફતાર કરવામાં આવ્યા હતા.

દાખર હાલરતને આ સમા, મી. પેટીક ડંગનના સંજ્ઞાથી-કે તેઓ (મી. ડંગન) પોતાની અપીલ ખંચી સેરી અને તેમને થયેલી દીક્ષા-સ મારે ની ૧૦૦ દીવસ કેદની સજા પુરી કરશે-ગર કરી હતી. ત્યાર પછી કુક વખતમાં આ બીના બની હતી.

ત્યાર પછી સમા જગમગ બે હલાક આવી હતી અને સરકારની આ વધણ કામેના વિરોધમાં કરાવે પસાર કરવામાં આવ્યા હતા.

ટ્રેડ યુનીયન ડેપુટીસનને મળવા બીનીસ્ટર પટેલી ના

નોન-યુરોપીયન સાંચના ચેરમેન, મી. જ્યેમ્સ શીલીયસ પર મુકાપવા પ્રતીબંધ વીશે, તેમજ સરકારે કમિશન એફ કોમ્યુનીઝમ એક્ટના આધારે ટ્રેડ યુનીયને પર લીધેલા પગલાઓ વીશે વાટાઘાટ કરવા, ડેપુટીસનને મળવા બીનીસ્ટર એફ જરસીસ મી. સ્વાઈટ અને બીનીસ્ટર એફ લેગર મી. રૂમાને ના પાડી છે.

ટ્રેડ અને લેગર કાઉન્સિલના બેઠક જનરલ સેક્ટરીએ કહ્યું કે કાઉન્સિલની બીન્ટીના જવાબમાં બીનીસ્ટરેએ કહ્યું હતું કે પુરી તપાસ પછી જ ટ્રેડ યુનીયનના અધીકારીઓ સામે જનરલ લેવા માં આવ્યા છે.

પાસાંમેન્ડ સમક્ષ આવવાનું

નવું બીસ સનેટની સુધુગ બેઠકમાં ડા. મહાન જે બીસ રજૂ કરવાના છે તે "સ.જમ આફીકા એમે-કમેન્ડ એક્ટ

બીસ" તરીકે ઓળખાશે તે બીસની પાંચ ક્લમ્સ કલમે છે.

પહેલી કલમ ફિલ્મ આફીકાના એક્ટની કલમ ૩૫ (જે ન્યાયે છે કે કોઇનો પણ મતાધીકાર હક રમ અથવા જાતી કારણે બીનરી લેવામાં આવશે નહીં)ને રીપીલ કરે છે.

બીજી કલમ તેજ કાપણની કલમ બાવન ૨૬ કરે છે અને કલમ ૩૫ સાથેના સંબંધ શરી નાંખે છે.

ત્રીજી કલમ ૧૯૫૧ના "સેપરેટ રીસેન્ટેશન ઓફ મોશ્વેસ" એક્ટને પાછો બંધનીય બનાવે છે.

ચોથી કલમ ન્યાયે છે કે કોઇ પણ કોર્ટ પાછોમેન્ડે પસાર કરેલા કાપણની સામે વધિ દર્શાવી શકે નહીં.

આ બીસની છેલ્લી કલમ હકત બીસના મયાળાને પાછું અ્યાયે છે.

આ બીસ પસાર કરવા ડા. મહાન ને કે વધુમતી બેઠકે. આને અર્થ એ થાય કે વીરક પકાના ૧૫ સભ્યો એ મત આપવો બેઠકે, ૧૯૩૬માં ન્યારે હટ્યોજ નેટીવ એક્ટ (૧૯૯ વીરક ૧૨ મતે) પસાર કરવામાં આવ્યો ત્યાર પછી પાસાંમેન્ડની આ પહેલી સંપ્રકત બેઠક છે.

કુરમાં કુર મહ

સી. ડબ્લ્યુ. ડાયમન્ડે ૧૯૩૮માં લેવેલ એવર્ડરેટરીમાં (ફેમરટાફ, મેરીસોના, યુ. એસ. એ) ખુટો મક શોધી કાઢ્યો હતો. આ મક નાના કુરવીનર્થ બેઈ ચકાતો નથી. આ મક પૂર્વી સુપ્રેથી એટલી કુર છે તેના કરતાં તે વહન-પ મજોર વધારે કુર છે. આખી સોલર સીક્રમમાં તે કુરમાં કુર મક છે. તેની એક આખી પ્રકીચાને ૨૮૦ વર્ષ લાગે છે. પ્રખીની સરખામણીમાં તેનું વજન, ૪૬ અને મરીપરની તેની જાતી વીશે ૬૭ કાંઈ ન્યાયું નથી. ૧૯૦૫માં પર્સીવલ લેવેલે, કુરેસની મતીમાં થના અળમળાકોની શોધ કરતા હેવે ન્યાયું કે જાનું કરમ્મ પૂર્વી કરતાં કોઈ જ મજા પોટા મકની દાબડીને લીધે છે. તેમણે જે વીભાજ દરશાવ્યો હતો લાંબી ખુટો મક શોધી કાઢવામાં આવ્યો હતો. ખુટો એક તારાની જેમ ચમકે છે.

ફીરડીને ફાંસીએ અકાવવામાં આવશે

જેન ફીરડીના સોલીસીટર, હોમ સેક્ટરી સર કેવીક ચેક્લેલ ફેફને, રાખીની મારી મેળવવા માટેની માંમણી કરી છે. જેન ફીરડી જેણે પોતાની ઓનું યુવ કહું હતું અને માંમણીને કાવો કમો હતો. તેને લંડનમાંની પેન્ટન-

વીસ જેવમાં ફાંસી આપવામાં આવશે. તેના વડીલ અપીલ નહીં કરે -પરંતુ સખને જાંગીબર કે તરીકેની બદલા મહેનત કરે છે. મેરીટાઈનર્ગના સ્ટેશનપર

એપાઈલેક ડા. જ. જ. એમ. રીખટર, આફી કાન્સ સંસ્કૃતીની સંસ્થાએ કહેવાય છે કે રેલ્વે આનું મેરીટાઈનર્ગના સ્ટેશન પર ડીસેમ્બર સુધીમાં એપાઈલેક કાપણ કરવાની યોજના થઈ રહ્યું છે. એ સ્ટેશનપર કાલ બીન મોરાઓ મારે વેટીમ રૂમે છે તેને જુદી જગ્યાએ લઇ જવામાં આવશે અને તેઓને કમતી બ.વશે.

અધિક ઓપીસો પણ છલાવટી કરવામાં આવશે.

ફેડેસીયાની યુનીવર્સિટીમાં બહુ બિહ નહિ રાખવામાં આવે

સોમ્સબરી (કધન રાડિસીયા) ની યુનીવર્સિટીની અથે બાવાડીયે મળેલી બેઈની સમામાં કરાવ મમે' હતો કે રાડિસીયાની નવી યુનીવર્સિટીમાં વિજ્ઞાન બોને કાપણ કરવામાં તેના વર્જને ખ્યાલ કરવામાં નહિ આવે પરંતુ તેની ફળવણીની લાવકાતને અને તેની ચાલચલતને ખ્યાલ કરવામાં બ.વશે.

NATHOO TABHA

TIMBER & HARDWARE MERCHANT
& DIRECT IMPORTER

Door, Windows, Corrugated Iron, Cement,
Monarch, Iron Duke, Buffalo, and Elephant
brands paint or any other building material
at reasonable price.

Established 1907,
107 Queen Street,
Telegraph "Mani,"

NATHOO TABHA,
Phone 24647.
DURBAN.

રેન નંબર : ૨-૫૫૪૮

અબુબકર હસિમાઈલ

કોલોલીકાઈલ બુકકીપર, સેક્ટરી, એજન્ડ.

દેક જાતના એકાઉન્ટ તપાસ કરી આપીશું.

લેખક લખી આપીશું.

રેટમેન્ડ એફ એફસં, મેલ-સપીટ, કન્કમ રેકસરીટન વિગેરે તંબાર કરી આપીશું.

ઓપીસનું રેક કાપ કરીએ છીએ. વેપારને કમતા મરકનટાઈલ ને વિ. કાપક વિગે સમાક આપીએ છીએ.

બદાર ગામના ધરાકોને ખાસ ખ્યાન આપીએ છીએ.

બદારગામના ધરાકોને મારે ખાસ જુદા રટાઈ રાખવામાં આવેલ છે.

અમારા પર એક પોસ્ટકાર્ડ લખવાથી વિના ખર્ચે વધુ માહીતી આપીશું.

ઓપીસનું એફસં : ઉફપ રકજીવન રહીક, (મીન્સક અને ડુપોઈક રહીટની વચ્ચે)

રહેઠાણ :

ઓપીસની બાજુમાં ૪૬૭ સ્ટેશન સ્ટીક, રેન : ૨-૫૫૪૮

મીટોરીયા.

D. B. MODI & SONS

Specialising in Indian, English, Groceries, Condiments,
Hair oils, Spices, Fancy goods, and everything for the
"INDIAN HOME."

Try Our Famous
"India Mix Masala."

High Class Indian Confectionery Always in Stock.

Phone 35-4771.

30b 17th Street, Vrededorp
Johannesburg.

૫૦ વર્ષની જુની અને જાણીતી દુકાન

ડી. બી. મોદી એન્ડ સન્સ

કરીયાણા, બંધીયાણાનાં જુનાં વ્યાપારી

દેશી હેર એ.ઈલ, મરી મસાલો વીગેરે દેશી ધરની ઉપયોગી અનેકા અનેક
વસ્તુઓ હમેશાં સ્ટોકમાં મળશે.

ઇન્ડિયન અને ઈંગ્લીશ ગ્રોસરીનાં સ્પેશીયલીસ્ટ
બેઝર્મની જુનામાં જુની મીઠાઈની દુકાન.

"ઈન્ડિયા મીક્સ મસાલા"નાં
ગ્રેનુફેકચરે.

ધી ન્યુ દિલ ખુશ સ્વીટ માર્ટ

મેનેજર: મજીસાર્થ બાણાસાર્થ ડાઈરેક્ટરવાળા.

ફરેક જાતની મીઠાઈઓ, ચોખ્ખા ધીની તેમજ ચોખ્ખા ચેના,
મસાલાથી ભરે જનાવીએ છીએ.

અમારું 'વખજાએકુ' સુરતી કુટુંબ સેવ, મમલ, માંઠીઆ, બજીઆ,
પાતશ વિગેરે ફરેકલ તાલુ જનાવીએ છીએ.

પાટી વીગેરે માટે મોટા પ્રમાણમાં મીઠાઈ જોઈએ પ્રમાણે ફરેક
વખજામાં જનાવી આપીશું.

PHONE 33-6676. P. O. BOX 3680.

THE NEW DIL-KHUSH SWEET MART,
34 President St., Corner Diagonal Street.
JOHANNESBURG.

તાજી ઉમઠા ફેફટ

ડરબનનું જાણુ ૧/૬ રતલ; મોટી કલીનું લસણ ૧/૭ રતલ; જોળ ખાસ
કીટ ૧૦/૬ ડઝન; લાંબી અને રહેર પાસપોટો ૧૬/૦ ડઝન; કપુરી તથા
સેવલી પાન ટી. ૫ રતલ; પોરેજ અલમ.....ખનાના, કાચા ખનાના,
પોપો, પાણનાપલ, નાચીસ અને મેન્ડરીન રાબના બજાર આવથી મળશે.
દેશી ચાકમાજીમાં સુરતી સફેદ પાપડી, ઝાળી પાપડી, દુવેર સીંગ, વેચણ.
શેકટાની સીંગ, દુધી અને લીલાં ચરચાં મળશે. ટી. જન-૬ ટી ટી. ૧૦ નું
પારસલ બનાવી પેટરથી મોકલીએ છીએ. સુરણ, ચાંખા હળદ તથા
લીલી હળદની મોસમ ચાલુ થઈ છે.

A. KADER & Co., (PTY) LTD.

WHOLESALE FRUIT MERCHANTS

P. O. Box 251. DURBAN.

ફરનીચર! ફરનીચર!! ફરનીચર!!!

બેઝરમ કુદ, લાઈનીબજરમ કુદ, વેઈરોળ, હેરસીંગ બેસ્ટ,
સાઈક બોર્ડ કોફીસ ટેસ્ટ, જુક ટેસ, ટેબલ, લલન કીક્રાચલ
ભાવે જરીદી શકશો. અલે પધારી લાલ લેવા કુકરો નહિ.

—બોક્સ, ટેબલ અને ફીચન હરેસર—

અ હમરી હેમરેજ નીચે તઈચાર પાવ છે. તેનો રોકા હમેશા હર્ષ-
વાર રહે છે. આન રોકા લાવેના પ્રઈસ લીસ્ટ મંગાવો અને રેપાર
આગલ થયે.

L. MISTRY

51 BREE STREET, BURGERSDORP, J'BURG.
PHONE 33-4691. BOX 2526.

PHONE

33-2661

MASTER BROS.

(PTY) LTD.

MANUFACTURERS OF LADIES' & GENTS' STRAW & FELT HATS
WHOLESALE MERCHANTS & DIRECT IMPORTERS

HOUSE FOR KEEN CASH PRICES
33 West Street, JOHANNESBURG.

માસ્ટર બ્રધર્સ (પ્રા.) લીમીટેડ

હેલથેલ અરચન્ટસ કોન્ડ હાપરેક્ટ હાપરેક્ટસ

રેકમી લેમલ કુલારી કપડ, કુલન રચ, જ્વાન્ટેસ—જોલી બાળો માટે
નવ લવને માલ. તેગલ ફેપકીન બીસનેસ સાડીઓ

વીગેરે માટે હમરે લાં પ્રચલ વપાચ કરવા બહામલ છે.

33 વેસ્ટ સ્ટ્રીટ, જોહાનનસબર્ગ.

ફોન: 33-2661

ગ્રોસરી મળવાનું ભરોસાપાત્ર મથક**JHAVER HIRA & CO.,**

Phone: 24932

118 Victoria Street,
DURBAN.

અમારે ત્યાં

ગાંધીનુ, કોળ, હવન, પ્રાંતની
સામગ્રી અને હવન અંગેની ફરેક
જોઈતી વસ્તુઓ મળશે.

માહોતો જોતીય એવ અમારો મુદ્દા લેખ છે. એકલ વખત મંગાવી ખાતી કરો. માલ સારો અને મોખ્ખો જાતી ફેપકેજ નીચે મોકલવામાં
આવે છે. ફરી જોઈએ ટી. જો. ડી. થી મોકલવામાં આવશે.

K.M. Lodhia & Co.

Manufacturing Jewellers and General Dealers



22 ct Jewellery made to order in latest designs

ખાવિસ ફેરદ

સોનાના ઢાળીના ખાસ તમારી જાતી કેખરેખ નીચે જમને અપાયલું
કામ સંતોષ થામે એવી રીતે કરીએ છીએ.

મેકસેમ, જુદી જુદી કીજાખની બમરી જાહેલા, સાદીની પીન, વીરી
ખાસમ જેરોમ નીચે બનાવીએ છીએ.

106 Prince Edward Street, Durban.

એકલું હમે તલો છા ૩ કેનેડાની વિશ્વ વિશ્વવિદ્યા કેપરી

સન લાઇફ ઓફ કેનેડા

૬૫૨૦૬૮ કેપરીના કમે સત્તાવાર એન્ટ્રી છીએ.

ફર્પર્લ

હરિજન આરીકાની વરિષ્ઠ બહાવતની કેપ ઓફ ૨૪ ફોર્પ યોગી-સીવલ કીવીકન
ના સરમર વારીથી નીચાણેલા અમેરિકા તથા યુનાઇટેડ કીંગડમમાં જીએ
દેખાજ બનેલી કીમીયેસન અમેરિકા કોર્ડ થજુ બતલું કમકમન વિશ્વ વીલકે
ત્વરીત બનીએ મર્ફ રહે છે.

1. Whenever there is a particular Life Assurance Problem a Sun Life of Canada Plan can solve it.

2. Prompt settlement of claims is a maxim of the Company's Management.

3. During 1952 the Company paid over £35,000,000 to annuitants, policy holders and their families.

The Sun Life of Canada is a Leader in World Wide Assurance.

Consult us first.

C. C. PALSANIA

GENERAL AGENT

Business, Estate, Financial, Insurance and Immigration Consultant.
Swara Translator.

100 Sir Lowry Road,
P.O. Box 4624.

CAPETOWN
Phone 32390

Kasturba Gandhi Memorial Number

Copies of Kasturba Gandhi Memorial Number can be had at this office at Rs. 3d. including postage.

'Indian Opinion'

Phoenix, Natal.

ARRIVALS OF GUJRATI BOOKS AT HAND

ગુજરાતી પુસ્તકો

	શી.	ર.
ગુજરાતી ઇતિહાસ કીસનરી	૨૦	૦
મહાભારત મુજ	૪૫	૦
ગુજરાતી ઇતિહાસ સેલર રાખર	૧૩	૧
રામચરિત્ર રામાયણ	૧૩	૧
અભિનયવાણી	૨૦	૦
સાદીખાનું વર્ધનું	૨૦	૧



Film India Monthly	7	0
Life After Death	3	0
Elementary Teachings Of Hinduism	3	0
Light Of Truth (Hindu Bible)	22	6

ALL kinds of MUSICAL INSTRUMENTS REPAIRED
at our address.

BHARAT MUSIC SALOON
AND BOOKSELLERS

Phone: 26070

286 Gray Street, Corner Lorna & Gray Street,
DURBAN.

GIHWALA STORE

(Established 1945)

કેપટાઉનના જુના અને બાણીતા વેપારી

માયરેકર

કીકાભાઈ છગનલાલ ઘીવાલા

અમે હરેક જાતનો દેશી અનાજ અને ફરીયાલું
રાખીએ છીએ.

બાવ કીકાયત

જાતે મળો યા લખો

2 Aspeling Street,
CAPETOWN.

Phone: 23102.

No. 29—Vol.—LI

FRIDAY,
17TH JULY, 1953

Registered at the G.P.O. as a Newspaper

Price 6d.

INDIAN

OPINION

Founded by Mahatma Gandhi in 1903



Equal Distribution Of Possessions

By Mahatma Gandhi

THE real implication of equal distribution is that each man shall have the wherewithal to supply all his natural wants and no more. For example, if one man has a weak digestion and requires only a quarter of a pound of flour for his bread and another needs a pound, both should be in a position to satisfy their wants.

To bring this ideal into being the entire social order has got to be reconstructed. A society based on non violence cannot nurture any other ideal. We may not perhaps be able to realize the goal, but we must bear it in mind and work unceasingly to near it. To the same extent as we progress towards our goal we shall find contentment and happiness, and to that extent, too, shall we have contributed towards the bringing into being of a non-violent society.

Now let us consider how equal distribution can be brought about through non-violence. The first step towards it is for him who has made this ideal part of his being to bring about the necessary changes in his personal life. He would reduce his wants to a minimum, bearing in mind the poverty of India. His earnings would be free of dishonesty. The desire for speculation would be renounced. His habitation would be in keeping with his new mode of life. There would be self-restraint exercised in every sphere of life. When he has done all that is possible in his own life, then only will he be in a position to preach this ideal among his associates and neighbours.

Indeed at the root of this doctrine of equal distribution must lie that of the trusteeship of the wealthy for superfluous wealth possessed by them. For according to the doctrine they may not possess a rupee more than their neighbours. How is this to be brought about? Non-violently? Or should the wealthy be dispossessed of their possessions? To do this we would naturally have to resort to violence. This violent action cannot benefit society. Society will be the poorer, for it will lose the gifts of a man who knows how to accumulate wealth. Therefore the non-violent way is evidently superior. The rich man will be left in possession of his wealth, of which he will use what he reasonably requires for his personal needs and will act as a trustee for the remainder to be used for the society. In this argument, honesty on the part of the trustee is assumed.

If, however, in spite of the utmost effort, the rich do not become guardians of the poor in the true sense of the term and the latter are more and more crushed and die of hunger, what is to be done? In trying to find the solution to this riddle I have lighted on non-violent non-co-operation and civil disobedience as the right and infallible means. The rich cannot accumulate wealth without the co-operation of the poor in society. If this knowledge were to penetrate to and spread amongst the poor, they would become strong and would learn how to free themselves by means of non-violence from the crushing inequalities which have brought them to the verge of starvation.

True greatness in the world is not found set upon a hill, for the vulgar crowd to see. On the contrary my seventy years' experience has taught me that the truly great are often those of whom and of whose greatness the world knows nothing during their lifetime. God alone is judge of true greatness because He knows men's hearts.

—o—

I would like to see India free and strong so that she may offer herself a willing and pure sacrifice for the betterment of the world. The individual, being pure, sacrifices himself for the family, the latter for the village, the village for the district, the district for the province, the province for the nation, the nation for all.

—Mahatma Gandhi.



INDIAN OPINION

FRIDAY, 17TH JULY, 1953

Britain And India

WHEN Mr. Nehru, the Prime Minister of India, the other day uttered these words that "if there is no solution to this African problem very soon the whole of Africa might be ablaze," it could hardly have occurred to him that the cup was going to fit Britain. But Britain seems to have taken it so, judging from the outbursts of vituperations against Mr. Nehru by a section of the British Press and politicians. It only proves their guilty conscience. Lord Winterton's remarks were entirely out of place and in bad taste in response to advice given in the friendliest spirit. "Let me assure Mr. Nehru," said Lord Winterton, "that there is not likely to happen in Africa what happened in his country when freedom was imposed upon it. Over 5,000,000 people were murdered or rendered homeless. Until the memory of that indelible stain on the great peninsula is removed by time, Mr. Nehru should refrain from giving gratuitous advice to the British Government as to how to avoid trouble in Africa."

India and Indians are utterly ashamed of the fratricidal war that took place soon after India became independent. But if the British Government would be a little humble and would do a little heart-searching; it would dawn upon them that they were in no small degree to blame for that tragic state of affairs, owing

to the conditions created by them during their two hundred years of reign. They desired that India would thus become crippled and come back on her knees begging Britain to once again rule over her. But the Merciful God had ordained other wise and Britain had to witness not the liquidation of India but of the British Empire.

India can proudly say today with a clear conscience that she has no imperialistic designs whatsoever. The trouble is that the vision of those who are suffering from jaundice is blurred. Every thing they see appears to be yellow. The doors of India are wide open for all and she wishes that other countries would do likewise. India is not seeking possessions as the Western world is doing. But India is certainly zealous about the rights and interests of those who have settled in other countries, who have acquired their domicile there and look upon them as their only home by virtue of adoption and of birth. This, India has a right to do and she is fully justified in asserting that right. She is also zealous, as indeed all civilised countries should be, about the welfare of the indigenous population in those countries, which is being oppressed and ill-treated by the self-appointed haughty rulers to serve their own selfish ends. It is this tyranny which is the root cause of all wars and if it is desired to end

Wars and to establish peace in the world steps must be taken promptly to put an end to this tyranny wherever it is practised. There can be no barriers for people imbued with such lofty aims. Nobody can claim the right to tyrannise people as being a matter of their domestic concern. India is therefore doing nothing more than what is the duty of every country claiming to be civilised to do.

So Mr. Nehru uttered just a simple truth over which there was not the slightest cause for any one to take umbrage. He in fact echoed the sentiments of all the oppressed non-White people of Africa and quite a large number of White people who are working for the alleviation of the sufferings of those people.

We speak not as Indians but as part of the oppressed people and assert emphatically that unless a solution to the African problem is found soon the whole of Africa, not *might*, but *will* be ablaze. The signs are not far to seek.

At that pace with which colonialism and racialism are taking root in the continent of Africa this is bound to happen.

The growing racialism in South Africa, the way in which the Central African Federation has been rushed through totally ignoring the sentiments of the vast non-White population, and now we hear about the formation of a vast federation of British African territories linking the whole of East Africa with the recently constituted Central African Federation, as being Kenya's European political leader, Mr. Mitchell Blundell's "dream of the future"—all these are ominous signs. The non-whites, who have no voice in all these must be forgiven if they see

nothing but imperialistic designs in them. Truth is always bitter but nevertheless it must be told.

Sir Roy Welensky

THE Central African Federation, notwithstanding the strong opposition of the non-White inhabitants has now become an accomplished fact. Sir Roy Welensky, Leader of the Unofficial Members in the Northern Rhodesia and Nyanaland, is reported by Sapa to have said, there would be no significant Native opposition to Federation in any of the three Territories. "You can take it from me, real African opposition to Federation is non-existent," he added. "What there is was all stirred up by people like our friend Michael Scott."

We have been told by the Moral Re-armament people that they have been able to influence Sir Roy and that he is now a changed man. It does not seem so judging by his utterances. To say that Native opposition to the Federation scheme is not real when the scheme has been vehemently opposed by their Congress, is beside the truth. To accuse a Godly person like the Rev. Michael Scott of stirring up the Natives is un-Christian. The Africans are intelligent enough to discern between right and wrong.

Sir Roy who had returned from Britain after attending the Coronation and was on his way to Rhodesia, told Sapa in Capetown that during his stay in England, an Alderman of Birmingham had complained at a meeting of the City Council that property values in his ward were being lowered by an influx of Coloured people into a Council housing scheme in the ward. "He defended apartheid," said

Sir Roy. "It is amazing how, when the problem arises, it affects every place in the same way. And the reaction to the problem of the people of Birmingham was exactly the same as the reactions of the Europeans of Africa."

Sir Roy, before leaving for Rhodesia, had lunch at Parliament House with the

Prime Minister, Dr. Malan, the Minister of Finance, Mr. Havanga and other members of Parliament and Senators. Dr. Malan and Co., have certainly found in Sir Roy a valuable comrade. The non-White people will have more confidence in people like the Rev. Michael Scott than in people like Sir Roy

of declaring as habitual criminals persons who have committed the scheduled crimes of violence, and their authority to impose whippings for first offences of house-breaking is confirmed.

Government Will Not Submit Report To UN

The Prime Minister, replying to Mr. R. B. Durrant (U.P., Treffontein) in the Union House of Assembly said the Government did not plan to submit a report to the United Nations Commission on Racial Discrimination in South Africa. In the opinion of the Union Government the discussions which took place on this subject and the appointment of the Commission were ultra vires the United Nations Charter and the Commission therefore could not be recognized. Dr. Malan said the Government had had no discussions with the Governments of the United Kingdom, France and the United States, with a view to concluding an international treaty governing the Union's administration of South West Africa.

The Future Of Africa

"The Common Life" a News Letter on Reconciliation, Non-violence, Peace and Spiritual Communism, edited by Swami Avyashananda and published by Vedanta movement, 51 Laversham Gate, London, W. 2, writes: A 'colour war' may develop throughout Africa in the near future. It can be avoided if the colonial Powers, inspired by a democratic spirit, withdraw willingly, and if the 5 million white people, inspired by a sense of justice, consent to form one or two countries of their own without black labour, leaving the African peoples free to choose their own political and economic life. In the existing situation this seems to be the rational solution of the African problem. No multi-racial state, based on democracy, is conceivable in Africa so long as the white people are maddened by the spirit of domination and a sense of superiority. South Africa will be in a natural condition when there are in its two free States—one for the whites and the other for the blacks. While today Apartheid is introduced by the whites against the blacks, tomorrow the blacks may use it against the whites. On the other hand, reasonable distance between the two free groups will be helpful in creating understanding and a sense of respect, and it may ultimately lead to the formation of a federation. The leaders of the non-violent resistance movement in Africa should struggle not for

a few specific rights, but for complete freedom from the hegemony of the white people. In Kenya, the solution of the problem lies not in coercion but in the granting of self Government. Mau Mau is a result of land-hunger and frustration, and it can be cured only through a just and radical transformation of society, and not by superior violence. The rising African nationalism detests all the different forms of colonial rule established by Britain, France, Belgium and Portugal. We believe that feudal and tribal Africa can go straight to socialism with the help of a correct social theory and a non-violent technique.

Apartheid In Rhodesia

'Peace News' Correspondent, at Bulawayo writes, the Rhodes Centenary celebrations were held in an atmosphere of apartheid. Theatre seating arrangements to provide Rhodesians with "some of the finest shows produced in Britain" included a segregated area for 200 non-Europeans. There are 3,197 seats in all.

ENGAGEMENT

The announcement has been made of the engagement of Rustam, youngest son of Mr. and Mrs. Jalbhoj Rustumjee of Duttan to Dr. Khorshed eldest daughter of Mr. and Mrs. Nasarwanjee Sorabjee Jinwala of Laurence Marquess.

When asked about this the organisers said they did it in deference to the visitors from the Union of South Africa whose support was essential to the success of the show. The Chairman of the Centenary Exhibition Council said that the discrimination was "financial not racial." However, when an Indian tried to book £50 worth of seats he was refused. Any non-European who was successful in obtaining a seat had his money refunded at the door.

Study Groups On Gandhi

The United Nations Educational, Scientific and Cultural Organization unanimously approved a resolution to consider holding study groups on the way of life on the late Mahatma Gandhi as a solution to world tensions. Gandhi, the father of the non-violence movement, preached in Indian politics the doctrine of passive resistance and civil disobedience and the use of moral weapons. Gandhian seminars are expected to be held in Europe and America on similar lines to one held in New Delhi this year. The proposal was presented by Dr. A. Mudahar of the Indian delegation.

NOTES AND NEWS

Dr. Malan Offers Unsolicited Help To Australia

THE Prime Minister Dr. Malan had a motive in inviting Mr. R. G. Menzies the Prime Minister of Australia to the Union. He wanted to gain Australia's sympathy in the Nationalist Government's "apartheid" and "white South Africa" policy. He does not however seem to have succeeded.

Dr. Malan spoke of the outer wall built by Australia to defend herself and stated that South Africa too had built a similar wall for her security. Dr. Malan then spoke of a danger that might face both countries in the future. Both South Africa and Australia bordered on the Indian Ocean and what took place in the Indian Ocean concerned both countries. Dr. Malan gave Mr. Menzies "the assurance and more than the assistance that he may depend upon it that we in such circumstances will be Australia's friend." This was spoken at a luncheon in honour of Mr. R. G. Menzies given in Capetown as reported by Sapa. Mr. Menzies in his reply very significantly said, among other things, that, "his thoughts as the Convocation had been that, no matter how complex the problems within the Commonwealth were, they were simply a conflict within unity and could be faced as brothers and partners."

Dr. Malan Gets A Rebuff In Return

Even more significant is the following Sapa-Reuters message from 'Sydney (Australia) which needs no comment. In addition to being unsolicited, Dr. Malan's promise to befriend Australia in the event of trouble with India was "untimely and unnecessary," the "Sydney Morning Herald" declared. In an editorial, the "Herald" said: "Australia has excellent relations with both India and South Africa, and has no intention of becoming involved in their bitter and deplorable

feud. "The Union Prime Minister showed less than his usual shrewdness in raising this issue at a dinner in honour of Mr. Menzies, who must have found the hostile references to India most embarrassing." The possibility of India "knocking on Australia's door" in the sense envisaged by Dr. Malan was not one with which present state-manship need concern itself. The reasons for Australia's immigration policy were well understood, in New Delhi, and Australian contacts with India in recent years had been increasingly close and friendly. The "Herald" said that the grievances of the Indian minority in Natal were often presented to the outside world with more passion than objectivity. "Dr. Malan's right to answer this propaganda is unquestioned, but it could be wished that he had chosen a more suitable occasion to counter-attack, and had not attempted to implicate Australia in the quarrel."

'Flogging Act' To Be

Amended

Is a Bill read for the first time in the Assembly last week the Minister of Justice, Mr. C. R. Swart, will relax some of the severities of the 1952 Act by which Judges were obliged to order whippings for certain offences involving violence. The Act, which came to be known as the "Flogging Act" is unpopular with Judges since it allows them no choice of sentence. The amending Bill will also remove misunderstandings which caused Court decisions in the Cape to conflict with those in the Transvaal. It will no longer be obligatory for Courts to sentence juveniles to whippings for the offences of violence mentioned in the original Act. Juvenile offenders may again be placed on probation, or sent to reformatories or special hospitals. The Bill also widens the powers of Magistrates in certain respects. They are now to have the power

SHINGADIA STORES

(Prop: Premier Silk Bazaar Ltd.)
Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.
Telegrams: "Prem silk" Phone: 2523.

PREMIER WHOLESALERS

(Members of the National Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.
UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives
Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,
Plot 43, "C" Road,
Churchgate Reclamation,

Cables "Indurhod." BOMBAY, INDIA.

Phone
Day 24169

Phone
Night 833549

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN"

Phone 89388.

**P. HARGOVAN & CO.
(PTY.) LTD.**

**WHOLESALE MERCHANTS
AND IMPORTERS.**

P. O. BOX 1250.

155/7 Warwick Avenue
DURBAN.

SWEETMEATS

PURE

WHOLESOME

HEALTHY

★ APPETISING—

★ DISTINCTIVENESS of Flavour.

★ Combined with **INGREDIENTS** of the
PUREST QUALITY go into the making
of our **SWEETMEATS**.

★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental **DELICACIES**.

★ Assure **YOU** of the most **PALATABLE**
SWEETMEATS money can buy any-
where in **SOUTH AFRICA**.

અમે હરેક જાતની મીઠાઈઓ જનપ્રિય બીજી
માટે ગ્રાહકો સુધી સંતોષાવવાની કોઈપણ કોશિશ કરીએ છીએ.

★ Great care is exercised in the **PACKING** and
DISPATCHING of country and foreign orders.

★ WE assure you of **PROMPT, HYGENIC**
SERVICE with the **GUARANTEE** of
SATISFACTION.



HOME MADE SWEETMEATS

We specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Naan etc.

Victory V Lounge

(Cnr: Gray & Victoria Streets.)
Phone 24965 — DURBAN.

LIBERAL PERSPECTIVE

RACIAL ISSUES IN SOUTH AFRICA

By C. W. M. GELL

(Reproduced by Courtesy of 'Public Affairs' in which it was published in November 1952.)

V

THE liberal solution was implicit in the old Cape tradition which the Nationalists are trying so hard to extinguish finally. It seemed to die with J. H. Hofmeyr, Smuts' Deputy Prime Minister, in 1948; but has lately been revived by the three elected Native Representatives in Parliament supported by Anglican and Jewish leaders and a band of university lecturers. The liberals accept that economic integration is a process that is irreversible and, indeed, desirable. But they ask that its moral and political implications be also accepted: that Christian and democratic principles require the abolition of colour as the test of a civilised man and the extension of full citizenship rights to all civilised people. Where nationalist intellectuals stress the survival of the White race, liberals seek primarily the survival of civilised values, believing that South Africa must go forward in the faith that men will learn to live, work and vote as men and not as units of racial blocs; that, therefore, non-European must progressively assume the rights and responsibilities of citizenship as they attain to civilised standards; that all must have equal economic and educational opportunities; that the question of mixed marriages and social life must be left to the voluntary decision of individuals. This policy involves admitting the educated non-European minority now to fuller political rights and wider economic opportunities, as an earnest of good faith and guarantee of an enlarging future. Its advocates also believe that the only effective defence against Communism is to give the underprivileged a stake in the country that seems to them worth defending. At present they have nothing much to lose in South Africa.

To those who live across the ocean in another hemisphere, it may seem a simple choice between these two alternatives of partition or full integration. Provided the protagonists of partition offer adequate territorial concessions, there is little between the two ethically. But the economic argument is completely one-sided. Against that, however, must be set the very real fact of deep-rooted racial prejudice with a long and often bitter history behind them, and

the colonialist set of faith required of a minority group gradually to abdicate from power voluntarily in the hope that those whom they have repressed for so long will not return the compliment when they are in a position to do so.

My personal belief is that White South Africa will continue to vacillate, unable to choose between the material or psychological sacrifices, unwilling to face the risks which each decision involves, until it is too late to choose either. Since the Dutch Churches raised the question of total *apartheid* in 1950, every Nationalist spokesman has denied that his party intends any such thing. Opposition politicians and press are equally careful to disassociate themselves from any truck with equality, whether immediate or eventual, political or economic. It is too much to expect either side to risk losing electoral support by moving towards either constructive alternative before the election.

But I believe that the two or three years immediately after the election represent White South Africa's last chance of deciding upon a goal which will command the loyalty of the non-European majority and obtain the co-operation of their moderate leaders in working out a gradual programme. Whoever wins, if one party will declare for total integration or the other for total *apartheid* or the other for total integration or goals, men of good will on both sides of the colour bar will have a rallying-point and an organisation round which to group themselves. But if neither will move from their present positions, both White and Black will be in danger of despair and the policies of force which it breeds. Without hope of peaceful advance, leadership of the non-European movements will pass irretrievably to extremists and the two European factions will move towards solidarity over the short distance that divides them on racial matters in order to fortify themselves in a siege economy. Two pieces of evidence that the Union is approaching that sort of moral and material bankruptcy are the number of Whites privately considering emigrating for their children's sake and terrify in excess in violent crime in the non-European urban slums, where 2½ millions live in conditions of squalor, disease and homelessness that degrade the

victims as much as they menace the whole community.

As South Africans are never tired of proclaiming, these are their problems and the solution their business. South Africans will be the first to pay for failure to solve them. But the outcome affects the future of European leadership all over Africa and is therefore of vital interest to the free world. Neither in South Africa nor anywhere else in Central Africa is the Native population ready as yet to carry the burden of civilisation or even self-preservation unaided. Moderate Africans readily admit that European direction, enterprise and capital are required for many generations in the best interest of the continent and her peoples, if they can be provided without affronting African self-respect or closing all avenues of advance to the coloured races. Each African colonial empire, British, Belgian, Portuguese, French, has some special problems and none has an unblemished record. But the chief factor militating against efforts to promote genuine inter-racial partnership is what has been

happening in South Africa these last four years—broken pledges, disregard of moral and legal obligations, attempts to evade or nullify the decision of a much-respected Court when it was favourable to coloured interests, the sharp increase in the severity and application of discriminatory laws. The Union contains by far the largest White community south of the Sahara. Its solution in the next few years will decide the future of Africa, since everything depends on removing the African's suspicion of the European's word and restoring his belief in European good faith. If the Africans finally commit themselves to an anti-White policy, most of Southern and Central Africa will become untenable for Europeans within this century—possibly within our lifetime.

* Mr. Struben has even thought it necessary publicly to deny that a recent speech of his contained the very reasonable observation: "It is also true it is realised that the majority of the population cannot be suppressed for always."

POLITICAL ARITHMETIC AND THE FRANCHISE

By JULIUS LEWIN

(Reproduced by courtesy of 'The Forum' (Johannesburg) July 1953.)

"Why should you fear the exercise of the franchise? This is a delicate question but it must be touched upon. I do not hesitate to say that I would rather meet the Hitlerist at the hustings voting for his representative than meet him in the wilds with his gun on his shoulder. Is it not better to disarm them by granting them the privileges of the Constitution? If you now blast all their hopes and tell them they shall not fight their battles constitutionally, do you not yourselves apply to them the stimulus to fight their battles unconstitutionally?"

THESE words might have been spoken during the present session of Parliament. In fact, they were spoken a hundred and one years ago—on March 9, 1852, by the Attorney-General, William Porter, speaking in the Legislative Council of the Cape Colony.

Porter was taking part in a debate on the draft Constitution which was shortly to confer representative government on the colony. The question was raised whether this first Constitution should or should not embody a colour bar in respect

of the franchise. The colonies have no lives, not without some dissenting voices, decided to ask Britain to frame the Constitution without a colour bar. The first franchise was accordingly open to all, regardless of race or colour, who earned £50 a year in wages or who occupied fixed property valued at £25.

In the century that has passed since William Porter spoke, South Africans have continued to debate the question of the terms of the franchise, a question that reaches to the roots of South African democracy.

Twenty-five years ago, before the general election of 1929, the subject of the common voters' roll was keenly debated on the platform and in the press. The controversy was eventually closed when the Natives Representation Act was passed by a two-thirds majority in 1936. Today, the formation of the Liberal Party, committed to a non-racial franchise, has once again re-opened the ancient controversy.

Everyone holds an opinion on the question who should and who should not have the vote. Whereas all other political subjects tend to become technical and complicated under dis-

curious, the question of the franchise seems, by contrast, to be a delightfully simple one.

But it is not really a simple issue in a plural society. At the present time three alternative policies are discernible. First, there are those, mainly to be found in the United Party, who stand by the present system of communal representation which enables Africans to elect three white members to the House of Assembly. The Labour Party early this year declared itself in favour of extending this system to Africans outside the Cape province. Secondly, there are those, now mainly in the new Liberal Party, who have revived and adopted the historic Cape slogan of "equal rights for all civilised men." This policy implies some kind of educational, if not economic, qualification and is commonly called the loaded franchise, even when the same qualification applies to Europeans. Thirdly, there is the general view taken by non-Europeans themselves, especially those organized in the African and Indian National Congresses, who are inclined to aim at some kind of universal adult suffrage.

There are many illusions, statistical and other, about the actual way in which these alternative electoral systems would work. Let us consider the historical evidence regarding the common roll.

When in 1873 the colony was granted responsible government, the original qualification remained unchanged although the colony had incorporated extensive Native territories on its eastern frontier. By 1886 the number of African voters exceeded, or seemed likely to exceed, the number of Europeans on the roll in five out of 35 constituencies. In the following year an Act was passed to prevent tribal tenure of land from being regarded as fixed property for the purpose of qualifying voters. Five years later in 1893 the qualification was raised from £25 to £75 and a simple literacy test was added, under which every applicant had to be able to write his own name, address, and occupation. This amendment was designed to check the rapidly rising number of Africans on the roll and it achieved its purpose. But the franchise was still non-racial as the qualifications were required of all voters.

In 1903 there were 8,117 voters and it was estimated that they could determine the result of an election in seven out of 46 Cape constituencies.

Thereafter the number of Africans qualifying fluctuated slightly, probably as a result of changing economic conditions, but on the whole it continued to increase steadily until it reached a peak of 16,481 in 1927. From that year it declined, owing mainly to administrative action taken by the Heriot Government under which officials were directed to apply rigorously the legal tests required of voters. The number fell to 10,628 by 1936 when Africans were removed from the common roll. At that time analysis showed that Africans formed more than five per cent. of the electorate in 13 out of the 150 constituencies in the Union. They were unlikely to influence the result of an election in seats where they formed a smaller percentage than that.

The value of the Native franchise had, however, been heavily reduced by changes in the electoral laws affecting Europeans. In 1930 there were about 74,000 Africans on the roll and about 500,000 Europeans. Heriot had always opposed the extension of the franchise to white women mainly on the ground that "the Native problem must first be settled." Then he suddenly realised that the enfranchisement of white women would halve the proportion of Africans (who all habitually voted against the Nationalist Party) in the Union's total electorate. So he proceeded to introduce, "as a private member of Parliament," a Bill that was passed giving only white women the vote and thus at a stroke increasing the electorate from half-a-million to about a million. It was the African vote, not the European electorate which was "swamped." In the following year, 1931, the Government went further and relieved European voters in the Cape Province of the necessity of satisfying the old qualifications laid down for all in 1892.

Only two or three per cent. of adult African men in the Cape province ever qualified for the franchise before 1936, and the percentage is not much larger at this day when the same qualifications still apply to those seeking admission to the special communal roll. It is therefore apparent that the immediate effect of laying down qualifications, however low, for African voters has been to exclude more than 95 per cent. of Africans. It is much easier to earn an income of £50 a year now than it was in 1937 or 1927 or 1907. Moreover, Native education is more extensive than it was. Yet unsympathetic appli-

cation of the tests—and possibly some other intangible factors as well—serves to keep the number of African voters surprisingly low.

If, as the Liberal Party seems to contemplate, the educational qualification was raised to, say standard six, or the economic qualification above the present £50 in annual wages, the proportion qualifying would be even lower. At present under 20,000 Africans in the whole Union pass standard six every year. Dispersed throughout the country, they could hardly affect the result of an election in more than a handful of constituencies at the most. It must be remembered that the white electorate has increased to over 1,600,000, and continues, thanks to the birth rate, to increase more rapidly than any increase to be expected in the African vote. Even if African voters tomorrow reached a figure of, say, 100,000, they would constitute only six per cent. of the total electorate.

From these figures it can be argued that access by qualified Africans to the common roll would have much less effect than most politicians imagine. This would not be a new argument. When the abolition of the common roll was under discussion in the years between 1923 and 1936, the older liberals, in defending the principle of the non-racial franchise, repeatedly pointed out to Europeans that the proportion of African voters in the total electorate had grown so slowly in the Cape province during the current century that it constituted no real danger to white domination. This argument was used in answer to Heriot who regarded the growth in sheer numbers of African voters as a menace likely to "swamp" the white electorate in the future. In other words, white opinion was asked to leave the franchise to some African voters precisely because its electoral value would not seriously disturb the balance of political power between the white and black races.

This argument is still valid. It has in fact been strengthened by the figures revealed by the general election of 1953. For it is now reasonable to argue that a limited African franchise would not even alter the balance of power between the Nationalists and their combined opponents. In the past the fear that it could do so was, of course, the main ulterior motive that drove Heriot to remove Africans from the common roll, and it has also driven Dr. Malan to try and remove the Coloured voters.

Such considerations are certainly recognised by African leaders. They help to explain why the African National Congress declines at present to commit itself to the acceptance of a loaded franchise in any form or another. (It may be recalled that the Indians rejected the communal franchise enacted for them by Smuts in 1946 and repealed by Dr. Malan in 1949. Incidentally, that franchise was based on the educational qualification of standard six plus the economic qualification of an income of £84 a year or property worth £250.)

The Congress attitude is shared by nearly all non-European leaders on two grounds. Firstly, Africans point out that a franchise loaded against them by educational or economic qualifications, or both, will be exercised in practice only by a very limited number of middle-class men such as teachers, clerks, clergymen, and a tiny number of professional men. One of its effects might be to detach this class from the mass of the people whom it should naturally lead. Secondly, as the history of the Cape franchise has shown, this limited right will never be allowed to become an effective factor in politics. At best, it could only be a restraining influence on the less liberal of the two major parties. Since the election of 1953, it is very doubtful whether even with the aid of non-European voters—whether on a common roll or electing three or more members on a common roll—the Opposition could win a general election against a Nationalist Government.

But the immediate reason for rejecting the loaded franchise is not that its effect would be slight. The real reason why it is not being considered by Africans is that they know that it is not being seriously considered by Europeans. Neither of the major parties today supports the idea of a common roll. The Nationalists have in fact toyed with the idea of abolishing even the special communal roll on which Africans elect three Europeans to the House of Assembly. The United Party still stands pat on the "settlement" of 1936, afraid even to support an extension of the Cape system to the Northern provinces. Moreover, what is seldom mentioned in the current controversy is the important fact that the present number of the special members elected by Africans—namely, three—was itself entrenched in the Constitution by a two-thirds majority in 1936, and could not be altered now except by another two-thirds majority.

There is thus no immediate reality in the present debate between Liberals and others on the subject of the franchise. Everyone knows that the only purpose for which a two-thirds majority is likely to be obtained in the foreseeable future is the reduction, not the extension, of political rights for non-Europeans.

In these circumstances African and Indian leaders ask themselves why they should bargain with Europeans, like the Liberals, who have, anyhow, no power to enforce their proposals. "Why," they ask, "should we bargain about the price of our co-operation with a party that has no money in its pocket?"

This attitude has been fortified by events in the great world beyond the Zambezi, about which educated non-Europeans are better informed than the majority of Europeans. Africans know that time has not stood still since 1936. All over Asia and in most parts of Africa political rights have been extended since the second world war. Nor has this expansion of democracy been hindered by illiteracy. Formal education and literacy, however desirable in themselves, are not essential to the exercise of the franchise, as the Report of the Lothian Franchise Committee pointed out in India in 1932. This fact has since been amply demonstrated in India, in the British West Indies, in West Africa and elsewhere. The use of symbols, colours, and other devices, as well as information through the radio, has enabled millions of illiterate people to distinguish parties and candidates to vote in elections based on a broad democratic franchise.

It must not, however, be implied that African and Indian leaders would never accept an individual franchise limited to persons educated to a certain standard. Their view seems to be that there will be time enough to discuss some such compromise when a major political party, with a real prospect of power before it, actually offers it. Even then, however, they might well point out that the individual franchise for educated non-Europeans can easily operate side by side with a broader system of indirect voting for illiterates. It does so in the Cape Province under the present system. Africans who are qualified, vote as individuals on the special roll, while the mass of illiterates have an indirect voice in an electoral college through their Chiefs or local councils or elec-

toral committees, whose block votes elect the four senators. A comparable system, with both direct and indirect voting, also prevails in the Gold Coast, where the general election in 1951 attracted world-wide attention.

The precise technique devised for elections in which Africans are to participate matters less than the real share of political power entrusted to them. African leaders realise this. They also realise that in the past, and to this day, Europeans have bent their minds to devising techniques calculated to retard, not encourage, the emergence of Africans as a political force. That is why Africans are now suspicious of any simple device, such as the common roll, suggested as a full and final settlement of all their political aspirations. They know that one day when there is a genuine European will, it should not be hard to devise a technical way of sharing political power between the white and non-white people. As long as that will is conspicuously absent, a detailed blueprint for expanding South African democracy seems to them superfluous.

The broad conclusion can now be stated. Few Europeans, addressing the European electorate, will go beyond the common roll and the franchise loaded against Africans. Not many will go even as far as that, and those who do hardly expect to receive popular support. On the other hand, African leaders, interested in maintaining a massive following, will not accept even in theory—for it is not proffered in practice—a franchise law that is bound, if it is not designed, to exclude 95 per cent. of Africans for generations to come.

The gulf separating the most liberal European opinion from the most representative African opinion is therefore revealed as wide and deep. Juggling with a few electoral figures here or tinkering with a few educational facts there will not serve to bridge this gulf because those on either side of it are addressing different audiences and using a different political idiom. To pretend that this gulf does not exist is to cling to an illusion. For a century this subject of the franchise has been kicked about like the political football it is. There is today not the least indication that the game, and the rules by which it is played, are about to undergo a sea-change into something rich and strange.



B. I. S. N. Co. Ltd.

S.S. Kampala arriving July 28. Sailing August 3 for Bombay

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES : DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-13-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)	without food		21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6
Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 FINE STREET, Telephone 20432, DURBAN.

Tel. Add.: "KARAMAT."

ABOO BAKER ISMAIL

QUALIFIED BOOK-KEEPER,
SECRETARY, AGENT.

Accounts of every description prepared,

Books written up,

Statement of Affairs, Balance Sheets and
Income Tax Returns completed.

All types of office work undertaken.

Consultant and adviser on the many laws that
affect business men; i.e. Mercantile Law, etc.

Country clients given special attention.

Extra Staff employed to attend country clients only.
Without obligation on your part drop me a post card
for further information and enlightenment.

365, Struben Street.

Phone 2-3548.

(Between Prinsloo & Du Toit Streets.)

PRETORIA

Residence next to office, at 367, Struben Street.

Residence 'Phoner 2-3548.

The *New India Assurance* Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	
Marine Premium	56,04,844	exceeds	54,34,00,000
Miscellaneous Premium	35,84,968	Assets exceed	15,36,00,000
Life Premium	2,88,79,302	Total claims paid over	17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The
New India Assurance Company Limited

Cable & Telegraphic
Address:
"RUSTOMJEE" or
"NIASSURANCE"

RUSTOMJEE (PTY.) LTD.

Directors: Sorabjee Rustomjee
Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
FACTORY**

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAJIBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock.

Piece Goods, Hosiery, Cutlery
Enamelware, Stationery, Drapery,
Crockery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

We specialise in
Manufacturing
**OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

THE VALUES OF WORK: MAN AND THE MACHINE

By WILFRED WELLOCK

[The following is the sixth of the Orchard Lea Papers. These papers are based on, and are an extension of the thought contained in the following brochures, which were written in the order given: 'Money has Destroyed Your Peace' (6d.), 'A Mechanistic or a Human Society?' (1s.), 'The Third Way' (1s.), 'Rebuilding Britain' (1s.), 'Power or Peace' (6d.), 'The Challenge of our Times: Annihilation or Creative Revolution?' (6d.). They may be had from the Orchard Lea, New Langton, Preston, Lancs: Postage 1½d. one copy and 3d. per copy afterwards.]

WORK is a human necessity.

From the moment of his emergence on this planet man has lived and developed by hard work, by ingenuity and invention, and when these have declined he and his life have declined. To yield to ease and luxury is usually the prelude to the fall of man.

Thought and action, or ideas and their application are the means whereby civilisations come into being and thrive. Science, art, religion, philosophy, all appear in due order to play their part in man's evolution. The totality of this evolution is work made manifest.

Life as mere breathing, eating and sleeping is not enough. There is that in man which forever seeks after a plus, a more perfect and abundant life, whence he travels by wider visions through new inventions into broader expanses of experience.

In making these evolutions not only does human experience become enriched and more significant, but man himself grows in intellectual and spiritual stature, becomes a new person, and thus is forever being reborn.

To produce a more perfect thing, be it a tool, a utensil, a piece of furniture, a poem, a picture or a scientific theory, is at the same time to produce a more capable, significant and valuable man. A man's work is himself, his personality, objectified, but in the process of objectifying himself, the self is magnified by the acquisition of new skill, insight, power of understanding and of self-expression. Man is and becomes what he does.

The mind and soul cannot grow except by means of creative self-expression. The reason why man's powers of perception and understanding, the keenness of his senses and the skill of his hands are developed most completely in vocational labour, is that in such labour his entire being is keyed

up to its maximum power. Nothing cultures the mind or refines the spirit like the effort to produce useful and beautiful things. Moreover one learns more about nature, life, and even about oneself in trying to make such things out of crude raw material, be it soil, clay, fibre, paint, or words, than by any other means.

We thus see that work is a fundamental human function. A man's integrity and wholeness depend more upon the nature and quality of his work than upon anything else; although of course the quality of his work depends upon his outlook, his culture and sense of values. Men give their best hours and their finest energy to the tasks performed in their daily labour, and if those tasks do not develop the whole man and satisfy mind and spirit, it is improbable that these ends will be achieved at other times. They may by chance, and in a few cases they are, but in general a man's work determines the nature of his play, his values, his attitude to religion and life and develops or destroys his wholeness.

At root, therefore, work is a process of self-realisation through self-outpouring for worth while ends. And worth while ends are for the most part social ends. The human relationships developed by such labour constitute a volume of personal and social wealth that is beyond computation. In this process of self-outpouring the self is constantly being realized at higher levels.

Primary Aim

It follows that the primary aim of every community, of every Government, should be to provide the conditions wherein all its members may express themselves to the utmost in their daily labour and of every religious and cultural institution to teach the rising generation the art of doing that.

We thus arrive at a basic law, that they who lose, or give, their lives shall find them; and to labour with the whole soul for worthy social ends is to beautify the earth, magnify the soul, and glorify God.

Self-giving is LIFE, self-withholding, DEATH. All birth is self-giving, and all self-giving is birth. That profound law is proved every day in small things and in what, in fact, keeps the world going; yet we distrust it as the big things, and a decaying civilisation is the outcome.

We may sum this up by saying that work has five primary func-

tions: to earn one's bread and the wherewithal to a full life; to develop all one's powers—of perception and understanding, of skill, creation, achievement, including personal wholeness; to discover the laws of nature and the art of living; to make one's maximum contribution to the wellbeing of the community and thereby win the right to enjoy the fruits of others' labour, and a rich harvest of fellowship; to learn the art, and the values, of co-operation.

Work in its fullest content therefore acts like social cement in the cultivation of a rich matrix of community relationships. A man who contributes high quality workmanship to society is a social unifier and at the same time the inheritor of immense spiritual wealth. A community of such people would constitute a civilisation of high quality. There is no limit to the volume of LIFE a man may inherit who has learned the art of self-giving in his labour.

When in English history work was responsible and creative, the people were proud of their personal and collective achievements and contemplated them with deep satisfaction, from the village church on the hill or meeting in the trees to the cottage gardens, the cultivated fields, the ricks and the hedges. The quality of every man's work was known, and by it his standing in the community was determined. It was an age in which the common man had honour.

Satisfying Life

On the farm, in the workshop and in any job whatsoever, men experienced the joys of creative, social living, while the unity of their social life was expressed in worship, in songs, dances and games, and in the great seasonal festivals. That was a satisfying life, and with it went the habit of meditation. In those days there was time in which to meditate upon the things that mattered, temporal and eternal.

Such a life developed the whole man, body, mind, heart and spirit, and produced a high level of family and village integration. The esteem of one's neighbours helped to make the good craftsman a good citizen and neighbour. His social instincts came into play in almost every job he did, while his soul left its mark in the homes or on the farms within his social orbit. Nature and the village existed in his mind as a significant, satisfying unity.

The rise and fall of civilisations can be related to the degree that they stimulated the exercise of man's creative instincts and powers. That concept of man appears, for example, in the earliest Hebrew Scriptures: "And God

created man in his own image," Jesus upheld it in the words: "Greater things than these shall ye do," and St Paul in the words: "We are workers together with God."

Those passages sum up the Hebrew conception of man and his function in the world, and our own in so far as we have one. They imply that man possesses God-like qualities, some spark of the divine by which he can probe and understand the created world and fulfil its purposes in building what we are pleased to call civilisation.

Moreover every great religion embodies that concept in one form or another, and lays down principles and rule of conduct whereby man may fulfil the creative purpose, some inkling of which lies hidden in every human soul.

From time to time, however, man wanders from the path of truth and self-fulfilment and ends his life in disaster. Occasionally this happens on such a scale that a civilisation comes to an end. The worship of false Gods is easy, because it is the way of the flesh, of self-indulgence, of ease and luxury.

We are in one of those periods to-day. Our age has made the tragic mistake of equating abundant life with abundant possessions or what it calls high standards of living. In consequence it has sacrificed with scarcely a qualm the values of creative living for those of mechanical living and quantitative production. The latter values depend chiefly upon cash, the former upon the quality of a man's mind, the breadth of his vision, the ripeness of his understanding, the plenitude of his spiritual storehouse, including his wealth of social relationships.

The latter is an economy of the spirit and calls for the culture of the whole man, whereas the former is a cash economy which demands a high percentage of fragmented workers. Take a glance at our industrial practices to-day!

What, in effect, the majority of industrialists now say to the boys and girls whom the Education Authorities hand over to them every year is this: "It is really very little we ask of you. This is the machine age, and machinery makes work light and easy. All we ask of you is the use of one or two tiny bits of your organism. With the rest you can do what you like. You may dream while you work, or sing, or talk, or just chew gum. We want you to be happy. Music will be on tap if you want it. We shall pay you well so that you may go to the pictures, dress well, or what you will. Keep the machines going, avoid hold-ups, and all will be well."

Thus the descent of man in the great human betrayal of modern industrialism proceeds apace. But how and to reflect that after parents and teachers have trained and encouraged children to do and make things, and tried to stir their imaginations with the idea of accomplishing something worthy of their powers, most of them must go into offices and factories to work like automats day in day out! Their jobs interest them for a few weeks, then they tire of them and begin to wonder when they will be given a chance to do something which pulls the best out of them. But to the great majority the chance never comes. Ennui sets in and eventually despair. The sparkle leaves their eyes and dullness begins to cloud once shining faces. Within two years they have shed the inspiration of whatever education they ever received. They look around and discover that thousands of others are in a like plight, when they come to the conclusion that the only thing to do is to accept their fate. Thereafter their interests and conversation fall to the level of their work. They learn about love and sex, about film and sports stars, and give themselves up to that wide range of of mass excitements which to-day serve the function of making a colourless robot existence tolerable. Hence the things of the spirit quietly pass beyond their ken. At twenty they have become fully conditioned to a fickle existence, while their creative powers which, normally developed would have produced boundless richness of the spirit, lie dormant, rejected by a soulless industrialism. In such an existence religion has no meaning.

Recently a worker in a repetition factory told me that he can in his department a weekly half-crown football sweep in which the great majority of the workers participated, including girls of eighteen and boys of fifteen. The foreman allowed the sweep because the work was very monotonous and needed the stimulus of a little excitement. In the last part of the week the contributors discuss teams and their prospects and afterwards how they would spend the sweep money if they won it.

But what can we expect when our experts—Mr. Taylor, e.g., an authority on the Managerial State, can write—

"All possible brain work should be removed from the shop and centered in the planning department, leaving for the foreman and gang bosses work strictly executive in its nature.... Each man must grow accustomed to receiving and obeying instructions, covering details, large and small, which in the past have been left to his judgment."

During the recent war Sir Stafford Cripps, who then had charge of aircraft production, claimed as a triumph of labour education the fact that certain aircraft factories were running with no more than 2 per cent of skilled labour, which meant that 98 per cent of the workers were being transformed into industrial robots.

Who can count the cost of this degradation in frustration, in crime, in the spread of self-indulgence, of narcotics and other forms of dope, or estimate the loss in beauty, in the character of our towns and villages, in the quality of human personality and in vital human relationships?

No wonder employers are having great difficulty in holding the workers' attention to their jobs, and that many of them are calling in psychologists to help them in this inglorious task. What in fact the latter are doing is to degrade science by using it to condition human beings to function at a sub-human level. That the method "succeeds" is to our shame.

Criminologists are increasingly coming to the conclusion that repetitive industrial processes are one of the chief causes of crime to-day. Two Swiss Professors in criminology and Mental Hygiene stated in an article which appeared in the first issue of the British Journal of Delinquency, that a "serious source of aggression is the mental state of many who are caught up by modern techniques of production, particularly workers stationed along conveyor lines, where it is almost impossible for any human being to sublimate and satisfy his affections, his love and aggressiveness by work. This emotional starvation, the desire for real life, cannot be fed with substitutes, with Hollywood films, mass meetings and crime stories."

Experiments have proved that one of the best means of rehabilitating mind-warped and mind-wrecked human beings is creative occupation such as handicrafts.

Nothing can compensate or atone for this colossal waste of human genius. After a long experience among people of all classes and colours I have come to the conclusion that there is a spark of genius in almost every person, and that lack of opportunity and encouragement is the chief preventive of its development and blossoming. This immense reservoir of potential spiritual power, which is encouraged and developed up to a point in the home and the school, is finally rejected in the forest of a shoddy, uninspiring, smug civilization. Yet what a parade of creative splendour it might produce if given its chance in an understanding world!

The non-use of the higher faculties leads to their atrophy in due course, and thus to the degradation of the human species. Modern industry may make profits and quantity of goods, but it unmakes men, dwarfs their minds and cramps their spirits, while people who do not work creatively usually end by getting their pleasures on tap. On the other hand, men who work creatively almost invariably use their leisure creatively. Every modern Dictator knows that when life is reduced to mechanistic and monetary terms, mass power and money and not the "freedom of democracy" determine the politics of the mass-man.

Vocationalism is the supreme means of developing the genius of a community, of raising the quality of its life and developing a valid democracy. Under vocationalism creative genius reaches its greatest perfection and society its maximum stability. The glories of Florence and of hundreds of mediaeval towns throughout Europe and Britain were the achievements of common men, village and small-town craftsmen who were trained and encouraged to express their exuberant spirits, craftsmen inspiring craftsmen until genius became as the breath of life and placed its mark on everything to which men put their

hands, and not least on themselves.

It should therefore be the primary aim of every state to make it possible for all its members to embark upon a self-chosen vocation, and to train its youth to labour gloriously. The right to a vocation is basic, and gives meaning to all the other freedoms. Moreover the hope of peace finally lies in the balanced lives of whole men and women, of societies in which material demands are conditioned by spiritual values. This is the creative revolution which our age awaits. Some of its demands will be considered in O.L.P. No 7: The Creative Society.

Cuticura
SOAP



Every week a luxury skin treatment!

Baby simply loves the creamy softness of its sticky and fragrant lather. It is so soothing and cooling to hot, smarting skin. After the bath a dusting with Cuticura Talcum Powder will ensure baby's comfort.

FOR SENSITIVE SKINS

'DETTOL'
in your bath
is wholesome, refreshing

DETTOL the modern antiseptic



BECKITT & CO. (INDIA) LTD. P.O. BOX 101, CANNING TOWN, CALCUTTA

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5/6 yd.

EMBROID GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CHENILE
GEORGETTES 45" 15/6 yd.

46" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.

44" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 1/6 6 pair.

Colours: Green, White, Red,
Brown, Blue and Wine.

**SAREES!**

EMBROIDERED GEORGETTE
SAREES.
all shades 13/15/6 each.

WHITE COTTON SAREES
22/6 each.

GEORGETTE JARI WORK
SAREES 15-10-0.

EMBROIDERED SUEDE SILK
SAREES with borders 63/- each.

LADIES UNDIES

Huge range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Saree Borders, Jari Trimmings
Always in Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SHAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED
18/11 each.

INFANTS BOOTIES, BONNETS,
BIBS, PILCHERS,
all one price 2/11 each.

HOUSE - HOLD

Bedsheets 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Satin Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specially reduced.

JAYBEE SILK HOUSE

39a MARKET STREET, JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

FOR
RUBBER STAMPS

AND
PRINTING

CONTACT

**STANDARD
PRINTING PRESS**

GENERAL PRINTERS
AND
RUBBER STAMP MAKERS

73 BEATRICE STREET, DURBAN.

PHONE 61008.

P.O. BOX 2782.

ESTABLISHED 1923.



Polishing with*
SUNBEAM
is so easy!

Sunbeam... a boon to all housewives makes it so easy to keep the floors and furniture bright and attractive!

Effortlessly a fine Sunbeam is spread over a large area to give that pleasing sheen which lasts for days and days.

Sunbeam makes your home look clean and inviting!

FOR BRIGHTER FLOORS
AND LIGHTER WORK
Always ask for

**SUNBEAM
POLISH**

Shines...
and shines...
and shines

Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(KORNER SWEETMEAT HOUSE)

Corner Gray and Victoria Streets

DURBAN.

Phone 23414.

Tel. Add. "KAPITANS."

P.O. Box 96.

Phone 24471.

To Furnish Your Home Economically

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St.
DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSEHOLD EFFECTS. RADIOS & RADIOGRAMS, MUSICAL INSTRUMENTS, SEWING MACHINES & OFFICE FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and Vegetables. We specialize in green ginger and Indian Vegetables. Wholesale only. Write for particulars Box 96, Durban.

YOUR GARDEN'S SUCCESS—Begin with Good Seed

Our Long Experience is your Guarantee

Try our Famous

IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS, HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST."

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

47, Commissioner Street,
JOHANNESBURG.

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

Special attention is paid
to indent orders

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately Insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown future.

Insure with "THE OLD MUTUAL" your friend for life—

The S.A. Mutual Life Assurance Society, which has best Bonus record in the WORLD.

Representatives:—

DAYABHAI PATEL

P.O. Box 1760,
JOHANNESBURG.

Phonetic:— } Business 33-0711
 Residence 33-5861

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

Extensive range always carried in
the following:

Silks, Drapery, Toilets, Perfumes, Curios, Fashion Goods and Jewellery, Wide Range of Indian, Persian and Chinese Carpets.

Stockists of well-known branded
Watches.

COPPERBELT PIONEER STORE

Where Quality and Service
are Paramount.

Luanshya,

Northern Rhodesia.

INDIA LETTER

From Our Own Correspondent

Bombay, July 3.

THE sudden and unexpected death of Dr. Shyamasundar Mookerji, leader of the Bharatiya Jan Sangh and the Opposition leader in the House of the People, in Kashmir removes from the scene one of the most prominent figures in the public life of India. His absence will be felt keenly in many spheres and nowhere more than in the House of the People, where he was regarded as the most effective Parliamentarian. In the House, he led the National Democratic Group consisting of a number of parties which had opposed the Congress during the general elections, including the Hindu Mahasabha, the Akali Dal, the Tamilnad Tilers Party and the Commonwealth Party. By sheer force of his personality and brilliance of oratory, he commanded a hearing for the various causes which he espoused against heavy odds. Dr. Mookerji who was Minister for Industry and Supply since August 1947 resigned his post in April 1950 due to fundamental differences with the Congress Cabinet in regard to its policy towards Pakistan, especially the treatment of minorities in Pakistan. During his tenure of office, industries in India received a good fillip.

Jan Sangh and Hindu Mahasabha leaders have alleged that proper medical care was not given to Dr. Mookerji and have demanded an enquiry into the circumstances of his death. West Bengal Congress and several Congress leaders including Sri P. D. Tandon, former Congress President, have supported this demand.

The controversy in regard to who reached the Everest first, Tensing or Hillary, has been laid to rest. Colonel Hunt, the leader of the Expedition and Hillary was the first to reach the summit, have now changed their statements after Tensing's threat to make "some revelations." They have now declared that Tensing and Hillary, both reached the summit simultaneously. Tensing has generously accepted this position and changed his previous decision not to proceed to England in the interest of good relations between the two countries. Tensing has already left for London with the members of the British Expedition, where he will be awarded George Medal, the highest award for gallantry granted to civilians.

Before his death, Dr. Mookerji had made an apt comment on Tensing's victory. He had written, in a letter from Srinagar, that "we are having mixed weather here—like our mixed economy, or if you like, my mixed health or mixed feelings in defeatism. The conquest of Everest gave us mixed pleasure—but Tensing, though he reached first and was the real guide, got a mixed world reception. The Calcutta reception will of course be one of unmixed pride and admiration. The real discoverer of this lofty mountain was a Bengal surveyor. Sirdar, I believe, was his name. But the Burma Sahib, Everest, got an unmixed dedication. Such is life."

The President of India, Dr. Rajendraprasad, honoured the the Everest conquerors—Tensing, Hillary and Col. Hunt on behalf of the Government of India and decorated them with gold medals, bearing gold inscription in Sanskrit "Adventure is Glory."

Mr. Nehru has returned from London, where he had been to attend the Commonwealth Premiers' Conference. According to Mr. Nehru, the conference was a success. Immediately after arrival in the capital, the Prime Minister took up urgent economic matters with his Cabinet colleagues. The main problems facing the country today are high prices of essential commodities and the increasing unemployment among the educated urban persons. The food position has improved so much that no rice need be imported from any country. Controls have been relaxed to a considerable degree.

The Five Year Plan lays more emphasis on agricultural development, as there was acute shortage of food at the time of its formulation. Now the position has changed and it is likely that now greater emphasis may be laid on the development of heavy industries which can provide employment to urban population. The multipurpose irrigation and electricity projects, for which hundreds of crores of Rupees have been provided in the Plan, help in increasing the food production, raising the national income and removing the fear of flood ravages, but they are poor source of employment. The Planning Commission has recommended

immediate spending of Rs. 50 crores on schemes that will give employment to educated urban people.

The Central Cabinet may again be reshuffled in the near future. Mr. Krishna Menon, former High Commissioner for India in London, may be included in the Cabinet. Mr. Rafi Ahmed Kidwai, who is not satisfied with the Food Portfolio may be given another Ministry.

The Prime Ministers of India and Pakistan, Mr. Nehru and Mr. Mohammad Ali will meet at the end of this month in Karachi following the meetings of the two Steering Committees appointed by the Governments of India and Pakistan. The exact date of the meeting will be fixed after the meetings of the Steering Committees.

The Prime Ministers' meeting, which is likely to be a brief one, will be taking over the thread of the discussion from where it was left in London.

Though no decision is reported to have been reached on any of the issues, the London discussions are stated to have created an improved atmosphere for further discussions.

The first meeting of these Steering Committees will be held on July 14 in Karachi. These Committees will review the progress made through interchange of ideas and exchange of letters between the various Ministries of the two Governments.

Two dams were completed during the last fortnight and a formal opening ceremony was held. The biggest river valley scheme in Bombay State under the Five Year Plan, the Lower Tapi development project at Kahrapur, assuring perennial water supply to the greater part of cultivable land in Surat District, was formally pressed into service by the Union Minister for Planning and Irrigation, Mr. Gulzarilal Nanda.

The weir will feed the canals on both the banks to benefit about 8 lakh acres of land, of which 5,30,000 acres will be irrigated annually. The existing area under rice is expected to increase considerably and large areas will come under wheat. By 1955 there will be an additional 1,60,000 tons of food grains and 1,60,000 of cotton.

With the execution of the Kahrapur weir, the first phase of the development of the lower Tapi basin has been completed. The next stage will consist of a dam at Ukai, 27 miles upstream, with an independent system of

canals with potentialities for power development.

Inaugurating the scheme, Mr. Nanda expressed the hope that with the extension of irrigation and power facilities to be provided by the project, "Gujarat can be made a granary of India and a growing centre of industry. With these new resources, the hard working cultivator and the enterprising people of Gujarat can make a big contribution to the prosperity of this region and the wellbeing of the nation."

Mr. Nanda stated that the new projects in progress or under consideration would irrigate 40 to 45 million acres of additional land throughout the country at a cost of about Rs. 20,000 crores. Up to March 1953 nearly 35,00,000 acres of additional land had been irrigated against the target of 20 million acres for the whole period of the Plan. The newly irrigated land up to March last had added to the agricultural production potential by 10,00,000 tons of food grains. By 1955-56 production would have increased by 4,000,000 tons through irrigation projects only.

A long cherished dream to stem the rapacious waters of Tungbhadra river and turn them to irrigate vast area in Rayalseema districts of Madras State and parts of Hyderabad has at last come true. Water was let out from the 133 square mile Tungbhadra reservoir both on Hyderabad and the Madras sides after a simple religious ceremony. The dam is 6007 feet long and 160 feet high. The reservoir spreads over an area of 133 square miles, submerging 73 villages on the Bombay, Hyderabad and Madras sides has a storage capacity of 2.6 million square feet.

The right bank canal on the Madras side is 215 miles long, the construction of which has been completed. The left bank canal on the Hyderabad side is 137 miles long navigable from the 24th mile to the end. Work is in progress till the 66th mile of the canal.

Blue-prints for erection of sugar, cotton and power alcohol factories in the project area have already been prepared.

MAHABHARATA

By Mr. C. Rajagopalachari

Tales from the great epic told with an artistry which preserves the charm of the original epic.

Pages 400. Price 17 6 Obtainable From.

'Indian Opinion,'

P. Bag, Phoenix.

Natal.

SOUTH AFRICA ACT AND JOINT SITTINGS

WE reproduce below for the benefit of our readers an article appearing in 'The Natal Witness' by Henry John May, author of 'The South African Constitution,' etc., giving a brief history of Joint sittings of both the Houses of Parliament. The Parliament of the Union may appear to alter any of the provisions of the South Africa Act, 1909, provided that sections 35 (no person to be debatted on the ground of race or colour only from the right to vote) and 137 (equality of languages) may be altered only if the Bill embodying the alteration is passed 'by both Houses sitting together and at the third reading be agreed to by not less than two-thirds of the total number of members of both Houses.'

This means that the first and second readings may be passed by a majority of one, but at the third reading the Bill must have two-thirds of the total number of members of both Houses vote for it.

The number of seats in the Assembly is 159, and in the Senate 48 making a total of 207. Two-thirds of this number is 138. If there are vacancies in Parliament (e.g. there is a vacancy now in Natal's representation both in the Senate and the Assembly) the required two thirds will be reduced.

Initiation

There are two kinds of Joint Sittings; one kind for the purpose of overcoming a disagreement or deadlock between the Houses over an ordinary Bill.

The procedure for convening a Joint Sitting of the former type is as follows: The Cabinet submits the proposed Bill to the Governor-General, who then sends this message to both House of Parliament:—

"His Excellency the Governor-General, having considered the provisions of the Bill which his Ministers desire to submit to Parliament, viz.: (the nature of the Bill is here set out); and having been advised by his Ministers that the said Bill falls within the provisions of sections 35 and 152 of the South Africa Act, 1909; hereby, under section 58 of that Act, convenes a Joint Sitting of both House of Parliament for the purpose of considering the said Bill. This Joint Sitting shall be held on..."

This formula was used in the previous instances in which a Joint Sitting, in terms of sections 35 and 152 of the South Africa Act was held namely, in 1918, 1929, 1930 and 1936.

It will be interesting to note whether the Message to the Houses which will read at the Commencement of the Joint Sitting, will admit that the Governor-General has "been advised by his Ministers that the Bill falls within the provisions of sections 35 and 152 of the South Africa Act, 1909," because the Government's stand throughout the constitutional crisis has been that the Bill does not fall within those sections, as Parliament now has the power to alter any provision of the Act by an ordinary majority.

When the Houses meet together for the Joint Sitting, which has to be held in the Houses of Assembly, according to the procedure of that House and under the chairmanship of the Speaker, special rules are submitted and adopted then and there to provide for matters not to be found in the Rules of the House of Assembly. The additional rules usually refer to the counting of votes and the appointment of tellers. The Speaker has an ordinary vote at the third reading but no casting vote.

After the message has been read and the rules for the Joint Sitting adopted, the Prime Minister moves for leave to introduce the Bill, and if this is agreed to the Bill is brought up and read a first time. Then the second reading is taken, and thereafter the Joint Sitting goes into committee, the Bill is reported, and the third reading is moved. As it is at this reading that the votes of two-thirds of the total number of members are required to pass the Bill the main debate has in the past taken place here. But this is not necessarily the case and the Bill may be fought strenuously at all stages.

In 1929 General Hertzog introduced two Bills at a Joint Sitting, the Natives' Parliamentary Representation Bill and the Coloured Persons' Rights Bill. The former received only 75 votes out of the then total of 175 members in both Houses, and as two-thirds of 175 is 117, the Bill failed to pass its third reading. The Prime Minister then withdrew the Coloured Persons' Rights Bill.

A Joint Sitting was held in 1930 at which a Select Committee was appointed to enquire into the whole subject, but it did not complete its investigations and the matter was, for the time, abandoned.

The next occasion on which there was a Joint Sitting was in 1936, when the former Bill, slightly amended, was again introduced and pass by consider-

ably more than two-thirds of the total number of members at its third reading before a Joint Sitting.

The main differences between a Joint Sitting as a result of a disagreement or deadlock between the two Houses on an ordinary Bill and a Joint Sitting to alter an entrenched clause of the South Africa Act, is that in the former the Joint Sitting is called to consider those clauses of a Bill on which there has been a deadlock, and after it votes on those and amends them as it chooses, it passes the Bill as amended by an ordinary majority. It has only one sitting, i.e., there are no first, second or third readings as there are for an "entrenched clauses" Bill.

After the 1936 Act was passed, a case was brought by one Ndlovu against the late Mr. Hofmeyr, who was then Minister of the Interior, to declare the Act invalid because it had been agreed to at a Joint Sitting in-

stead of in the ordinary manner by each House separately, but the Appellate Division held that Parliament could adopt any procedure it thought fit. This ruling was reversed last year in *Harris v. Denger*.

R. VITHAL

Bookkeeper, Writing up Sets of Books, Balance Sheets, Income Tax Returns. Apply:

9 Adams Arcade,
40 Market Street,
Johannesburg.

THE CONSTITUTION OF INDIA

By Mr. K. Santhanam

The Constitution interpreted explained.

Pages 424. Price 18 6

Obtainable From:

'Indian Opinion,'

P. Bag, Phoenix,

Natal.

HANNON'S DETECTIVE AGENCY (PTY.) LTD.

Managing Director: G. HANNON, previous years Royal Irish Constabulary and Criminal Investigation Department, S.A. Police.

Manager: MINDEN PLUMLEY, ex-Hendon Police College and Criminal Investigation Department, New Scotland Yard, London.

Criminal, Commercial and Matrimonial Investigations Carried Out

11/12 Pastern Chambers, Jeppe Street; P.O. Box 5199 Johannesburg

Telephone: Office: 22-7771.

After hours: 24-4544.

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Plate Glass, etc.

Counsel Us Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Books, Trade Licences, Revenue Clearance Certificate, Passports And Immigration Matters.

Representative: National Mutual Life Assn. Of Australasia, Yorkshire Insurance Co. Ltd.

Telephone: 33-9033. 29c Commissioner Street, JOHANNESBURG.

BOOKS FOR SALE

UPANISHADS FOR THE LAY READER

—O. Rajagopalachari 6 0

VEDANTA THE BASIC CULTURE OF INDIA

—O. Rajagopalachari 3 6

DEHAVAD GITA—Abridged and explained

by O. Rajagopalachari 4 0

THE CONSTITUTION OF INDIA—K. Santhanam 15 6

MAHABHARATA—O. Rajagopalachari 17 6

INTERNATIONAL SHORT STORIES

—The best from 22 countries 17 8

Obtainable from:

INDIAN OPINION,

P. Bag, Phoenix, Natal.

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	5	0
PILGRIMAGE FOR PEACE—Pyarelal	12	6
SELECTIONS FROM GANDHI—Nimmar Kumar Bose	10	0
GANDHIAN ETHICS—Benoy Gopal Ray	2	0
DAPU—Marry F. Barr	4	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS PARSIS	7	6
CHAITANYA TO VIVEKANANDA	3	8
STORY OF BATAVA—Major B. D. Basu, (I.M.B.)	15	0
SEVEN MONTHS WITH GANDHI—Kriandadas	12	6
STORY OF THE BIBLE—S. K. George	6	0
DELHI DIARY—Gandhiji	10	6
A RIGHTEOUS STRUGGLE—Mahadev Desai	2	3
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Dhanan	17	9
GANDHI AS WE KNOW HIM—Intimate and delightful incidents by various writers	9	0
NON-VIOLENCE IN PEACE AND WAR Vol. I.—M. K. Gandhi	15	0
NON-VIOLENCE IN PEACE AND WAR Vol. II.—M. K. Gandhi	14	0
THE STORY OF BARDOLI—Mahadev Desai	6	0
FROM YERAVDA MANDIR—M. K. Gandhi	1	0
MAHADEV DESAI'S EARLY LIFE —By Narahari D. Parikh	2	6

Obtainable from:

"INDIAN OPINION,"

P. Bag, Phoenix, Natal.

Golden Number

OF

"INDIAN OPINION"

Souvenir

Of The

Passive Resistance

Movement

1906—1914

Price: Four Shillings.

Obtainable From:

*"Indian Opinion"**Phoenix, Natal.*

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	7	6	SOVIET ATTITUDE TOWARDS CHINA Pasts And Facts—Stanley Powell	6	0
SMNIENT AMERICANS WHOM INDIA SHOULD KNOW—Jabez T. Sunderland	7	6	AMONG THE GREAT (Conversation with Ramsay Holland, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Aurobindo)—Dilip Kumar Roy	33	0
THE BHAGAVAD GITA—The Lord's Song—(An English Translation)—Annie Besant	1	0	TWO HISTORICAL TRIALS IN RED FORT—An account of the trial of the Officers of the I.N.A	14	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE?—Dr. V. K. R. V. Rao	3	0	WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyan	2	6
OUR INDIA (Children's stories by various writers, illustrated)—Minoo Masani	2	6	GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	6
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof Rao	2	6	THE STORY OF MY EXPERIMENTS WITH TRUTH—M. K. Gandhi	15	0
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement in S.A., 1906-1914)	4	0	CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	5	0
THE DELIVERANCE (A picture of the peipitating life of the joint family)	4	6	RAMANAMA—M. K. Gandhi	3	0
PUBLIC FINANCE AND OUR POVERTY—J. C. Kumarappa	3	6	TOWARDS NON-VIOLENT SOCIALISM—M. K. Gandhi	5	0
INDIAN STATES' PROBLEM (Gandhiji's Writings and Utterances)—M. K. Gandhi	10	0	REBUILDING OUR VILLAGES—M. K. Gandhi	3	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—R. T. Shoh	18	0	AN ATHEIST WITH GANDHI—Gora G. R. Rao	2	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	16	0			

Obtainable from:

"Indian Opinion,"

P. Bag, Phoenix, Natal.

Phones: 29121/3 (Switchboard)
24179 (Manager)

P.O. Box 2197

Cables & Tel. Add:
"PROSPERITY" (All Branches)

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Maize Products, Wheat, Wheatens Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG

Phones: 34-3554,5

P.O. Box 200, Fordsburg,

11, Crown Road,

Fordsburg, Johannesburg.

BENONI

Benoni Coal Site

Phone 54-1813,

Rangeview Coal Sites—54-2205

P.O. Box 292, Benoni.



Full range of men's and
boys' khaki shirts and
clothing.

In khaki
suits
trousers.

DENTONA
SHORTS AND SLACKS
IN REVERSIBLE
TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND,
DENTON TRADING CO.

Phone 34-1381

JOHANNESBURG

P.O. Box 3561

N. RHODESIA

FEIGENBAUM BROS.

Phone 2750

BULAWAYO

P.O. Box 334

SOUTHERN RHODESIA

MASHONALAND, F.E.A. & N. BECHUANALAND

W. F. NEUMAN

Phones 2-1219/2-4924

SALISBURY

P.O. Box 1492

BRITISH EAST AFRICA

VAN BRUSSEL & CO. (E.A.) LTD.

Phone 4010

TRUST MASERU

RAIROBI

BULAWAYO CLOTHING FACTORY, LTD.

Phone 2410, Bulawayo, P.O. Box 427, Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel
V. D. Patel, H. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.

Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representative.

**H. L. Hompes & Co.,
(Pty.) Ltd.**

Durban, P.O. Box 1301.

Johannesburg, P.O. Box 3480.

Capetown, P.O. Box 824.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE AT:

**NATIONAL OFFICE SUPPLIES
(PTY. LTD.)**

(Directors: N. V. MEHTA, J. P. GOKOOL, K. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS

OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 22622
" 63535

P.O. BOX 137
Tel. Add. NOSLIMITED.

For Quality Printing Consult:-

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.

INDIAN OPINION

Founded by Mahatma Gandhi in 1953

CHURCHES URGED TO OPPOSE MALAN BILL

CHRISTIAN ETHICS DISALLOWS RACIAL DISCRIMINATION

★

IN a letter to the Editor of the 'Star' (Johannesburg) the Rev. G. J. Coetzee, of Amersfoort, (Transvaal) writes: "Until recently I was an active Nationalist in the Wakkerstroom constituency where I took a leading part in the Nationalist Party organisation. I resigned from the Party, however, after I had come to the disturbing realisation that I was in the first place a Christian, who had to be led by Christian principles in respect of the Colour problem and not by Afrikaner sentiment."

"In the light of Christian ethics racial discrimination became intolerable for me."

"Christian ethics made three demands for a happy society:

- (1) The inviolability of the person of your neighbour.
- (2) The inviolability of the possessions of your neighbour.
- (3) The inviolability of the honour of your neighbour.

"Apartheid and the proposed legislation of the Government to place Coloureds on a separate voters roll is in conflict with all three of these fundamental Christian principles."

"It violates the person of the Coloured, seeing that apartheid in its entirety demands complete separation of the two groups with definite inferiority of the Coloureds."

"It breaks the second principle in that such legislation limits property rights which are specifically guaranteed in the entrenched clauses and deprives the Coloured of his rights."

"The third Christian principle is contravened by the 'honour' of the Coloured being brought into dispute. His status is deliberately disparaged and undermined."

"In the light of the abovementioned facts, the Christian Church cannot give its approval to the Government policy. What is more, the creed of the Church is brought into dispute by this policy of the Nationalists."

"If the Christian Church wishes to be true to its vocation and not betray its character it must protest against legislation which has racial discrimination as its basis."

"The Churches will be accessories to this anti-social legislation if they do not take the initiative against it."

"The protest must be a joint one of all Church denominations in which the Church as a whole asks the Government to abandon legislation which is in conflict with the Church's fundamental principles of equality, liberty and fraternity."

"The Christian Church in South-Africa stands before its greatest test. Her Christian character is being challenged in the crisis. What are the Churches going to do? It is now or never."

The writer says the Afrikaans-speaking Coloured, who belongs to a church of which the White owners are besmirching him politically and discriminating against him, especially needs sympathy.

"How can they feel happy in a church of which the White masters regard them as inferior beings?"

"If I had the necessary funds I would comfort them with the religious persuasion and gospel of the true Christian belief."

★

The strength to kill is not essential for self-defence; one ought to have strength to die. When a man is fully ready to die, he will not even desire to offer violence. Indeed, I may put it down as a self-evident proposition that the desire to kill is in inverse proportion to the desire to die. And history is replete with instances of men who by dying with courage and compassion on their lips converted the hearts of their violent opponents.

—Mahatma Gandhi.

INDIAN OPINION

FRIDAY, 24TH JULY, 1953

Natal Indian Teachers' Society

THE Natal Indian Teachers' Society may well feel proud of itself for the magnificent contribution of £500 per month it is making towards Indian education in the scheme of raising a School Trust Fund of £300,000 launched by it. It is an unique thing in the history of South Africa for no public organisation is so far known to have made such a wonderful gesture of self-sacrifice. It cannot now be said that our brethren in the teaching profession are seeking only their own material welfare. The tribute paid to them at the opening of their well-attended conference last week by Mr. E. C. Wilks, member of the Provincial Executive Committee and by the Director of Education was well-deserved.

Mr. Wilks referred to what the Provincial Administration was doing for the Indians in regard to their education and compared the present position with that of thirty-five years ago and stated that it had been greatly improved. That is an undeniable fact which the Indian community gratefully appreciates. But that improvement does not favourably compare with the natural increase that has since taken place in the community which accounts for over thirty thousand Indian children of school-going age having no school facilities. The Provincial authorities will not have discharged their responsibility adequately until the standard of education of all non-Europeans has been raised to the level of the Europeans. Of course we must consider ourselves very fortunate that we have such a sympathetic Provincial Administration and a Provincial Department of Education. It remains to be seen how long these will last under the present state of affairs of the Union. We have therefore to be indeed thankful for what we have achieved both by our self-help and help from the Provincial Authorities and continue our efforts unceasingly. The time may come when we may be left

entirely to our own resources and we must be fully prepared for such an eventuality.

Mr. Wilks spoke of the great progress made in the education of our girls. When we think of the past there is no doubt we have made wonderful strides. Forty-one per cent. of our girls are attending schools to-day and the hunger for education among them is fast increasing, which is all to the good. Mr. Wilks referred with regret to the fact that only 27 per cent. of the Indian teachers were females. Europeans have a higher percentage of women teachers and it would be in the interests of the Indian schools, he said, if the number of women teachers were improved.

Since our social customs are different to those of the Europeans and since married women are now no longer admitted in the teaching profession this hardly seems possible to achieve. But it should not be forgotten that women have a great part to play in the up-bringing of children in their own homes and it is more necessary for them to be good mothers. While it is our duty to imbibe all the good there is in the Western civilization (known in South Africa as "White" civilization) let it not be forgotten that there is much in it that must be discarded. To mention just a few of the Western habits, which are unfortunately on the increase, are taking root among the Indians in particular and the non-Whites in general, such as the lip-stick, smoking and drinking. They are not going to have a salutary effect either on the mothers or on the growing children. As is natural, we are always apt to copy the vices but not the virtues of others. The one thing that we non-Whites need to learn is to copy only the virtues of the White people and scrupulously avoid their vices. It is bad enough for the men to copy these vices but it is intolerable when women

who are the real nation builders begin to copy them.

Both Mr. Wilks and Mr. Bouysse, the Director of Education, laid stress on the need for Indian women to take up nursing. It is unfortunate that there has been so much apathy in this regard among our women. The reason, to a great extent, is that we have been viewing education purely from the materialistic and not from the moral side. That is unlike the Westerners. Nursing profession might not be as lucrative as one would wish but it certainly is a most honourable and a humanitarian profession. A good nurse makes a good mother. We must view it also from the nationalistic side. Why must we be dependent upon the White nurses to nurse us, who are reluctant to do so? Why should we not take pride in nursing and being nursed by our own people. Of course the spirit of Apartheid is and should be abhorrent. Our nurses should set an example to the South African White nurses who think it below their dignity to nurse a non-White person or to serve under a non-White medical practitioner as to the nobility of that profession which allows of no distinction based on class, colour, creed or sex. We therefore most heartily endorse the stress laid on the need for our women to take up nursing in greater numbers.

What particularly impressed us was the stress laid by Mr. Wilks on the moral and the spiritual side of education to which so little attention is being paid in this country both in the European as well as the non-European schools. Had it not been so there would not be that hatred between man and man based on race and colour we witness and experience in the course of our daily life. We make a mockery of courtesy by observing it a week (and that too making a show of it more than anything else) and forgetting all about it the rest of the year, whereas in reality it should be inborn in us. We do not attach much importance to spiritual lessons given on sectarian lines. Our children should be taught the virtue of tolerance and to have equal respect for all religions and above all to be truthful in thought, word and deed. This lesson can effectively be taught only by practice and not by precept because the child is apt more to do what you do and not what you tell him or her to do. With-

but the foundation of moral and spiritual education all other academic qualifications no matter how high they may be are worth nothing.

Undignified Propaganda

A VERY undignified propaganda is being carried on in the Western world against India's Prime Minister, Mr. Nehru. Both the daily papers in Durban have given undue prominence to D. F. Karaka's recent publication "Nehru: the Lotus Eater from Keshmir." Mr. Karaka has been writing for a considerable time in a paper called "Blitz" in Bombay, which was known for its rabid anti-Government policy. It had been publishing filthy things about the Government and making personal attacks of a defamatory character on well-known and respected personalities. The paper was known for, what in India is called "yellow journalism" and what we in South Africa would call "gutter journalism." Mr. Nehru has earned the approbation of the people of Asia as well as most of the Western countries. He has been working with, not a small amount of success, for reconciliation in war torn countries. He holds a position of distinction in the United Nations and ranks among the world's great statesmen. But to the South African Government and its supporters and to those who still stand for colonialism, racialism and imperialism and because he stands for justice for the exploited and the down trodden Mr. Nehru is an enemy. He seems to have earned the opprobrium of a section of the British Press and British politicians because of his strong views on colonialism and racialism in Africa and perhaps because he is succeeding at last in befriending Pakistan—a thing over which Sir Winston Churchill and his Conservative Government would naturally be not too happy. And so the machinery is now set working to paint Mr. Nehru as black as possible throughout the world. This game has never succeeded. It was tried on Mahatma Gandhi by publishing all kinds of vulgar and filthy things about him but it did not succeed; it was tried on India by engaging a Miss Mayo to write about the dark side of that country in order to discredit her in the eyes of

America and other parts of the world which showed friendly feelings towards her. The same game is now tried on India's Prime Minister, Mr. Nehru. We have always seen beautiful pictures of Mr. Nehru but the 'Natal Mercury' has found the ugliest we have ever seen and has given publicity to it with an unusually lengthy review of Mr. Karaka's book giving as ugly a pen-picture of him. Perhaps Mr. Karaka and his friends have not succeeded in getting positions in the Government and so this method is adopted to vent their wrath. Mr. Nehru of course has his weaknesses. We are not unmindful of those and certainly do not agree with everything he does. But there is hardly any among the present world statesmen who can equal Mr. Nehru in sincerity, honesty of purpose, great intellect and sacrifices for the emancipation of his own country. It is for this reason that he is worshipped to-day as a hero in India notwithstanding mud-slingers like Mr. Karaka who are thereby soiling themselves and not Mr. Nehru. Mr. Karaka should realise by now if he has not done so already what an unpatriotic thing he has done.

The Malan Bill

THE Joint Session of Parliament on Dr. Malan's Bill to amend the South Africa Act began its sittings last week. After the Bill passed through the committee stage the third reading was adjourned for a month. The Bill was opposed by the Native Representatives and by the Labour Party. The newly formed Federal Party proposed that a referendum be taken of the Coloured people before they were removed from the common roll. The United Party moved an amendment that the non-European question in its entirety should go before a Joint Select Committee. "The mere fact of resolving to consult the Coloured people could do a tremendous good," said Mr. Strauss,

the leader of Opposition. We fail to see what purpose will be served by consulting the Coloured people. Consult them about what? Whether they must be struck off the Common roll and placed on a separate one? They have expressed their view in unmistakable terms that on no account would they countenance the extension of franchise on communal basis. The whole point is that the constitutional guarantee the Coloured people were given that there would be no legislation passed against them based on race or colour has already been violated and the sentiments of the Coloured people have been utterly disregarded. It is therefore an insult to the

Coloured people to expect them to give evidence before a Select Committee as proposed by the United Party. If any such Committee were to be appointed we would certainly strongly advise the Coloured people to totally boycott it. If franchise rights are to be extended to the non-White people they must be on a common roll basis and nothing less than that. The fate of the third reading of the Malan Bill will be awaited with great interest. If the Bill goes through it will mean the burial of the White Man's word and his honour and prestige and the coming of dark days for the non-White people.

UNITED NATIONS COMMISSION ON SOUTH AFRICA

MEMORANDUM ON APARTHEID

THE following is a copy of a memorandum submitted to the United Nations Commission on South Africa by Mr. Patrick Donohue. The final date for submitting memoranda to the Commission is July 31.

South Africa is a country where the various types of human beings have learnt to co-operate economically but have not yet learnt to co-operate politically.

Before 1948, under the influence of economic laws, the various groups were drifting slowly together. The rate of drift was not nearly fast enough to have saved the country from serious troubles in the period of transition to political co-operation. But it was too fast for the Nationalist party. Before 1948 they coined the word *apartheid*, and represented to the (white) electorate that it meant the total separation of black and white, the partition of South Africa, in fact. They fought the 1948 election on the cry that *apartheid* would save the country.

Partition would enormously reduce the productivity of this country, for it takes no account of the *de facto* economic union of all South Africans. But it might

be contended that for political reasons partition had to come.

Now if partition had to come, it would be possible to imagine partition with justice. Justice could be ensured if the white group were awarded one-fifth of the total productive assets of the country, and the non-white groups four-fifths, according to their representation in the total population. This statement is based on the juridical fact that persons of all groups are South African citizens and that all have worked in the building-up of the agricultural, mining, and industrial production of our country. It is further more quite impossible to prove that any one group has put more, or less, individual effort into this construction than others groups. Partition on terms more favourable to the white group would be an injustice.

Partition would involve vast movements of populations, and could only be achieved by the use of military force. As it could be deflation only be done by the white group, it is not likely to be done with justice, on the terms mentioned in the fourth paragraph above. It is more likely to be done on the terms often enunciated by the present government—that

all the productive farming areas, mining areas, ports, and most railways, are "white" while the undeveloped reserves where rural Africans live under the inefficient and outmoded system of communal tenure, where at present only 33% of the African population lives, and which are quite unable to feed and clothe that part of the population, are "black." Such a policy ignores the fact that the "white" areas are productive only because of a co-operative effort, over more than a century, of all groups. There is scarcely a building in the whole country where the major physical effort has not been made by African hands. Partition on these terms would involve the starvation of millions, who bring largely unarmoured would be defenceless.

Partition on this scale is of course most unlikely, although it is what the theorists of the present government mean by *apartheid*. What is more likely is a further entrenching of the power of the white group, a growing oppression of the non-white, and a progressive robbing of their rights. Whichever happens such policies must lead on some aspects of a race war.

The peoples of the world who are not white are tempted to think that what is done by the whites of South Africa is typical of white communalism all over the world. Race war in South Africa will cause incalculable demand in relations between the North American and European peoples and the rest of the world.

The question which must soon be decided by the world is this: how long can a cancer, so small in actual extent, yet so enormous in potential threat, be allowed to exist in the body of the world-community? South Africa has proved itself to be unsuited for self-government, and the world organisation, consisting as it does of two super-powers, many great powers and a vast majority of all nations committed against the concept of race-superiority, should in any view draw the logical conclusion from this fact. Riversdale Farm, Orange Free State, P.O. Masera.

It is a hard law, but an old one—Rome died learning it, as our Western Civilisation may die—that if you give any man anything that he has not painfully earned for himself, you infallibly make him or his descendants your devoted enemies.—Rudyard Kipling.

The New India Assurance Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT

1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	54,74,00,000
Marine Premium	56,04,844	Assets exceed	15,36,00,000
Miscellaneous Premium	35,04,960	Total claims paid over	17,95,00,000
Life Premium	2,80,79,302		

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The
New India Assurance Company Limited

RUSTOMJEE (PTY.) LTD.

Directors: Sarabjee Rustomjee

Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

**EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY**

Cable & Telegraphic
Address:
"RUSTOMJEE" or
"NIASURANCE"

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335.

Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
FACTORY**

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor: RAJBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crocery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

**We specialise in
Manufacturing
OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

COUNSEL TO LIBERALS

I—THE COMMON ROLL FRANCHISE

By C. W. M. GELL

IN my correspondence with 'The Star' during May and in some other post-election articles many readers assumed that I was writing in support of the Liberal Party of which I am not yet a member. This was not then my purpose. I was concerned to express the hope of all liberal-minded people that the United Party, realising that unprincipled expediency had robbed it nothing electorally and cost it much morally, would halt its retreat into reaction and recover something of its own mildly progressive tradition. As the Liberal Party now means to consider its positive programme, I am sure that this is still the hope of its members who know that a reinvigorated U.P. has a vital role to play in South African politics.

The purpose of the Liberal Party is to fight for a true plural society which will preserve the values of western civilisation. Since these all derive from the Christian-humanist recognition of the intrinsic worth of each individual personality, made in the image of God and receptacle of the divine spark or soul, the party is committed to the abolition of colour or race as criteria of differentiation, to the consideration of all men as individuals on their merits. The rather tentative welcome given to the new party by non-European political organisations has, therefore, come as a shock to enthusiastic visionaries, sincerely dedicated to these unexceptionable ideals.

They must understand that non-European suspicions stem from a genuine disbelief, which only Liberal deeds will dispel, that any White-created party can be really liberal; from a fear that it may seek to compete with the Congresses for non-European support; may discountenance their efforts to resist Nationalist policies; and from reluctance to abandon their own slogan of universal adult suffrage in favour of the Liberal policy of a qualified common roll franchise.

Now I regard it as one of the Liberal Party's primary functions to sustain the leadership of the African and Indian Congresses in its hitherto heroically patient refusal to yield to purely anti-White nationalism. The whole future of our country depends on the retention of a strong body of opinion on both sides of the colour bar pledged

to a patriotism wider and saner than the emotions of colour or race. For this purpose an effective working alliance between the Congresses and the Liberals is essential. I believe Liberals would best contribute towards removing the distrust which at present militates against full co-operation by approaching the Congresses on the following lines—

(1) that the party publicly recognises the Congresses as the representative bodies of non-European political opinion;

(2) that, while welcoming Congress supporters and other non-Europeans as members, the party regards simultaneous membership of the Congresses and the party as compatible and is not anxious to compete for members at their expense;

(3) that the party understands and sympathises with the motives that impel the Congresses (lacking other outlets) to extra-parliamentary political activity in order to assert the rights and grievances of their peoples; that it deplores and opposes the Suppression of Communism Act and the two Swart Acts and the arbitrary measures taken under them against Congress leaders and activities; and that it hopes the Congresses will strive at all times in however difficult circumstances to remain true to the path of non-violence they have already chosen;

(4) that the goal of the Liberal Party is equality of human status for all races and individuals;

(5) that its objectives are, therefore, universal adult suffrage coupled with universal compulsory education;

(6) that, until the latter has been in force for a generation, the party advocates a qualified common roll franchise for all races so as to begin enrolling non-Europeans as they qualify; and an extension of indirect communal representation for unqualified non-Europeans (on the lines of the present Bechuanaland representation but with a more generous allotment of seats) so as to carry political education to all sections of the community.

But, contrary to most current opinion, I do not think it is necessary for Liberals to define their exact common roll qualifications immediately. This course is being urged on the party by a few suavity friends and a much larger number of people who do not wish it

well—Nationalists, Communists and U.P. right-wingers. All these latter know that there is no theoretical position at present equally acceptable to wholly enfranchised Whites and wholly unenfranchised non-Whites, or to the Congresses who are trying to rally their peoples under persecution and the Liberals whose main job is to educate White-supremacists. If premature attempts to proclaim a common ground only reveal an apparently unbridgeable gap, the Liberals will be well pleased and the Liberal Party will be on its way to foundering.

It is important for the latter to realise that the attitude of the Congresses is perfectly practical and not due to "extremism." In the first place, if they now abandoned their slogan of universal suffrage, some other less sensible body would appropriate it and much of their membership. This is a dilemma which always faces popular movements in perpetual opposition. It can only be resolved when there is some real chance of a favourably-disposed government winning. The statesmanship on both sides makes compromise possible—and, historically, more often than not it is achieved. But with the Congresses and Liberals facing an indefinite period in the wilderness, the former will not feel able to make a concession to theoretical reasonableness for which the Liberals can offer no immediate return.

Another point not generally appreciated is that, although an educational test would enable a fair number of non-Europeans to be enfranchised as soon as a two-thirds majority could be found to enact it, more Europeans than non-Europeans would thereafter qualify annually under existing economic

and education conditions. Even if the lower Standard VI qualification were adopted, some 20,000 Africans and about 8,000 Indians and Coloureds would qualify each year as against 35,000 Europeans. If Standard VIII is chosen, the annual intake of voters would be about 3,500 Africans, 1,500 Indians and Coloureds and 20,000 Europeans. The Congresses cannot be expected to enthuse over the still nebulous prospect of a small and dwindling proportion of voters on the common roll.

My conclusion is not that the qualified common roll franchise is an impractical ideal or vain illusion. It is almost certainly the way in which, if we are not to have race war or revolution, the vote will be extended to non-Europeans. But what is right and reasonable in theory is not necessarily wise now in practical politics. I am not suggesting that the Liberal Party should accommodate its principles to expediency. For, despite its original announcement as a "principle" of the party, the qualified franchise is only a stage on the way to universal suffrage. And, since mutual trust and active co-operation between the Liberal Party and the Congresses is of more immediate consequence for our country, the party and the Congresses, I hope they will contrive to keep this issue in suspense until it becomes much more of a practical protest than it is today when all the talk is of a two-thirds majority to disfranchise (not enfranchise) non-Europeans; or will agree to differ amicably over it without impeding their joint attack on the several political and social problems that are of far more practical concern today.

(To be Continued)

INDIA

PAKISTAN

and connections for
ALL PARTS OF THE
FAR EAST
FROM NAIROBI

by
Luxury Constellation Service

—
Tourist Class Service



AIR-INDIA
International

FROM NAIROBI KENYA COLONY

Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(CORNER SWEETMEAT HOUSE)

Corner Grey and Victoria Streets

DURBAN.

Phone 23414.

Tel. Add. 'KAPITANS.'

P.O. Box 96,

Phone 24471.

To Furnish Your Home Economically

See

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St.
DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSE-
HOLD EFFECTS. RADIOS & RADIOGRAMS, MUSI-
CAL INSTRUMENTS, SEWING MACHINES & OFFICE
FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and
Vegetables. We specialize in green ginger and Indian
Vegetables. Wholesale only. Write for particulars
Box 96, Durban.

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST."

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING

—GO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with "THE OLD MUTUAL" your friend for life—

The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1760,
JOHANNESBURG.

Phones:— } Business 33-0711
 } Residence 33-5961

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

**Extensive range always carried in
the following:**

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

**Stockists of well-known branded
Watches.**

COPPERBELT PIONEER STORE

**Where Quality and Service
are Paramount.**

Luanshya,

Northern Rhodesia.

THE WIDER WORLD

By John Gild

THREE TYPES OF LIBERALS

THE Liberal Party's first national conference failed to produce an impressive programme. I hear that there were sharp differences of opinion over the pace of economic and social change that the party ought to approve. The fact of the matter is that there are conservative liberals, liberal liberals, and radical liberals, and all three types are already distinguishable in the young party. Perhaps that is true of every party. The Transvaal Liberals are said to be liberal types by comparison with the Cape and Natal members who are conservative. The party is now to be centred on Cape Town, where most of its office-holders live. In some ways that is a pity. Although Parliament meets there, Cape Town is far from the Union's natural centre of political thought and activity, which is necessarily the Rand. Furthermore, Congress is weaker in the Cape provinces than in Durban or Johannesburg. I am afraid that this means that there are slight grounds for hoping that Liberals and Congress will succeed in making close contact with one another. Yet I cherish the hope that this will happen.

Franchise Figures

Peter Abrahams has written an interesting and readable book, "Return to Gold" (Faber, 12s 6d.). But he slipped up badly on page 161 where he refers to the franchise. He says that if the principle of "equal rights for all skilled men" were put into practice, about 2,500,000 whites would qualify for the vote and about an equal number of non-whites, if literacy and urbanisation were the tests. These figures are very wide of the mark. Firstly, as children and infants are not yet allowed to vote, the white figure must be reduced by a million. Secondly, how many Africans, Indians and Coloureds would get the vote depends both on the tests prescribed and also on how these tests are actually applied in practice. According to John Lewis, writing in the recent number of "The Forum," only 16,481 Africans ever reached the Cape roll last year, I might add under 50,000 Coloureds. This represents about 2 per cent. of African men and 20 per cent. of Coloured men. Now the qualifications required of voters were low—ability to write your name and address and annual wages of £50. Why, then, did such a small proportion of potential voters reach the roll?

The answer seems to lie in the fact that if the electoral law is administered by a hostile Government, there are a dozen tricky devices that can be used to keep men off the voters' roll. For instance, at the present time Coloured men are discouraged by requiring their application to be signed by a police officer. In the article referred to, Mr. Lewis estimates that even if 100,000 non-white voters qualified, they would only form six per cent. of the total electorate. And, what is more, this percentage would decrease in time because of the number of new white voters added every year would be greater than the number of non-whites who qualified. So the pattern of power between the races would never be altered.

Incidentally, Alan Paton, one of the leading members of the Liberal Party, is quoted in the press as saying that 300,000 non-white voters would reach a common roll if standard six was made the test. This figure is much too high as a rough estimate. Moreover, Mr. Paton is assuming that a friendly Government would make every effort to register non-European voters. But the contrary assumption is usually more realistic, and a hostile Government, as experience has proved, can keep the number of non-white voters down to a bare minimum.

McCarthyism

Some Americans are at last beginning to show alarm at the rising power of Senator McCarthy. They are beginning to realise that he is nothing less than a kind of Hitler. He has made a profession, a full-time job, out of the popular practice of persecuting communists, or rather, those whom he chooses to label "communists." He and Mr. Stuart would have little difficulty in agreeing on a definition. Just as Hitler would not have risen to power without the hidden support of influential businessmen, so McCarthy enjoys similar backing.

Indeed, it is now accepted in Washington that this evil man is aiming to become the president of the United States in 1956. Even though many people know what he stands for, they are afraid to attack him. There are strong grounds for believing that McCarthy himself is corrupt. That much emerged in the recent report of a committee that investigated some of his own financial affairs. But no one in the

Senate dared to challenge McCarthy when he took his seat again this year. Even President Eisenhower himself has carefully avoided a direct conflict with the Senator. If McCarthy is not exposed soon, it will be too late to stop him.

Under Self-Government

Livid pictures have been painted of what would happen in Africa if the Africans ruled themselves. But in the Gold Coast they do exactly that. They have only just started. But they have done some things which should put the old empire builders to shame, says "The Tribune." In the House of Commons, Mr. Oliver Lyttelton, the Colonial Secretary, was forced to admit:

1. That the intake of primary school children in 1952, at 120,000, was more than double the 1951 intake.

2. That few, if any, children of primary age failed to find places in January, 1953.

3. That two hundred and forty-five new classrooms have already been completed in the towns, and many villages have put up their own buildings.

4. That local communities have built and opened 24 new assisted middle schools and 7 new assisted secondary schools.

5. That 10 secondary schools formerly non-assisted now receive government aid.

6. That eight new teacher training colleges have been opened and the intake of 4 existing colleges doubled.

7. That the number of teachers in training, 3,150, is almost double the number in 1951.

Thus is the humbug of the Empire paternalists exposed.

Apartheid At Opera—
Court Sequel

THE Town Clerk of Capetown Mr. M. B. Williams, was notified of a petition to the Supreme Court asking on behalf of three applicants for a rule nisi calling on the City Council of Capetown to show cause why it should not prohibit the municipal orchestra from performing for the current season of Italian opera "as non-European rate-payers and citizens were barred from admission on racial grounds." Mr. Williams said he would take immediate steps to be represented by senior counsel when the petition was dealt with, and would lodge a replying affidavit. The applicants are: Herbert Ernest Abrahamse, a school teacher, of Lochabie Road, Lansdowne; Norman Simon Aranes, a tailor, of Kromboom Estate, and Arthur Davids, a medical practitioner, of Claremont. Notice has been given in the Press that the opera season is due to end in Capetown on July 23. In an accompanying affidavit the petitioners said they had tried to book seats on more than one occasion for the opera and had been refused admission because they were non-Europeans.

BONES
WANTED

We Pay
£7 PER TON
F.O.R. your
Station or Siding

BAGS RETURNED RAILAGE PAID

For Full Particulars write to:

THE
BULL BRAND
FERTILIZERS LTD.

SARNIA,

NATAL.

SHINGADIA STORES

(Proprietor: S. K. Bazaar Ltd.)

Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.

Telegrams: "Pramsilk" Phone: 2523.

PREMIER WHOLESALERS

(Members of the Mashonaland Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Cottons, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.

UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited, Prompt Attention.

"Aryan Mahal", 6th Floor,

Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

Phone
Day 24169Phone
Night 833549**L. RAJKOOMAR (PTY.) LTD.**

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and WreathsContractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGYAN"

Phone 19388.

P. HARGOVAN & CO.

(PTY.) LTD.

**WHOLESALE MERCHANTS
AND IMPORTERS.**

P. O. BOX 1250.

155/7 Warwick Avenue

DURBAN.**SWEETMEATS****PURE****WHOLESOME****HEALTHY**

★ APPETISING—

★ DISTINCTIVENESS of Flavour.

★ Combined with **INGREDIENTS** of the
PUREST QUALITY go into the making
of our **SWEETMEATS**.★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental **DELICACIES**.★ Assure **YOU** of the most **PALATABLE**
SWEETMEATS, money can buy any-
where in **SOUTH AFRICA**.અમે દરેક ભારતીય ખાદ્યપદો બનાવીએ છીએ
અને તે સ્વચ્છ અને સ્વાદીય રીતે બનાવીએ છીએ.★ Great care is exercised in the **PACKING** and
DISPATCHING of country and foreign orders.★ WE assure you of **PROMPT, HYGENIC**
SERVICE with the **GUARANTEE** of
SATISFACTION.

THE HOUSE OF

**HOME MADE SWEETMEATS**

It's specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Nann etc.**Victory V Lounge**

(Cnr: Grey & Victoria Streets.)

Phone 24965 — **DURBAN.**

THE CREATIVE SOCIETY

By WILFRED WELLOCK

[The following is the seventh of the Orchard Lea Papers. These papers are based on, and are an extension of, the thought contained in the following brochures, which were written in the order given: 'Money has Destroyed Your Peace' (6d.), 'A Mechanistic or a Human Society?' (1s.), 'The Third Way' (1s.), 'Rebuilding Britain' (1s.), 'Power or Peace' (6d.), 'The Challenge of our Times: Annihilation or Creative Revolution?' (6d.). They may be had from the Author, Orchard Lea, New Langton, Preston, Lancs: Postage 11d. one copy and 1d. per copy afterwards.]

TO-DAY, a civilisation burdened with permanent war from which it can find no way of escape, with colossal military expenditures which increase its destructive power but destroy its vision, with ideological conflicts which its growing materialism cannot resolve, and with a mechanistic way of life that is gnawing the moral fibre of the people and transforming them into inert totalitarian masses, cries aloud for deliverance.

This civilisation, born of the Industrial Revolution, is nearing its end: its enthusiasms and impulses are weakening, and as it wiles, despair grows, for there is no obvious alternative to it. Until recently no one dreamed that the new prosperity could require an alternative. It is now only too evident that events have moved too fast for reflection and rational action. Before a sane judgment could be passed on our invention, another had captured the public imagination and outpaced the prophets, whose warnings thus fell on deaf ears. In consequence, the Western colossus of a misguided science is heading for destruction.

Once man's inventive genius was directed to the exploitation of steam power, events moved with a momentum which swept society off its feet and countless institutions and values into oblivion. The way of life of nations, their industrial techniques, their social relationships, their economic and political structures, their social and religious outlook and also their values, changed with bewildering rapidity.

No wonder, then, that this era of unparalled prosperity has produced bigger problems than it can solve by its present social philosophy. In the problem of permanent war we pass from prosperity into the adversities of power politics and the tragedies of moral decay.

To-day the pace of events is quicker than ever. In the space of twenty years, under the pressures of "necessity" the West has broken down its moral defences in shameless fashion. It now supports obliteration bombing of civilian populations, even by napalm and atomic bombs. And worst weapons are in preparation. The mass migration of innocent people in war, and the "liquidation" of undesirable people in peace, are further evidences of our Western decline. Forty years ago such things were unthinkable.

Why are they now possible? A little reflection reveals that they are the logical outcome of a cash economy and a materialistic way of life. Our age is suffering from a wide variety of spiritual deficiencies which mainly arise from the non-use and mis-use of man's creative genius.

The Industrial Revolution is often described as a great creative era, but it is true in a very limited sense only. Throughout its history, and never more so than to-day, the creative functions of the Industrial Revolution have been performed by small groups of experts and technicians, the "back room boys," etc., while the great body of workers have been condemned to varying degrees of repetitive labour. The farther the "division of labour" principle was carried, the more completely repetitive became the labour of the masses. This is the antithesis of the creative society.

A second qualification of that claim arises from the fact that the primary aim of its creative achievements was maximum profitability and profitability of what was produced, and thus the capture of markets. In other words, the making of money and the creation of social and political power and preponderance over all such spiritual aims as the making of a beautiful world, or country, a cultured, arduous humanity, and a satisfying life.

In such a civilisation the only reward of labour is money, whence the executive classes aspire to live in affluence, with top-grade education for their children, while the repetitive workers naturally organise themselves to secure maximum economic security, the pleasures of the Welfare State, and some degree of luxury and excitement as a set-off against the dreary monotony of their week-day existence.

Strange to relate, there has been only one outstanding creative era in the history of Western Europe. It lasted from the birth, to the sixteenth century, after which it

waned and eventually petered out under the impact of the Industrial Revolution. The civilisation produced by the latter is already in decay. When it began to break up in the first world war, there were promises of a new world. But no new world appeared, for the obvious reason that no one realised what a new world implied. We now know that it implies a new man, the creative man of a creative society, who must supersede the mechanised mass man of our time.

Our age must therefore devote itself to the task of evolving a creative society. It will be slow work because it involves supporting spiritual ideals and values with appropriate cultural, social, political and industrial forces, organisations and techniques.

We have already seen that small agro-industrial communities of varying sizes, averaging, say 3,000 inhabitants, are an essential condition of a creative society. The industries would as far as possible be small-scale. Many can be small-scale even now, but the demand for qualitative production would stimulate invention to that end, and bring back many handicrafts which cheap, shoddy production forced out of existence. In the United States one hears many stories of inventions suitable for the small workshop which the big combines bought up in order to prevent their use.

The cultural basis of the new order would insure that the aim of all production was high quality. Each industry would be run by a co-operative group who would share the responsibility for the design and quality of whatever was produced, and decide the kind and amount of machinery they would use. As the level of taste in the community rose, techniques would change and new forms of skill be evolved.

All production would strictly conform to the demands of health, as in the production and preparation of food, or in the making of such things as shoes, chairs, e.g., which should take account of the human anatomy and so enable people to perform their functions with ease and pleasure.

In due course these communities might achieve forty or fifty per cent of self-sufficiency. They would also think about limiting their growth, and of encouraging the development of similar communities in their areas.

Having found the reasonable size for a fully integrated, largely self-governing community, the next step would be to form a region consisting of some fifteen or twenty similar communities. In this area a much higher percentage of self-sufficiency would be achieved by the dovetailing of industries, etc. The formation of

a Regional Council would greatly enrich the life of the entire area. The organisation of the local economic life would constitute the core of community and regional politics, which consequently would be vital and absorbing.

Obviously a new system of local government would be called for. At first, *ad hoc* Committees would work in consultation with the existing local Councils, but later on quite new bodies would be needed, the functions of which would be determined by the need.

These changes, so simple in appearance, would constitute a revolution in the disposition of power. Both political and economic power would pass from the central government to the localities, that is, directly to the people, which is where it should be in a true democracy. Moreover, as in new economy the tendency would be for the local communities and the regions to be as self-sufficient as was reasonably possible, centralised power would tend to decline. This would be all to the good, as it would restrict the volume of world trade and so reduce the tensions which lead to war.

These conditions would afford maximum political and economic responsibility and creative opportunity to every member of the community. They would thus make possible the creative society we seek, which would overflow with ideas, aspirations and enthusiasms. These it would naturally attempt to express in every form of production and in every art. Each regional Council would found a cultural centre where various regional Festivals would take place, and where special training will be available. Every village would also have its cultural centre. Boundless opportunities would thus exist for the fullest expression of the human spirit, while the religious and cultural institutions would expand the doctrine and the values of self-giving.

It will be asked: Would not the new economy result in lowering living standards? Possibly, at first, but probably not, later, and when everything is taken into account. Considerable economies would be effected. The substitution of a local for a national economy would cut out one, two and in some cases even three middlemen's profits. Latterly such profits have risen beyond all reason.

Substantial savings could be effected by cutting out much long distance transport. To-day many productions are drawn from the localities to central depots, and then re-distributed, often to the very localities from which they came. By stopping this stupid

policy two transport and one of two profit charges could be eliminated.

Another source of waste is the high cost of "overheads" in large-scale industrialism. The larger the firm the greater are these costs per man employed. In self-controlled, small group industry, situated in villages where ground rents, and rates are low, overheads are exceedingly low. Moreover, responsibility and a powerful community consciousness stimulate one to do one's best, whereas minimum overhead expenses would coincide with maximum production.

But perhaps the most important labour-saving factor would be that of substituting qualitative for quantitative production, as it would develop individual taste and judgment and so weaken the hold of fashion on the public mind. The cultivation of creative habits would stimulate handicrafts and handicrafts enormously, while this would gradually draw people from the habits and extravagances of the cash nexus, including the enslavements of fashion and the necessity of keeping up with the Jones'. These healthy tendencies would be stimulated by the aim of culture to encourage people to make their maximum contribution to the public good in the enrichment of the local life. Incidentally this economy would abolish the necessity of maintaining high levels of consumption in order to keep mass-production factories running at full speed. The resultant savings in cash and labour would be immense.

The significance of a qualitative economy is worth careful study. It was brought vividly to my mind some years ago in a conversation I had with one of our finest furniture craftsmen, Edward Barnsley, of Froxfield, Petersfield. I had just been examining and admiring some of his magnificent productions, exquisite alike in design and execution, and then, in his unique home close by we discussed the economy of craftsmanship. Of course, the cost of a piece of furniture of this order is high, but it is a valid and not a profit-making cost. The economic perspective completely changed when Mr. Barnsley told me that he made all his furniture in the hope that it would be in use for several centuries, as it should be if given reasonable care. It is all made for users, not dealers, for, like all craftsmen, he likes to maintain the personal contact between the user and producer of whatever is made, and to feel that it will be handed down to the

next generation with greater pleasure and satisfaction than handing down the money that was paid for it. Moreover, furniture of this order possesses qualities which no fashion can outdate; its lines and proportions possess a timeless beauty. In the long run, therefore, the leaguers of this economy show a favourable balance in time, labour, material, cash, and satisfaction. Thus the economy of fewer things but better is sound from every point of view.

In this limited space I cannot deal adequately with such questions as financing the new economy, and the distribution of repetitive work. On the former issue I would say two things: First, that multi-purpose co-operatives offer a big opening for the development of small industries. They have wrought miracles of social transformation in Nova Scotia, in the Scandinavian countries, and in Finland, and are now beginning to do so in India, and Scotland, that the inevitable breakdown of the Western economy will cause much money to be transferred to the new economy.

In regard to repetitive labour, its extent would be greatly reduced under the new economy, but it would still be considerable. However, small self-governing communities could easily organise a system of dual occupations, especially as a certain amount of repetitive work is good for one, and is a social necessity. The recognition of these facts would add dignity to jobs that a false sense of values has caused to be regarded as below one's dignity. Cleaning a village road, like cleaning a house, is a skilled job if well done; and the way to get them well done is to recognise that fact, and for everyone to take on such jobs, part time.

Another point to be emphasized is that the new development must be organic, must spring from the mind and heart of the communities themselves and not be imposed from the outside. While it may be the case that satellite towns like Stevenage cannot be avoided owing to the urgent necessity of depopulating many of our giant cities, everything must be done to avoid resort to blue-prints drawn up by experts, with parks, pubs, clubs, churches, community halls, cinemas, etc., all rounded off and complete like a doll's house—a robot's paradise erected by someone who was able to anticipate all one's wants and even the bounds of one's spiritual horizons. There is something frightening in these "through tickets to El Dorado, with no-

thing omitted, nothing left to the imagination and nothing to hope for. We first fragment men's minds and then built an artificial world to suit their dehumanized condition.

Many people will regard this partial abandonment of quantitative production as putting the clock back, whereas in my view the people who have put the clock back are those who have robbed human beings of their finest rights and thus reduced them to a sub-human status.

What has America to say on this vital theme?

The United States stands at the apex of the mass-production countries. During the last six years I have spent eight months in that country on two extensive lecture tours, travelling from North to South and East to West, and addressing every kind of audience. I was invited to lecture on the theme dealt with in these Papers. I accepted with some misgiving, and expected to be derided or even laughed down. The very opposite happened. To my surprise I found everywhere a profound fear of the future of a world-shattering war, or a world-shaking revolution arising from a feverish struggle for higher living standards, which was heightened by the wealth-devouring armaments caused by that fear. Many agreed that it would be better to have fewer goods with peace and contentment than abundance with growing tensions and perpetual cold war. Others confessed that they were happier in their pioneering days than they are to-day. Indeed I discovered that one hadn't

to rub the skin of the average American very hard to come at the pioneer, and that an appreciable number of Americans had a piece of land tucked away somewhere, probably in the area of their American origins. After careful observation I gained the impression that the creative life of the underlying forces in American life to-day. Nor will it surprise me if ere long the submerged America embarks on a new trek to the spacious Middle West, there to build a creative civilisation on the foundation of small agro-industrial communities.

The migration of population from the countryside to the city is nowhere more marked than in the U.S. On one occasion I travelled from the Gulf of Mexico to Chicago through Texas, Oklahoma, Kansas, and Iowa, an area seven times greater than that of the three cities of New York, Chicago and Philadelphia combined. This country-to-city migration causes spiritual starvation and decay at both ends, and if Western civilisation is to survive, the process will have to be reversed, not only in America but in Britain and Europe also. Many Americans are beginning to realise this, and what magnificent opportunity beckons them!

In any event, the supreme crisis of our age approaches. The civilisation of the Industrial Revolution is fast running down. Either it will end in war or be superseded by a new creative genius that is in every man.

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with me for your travelling by Air, Sea or Land either to India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Fleet Claim, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax, Willing Of Your Books, Trade Licences, Revenue Clearance Certificate, Passports And Immigration Matters.

Representatives: National Mutual Life Assn. Of Australasia, Yorkshire Insurance Co. Ltd.

Telephones: 33-9033. 29a Commissioner Street, JOHANNESBURG.

HANNON'S DETECTIVE AGENCY (PTY.) LTD.

Managing Director: G. HANNON, seventeen years Royal Irish Constabulary and Criminal Investigation Department, S.A. Police.

Manager: MINDEN PLUMLEY, ex-Headon Police College and Criminal Investigation Department, New Scotland Yard, London.

Criminal, Commercial and Maritime of Investigations Carried Out in Strictest Confidence.

11/12 Princes Chambers, Jagg Street, P.O. Box 5195 Johannesburg
Phone—Office: 22 7771. After-hour: 25-4547.



B. I. S. N. Co. Ltd.

S.S. Kampala arriving July 26. Sailing August 3 for Bombay

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES: DURBAN TO BOMBAY

First Class	single	without	food	£75-15-0
Second "	"	"	"	50-13-0
Inter-Class	"	"	"	34-3-0
Unberthed (Deck)				21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6

Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.

Tel. Add.: "KARAMAT."

'INDIAN OPINION'

(Founded By Mahatma Gandhi in 1903)

For The Moral, political and Social Advancement Of Indians In South Africa.

Published Every Friday.

Subscription Rates

Payable Always In Advance.

Within the Union	30s.	Annually
" " "	15s. 6d.	Half-yearly
Outside the Union	30s.	Annually
" " "	15s.	Half-yearly

Become a Subscriber and persuade your friends to do likewise.

Apply to—

Manager,

Indian Opinion,

P. Bag, Phoenix, Natal.

BOOKS FOR SALE

UPANISHADS FOR THE LAY READER

—O. Rajagopalachari 6 0

VEDANTA THE BASIC CULTURE OF INDIA

—O. Rajagopalachari 5 6

BHAGAVAD GITA—Abridged and explained

by O. Rajagopalachari 4 0

THE CONSTITUTION OF INDIA—K. Santhanam 18 6

MAHABHARATA—O. Rajagopalachari 17 6

INTERNATIONAL SHORT STORIES

—The best from 23 countries 17 6

Obtainable from:

INDIAN OPINION,

P. Bag, Phoenix, Natal.

INDIA INDEPENDENCE NUMBER

Published as Special Number of INDIAN OPINION to commemorate the attainment of Freedom by India.

Printed on art paper and profusely illustrated.

With historic pictures connected with India's struggle for Freedom and with photos of the late Dadabhai Naoroji, Tilak-Gokhale, Subash Bose and many others who have sacrificed their lives in fighting for freedom and of Mr. Mahatma Gandhi, Pandit Jawaharlal Nehru and many others who have lived to see the fruits of their labour.

Also containing a brief Survey of the work of the Indian National Congress from the time of its inception.

Price 2/-

R. VITHAL

Bookkeeper, Writing up Sets of Books, Balance Sheets, Income Tax Returns, Apply.

9 Adams Arcade,
40 Market Street
Johannesburg

THE CONSTITUTION OF INDIA

By Mr. K. Santhanam

The Constitution interpreted explained.

Pages 424. Price 18 6

Obtainable From:

'Indian Opinion,'

P. Bag, Phoenix.

Natal.

MAHABHARATA

By Mr. C. Rajagopalachari

Tales from the great epic told with an artistry which preserves the charm of the original epic.

Pages 400. Price 17 6

Obtainable From:

'Indian Opinion,'

P. Bag, Phoenix.

Natal.

NEW BOOKS

A Nation Builder At Work

—By Pyarelal 1/6

Why Prohibition

—By Kumaramappa 1/-

Satyagraha In S.A.

—By M. K. Gandhi 15/-

Unpoo's Letters To Ashram Sisters

—By Kaka Kalelkar 2 6

The Wit And Wisdom Of Gandhi

—By Homer A. Jack 23/-

Obtainable from:

'INDIAN OPINION'

P. Bag, Phoenix, Natal.

Cuticura
ANTISEPTIC OINTMENT



A cut, scratch or sore demands Cuticura—quick! This soothing, antiseptic Ointment is excellent for chafing, heat rash, scaly irritations, rough hands and tired aching feet. Cuticura Ointment should be used in every household.
**PROTECTS FROM GERMS.
PROMOTES HEALING.**

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5/6 yd.

EMBOSS GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CHENILE
GEORGETTES 45" 15/6 yd.

44" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.

44" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 1/6/6 pair.
Colours: Green, White, Red,
Brown, Blue and Wine.

SAREES!

EMBROIDERED GEORGETTE
SAREES.
all shades £3/15/0 each.

WHITE COTTON SAREES
22/6 each.

GEORGETTE JARI WORK
SAREES £5-10-0.

EMBROIDERED SUEDE SILK
SAREES with borders 63/- each

LADIES UNDIES

Huge range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Saree Borders, Jari Trimmings
Always in Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SHAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED
18/11 each.

INFANTS BOOTS, BONNETS,
DIPS, PILCHERS,
all one price 2/11 each.

HOUSE - HOLD

Bedsheets 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Bath Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PJAMAS, SOCKS,
TIES, HANDKERCHIEFS etc.
Specially reduced.

JAYBEE SILK HOUSE

39a MARKET STREET, JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

FOR RUBBER STAMPS

PRINTING

CONTACT

STANDARD
PRINTING PRESS

GENERAL PRINTERS
ALL
RUBBER STAMP WORK

73 BEATRICE STREET DURBAN



"You'll be
seeing me
around for
a long time
yet.... now I get
my Nugget every day"

If you want to make your shoes last
longer (and who doesn't these days?)
clean them regularly every day with
Nugget—the wonderful Shoe preserver.

"That's right
Madam - It's
the DAILY
dose that
does it!"



There's a Nugget Shade for every shoe that's made!

AFRICAN VIEWPOINT

INTOLERANCE IN OUR RANKS

By JORDAN K. NGUBANE

THERE is a tendency among sections of the men who lead African political movements today to take up an intolerant attitude to views on the African's struggle which might not be palatable to them. If this were confined to mere views, one would try to understand it—although it is an evil in itself. But it goes farther than that. An atmosphere is being created within the African National Congress itself where people are expected to conform rigidly to a certain pattern of personal behaviour towards whitemen in given categories.

One example will illustrate my point. At the moment some of the anti-Malan white political groups—the United Party excepted—are trying ways to build bridges between themselves and the political leaders of the African people. The idea is to bring into being a political force strong enough to bring apartheid toppling to the ground. I think the white people who think in these terms have every right to change whatever views they might have had against the African in the past. Where they regarded us as a menace, they have the right today to say they were wrong. They have the right, even where they do not say they were wrong, to see if they cannot establish relations between our and their sides on a fresh basis.

In itself, this incipient open-mindedness on the white side is both a very healthy and hopeful development. African political leaders should welcome it, for, it is a positive reaction to their own arguments like the resistance movement. They should, in fact, go farther than that. They should even encourage it—If a peaceful solution of the colour problem is what they genuinely want. And very many of them, following the example of men like Mr. A. J. Lutuli and Professor Matthews, take up a very realistic view of this white eagerness to sit down with the African to explore possibilities for a settlement on the race quarrel.

There are others, however, who seem to feel that it is wrong for any African to meet any white man anywhere—unless it is a white man whom they approve of. This attitude is fundamentally totalitarian and foreign to everything African or democratic. The white people in the good books of the Jo-

hannesburg head office, for argument's sake, might not be the people I can readily come to terms with in Natal here. Nor may the white people I meet down here be the type popular with the Johannesburg people. For the head office to say I should not associate with people it frowns upon—even where there are possibilities of exploring a situation which might prove beneficial to Congress—sounds very much like a curtailment of individual liberties. It also implies a lack of confidence in those who are victims of this attitude.

At the moment the European community is making efforts to gain top-level contact with the leaders of the African people in all the provinces. They have the right to do this: I think the African leaders have the duty to ensure that they meet the other man and hear his case as well as state theirs. Political platforms are not always the place where to settle quarrels. These private groupings meeting in almost every major city of the Union.

Some men high up in Congress affairs seem not to like this development. To discourage it they have launched a whispering campaign to smear those Congress leaders who are still prepared to meet the white man on a footing of equality. The line goes this way: That the latter leaders still behave as though they were political crumb-beggars to the whiteman. It is being suggested that the Congress leaders who attend these private gatherings are "good boys" or something worse.

The people who pin these labels on others suffer from one of three handicaps. Firstly, they might unconsciously have become Communist stooges creating barriers to Afro-White understanding so as to leave South Africa with only the alternative of violence as a solution to our problems. There is nothing that underground Communism dreads as the settlement of the Colour problem is a peaceful way—for the simple reason that Communism does not believe in peaceful settlements. Where there is proven success, Communism is knocked flat. There are people in Congress who do not seem to appreciate this fact fully.

Or, they are just small-minded men who feel that they and they alone should be consulted

on everything which affects the African people, everywhere and on every occasion. They are trying to resuscitate the "personality tradition" in Congress which the Congress Youth League worked so hard to destroy. In the old days the leader was not the servant of the people; he commanded and the people obeyed. We revolted against this and brought into being the Youth League because we wanted leaders who were sensitive to changes in public opinion, who had an intelligent appreciation of their responsibilities. That era which we brought to an end so successfully must never again be revived—no matter by whom. If anybody anywhere tries to revive it, well, they must bear the consequences of trying to swim against the tide.

Or, the label-makers who have so much to say against those who are prepared to meet the whiteman as an equal, are unconscious victims of a political dishonesty which is fashionable in some quarters at the moment. Some time back a group of white democrats met representative Africans in Johannesburg and went as far as bringing into being the Congress of Democrats. At the time I wrote and said openly that while it was sound policy to meet white people for purposes of a joint front against Malan, I was not happy with the choice of a name and the haste then shown to bring into being a new political organisation. Dr. Eddie Roux replied to say that I should give the new organisation the change to prove its worth. I thought that a reasonable request and I shut up. My attack on the haste to bless a new organisation was not in any way racial. I decried the rush to bring into being political organisation when so many were springing up—with a name which had unfortunate connotations. I thought this would confuse the world and the African and everybody, for that matter. I did not accuse the Congressmen who had given the organisation their blessings of rushing to do this just because it was a white body. If those men could meet one group of whitemen, why should not others meet another as well?

They had the right to meet those white people with whom they could come to terms—as I think any responsible African in every part of the Union has the duty to meet those white people with whom he can agree and by frank exchanges of views explore possibilities of a settlement. If the largest number of Africans can agree with the

largest number of Europeans on a workable solution, why, South Africa's racial quarrels shall have come to an end. And Congress is working towards that goal. I think that if we approach the various moves in the air at the moment from this angle, we shall find that there is no need for whispering campaigns. On the contrary, we shall find that the cause gains tremendously if more Africans are encouraged to meet more Europeans at all levels.

Above everything, of course, no single man has the monopoly of wisdom or virtue. It makes little sense for some of the men in the higher ranks of Congress to distrust their leaders or their own colleagues. Chief Lutuli and Professor Matthews are the trusted servants of their people. We elected them because we trusted them and they have not let us down. If they agree to meet groups of white people, we know the settlement they will make—if it comes to that—will be in our favour. If it is not, we know they will not accept it. And, if they think we must accept it, they will return to us and tell us about it before they commit us. In the meantime they must be given the green light to meet whom they will under conditions they like at their own time and nobody must hamper them or cramp their style with whispering campaigns or threats of whispering campaigns.

TROUBLED WATERS

By JOHN O'HIND

This book deals with that period of Indian history when three empires were at a clash with each other on the Indian Peninsula. The Mughal Empire was breaking up; the Maratha Kingdom was declining; and the British were establishing themselves. The story is full of suspense, keeping the reader engrossed in the acts of heroism and valour, naval bombardment and piracy on the high seas, escapades, a chase with bloodhounds, and romance. Order your copy as soon as possible, as there are only a few copies on sale at our office.

Price 10s.

Available at

"Indian Opinion",
P.O. Box, Phoenix, N.S.

TEACHERS' CONFERENCE

THE Natal Indian Teachers Society held its annual conference last week in Durban. The conference was opened by Mr. E. C. Wilks, M.E.C. The president of the Society, Mr. A. D. Lazarus, presided. In the course of his speech Mr. Lazarus said: At this time the Indian community is engaging itself with the problem of primary school accommodation for its children. Various figures, some of them alarming, have been broadcast about the number of Indian children who cannot find places in schools. I am not going into that question today, because the Indian community in another context is coming to grips with the problem, and it is my hope that some solution will shortly be found. I might here refer to the fact that my Society has inaugurated an Indian Schools Building Trust Fund to which at the moment about 950 Indian teachers are contributing by stop order 5 per cent. of their salaries over the next two years. Teachers are contributing at the rate of £500 a month already towards the £300,000 target of the Trust Fund.

Referring to the lack of accommodation in secondary schools level the President said, of the 230 Indian schools in the Province 73 are engaged in post-primary education. Last year there were 2,571 Indian students engaged in secondary work. At the end of last year 2,759 pupils in Natal passed the Standard VI examination at the continuation level which qualified them to pursue a secondary education. 873 were in the Durban area alone and of these just upwards of 500 were girls. Exactly 333 presented themselves for admission to Bantu college this year only 150 of whom gained admission. The College incidentally has a roll of 799 students.

Of the Indian students who leave our high schools annually a dozen or so go into medical schools both here and abroad. The legal profession attracts one or two. A considerable number seek admission to the teachers training college. But all cannot be teachers. So the majority of our students must turn to industry and commerce where the dice is loaded against them.

It must be remembered that the patterns of South African life being what they are, many avenues of employment are closed to Indians. Commerce and industry is by and large not an open door. The civilised labour policy of the country

has the effect of keeping the Indian in semi-skilled occupations only, with the result that however skilled an Indian might be, or however well equipped by education and training, he cannot find a niche in the skilled or scientific trades.

First let us face the fact that the Indian is an integral part of the South African population and that he is here to stay. It is therefore in the national interest that this racial group's potential be fully recognised and utilised. Our full integration into the community of South Africa and its economic life requires a change of heart on the part of the European. He must refrain from thinking with his blood and appeal to his reason and the logic of events. To give you one example of thinking with the blood, some large industrial concerns in this city refuse as a matter of principle, to employ Indians anywhere on their establishments. Such an attitude of mind must contribute very materially to the deteriorating race relations of which one has heard so much in recent times. The future of this country has indeed been presented in a grim light. I am, however, no apostle of fear and despondency for the future. The improvement of our race relations should be the business of every patriotic South African whatever his race or colour.

There are signs that the Europeans want to do the fair thing by all the people of this country. The Director of Education and his Department have paved the way for improvement in our standards of thinking and for harmonious and right living by the introduction into the school curriculum of the syllabus for training in Citizenship. This is being taken very seriously in our schools. If the same seriousness were to pervade all European schools, one need entertain no fear for the future.

If our people are fully integrated and given the opportunity for a fuller participation in the economic life of our country, the Indian people must surely contribute to the raising of the national income. Greater educational facilities will have the effect of raising that income and along with other sections of the community our people will have access to that richer and fuller life which is the birthright of every civilised human being.

There is another aspect of South African life upon which some comment is necessary.

The present political climate of our country has activated the non-European generally and the Indian people in particular to more intensive and critical thinking about our political problems. The Indian teacher has to enjoy or suffer the political vicissitudes of our times with the rest of his community. While others have opportunities to express opinions on matters that affect breath and bone, the teacher is restrained by the conditions of his service from making even enlightened comment. His leadership is unfortunately lost to the community. I am not unaware of the dangers inherent in allowing teachers to take part in politics, but the view is gaining currency among us that we cannot for ever allow ourselves to be led like lambs to the slaughter. If I may be permitted to illustrate the point with an example a few years ago, feeling that our very homes were being threatened by legislation then being introduced, by Society registered its protest to His Honour the Administrator of Natal, with the request that it be con-

vayed by him to the Governor. For answer we were referred to the Ordinance which made us guilty of an offence, and the matter had to be dropped while the rumblings and murmurings went on. We feel that while we have no desire to enter the fight for political rights, we should be permitted to express our opinions to His Honour the Administrator where we as individuals are directly threatened.

Teachers are responsible people and there is no reason to assume that we would align ourselves with any of our own political leaders on any issue. The fact that no channel exists through which our opinions can be expressed has a bad effect on our souls. We want the opportunity to give leadership to our people in harmonious and right living in our country but this is denied to us. This is the land of our birth and adoption and to it alone do Indian teachers give their loyalty and allegiance. Is it asking too much to allow us to grow into patriotic sons and daughters of South Africa?

Things In General

Magistrate Warns Police

"There is today a suspicion that prisoners do not get fair treatment. If I find a policeman guilty his blue uniform will not save him," said a Pretoria Magistrate, Mr. F. A. Venter, last week when a policeman, E. Hudson, of the South African Police, Pretoria, appeared on a charge of assaulting Lucas Mokwena on June 6, hitting him with a stick on the body. Hudson was found not guilty and discharged. "A policeman must not contribute to the suspicion against the police of ill-treating prisoners," said Mr. Venter. "It is not necessary to assault a man physically. A man can, by pushing or lifting his hand, also be found guilty of assault. There is at present some sort of racial feeling between Europeans and non-Europeans and if I find a man, especially a policeman, guilty of assaulting somebody in his custody I will certainly deal with him very severely."—Bapa.

Death Of Dr. Karl Bremer

We join the country in mourning the death of Dr. Karl Bremer, Minister of Health, who, after a brief illness, died last Saturday in Capetown. Dr. Bremer won the Vasco seat at the general election in April with a majority of 1,017 votes over Miss Jackie de Villiers, United Party candidate. For

several years Dr. Bremer practised in Capetown as an ear, nose and throat specialist. He retired from active medicine in 1947. Dr. Bremer is survived by his widow and four children. The profound sympathy of the Indian community goes out to them in the great loss sustained by them. Dr. Bremer was 68 years of age.

New School Building At Springfield

The opening ceremony of the new building of the Hindi Government Aided Indian School, conducted by the Nagar Prachar Sabha, was performed last week at Springfield by Mr. D. Juddhambhan who gave a donation of £50 to the school fund. Mr. R. Chotal has been the principal of the school for 25 years. Speeches eulogising the services of Mr. Juddhambhan and wishing the school every success were made by various speakers.

Wedding

The wedding of the son of the late Mr. and Mrs. Beethams (Maharaj), with the second daughter of Mr. and Mrs. P. N. Singh, both of Durban, took place at the Avalon Theatre, Victoria Street, Durban, on Sunday, July 19 in the presence of a large number of friends and relatives. The wedded couple was the recipient of many messages of good wishes and valuable gifts.

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	6	0
PILGRIMAGE FOR PEACE—Pyarelal	12	6
SELECTIONS FROM GANDHI—Nimar Kumar Bose	10	0
GANDHIAN ETHICS—Benoy Gopal Ray	2	0
BAPU—Marry F. Barr	4	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS PARSIS	7	6
CHAITANYA TO VIVEKANANDA	3	3
STORY OF SATARA—Major B. D. Dast, (I.M.S.)	16	0
SEVEN MONTHS WITH GANDHI—Krisnadass	12	6
STORY OF THE BIBLE—S. K. George	6	0
DELHI DIARY—Gandhiji	10	6
A RIGHTEOUS STRUGGLE—Mahadev Desai	2	3
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Dhawan	17	9
GANDHI AS WE KNOW HIM—Intimate and delightful incidents by various writers	9	0
NON-VIOLENCE IN PEACE AND WAR Vol. I.—M. K. Gandhi	15	0
NON VIOLENCE IN PEACE AND WAR Vol. II.—M. K. Gandhi	14	0
THE STORY OF BARDOLI—Mahadev Desai	6	0
FROM YERAVDA MANDIR—M. K. Gandhi	1	0
MAHADEV DESAI'S EARLY LIFE —By Narahari D. Patil	2	6

Obtainable from:

"INDIAN OPINION,"

P. Bag, Phoenix, Natal.

Golden Number

OF

"INDIAN OPINION"

Souvenir

Of The

Passive Resistance

Movement

1906—1914

Price: Four Shillings.

Obtainable From:

"Indian Opinion"

Phoenix, Natal.

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	7	6
AMNIENT AMERICANS WHOM INDIA SHOULD KNOW—Jesse T. Sunderland	7	6
THE BHAGAVAD GITA—The Lord's Song—(An English Translation)—Annie Besant	1	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE? —Dr. V. K. R. V. Rao	2	0
OUR INDIA (Children's stories by various writers, illustrated) —Minoo Masani	2	6
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao	2	6
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement in S.A., 1906-1914)	4	0
THE DELIVERANCE (A picture of the pulsating life of the joint family)	4	6
PUBLIC FINANCE AND OUR POVERTY —J. C. Kumarappa	3	6
INDIAN STATES' PROBLEM (Gandhiji's Writings and Utterances)—M. K. Gandhi	10	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah	16	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	16	0
SOVIET ATTITUDE TOWARDS CHINA Facts And Facts—Stanley Powell	5	0
AMONG THE GREAT (Conversation with Romain Rolland, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Anubhindo)—Dilip Kumar Roy	23	0
TWO HISTORICAL TRIALS IN RED FORT —An account of the trial of the Officers of the I.N.A.	14	0
WHY CHIPPES FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyan	2	6
GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	6
THE STORY OF MY EXPERIMENTS WITH TRUTH —M. K. Gandhi	16	0
CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	5	0
RAMANAMA—M. K. Gandhi	2	0
TOWARDS NON-VIOLENT SOCIALISM —M. K. Gandhi	5	0
REBUILDING OUR VILLAGES—M. K. Gandhi	2	0
AN ATHEIST WITH GANDHI—Gora G. R. Rao	2	0

Obtainable from:

"Indian Opinion,"

P. Bag, Phoenix, Natal.

Phones: 29121/3 (Switchboard)
24179 (Manager)

Cable & Tel. Add:
"PROSPERITY" (All Branches)

P.O. Box 2197

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kallircorn, Malt, Maize, Maize Products, Wheat, Wheaton Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

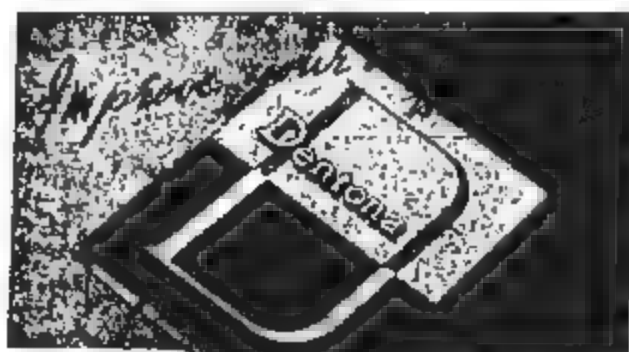
also at

JOHANNESBURG

Phones: 34-3554/5
P.O. Box 200, Fordsburg,
81, Crown Road,
Fordsburg, Johannesburg.

BENONI

Benoni Coal Site
Phone 54-1813,
Rangeview Coal Sites—54-2205
P.O. Box 392, Benoni.



Full range of men's and
boys' casual shirts and
clothing.

Full range of
girls',
tropicals.

DENTON

SHORTS AND SLACKS

IN NOVEMBER Road.

TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND,
DENTON TRADING CO.

Phone 34-4381

P.O. Box 3381

N. RHODESIA

FEIGENBAUM BROS.

BULAWAYO

P.O. Box 354

Phone 2758

SOUTHERN RHODESIA

MASHONALAND, P.E.A. & N. BECHUANALAND

W. F. NEUMAN

Phone 2-1218/2-4924

SALISBURY

P.O. Box 1892

BRITISH EAST AFRICA

Phone 4810

VAN BRUSSEL & CO. (E.A.) LTD.

Trail Mailbox

NAYBOM

BULAWAYO CLOTHING FACTORY LTD.

Phone 3410, Bulawayo, P.O. Box 427, Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel
V. D. Patel, H. J. Patel
E. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.

Jameson Road, Livingstone,
NORTHERN RHODESIA.

NG

Our S.A. Representative:

**H. L. Hompes & Co.,
(Pty.) Ltd.**

Durban, P.O. Box 1301.
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE AT:

**NATIONAL OFFICE SUPPLIES
(PTY. LTD.)**

(Directors: N. V. MEHTA, J. F. GOKOOL, K. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS

OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 33623
" 63533

P.O. BOX 1317
Tel. Add. NOSLIMITED.

For Quality Printing Consult:-

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.

No. 31—Vol.—LI

FRIDAY,
31ST JULY, 1953

Registered at the G.P.O. as a Newspaper

Price 6d.

INDIAN OPINION

Founded by Mahatma Gandhi in 1903

H.H. THE AGA KHAN ON EAST AFRICA

★

IN an article in 'The Times (London) H. H. the Aga Khan discusses the multi-racial problems of East Africa where in addition to 62,000 Europeans and 17,500,000 Africans there are 169,000 of Indian and Pakistani origin. Of these 91,000 live in Kenya, 14,000 in Tanganyika and 34,000 in Uganda. We give here an interesting extract from that article:

In East Africa more than in any other part of that continent, all races must co-operate so that they may expand the life and work of the various colonies, particularly Kenya with its multi-racial problems. Only in this way will it be possible to achieve better conditions for all.

New outlets for African employment based on African education are essential. They must be sought above all in the technical field and in better understanding of agriculture.

The citizens of East Africa who originally came from Asia have a duty, which they share with all the other communities, to contribute all they can to the common pool.

The future of East Africans of Asian origin lies in East Africa, their outlook should be entirely an East African outlook. In those parts of Africa where the climatic conditions have allowed an originally European society to grow up, its future welfare also depends like the Asian, upon contributing all it can to the development of that country.

I am convinced that a wide and prosperous future lies ahead of the various races provided local patriotism rises superior to racialism.

The maintenance of law and order in Kenya is the first step, but that step must be followed by the practical realization of the maxim that the work of reconstruction, advancement, and intellectual, spiritual, political, and economic development must be achieved by co-operation among all races.

There is one good hope for the future. When all races have united against violence this unity and partnership brought about in danger must be continued in peace. This, however, carries with it a certain essential adjustment of political thought in Great Britain.

For as long as we can foresee, the British people are the trustees of the population of East Africa, irrespective of race and colour. That trusteeship can never be adequately exercised unless there is a firm bipartisan understanding and interpretation of that duty between the two main political parties and informed public opinion among all classes in Great Britain.

There can be no real union in East Africa among the races if any portion of them believe that the trustees are divided or that they have particular favourite wards.

We have seen how at times of danger and struggle, as during the two world wars, bipartisan union in Great Britain was achieved and with what wonderfully successful results. The trusteeship of the African colonies in the years to come is an equally great responsibility, a touchstone of success or failure for the British race in one of the greatest challenges placed before it by destiny.

We cannot expect societies with different racial, educational and cultural origins to unite if the trustees are divided.

In Africa itself the ultimate need must be a general recognition of the principle, accepted by the French when in revolutionary times France became spiritually united as a nation, that anyone who has the ability to succeed has the chance of achieving success in economic, political and intellectual fields.

Right Or Wrong

Some people say:

"My country

is always right."

Some people say:

"My country

"is always wrong."

Some people say:

"My country

is sometimes right

and sometimes wrong,

but my country,

right or wrong."

To stick up for one's country

When one's country is wrong

does not make

the country right.

To stick up for the right

even when the world is wrong

is the only way we know of

to make everything right.

—Peter Maurin

—Quoting "The Catholic Worker."



INDIAN OPINION

FRIDAY, 31ST JULY, 1953

A Killing Tax

MR HAVENGA'S last week's budget speech came as a shock to the whole Union. The richest of the rich and poorest of the poor have been told to tighten their belts as fast as they can because the Union is (at least one would think it to be) on the verge of bankruptcy. The hardest hit are the poorest of the poor—the ten million Africans who have no say in the Government. They will have to pay 2d. extra on white bread and 1d. extra on brown bread—the staple food of everybody. Taxation is certainly necessary to run the affairs of a country. It could even be severe in times of stress. But no sane person will be prepared to believe that the people of the Union are today living in times of such stress that it is necessary to tax the most essential item of food required to keep the body and soul together. On the contrary, there is luxury abounding everywhere. Go to the shopping areas of the main cities, go to the beaches, go to the amusement places and you will not find poverty. But visit the darker places criminally neglected by the rulers and you will find hundreds of thousands of people living in abject poverty, and it is the latter that are going to be hit the most, directly and indirectly, by the new taxation. The Government has surely not lost its equilibrium to such an extent as not to be able to treat more

wisely. It could have imposed heavier tax on many unessential and dangerously harmful things millions of people have become addicted to such as drink, tobacco etc., and innumerable other articles of luxury. But it can reasonably be suspected that there has been a sinister motive behind the imposition of this tax on bread to "fix" the African who has been causing so much trouble.

People overflowing with sympathy are now talking of schemes to sell bread to Africans at privately subsidised prices; of making up the extra 2d. on white bread and 1d. on brown bread by donations to prevent hardship to Africans; of adopting African families and directly subsidising the extra cost of bread to the families. A small group of Durban citizens, we are told, is organising a bread subsidy plan for Africans at Westville, the final details of which are not yet known. Some form of subsidised bread distribution, possibly with the assistance of Government or municipal officials, is also being thought out. Does one consider the humiliation behind all this. Must Africans live on charity? Is it not a reflection on the State to allow such a thing? We do hope the leaders of the African people will under no circumstances countenance such proposals. For that is just the thing the Government would like so, that if the Africans were to open

their mouths they could at once be reminded of the charity on which they were living and threatened of its withdrawal. No one should submit to such slavery of one's soul.

We have often been suggesting in these columns that one should not allow oneself to be slave to anything and that one must try to reduce one's requirements to the barest minimum; that if we do not do so voluntarily today we shall have to do so compulsorily by force of circumstances tomorrow. Moreover this is an essential injunction upon those engaged in a life and death struggle as we at the present moment are. The best thing would be to do without bread. There is no sin in declaring a boycott on bread. There is no harm done in trying it as a self-

disciplinary measure rather than to live on charity.

What is very significant is that just about the time this new tax on bread was imposed it came to light that about one hundred tons of fresh grapefruit had been dumped in Durban because it could not be disposed of. Very "generously," we are further told, they were dumped in a location area and non-Europeans were advised that those who wished to they could help themselves to them. Could they not have been distributed in a more civilised manner among the poor, we wonder? There must be something radically wrong somewhere when such a thing could take place in a society claiming to be civilised. No wonder that communism would thrive when capitalism goes so mad.

NOTES AND NEWS

Bread Costly While Tons Of Fresh Fruit Gets Dumped

About 100 tons of fresh grapefruit had been dumped in Durban towards the end of last week, after intensive efforts had been made to dispose of it otherwise—even to the extent of giving it away, said Dr. W. J. Allwright, general manager of the Citrus Board, in Pretoria. Dr. Allwright explained that the grapefruit was surplus, over and above a contract order given by a Durban firm. Dr. Allwright explained that the firm had ordered about 1,300 tons of grapefruit—medium, small and factory size, the latter a very small fruit, often with pips, although in this particular order the smallest were mainly pipless. The grapefruit was raised to Durban on instructions to growers at the rate of about 150 to 200 tons a week. Growers were asked to send on their quotas but, said Dr. Allwright, it was not like "ordering off the shelf," since the growers themselves usually found it difficult to assess how much fruit they had, and at what rate it should be sent. In this instance the quantity raised was misjudged by two days, said Dr. Allwright, which was something which seldom happened. In addition, there was a sudden spurt of

railing by growers in the last day or two. The Durban firm that found itself with roughly 125 to 150 tons too much. Normally, said Dr. Allwright, a firm finding itself with too much could absorb the surplus, but in this case the firm was working to a very tight schedule and could not. The firm, however, went to the extreme trouble to try and dispose of the surplus, and cabled half-a-dozen firms overseas. Meanwhile, the Citrus Board offered the fruit to other factories for nothing barring a 9d. charge for each pocket and for transport. Nobody wanted the fruit. The medium-sized fruit was then sold on the fresh fruit market in Durban at normal prices, and the balance of the medium-size disposed of to other factories in Natal. Then remaining small sizes were offered to the fruit trade in Durban at 1s. a pocket but without success (9d. for the pocket and 3d. for transport). Only then, said Dr. Allwright, it was decided to dump about 100 tons remaining. This was done in a location area, and non-Europeans were advised that they could help themselves while, he understood, they were d

Church News On Liberal

Party

Doubts about the wisdom of the recent formation of the Liberal Party of South Africa, are expressed by "Church News," official journal of the Church of the Province of South Africa, in an editorial in its latest issue comments thus in the newly formed Liberal Party of South Africa: It would make much more for national stability if all politicians were to become more individually liberal than that a separate party should be launched.

The main speeches of those who were responsible for launching the new party were favourably disposed towards eventual extension of the franchise to all, though this important qualification was not, apparently, defined.

"The Church has always advocated the admission, to civic responsibilities of those qualified by education and ability, but this is a very far cry from 'universal enfranchisement'." Mr. Alan Paton had stated as a reason for the formation of the new party that it was the "only alternative to nationalism—not only African, but also common nationalism." "Church News" states: "In this we think Mr. Paton was unduly optimistic.

"There is always the danger that the several racial groups—African, Indian, Coloured—would themselves form political parties on nationalist lines." "In so doing they would merely be following what is undoubtedly a world trend—a trend which may well be deplored, but which nevertheless exists." It was not the Church's desire to deny the valuable contribution liberalism could make to the body politic; but it doubted whether the institution of a separate party was wise. Indeed, it might in the long run defeat its own ends.

Colour Bar In Capetown

Theatre

An application by three non-European ratepayers for a rule forbidding the Capetown City Council to show cause why the Municipal Orchestra should not be prohibited from performing for the current season of opera at the Alhambra Theatre, was dismissed with costs by Mr. Justice Herbetstein in the Supreme Court, Capetown, last week. The application was made by Herbert Ernest Abrahamse, a school teacher of Lechabie Road, Lansdowne, Norman Simon Arnsperg, a tailor of Kromboom Estate, and Arthur Davids, a medical practitioner of Claremont. In their petition they claimed that the orchestra should be prohibited from performing at the opera as long as non-Euro-

peans were refused admission "on racial grounds." They claimed that as citizens and ratepayers they had been and were being deprived of the right to attend orchestral concerts during the three weeks that the orchestra is engaged at the Alhambra, stating that this wider relief raised a "most important issue and one which may, and probably will affect the whole future of the Capetown Orchestra." Mr. Justice Herbetstein said "it was essential that the Council should have the fullest opportunity of placing its views before the Court before an order was given which may prevent the Council from continuing the policy—in force since 1914—of hiring out the orchestra." The Court would not be justified, therefore, in allowing the applicants to go beyond the terms of their prayer. Mr. Justice Herbetstein added: "It seems to me that if the applicants desire a ruling of the Court on the power of the Council to hire out the orchestra, they should institute fresh proceedings in which that issue is directly raised."

Street Collector Discharged

An exception by Mr. Saff Khan to the Municipal Regulations regarding the collection of money in the streets was upheld by Mr. J. T. Malherbe in the Cape Town Magistrate's Court, last week when Mr. Khan appeared for a Native woman charged under the regulations. In his application Mr. Khan said they were vague, unreasonable, arbitrary and void. They left the decision whether permission to collect should be granted to the unfettered discretion of the City Council. Moreover, the regulations provided that the Council would not consider any application unless a police report was first obtained. This virtually amounted to a delegation to the police of the powers to refuse an application—as the police might not make any report, and the Council would then be powerless to consider it. Upholding Mr. Khan's exception, the magistrate said the City Council must give guidance about the conditions under which permission to collect could be granted. The case was dismissed. Dora Tamana, of Blouville, Retreat, the Native woman before the court, had been charged with "unlawfully organising, assisting, or being concerned in any collection of money, or attempt to collect any money without the consent in writing of the Corporation under the hand of the Mayor." This was alleged to

have happened on June 28 at the Grand Parade.

Curfew On Africans At

Stellenbosch

The Stellenbosch Town Council last week adopted a final recommendation by its Native Administration Committee for the enforcement of the curfew for local Natives recently promulgated. A notice is sent to the public telling them that no Native man or woman—except registered voters, teachers, ministers of religion, marriage officers and court interpreters—shall be allowed out in Stellenbosch without a permit from an employer between 10 p.m. and 4 a.m. The police at Stellenbosch will be asked to help enforce the curfew. It was also reported to the Town Council, states the "Cape Times," that a discussion took place at the Native Administration Committee meeting following a statement by the chairman, Mr. W. C. Dempsey, regarding Native women looking for work and who did not have the necessary documents. The Town Council adopted the committee's recommendation that notices should be sent out with the curfew circulars drawing the public's attention to the fact that they were liable to prosecution if they employed Native men

or women who did not have permits.

When I look upon the tombs of the great, every emotion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon a tomb stone, my heart melts with compassion; when I see the tomb of the parents themselves, I consider the vanity of grieving for those whom we must quickly follow.

When I see kings lying by those who deposed them, When I consider rival wits placed side by side or the holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions and debates of mankind. When I read the several dates of the tombs of some that died yesterday and some six hundred years ago, I consider that great day when we shall all of us be contemporaries and make our appearance together.

—Joseph Addison.

Mahatma Gandhi Memorial Fund

We wish to thank an anonymous donor for the donation of £2-2-0 towards the Mahatma Gandhi Memorial Fund.

ABOO BAKER ISMAIL

QUALIFIED BOOK-KEEPER,
SECRETARY, AGENT

Accounts of every description prepared,
Books written up,
Statement of Affairs, Balance Sheets and
Income Tax Returns completed.

All types of office work undertaken.

Consultant and adviser on the many laws that affect business men; i.e. Mercantile Law, etc.

Country clients given special attention.
Extra Staff employed to attend country clients only.
Without obligation on your part drop me a post card for further information and enlightenment.

365, Struben Street. Phone 2-3548.

(Between Prinsloo & Du Toit Streets.)

PRETORIA

Residence next to office, at 367, Struben Street.

Residence Phone 2-3548.

The New India Assurance Company Limited

for

FIRE, MARINE, LIFE, ACCIDENT

1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,177	Life Business in force	54,34,00,000
Marine Premium	56,04,844	Assets exceed	15,36,00,000
Miscellaneous Premium	35,84,968	Total claims paid over	17,95,00,000
Life Premium	2,88,79,302		

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The
New India Assurance Company Limited

RUSTOMJEE (PTY.) LTD.

Directors: Sorabjee Rustomjee
Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos. 2545/2987 & 2812—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

Cable & Telegraphic
Address:
"RUSTOMJEE" or
"NIASURANCE"

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335.

Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
FACTORY**

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAJI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crocery, & Wool.

Telegrams:
"META" Brokenhill

Phone 298.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

We specialise in
Manufacturing
**OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

LIBERAL PERSPECTIVE

COUNSEL TO LIBERALS

II—PRACTICAL POLICIES

By C. W. M. GELL

FOR the Liberal Party will establish its bona fides by no practical policies—not by admirable but theoretical affirmations of the rights and dignity of man nor (as Mr. Sam Kahn has invited it) by expressing its views "on the great questions of war, world peace, the Monarchy, the bombed women and children of North (not South) Korea and the massacred populations of Malaya and Indo-China." Nobody else is interested at this stage in the Liberal Party's opinions on international affairs. But many are waiting for it to give a clear, unequivocal lead on some of our most pressing South African problems.

I hope it will declare itself without reservations against: (1) the industrial colour bar—examining carefully the scope of "equal pay for equal work" within the framework of plural trade unions; (2) residential segregation that involves compulsory eviction or legal prohibition of purchase or occupation—Liberal spokesmen recently mentioned "colour bars by consent," if this means the sort of voluntary grouping that leads like-minded people to seek social kinship and residential proximity to each other, the phrase is unobjectionable if platitudinous. But the Liberal Party must have nothing to do with legal or social pressures enforcing "group uniformity" by excluding or including individuals to areas not of their own choice. Anyone who believes that the absence of compulsion will lead to "swamping" or "penetration" on a scale beyond the ability of public opinion to absorb is either ignorant of economic realities or overlooks what could be done to dispel aggressive social intentions by improving amenities in areas predominantly inhabited by the underprivileged and by providing attractive and adequate new sites. However, both in this and other matters, the Liberal message is not that social reform can be achieved without material and emotional sacrifices, but that the Whites must be prepared to share their privileges and opportunities if they would be true to their religion and their civilisation. As an immediate issue under this head, the Liberal Party must fight for non-European freehold rights and uncompromisingly oppose the Waters Act scheme both on grounds of principle (the loss of freehold and the use of compensation arbitrarily applied by one

race group in its own interests) and because there are far worse slums that should be cleaned up first;

(3) social segregation except by the purse in services and amenities provided from public funds—the writer knows from his own experience that non-white fellow-travellers on e.g. the railways are good, bad and indifferent companions like any Whites;

(4) the pass laws, the master and servant law, the Bantu Authorities Act, the Suppression of Communism Act and the two Swart Acts.

I hope to hear the Liberal Party come out unreservedly for: (5) universal compulsory education, fighting the transfer of "Native education" to the Native Affairs Department and its modification against African wishes into something "appropriate to the Natives' national traditions and their role in a white economy." Africans have heard much about the superiority of our civilisation. They have opted for it and cannot now be turned back to tribalism or serfdom. They must march with us or against us;

(6) mixed and non-European trade unions—with the hope that White trade unionists will see the dangers of workers in one or similar industries being divided into racial unions and take steps to develop inter-racial partnership in mixed unions which can apply the "equal pay for equal work" doctrine without detriment to standards or prejudice to individuals;

(7) slum clearance and non-European urban housing;

(8) rehabilitation of the Reserves by planned depopulation through the abolition of migrant labour and the provision of proper housing facilities in the industrial areas—ultimately the objective will be de-reservation, when Africans are free and able to purchase property in the open market.

This far from comprehensive list includes many of the immediate problems on which the Liberal Party will be judged by its attitude. Not all matters which can be settled by a simple yes or no. There are in some of them complexities and implications about which Liberals will have to learn by experience, hard work and advice of those qualified to give it. But they are subjects in tackling which Liberals must prove that their principles are

applicable—not necessarily without modification for a Liberal is not a rigid dogmatist—but without betrayal in essence or commission in substance to expediency. In proving this, Liberals can bring themselves and their cause out from the drawingrooms and university precincts among the people, the dirt and sweat of the political arena, and the stubborn, intractable facts; can clear themselves of charges of starry-eyed impracticality; and can learn to work not only with other political parties but with those few organisations, institutes, and missions who have been holding the last precarious bridges between Black and White by their steadfast devotion in the main centres of non-European misery. For the full conception of the Liberal Party is not merely of a political talking-shop, not merely of an educator of White opinion and a bulwark against Black despair, but of a bridge between those who think, those who talk and those who act—on both sides of the colour bar.

With the Congress it has to beat out the trials of a common society with a common citizenship based upon a common humanity, leading one day to a South Africa deserving the loyalty and love of all her peoples. Other Opposition parties may disagree about pace and method; not, I hope, about the Liberal destination. For I can see no other goal consistent with the spiritual and moral implications of the civilisation we are proud to belong to. If the road ahead looks long and arduous, Liberals believe they go forward more nearly armed with the basic principles of Western civilisation than any other South African party today. These they must stand by against all temptations to compromise on their essentials. In them repose the Liberal faith and strength. For their loss no votes won by opportunists can ever compensate. This is the Liberal challenge in all South Africa which it must meet successfully if it is to survive as a united, civilised country.

BIRTH CONTROL ON ETHICAL BASIS

ADDRESSING the annual meeting of the Suid Afrikaanse Akademie vir Wetenskap en Kuns, Professor Dr. A. E. Cilliers, of the University of Stellenbosch, last week, said that birth control on an ethical basis had become essential throughout the whole world, and especially in South Africa with its increasing non-European population.

It was the duty of political and spiritual leaders to act immediately to provide guidance for the ignorant people—millions of women, especially non-Europeans,—who were now multiplying daily in their helpless ignorance. Information services and help could be supplied by building mothers' clinics throughout the country, using the money which was so lavishly spent on various free services today.

"While the world population was increasing at more than 20,000,000 a year, politicians and so-called statesmen of the world were behaving like the proverbial monkeys with regard to the population problem—they hear nothing, they see nothing and they say nothing.

"They are only thinking of winning the next election or the next war.

"The secret of providing sufficient living space for each nation," said Professor Cilliers, "was not to conquer new territories or markets, nor to produce more goods. The key to the secret was—smaller reproduction.

"All apartheid legislation—social, economic, residential or political—would in the long run be of no avail if the problem was not tackled at its roots," said Professor Cilliers.

All the apartheid measures would in time to come have to give way before the influx of non-Europeans streaming into European territories in hundreds of thousands from the reserves, where they cannot exist.

The Europeans were restricting their own birth rate but the non-Europeans knew no better and could not help themselves—they were breeding recklessly. Although the Europeans called themselves the guardians of the non-Whites, they were doing nothing for the non-Europeans in this respect, —Sapa.

HANNON'S DETECTIVE AGENCY (PTY.) LTD.

Managing Director: G. HANNON, seventeen years Royal Irish Constabulary and Criminal Investigation Department, S.A. Police.
Manager: NINTON PLUNKLEY, ex-Hendon Police College and Criminal Investigation Department, New Scotland Yard, London.
Criminal, Commercial and Matrimonial Investigations Carried Out in Strictest Confidence.

117/2 Totten Chambers, Japp Street; P.O. Box 5189 Johannesburg
Telephone—Office 22 7771. After hours 24-2340.

Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(CORNER SWEETMEAT HOUSE)

Corner Grey and Victoria Streets

DURBAN.

Phone 23414.

Tel. Add. "KAPITANS."

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee.

Try our Famous

IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS

Available in Bulk and Packages

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
 HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add: "GREENFEAST."

1-5 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
 Commission Agents

10 Peking Road, Kowloon, HONG KONG.

Special attention is paid
to indent orders

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown future.

Insure with "THE OLD MUTUAL" your friend for Life—

The E.A. Mutual Life Assurance Society, which has
 best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1760,
 JOHANNESBURG.

Phones:— } Business 33-0711
 } Residence 33-5961

P.O. Box 96.

Phone 24471.

To Furnish Your Home Economically
 See

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107, Prince Edward St. & 78 Victoria St.
DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSE-
 HOLD EFFECTS. RADIOS & RADIOGRAMS, MUSI-
 CAL INSTRUMENTS, SEWING MACHINES & OFFICE
 FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and
 Vegetables. We specialize in green ginger and Indian
 Vegetables. Wholesale only. Write for particulars.
 Box 96, Durban.

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale, Soft & Fancy Goods Merchants

—&—

Direct Importers.

47, Commissioner Street,
JOHANNESBURG.

Phone 53.

Telegrams "SOLANKI."

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

Extensive range always carried in
the following:

Silks, Drapery, Toilets, Per-
 fumes, Curls, Fashion Goods
 and Jewellery, Wide Range of
 Indian, Persian and Chinese
 Carpets.

Stockists of well-known branded
Watches.

COPPERBELT PIONEER STORE

Where Quality and Service
are Paramount.

Luanshya,

Northern Rhodesia.

AFRICAN VIEWPOINT

SMEAR TACTICS AGAIN

By JORDAN K. NQUBANE

THE present campaign against so-called "moderate" African leaders suggesting that some of them are planning a sell-out might be a shrewd bargaining move on the part of a section of the non-white political leaders or it might be a sinister attempt to make it impossible for the white democrat to get to appreciate the African viewpoint at closer range.

As indicated in my last article, it is well-known that certain white political and other groups are trying, through their own leaders, to establish top-level contact with the African community. But these talks are purely exploratory at this stage and in so far as I know, are not binding on any organisation or on any community. The Africans taking part in them do so purely as individuals.

Not is there a previously prepared political programme which they are to bind themselves to.

Against this background, one finds it difficult to understand the present hysteria against participation in purely exploratory talks. This however, does not mean that those who have had so much to say against these talks might have no case. To do them justice, we might as well go into it. Their fear is that exploratory talks conducted behind closed doors at this stage might commit the African National Congress in a way its general membership might not like, or in a way which might cripple the African peoples' struggle.

The people who take up this view—to the extent that they are not trying to make Dadooism the dominant influence in African politics—would be quite justified if they were not so preoccupied with the past. In the days of the "personality" leader a private discussion with the white community behind barred doors often tended to produce unhappy results for the community. But the Africans have since learnt from their blunders. The leadership of Congress we have to-day is truly representative. What is more, it is intelligently aware of its responsibility and duties. It has even shown that it is ready to suffer personal loss to uphold the interests of its followers. When you take a man like Chief Luthuli and study his sacrifices to uphold the resistance movement, you begin to see what I mean. Now, when political groups on the white side want to meet him to understand from him precisely what it is he wants for his people which has made him risk the things he has risked, it is both his

right and duty to meet them on conditions satisfactory to him.

Chief Luthuli holds a very unique position—both personally and symbolically. It has fallen on him to make the heaviest sacrifices for the African National Congress and its ideals. At no stage whatsoever has he ever hesitated when duty called. Some of the people who talk of a sell-out have lost nothing by comparison. If anything, advantages have come to the way of some. To create stumbling blocks for those who have shown they will sacrifice everything for the cause is a bad way of leading us to freedom.

Wholly Unjustified

In any case, the present hysteria is wholly unjustified and unreal. There is nothing to which the Africans are going to bind themselves so far as I know. That point should dispose of very many fears. But there is a second point, equally important. The groups which are trying to establish contact with the Africans are not in power. Supposing—purely for argument's sake—they and the African leaders came to some form of agreement, the compact would be binding on them and the men they would have met but NOT on the government or the official Opposition.

Whatever discussions might be in progress or might be in the process of being launched cannot be of much value if they are meant to be a settlement of the Colour problem. It would be wholly unrealistic to talk of a settlement with opposition groups themselves fighting for their very existence. What is actually happening is that by slow degrees and under the pressure of the Malanist tyranny, growing numbers of Europeans realise that their only salvation lies in joining hands with the Africans—as the Indians realised long ago—and with them presenting a united democratic front against race-baited and its evils of domination.

By launching the resistance movement, we on the African side wanted to bring the point home to the European democrat that his own liberty is in danger from the Malanites and that we were determined to make this a country of free men. Our argument—the resistance movement—impressed the white community tremendously and provoked two significant reactions. From the Government and its supporters and sympathisers it drew forth

the anti-Defiance Acts. From the white democrats it drew forth the Liberal Party and the discussions now being arranged.

Up to now, the reply given by the African National Congress to the Anti-Defiance Acts has been half-hearted, feeble and unconvincing. There is nothing wrong with that, if the African National Congress thinks that it is more important for it to dwell on the other and more positive reaction from the white side.

Unrealistic

But it becomes singularly unrealistic if the other reaction as well is not made better use of. Then a situation is created where Malan can go to the white liberal or democrat and say: "I told you long ago. You cannot work with these fellows. It is your colour they are fighting. See how they are spurning your extended hand of friendship. They are not democrats. They want to establish a Black tyranny in the place of what they call a white tyranny. Your only way out is to stand solidly with me on the white front and fight by my side to the death for the survival of your skin and culture!"

I would call it very bad statesmanship if our leaders placed themselves in the position to give the white democrat cause to wonder if they are not in the position in which Malan would see them. And unless some people in Congress are very careful, a situation will arise where it will be impossible for the African and the European to agree.

For this reason, it would be well for these people to say clearly whether they want a peaceful solution or a violent one. It is no use saying you want a peaceful solution and at the same time be not prepared to make the sacrifices such a solution demands. The greatest condition required is acting in good faith and having confidence in those you work or deal with until they prove they do not deserve it.

If violence is what you want, then you can dispense with good faith and trust in others. You can suspect and distrust every whiteman or every Congress leader, barring your own personal friends and cronies.

Finally, if anything comes of the exploratory discussions, the African National Congress will have to be approached formally. But such an approach can be made only after a lot of ground has been prepared. That can best be done by men meeting not in their political capacities.

I mentioned Dadooism earlier in this article. There are people in the African National Congress who are so much under the influence of the Dadoo approach that

they might even suspect that the discussions under way might disrupt Indo-African unity. Now, if any of the white people who have a hand in the arrangements now being discussed have in mind the idea of throwing a wedge between the Indians and the Africans, they must be warned that the African people will not stand that for a minute. We no longer fight now exclusively for the African. We want South Africa—our country—a country where free men will live, no matter what their race or colour is. I think our Indian allies must trust us in all the negotiations we undertake. Dadooism is based on a fundamental distrust of everybody who is not a Dadoo-boy. The Dadoo-boys in the African National Congress in turn appear to distrust every Congressman who does not toe the Dadoo line.

Real Danger

The real danger in this is not so much in the way in which it will create obstacles for Afro-white agreement as in its effects on the African National Congress internally. It is not all the provinces which think Dadooism is such a wonderful thing. And if the Transvaal African Congress is dominated by the Dadoo-boys, that is not the position in Natal and we are determined that it should never be. We are determined to run our affairs in a direction we consider best for ourselves as a people and will not accept the position where we have to toe the Dadoo line. I think the Cape too wants to be free to run its affairs in the light of its own experiences.

But if on every occasion the Dadoo-boys of the Transvaal will come along to lay down the law for everybody, they must also realise that they and they alone will be responsible if their obduracy and subservience to Dadooism weakens the central administration of Congress and encourages the move towards stronger provincial autonomy. It would be tragic if, in their shortsightedness, the Dadoo boys brought about a final split in the African National Congress.

People must realise that the African National Congress is a national liberation movement and NOT a political party. People with all shades of political views can be members of Congress. An ardent capitalist can stand side by side with the reddest communist, united in their single goal of destroying race tyranny. In like manner, the African liberal can stand by the African conservative. That is the real strength of the African National Congress. So long as it realises

(Continued on page 477)

SHINGADIA STORES

(Prop: Premier Silk Bazaar Ltd.)

Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.

Telegrams: "Prem silk" Phone: 2523.

PREMIER WHOLESALERS

(Members of the Mashonaland Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.

UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Plece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,

Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

Phone
Day 24169(Phone
Night 832549)**L. RAJKOOMAR (PTY.) LTD.**

14, CROSS-STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and WreathsContractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 22363.

P. HARGOVAN & CO.

(PTY.) LTD.

**WHOLESALE MERCHANTS
AND IMPORTERS.**

P. O. BOX 1250.

155/7 Warwick Avenue

DURBAN.**SWEETMEATS****PURE****WHOLESOME****HEALTHY**★ **APPETISING—**★ **DISTINCTIVENESS of Flavour.**★ Combined with **INGREDIENTS** of the
PUREST QUALITY go into the making
of our **SWEETMEATS**.★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental **DELICACIES**.★ Assure **YOU** of the most **PALATABLE**
SWEETMEATS money can buy any-
where in **SOUTH AFRICA**.

અમે દરેક ભારતીય મીઠાઈની જાણવાની બીજી

માટે મિત્રના સંપર્કથી અમારાથી સંપર્ક થતા આવશ્યક બીજી.

★ Great care is exercised in the **PACKING** and
DISPATCHING of country and foreign orders.★ **WE** assure you of **PROMPT, HYGENIC**
SERVICE with the **GUARANTEE** of
SATISFACTION.**THE HOUSE OF****HOMEMADE SWEETMEATS***We specialise in:*Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Naan etc.**Victory V Lounge**

(Cnr Grey & Victoria Streets.)

Phone 24965 — **DURBAN.**

NEW BUS TERMINALS A DANGER TO LIFE COUNCIL OF SCIENTIFIC AND INDUSTRIAL RESEARCH PUBLICATION DIVISION

AT a conference called by the Sydenham Branch of the Natal Indian Congress to discuss the serious danger to the life and limb of passengers who were now compelled to take their buses at the new decentralised bus terminals at Winterton Walk and Lorne Street the following resolution was unanimously passed:

"This conference of representatives of 12 organisations in the Overport, Sydenham, Springfield and Mayville areas:

(1) Views with grave concern the dangerous situation created at the new Bus Terminal at Winterton Walk, where already several accidents have taken place, one extremely serious, in which both the legs and the pelvis of the victim were broken.

(2) Notes that this terminal is most inconvenient to the large number of women, children and workers who have to walk nearly a quarter mile more than previously and to do so have to cross the Old Dutch Road, Winterton Walk, Warwick Avenue intersection which is extremely busy with vehicular traffic especially during peak hours.

(3) Notes further that danger to life and limb of the non-white peoples will be accentuated once schools reopen and nearly 5,000 school going children will use the thoroughfares through which buses will travel.

(4) Expresses its dissatisfaction at the way in which the Durban City Council rushed its decentralisation plans without prior consultation with the people affected by it.

Resolves to request the City Council to immediately suspend the compilation of its decentralised scheme, and to establish a central terminal at the Testing Grounds."

The conference was attended by representatives of the four Congress branches in the Western Area of Durban, Mayville, Sydenham, Overport and Springfield and eight other local organisations.

Mr. Ali Khan who represented the Hlabeni Workers Union was in the Chair.

Mr. M. P. Nelsker, Chairman of the Sydenham Branch of the Natal Indian Congress leading the discussion on the new terminals stated that some Councillors and a local daily suggested that the demand for the Testing Grounds as a central bus terminal had been an afterthought. Mr. Nelsker tracing the history of this demand said that the demand for the Testing Grounds was made as early as 1949 in a

resolution passed at a conference of the Natal Indian Congress. This demand was again made by a conference of numerous organisations representing over 50,000 people in 1950 and in 1952 a petition signed by over 25,000 people making the same demand was presented to the Mayor by representatives of the African National Congress and the Natal Indian Congress. "This," Mr. Nelsker said, "was proof that the demand for the Testing Grounds as a central bus terminus was a carefully considered request of the vast majority of our people."

Arising out of the discussion it was conveyed to the meeting that a Durban Bus Passengers Welfare Committee had been formed to take up the whole question of the unsatisfactory conditions under which passengers had to travel in non-European buses and to press for the demand of establishing a central terminus at the present Testing Grounds. A resolution pledging full support to this new-formed organisation was unanimously passed by the meeting.

Bus Passengers Welfare Association

At a meeting of the newly-formed Bus Passengers Welfare Association the following resolutions were unanimously passed states its Secretary Mr. S. Veenamy:

(1) To request the City Council to give permission to hold a mass meeting at Nicol Square to consider a resolution condemning the establishment of the new bus terminals at Winterton Walk and Lorne Street and demanding the Testing Grounds as a central bus terminus for all non-European buses;

(2) To print post-cards addressed to the Mayor of Durban making the above request. Such post-cards to be widely distributed to all passengers who agree with the demand for the Testing Grounds.

(3) To call a conference of all organisations in the borough of Durban in order to discuss fully the demand for the use of the Testing Grounds as a central terminus;

(4) To request the Road Transportation Board to establish intermediate bus stops to operate during peak hours at the following places: The Sydenham Post Office; at the vacant land adjacent to the Queens Bridge in Umpent Road; and at the corner of Brickfield and Sparks Roads, in order to assist the thousands of bus passengers who during peak hours are left standing for long periods at bus stops.

WEALTH OF INDIA—RAW MATERIALS VOL. III

THE Council of Scientific and Industrial Research announces the publication of *Wealth of India—Raw Materials* Vol. III;

The first volume of this encyclopaedic work on the natural resources and industrial products of India appeared in December 1948; the second was published towards the end of 1950.

In his foreword to the series, Mr. Jawaharlal Nehru says:

"I have found this dictionary fascinating and it has opened out vistas of thought to me. I have no doubt that this book, produced by many scholars and experts after much labour, will be of great value to the builders of New India."

The first two volumes were warmly received by the press and the scientific circles, both in India and abroad. Handsome tributes were paid to the manner in which the work has been planned and executed, and to the format and neat printing of the volumes.

The books are excellent for references, general reading and teaching, and should be in all libraries, universities and other institutions," says 'Science,' the leading Science Weekly of America. Of the articles in these volumes 'Nature' writes, "One cannot but be impressed by their high quality, their value being much increased by the numerous references to the original literature. Every student of plant utilisation will be induced by them to wish that comparable reference works on the economic plants of other countries were also available." Another international journal declares: "We have no doubt that the world's planners will find in these volumes a mine of information of great value to them."

The third volume, just released for distribution, contains articles under letters D and E and deals *inter alia* with about 500 species of economic plants, three minerals and four animal products. The following classified statement gives a selection of subjects on which information—production, processing, utilisation and trade—has been assembled and presented.

Timber and Forest Products: Dalbergia, Dendrocalamus, Dillenia, Diospyros, Dipterocarpus, Duranta, Erythrina, Eucalyptus, Eulaliopsis.

Medical Plants: Datura, Der-

is, Digitalis, Embelia, Ephedra, Erythroxylum, Euphorbia.

Cereals and Pulses: Dolichos, Echinochloa, Eleusine.

Fruits and Vegetables: Daucus, Dioscorea, Diospyros, Dolichos, Durio, Emblica, Ericobotrys.

Oil Seeds: Diplazium, Elaeis, Eruca.

Spices: Elaeagnus.

Animal Products: Deer, Elephant.

Minerals: Diamond, Dolomite, Emerald.

In the case of botanical subjects, the scientific name of the genus forms the title of each article, and is followed up by a brief account of the genus. The important economic species are described in the alphabetical order of their scientific names. After the title, the common English name, if any, and the standard references are given. Names in Indian languages are from regional floras and published lists of Indian names. No attempt is made to give a botanical description of either the genus or the species. The parts of economic importance, however are described adequately. Where the species are of minor importance, a short generic note is considered sufficient. The distribution given is according to standard Indian floras. Purely ornamental or horticultural plants are not included.

For minerals and animal products, their common names have been found more convenient. Articles on minerals have been scrutinised by the Geological Survey of India. Occurrences have been listed in great detail, owing to the absence of precise information regarding reserves.

This volume also includes a valuable index to the regional floras and common English and Indian names, found in the first two volumes.

The volume covers 22-236 pages (demy quarto) and is printed on art paper. It is profusely illustrated with line drawings and half-tones; 22 mono- and multi-coloured plates are included. The volume is beautifully bound in deep blue rexine and is priced Rs. 18/-.

For further particulars, please write to:

Publications Division,
Council of Scientific and
Industrial Research,
Old Mill Road,
New Delhi, 1.



B. I. S. N. Co. Ltd.

S.S. Karanja arriving August 28, Sailing Sept. 3
for Bombay via Karachi and Portbunder

Passengers must conform with the Vaccination and Yellow
Fever inoculation requirements and obtain certificates from their
nearest District Surgeon. Inoculation by and certificates from
private Medical Practitioners will not be accepted.

FARES : DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-13-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)	without food		21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6

Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can
be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be
permitted to keep on deck with them more than one bed-
ding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.

Tel. Add.: "KARAMAT."

'INDIAN OPINION'

(Founded By Mahatma Gandhi in 1903)

**For The Moral, political and
Social Advancement Of Indians
In South Africa.**

Published Every Friday.

Subscription Rates

Payable Always In Advance.

Within the Union	30s.	Annually
" " "	15s. 6d.	Half-yearly
Outside the Union	30s.	Annually
" " "	15s.	Half-yearly

Become a Subscriber and persuade your friends
to do likewise.

Apply to—

Manager,

Indian Opinion,

P. Bag, Phoenix, Natal.

BOOKS FOR SALE

UPANISHADS FOR THE LAY READER

—O. Rajagopalachari 6 0

VEDANTA THE BASIC CULTURE OF INDIA

—O. Rajagopalachari 5 6

BHAGAVAD GITA—Abridged and explained

by O. Rajagopalachari 4 0

THE CONSTITUTION OF INDIA—K. Senthinam

18 6

MAHABHARATA—O. Rajagopalachari

17 6

INTERNATIONAL SHORT STORIES

—The best from 23 countries 17 6

Obtainable from:

INDIAN OPINION,

P. Bag, Phoenix, Natal.

INDIA INDEPENDENCE NUMBER

Published as Special Number of **INDIAN OPINION** to com-
memorate the attainment of Freedom by India.

Printed on art paper and profusely illustrated.

With historic pictures connected with India's struggle for
Freedom and with photos of the late Dadabhai Naoroji, Tilak-
Gokhale, Subash Bose and many others who have sacrificed
their lives in fighting for freedom and of Mahatma Gandhi,
Pandit Jawaharlal Nehru and many others who have lived
to see the fruits of their labour.

Also containing a brief Survey of the work of the Indian
National Congress from the time of its inception.

Price 2/-

R. VITHAL

Bookkeeper, Writing up Bds of
Books, Balance Sheets, Income
Tax Returns. Apply:

5 Adams Arcade,
40 Market Street,
Johannesburg.

NEW BOOKS

A Nation Unhindered At Work

—By Pyarelal 1/6

Why Prohibition

—By Kumarappa 1/-

Satyagraha In S.A.

—By M. K. Gandhi 1/6

Tagore's Letters To Ashram Sisters

—By Kaka Kalkar 2/0

The Wit And Wisdom Of Gandhi

—By Homer A. Jack 2/6

Obtainable from:

'INDIAN OPINION'

P. Bag, Phoenix, Natal.

TROUBLED WATERS

By JOHN O'HIND

This book deals with that
period of Indian history when
three empires were at a clash
with each other on the Indian
Peninsula. The Mughal Em-
pire was breaking up; the
Maratha Kingdom was de-
clining; and the British were
establishing themselves. The
story is full of suspense, keep-
ing the reader engrossed in
the acts of heroism and valour,
naval bombardment and pir-
acy on the high seas, es-
capes, a chase with blood-
hounds, and romance. Order
your copy as soon as possible,
as there are only a few copies
on sale at our office.

Price 10s.

Available at:

'Indian Opinion',

P. Bag, Phoenix, Natal.

Cuticura



TALCUM POWDER

After the evening bath, a refreshing all-
over dusting with fragrant Cuticura
Talcum Powder will ensure sound
sleep for a happy and contented baby,
free from all chafing and irritation.

**ABSORBENT
AND COOLING**

SMEAR TACTICS AGAIN

(Continued from page 473)

that tolerance is its real strength, it will grow from strength to strength. But the moment people forget this and begin to say that everybody should think as they do from that moment Congress will disintegrate. And if that happens, the Dadoo-boys will bear the blame for acting as if everybody should stand at attention when the Transvaal speaks. We are not all Transvaalers and we do not all see things as the Transvaalers do. There are situations where the Trans-

vaalers may be right and others where they may be wrong. Where they are on the right, we have always stood by them. But where they are wrong, they cannot count on the other provinces following blindly. They have to realise that there are things where we might be right and where we might be wrong and exercise the tolerance we show towards them. When they do that they will strengthen Congress and stop their smear tactics.

OFFERING AN ALTERNATIVE TO COLONIALISM

By THELMA MIELKE

"BULLDOZERS flattened the homes of 7,000 Africans today after the natives had been forced out of two shanty-town settlements in the suburbs of Nairobi...several score... had been captured in the area, 500 others had been detained for further investigation and 800 were to be charged for not producing proper permits. The mass of mud-and-water huts was destroyed during week and raids that led to the arrest of twenty-three Africans..." This comes from a Reuters dispatch to the 'New York Times' dated April 19th, Nairobi, Kenya.

Since the end of World War II, the struggle of the colonial peoples has reached an unprecedented degree of rebellion against foreign domination. Many of them were involved in that war, and they have decided to take seriously for themselves the promises of the Allies for freedom of all people—and not just freedom for the major allied powers.

Conference after conference, the colonial peoples see nothing except the concerted effort by the administering powers to retain their hold on these colonies even though some terminology might change and some slight concessions might be made in a hope to quell the unrest.

Now the Allied Powers are asking the colonial peoples to resist invasion, but for what purpose? To retain their colonial status? For a person in a colony that is a pretty unimportant and unexciting thing for which to die. Referring to his countrymen, the King of Cambodia recently said, "They do not want to die for the French and help them stay

there." ('New York Times', April 19, 1953.)

There is only one way to solve the problems facing these people and that is by ending the whole colonial system immediately by direct negotiation. The system is now passing through the stages of violent death that all social orders have died.

How Can It Be Done?

Shortly after India obtained her independence there was much discussion that India would call a conference of the colonial peoples. This can still be done. Such a conference should not be under the auspices of any agency or international organ where the colonial powers have the controlling voice. It must be a conference for the liberation of peoples and not for the perpetuation of colonialism.

Countries ideally suited to sponsor such a conference are recently constituted free nations such as India, Burma or Indonesia. The meetings should be held in one of these countries so that delegates will not be barred from entrance and that surveillance and other forms of intimidation will be absent from the meetings.

Who Shall Go?

The conference should be a meeting of the people themselves and not of experts from the colonial offices. Representation should be as wide as possible from varied groups: political parties, professional groups, labour unions, religious bodies, student associations, etc. The delegates should not be the handpicked collaborators with the original invaders—the colonial powers.

To secure thorough-going representation, a general amnesty of political prisoners must be declared. In many instances the chief leaders of resistance are now in prisons accused of common crimes. People who oppose colonial regimes are referred to as "terrorists" to prejudice their cause in the minds of all liberal thinkers while the soldiers who murder the colonial people and destroy their property are pictured as the "protectors" of the "democratic way of life."

The time has come when all of us must be forced by subject peoples to define our terms. Though temporarily embarrassing to have to explain one's self is always best and even most useful in the end.

The time is past when a colonial power ought to be able to enforce her wishes by insisting that any question of colonial policy is an interference in her internal affairs. Colonialism is in itself the supreme apex of interference in the internal affairs of another country.

What Can A Conference Accomplish?

Nobody knows better the problem and how to solve them,

N.I.C. (MEREBANK BRANCH)

"THE Non-European people in particular, and the entire population of South Africa in general are shocked at what has been correctly termed 'the black budget' of Mr. Havenga the Honorable Minister of Finance," said Mr. M. P. Nalaker, Organising Secretary of the Natal Indian Congress speaking at the Annual General Meeting of the Merabank Branch of Congress held last week.

"The two penny increase in the price of bread," continued Mr. Nalaker, "will hit the working class people the hardest and it is difficult to understand the need for such an increase when numerous luxury products could have been taxed instead."

Speaking on the Group Areas Act, Mr. Nalaker said that the ultimate object of the Government in this regard was to reduce the non-white peoples to wage slaves and only the united opposition of the people will save them from complete economic destruction.

Calling for maximum activity in the area, Mr. R. G. Pillay who was elected Chairman of the Branch said, "we in Merabank will have to do everything possible to organise our people so that we can be prepared for any attack by the authorities."

Resolutions condemning the

together with the aspirations of subject peoples; than they themselves plus that scattered handful who have chosen to identify themselves actively and publicly against colonialism—as Rev. Michael Scott is doing in Africa.

This meeting of dominated nations can issue a statement of purpose, a Declaration of Independence—if you will—along with the establishment of the actual machinery to set up a permanent body.

Such a formulation will do the Allied Powers a great service because it will force them to put content into their favourite words—"liberty"—"democracy"—"equality."

The Colonial powers are working together and voting together in all international organs. The resisters of colonialism must unite. They have nothing to hide—nothing for which to apologise. There is the most important cause of the mid-twentieth century—ripping down a decaying social structure and setting up a world of free nations.—'The Catholic Worker.'

has imposed on Dr. Nalaker President of the Natal Indian Congress and Chief A. J. Lutuli, President-General of the African National Congress and also re-jeeling the Group Areas Act in force were passed by the meeting.

An unopposed motion by the chairman calling on the City Council to suspend the present decentralised bus terminals and to extend the Victoria Street bus rank to include the Testing Ground was passed with acclamation.

The following officials were elected for the ensuing year: Chairman, R. G. Pillay, Vice-Chairmen, Messrs Billy Jugnath, P. M. Govender and L. Ram-sunder, Jr. Secretaries, Messrs B. N. Pillay and M. A. Govender, Treasurer, Mr. M. K. Govender.

MAHABHARATA

By Mr. C. Rajagopalachari

Tales from the great epic told with an artistry which preserves the charm of the original epic.

Pages 400. Price 17 6

Obtainable From:

'Indian Opinion,'

P. Bag, Phoenix,

Natal.

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5/6 yd.

EMBOSSED GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CHENILLE
GEORGETTES 45" 15/6 yd.

44" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.

44" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 1/6 pair.
Colours: Green, White, Red,
Brown, Blue and Wino.

SAREES!

EMBROIDERED GEORGETTE
SAREES.
all shades 13/15/6 each.

WHITE COTTON SAREES
22/6 each.

GEORGETTE JARI WORK
SAREES 15-10-6.

EMBROIDERED SUEDE SILK
SAREES with borders 63/- each.

LADIES UNDIES

Wide range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Saree Borders, Jari Trimmings
Always in Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SHAWLS 17/6 to 20/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES EMBROIDERED 18/11 each.

INFANTS BOOTIES, BONNETS,
BIBS, PILCHERS,
all one price 2/11 each.

HOUSE - HOLD

Bed-sheets 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Table Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specially reduced.

JAYBEE SILK HOUSE

39a MARKET STREET, JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.



FOR
RUBBER STAMPS

PRINTING

CONTACT
**STANDARD
PRINTING PRESS**

GENERAL PRINTERS
AND
RUBBER STAMP MAKERS

73 BEATRICE STREET — DURBAN

PHONE 21002
P.O. BOX 2762

..and **SUNBEAM**
is so economical too!

House-proud wives who strive
to keep their homes bright and
cheerful-looking, use Sunbeam... it
gives that pleasing shine to floors
and furniture!

And in economical too... a little
Sunbeam spreads easily over a large
area to shine for days on end.

Sunbeam makes work easy... saves
time and money.

FOR BRIGHTER FLOORS
AND LIGHTER WORK
Always ask for

**SUNBEAM
POLISH**

Shines...
and shines
and shines



INDIA LETTER

From Our Own Correspondent

Bombay, July 3.

DURING the last one year unemployment among the educated urban population had shown a marked increase, while the prices of essential commodities remained at the highest level. The purchasing power of the people is reduced due to high prices, causing depression in the trade. Such a distressing situation had raised a hue and cry from various sections of the people and the press. Consequently the people's eyes were riveted on the All India Congress Committee's session at Agra for a lead in removing unemployment and relieving the economic distress.

In the Five Year Plan stress was laid on the improvement of agriculture, and the bulk of expenses and priorities were granted to the development of land. As India was a deficit country in regard to food and had to import grains worth over Rs. 100 crores at the time of formulating the Plan, the planners rightly gave the priority to the development of agriculture. Now the situation has changed. Our food production has increased and is likely to increase further. So now emphasis will be shifted to industrial development of basic industries like iron and steel and small scale industries which can provide a good deal of employment.

The All India Congress Committee called upon the Government for a higher rate of development investment and the expansion of the Five Year Plan in such directions as will lead to an increase in the volume of employment.

The resolution passed by the Committee emphasised the need for the State to accept "an increasingly active and positive role in regard to the development of industries, especially cottage and small scale industries by the establishment of co-operative societies."

The Committee directed the State Governments to undertake programmes of work, including public works of different kinds in order to give relief and greater purchasing power to the people, where unemployment becomes acute due to special circumstances.

The colleges and schools are turning out nearly four times the number of educated persons than the pre-war average. This number is out of proportion to the possible openings of the

kind sought by them in the present conditions, and the quality and kind of education which they receive is, according to the Committee, not well adapted to present requirements. So, the Committee suggested that the education system should be re-organized from this point of view and admission to the public services should depend on special tests of merit and ability and not merely on the possession of degrees.

The Committee attached the greatest importance to the introduction of far-reaching land reforms in India. While progress has been made in this direction by several State Governments, much yet remains to be done in order to make the actual tillers of the soil, the owners of the land. The State Governments should take immediate steps in regard to the collection of the requisite land data and the fixation of ceilings on land holdings, with a view to re-distributing the land as far as possible among the landless workers.

Steps are being taken to see that these resolutions are put into practice by the Congress Governments at the Centre and in the States.

The A.I.C.C. approved the foreign policy of Mr. Nehru.

In the resolution on Africa and the Middle East, the Committee stated that "it has noted with deep sorrow the conflict which is going on in certain parts of Africa, resulting in the cruel and forcible suppression of large numbers of people. Behind this conflict lies the policy of racial and colonial domination. The Congress has always stood for colonial freedom and racial equality, and this denial of both is of the gravest concern to it and can only lead to disastrous racial conflicts which may affect the whole of Africa and powerfully influence people in other parts of the world. Any assertion of the racial domination will inevitably meet with resistance and no stable and peaceful society can be based on the theory or practice of a dominating race or of colonial control."

The Committee regrets that no way out has thus far been found to resolve the conflicts in the Middle Eastern countries and that the path of negotiation is not being pursued.

In an impassioned reference to events in Africa and the

Middle East, Mr. Nehru, the Congress President, said that India, short of war, would fight for equality all over the world. The people of Africa were being treated to their own land as cattle or as wild animals. It was a scandalous thing. The people of Asia and Africa would look after themselves tomorrow if not today. We want to help them with all our heart and soul. It is a matter which concerns the whole world.

In a reference particularly to Africa, Mr. Nehru said that the happenings there amazed him. The whole of Africa might be ablaze if this sort of thing goes on and it would be a bad thing to have a racial war.

In pursuance of the resolution of the A.I.C.C. on unemployment, Mr. Nanda, Central Minister for Planning, announced a four-point plan by which the problem will be tackled by the Government. This scheme envisages that (1) the Government will encourage and inaugurate such undertakings like cottage industries as absorb more man-power; (2) all future Government activities will aim at "labour intensive" and not "capital intensive"; (3) adequate steps will be taken to absorb urban unemployed in the crafts and industries concerned with the production of goods of common utility; (4) proper insistence will be laid on basic education, and manual labour will be a feature of every educational institution.

Members of the Indian Steering Committee appointed to meet its counterpart in Karachi and pave the way for the meeting of the Prime Ministers of India and Pakistan have reached Karachi and started negotiations with the Pakistani Steering Committee. Both the Committees have immediately come to an agreement in regard to the procedure and mode of settling 40 items on the lists of the two Governments.

The leaders of the two Committees revealed that the items reviewed included financial disputes, administrative questions relating to customs, travel, records and boundary disputes. According to the leader of the Indian Steering Committee, Mr. B. F. H. M. Tyabji, reports were being sent to certain Ministers on the items reviewed and discussed for the settlement of disputes on agreed lines.

Mr. Nehru will leave for Karachi probably on the 25th July. He will stay at Karachi for two days only and try to settle as many problems as possible with Mr. Mahomed Ali, the Prime Minister of Pa-

kistan. Mr. Mahomed Ali will pay a return visit to Delhi to solve the remaining outstanding questions.

Official circles in New Delhi regard the offer of the South African Premier, Dr. Malan, at Cape Town, of his Government's help to Australia "in the event of any threat from India" as "the latest manifestation of the South African Premier's deep-seated Indo-phobia."

These circles said that no amount of wild charges would obscure India's well-known policy and oft-declared desire to live in friendship with all the countries of the world.

They hoped that Dr. Malan's hallucinations would not cause embarrassment to Australia, with whom India has the friendliest relations. Since India is accustomed to these periodic hysterics of Dr. Malan which have now lost even their imaginative novelty.

As regards Africa, they said, "Not only has India no territorial designs, but her declared policy is that even persons of Indian origin living in Africa and other overseas territories should not only merge their interests completely with those of the indigenous populations but also not look up to India as their protector."

They added: "India is naturally concerned with the discriminatory racial policies pursued by Dr. Malan's Government both from the humanitarian point of view and since these policies created tensions and conflicts which may threaten peace. Apart from India the conscience of the whole world has been aroused by the policies of the South African Government and the resolutions passed by the United Nations and the writings in the world press and statements by leaders show the concern of the civilized world at the Malan Government's action."

Disturbances have occurred in Bengal and Madras during the last few days.

In Calcutta an agitation was started against the enhancement in tram fares by one pice. The agitation, sponsored by anti-Congress political parties, took an ugly turn when they started violence, using crackers, stones and other missiles against the police. After the arrest of the leaders of the agitation, the movement had nearly died down and a call was given for a province-wide strike by the "non-violence committee" on July 15. When the strike call did not evoke enough response, the supporters of the "non-violence committee" resorted to bootlegging,

Phones: 29121/3 (Switchboard)
24179 (Manager)

Cables & Tel. Addr:
"PROSPERITY" (All Branches)

P.O. Box 2197

(Established 1927)

Premier Produce

Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Maize Products, Wheat, Wheaton Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG

Phones: 34-3554/5
P.O. Box 100, Fordsburg,
62, Crown Road,
Fordsburg, Johannesburg.

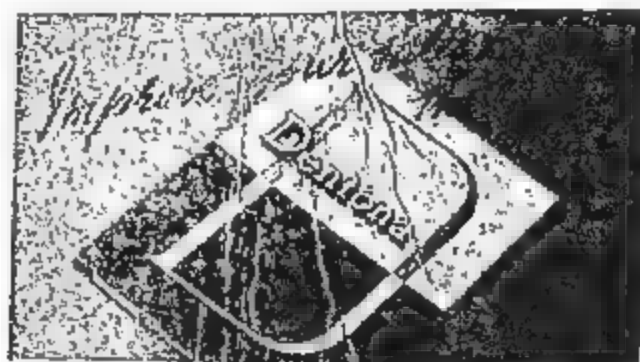
BENONI

Benoni Coal Site

Phone 54-1813,

Rangaview Coal Sites—54-2205

P.O. Box 392, Benoni.



Full range of men's and
boys' khaki shirts and
clothing.

In khaki
gala,
tropicals.

DENTON

SHORTS AND SLACKS

IN MOVABLES

TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND.

DENTON TRADING CO.

Phone 24-1381

JOHANNESBURG

P.O. Box 3581

N. RHODESIA

FEIGENBAUM BROS.

Phone 2758

BULAWAYO

P.O. Box 358

SOUTHERN RHODESIA

MASHONALAND, P.E.A. & N. BECHUANALAND

W. F. NEUMAN

Phone 2-1219/2-4324

BULAWAYO

P.O. Box 1492

BRITISH EAST AFRICA

VAN BRUSSEL & CO. (E.A.) LTD.

Phone 4010

Trust Managers

NAIROBI

BULAWAYO CLOTHING FACTORY LTD.

Phone 2410,

Bulawayo,

P.O. Box 427,

Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel
V. D. Patel, H. J. Patel
K. C. Patel,

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.

Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representative:

H. L. Hompes & Co.,
(Pty.) Ltd.

Durban, P.O. Box 1301.

Johannesburg, P.O. Box 3480.

Capetown, P.O. Box 824.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE AT:

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

(Directors: N. V. MEHTA, J. P. GOKOOL, K. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS

OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 22622
63535

P. O. BOX 1327
Tel. Ad. NOSLIMITED.

For Quality Printing Consult:—

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.

No. 33—VOL.—L1

FRIDAY,
7TH AUGUST, 1953

Registered at the G.P.O. as a Newspaper

Price 6d.

INDIAN OPINION

Founded by Mahatma Gandhi in 1903

Startling Story Of Mau Mau

(By Reginald Reynolds)

Reproduced from 'Peace News' dated 26th June 1953



*Since wars begin in the
minds of men, it is in the
minds of men that the de-
fences of peace must be
constructed*


—Constitution Of United
Nations.



*I am asking my country-
men...to follow no other
gospel than the gospel of
self-sacrifice which precedes
every battle. Whether you
belong to the school of vio-
lence or non-violence, you
will have to go through
the fire of sacrifice and of
discipline.*

—Mahatma Gandhi.



 OFFICIAL figures can sometimes be interesting. I invite your attention to the following statistics from the 'Tanganyika Standard' (April 25) and the 'Central African Post' of Lusaka (June 12). Both are European papers. They give the casualties in the Kenya disturbances from the declaration of the "State of Emergency" in October 1952:

Killed by Mau Mau up to April 23 "according to official records" Africans 450, Europeans 10, Asians 4. Up to June 3 "latest official figures" Africans 411, Europeans 17, Asians 4.

Killed by forces in anti-Mau Mau operations up to April 23 "according to official records" Africans 595. Up to June 3 "latest official figures" Africans 848.

While the number of Asians killed by Mau Mau remained static, seven more Europeans were killed between April 23 and June 3, but in that same period 39 Africans were apparently brought to life again, so that the total killed by Mau Mau during those five weeks must have been a minus quantity of 31.

From such unreliable statistics it is difficult to draw conclusions; but both murder budgets indicate the same general and agreed conclusions:

(1) The number of Africans said to have been killed by Mau Mau vastly exceeds the number of European victims;

(2) the number of Africans killed by the forces of law and order admittedly exceeds—apparently on an increasing scale—the number of African casualties debited to Mau Mau. These are facts which I want to consider here.

When Will The Truth Be Told?

You could drive through this troubled country of Kenya seeing little and understanding less.

Here you pass a police station, protected by barbed wire. There a police car pauses at a cross-roads and the police look searchingly at the occupants of your car. Nothing more, perhaps.

It is a cliché common among Europeans in Africa that the African has, at best, only a "veneer" of civilisation, under that lurks the savage. I am not in a position to argue about that, but I think it is probably true.

I can believe it because I know it is true of us all. What else is modern war but the savagery that lurks beneath our veneer of civilisation—and breaks through?

It is not a question of blaming and accusing. It is a question of understanding and facing something.

To understand Mau Mau you have to know something of the history of the country: you have to be able to feel what it is like to be an African, treated as an inferior in your own country, confined to the smallest of inadequate small-holdings while one European is granted thousands of acres.

Ruthless War

I am not concerned here with the arguments advanced to justify this state of affairs. I am only concerned at the moment with the way you or I would look at it—or an African.

(Continued on page 491)

INDIAN OPINION

FRIDAY, 7TH AUGUST, 1953

Who Are The Real Mau Maus?

IN the past we knew weeks hence what legislative measures were to be introduced in Parliament and people had an opportunity to study them and to comment on them. Today nobody knows what is going to come and when it is going to come. In so far as the non-Whites are concerned the Bill to change the constitution in order to remove the remnants of the safeguards existing in it for us is not the only serious one. The more serious ones seem to be coming slowly but surely. In pursuing its programme and policy of Apartheid the Government is determined to remove every possible obstacle in its way. It is now trying to remove the last vestige of protection we have from the Law Courts. The Apartheid laws are being so tightened up that the Courts will be able to afford us no relief whatsoever, unless they decide that such laws are ultra vires the powers of any civilised Parliament. A Magistrate or a judge who feels that way will find his position unbearable on the bench and if he has any self-respect he will resign his post forthwith, provided of course, that he is there to meet out justice and not only for his own material interests. His position will be just as precarious as the oppressed people of this country and his real duty will be to leave the bench and join their ranks in a common struggle for justice and

freedom for all. It is not power that the oppressed people of South Africa are today fighting. They are fighting for justice and freedom which is the birthright of every human being.

The Minister of Justice, Mr. C. R. Swart, introduced in the Union House of Assembly a Bill known as the "Reservation of Separate Amenities Bill," which provides for the reservation of public premises and vehicles, or portions thereof, for the exclusive use of persons of a particular race or class. The Bill provides further that the setting aside of amenities for a particular race or class of person may not be declared invalid (which have recently done) merely on the grounds that no such amenities have similarly been reserved for the exclusive use of persons belonging to any other class, or that the amenities so reserved for persons belonging to any other race or class, are not substantially similar to, or of the same character, standard, extent or quality as the amenities reserved for another race or class of people. This means that the Government, in implementing its policy of Apartheid, will not be obliged to provide facilities for the non-Whites equal to those enjoyed by the Whites. Anything will be good enough for the non-Whites. But not so in regard to taxation. That of course the non-White will be subjected to not only equally with the Whites

but, unlike the Whites, they will have to pay taxes without deriving any benefits therefrom. It will be surprising if this Bill does not pass. If it does it will augment the list of the unjust laws against which the defiance campaign has been launched. The pity of it is that the campaign is not keeping pace with the Government measures. The Government however has no reason to glee over it. Let it not forget that it is sitting on a volcano without knowing when and in what form it will erupt.

While reading the report of this latest Apartheid measure in the 'Natal Mercury' our eyes fell on the adjoining column reporting

the project of the British and Foreign Bible Society to send Bibles in their thousands for the Mau Mau prisoners and to other places where there has been tension. When we read that we could not help exclaiming: "Physician heal thyself!" What a mockery of Christianity? The Bible is most needed today by the world political leaders who have been the cause of all the tension and, in South Africa, by Dr. Malan and company, who are leading this fair land and the whole world to destruction. If God would only give them the wisdom to do a little introspection they would surely realise that they are the real Mau Maus.

NOTES AND NEWS

East London's Mayor Warns White S.A.

While the White man in South Africa squabbled blindly over racial ideals and shunned hard work, the strong and virile Black man was gradually forcing his way upwards, said the Mayor of East London, Mr. F. Fox, at a United Party conference last week. The White man enjoyed a standard of living known to few other White populations. The Government, provincial and municipal councils, were continually being harassed by people who wanted more and more for less and less. Luxuries had become comforts and comforts had become necessities for the South African White population. In other words comfort and luxury were becoming a right instead of a reward. The Native was already becoming the industrial worker in the cities—the scarcity of farm labour was proof of this. This was the danger signal, and the answer to those whose prejudice prevented their looking ahead. The Europeans must realise he cannot for ever have his comfort and ease in South Africa. At the same time the Native must realise that as the years pass he will have to look after himself, added Mr. Fox.—Sapa

Well Said

There is much truth in what the Mayor of East London has said. The white man will have to abandon his luxurious habits and the black man will have to

become more and more self-reliant. Self-reliance is the key to his salvation in South Africa. The sooner this is brought home to the black man the better it will be for him. Let him not imitate the bad habits of the white man but nurture his own frugal ways of living.

New Apartheid Bill

The Reservation of Separate Amenities Bill, which the Minister of Justice, Mr. C. R. Swart, has introduced in the Assembly and which has been read a first time, provides for the reservation of public premises and vehicles, or portions thereof, for the exclusive use of persons of a particular race or class. The Bill makes it an offence for any person who is not of the specified race or class, wilfully to enter or use any public premises, or public vehicles, or portions thereof, which have been set apart or reserved for the exclusive use of persons belonging to a particular race or class. The amenities which may be so reserved include counters, benches, seats or any other amenity or contrivance on public premises or on a public vehicle. For contraventions of this provision a fine not exceeding £50 or three months' imprisonment or both fine and imprisonment is imposed. Public premises includes any land, enclosure, building, structure, hall, room, office or convenience to which the public has access, whether on payment of an admission fee or not. A public vehicle includes

any train, tram, bus, vessel or aircraft used for the conveyance for reward or otherwise of members of the public. The Bill provides that the setting aside of amenities for a particular race or class of persons may not be declared invalid merely on the grounds that such amenities have similarly been reserved for the exclusive use of persons belonging to any other class, or that the amenities are reserved for persons belonging to any other race or class are not substantially similar to or of the same character, standard, extent or quality as the amenities reserved for another race or class of people.—Saps.

Dr. Dadoo's Telegram To Mr. Golding

Dr. Y. M. Dadoo, former President of the South Indian Congress, has sent the following message to Mr. G. J. Golding, the President of the Coloured People's National Union, regarding the interview which the Prime Minister, Dr. D. F. Malan, has granted the C.P.N.U. on August 14, to discuss the question of the Coloured Franchise: "The non-European people consider Government's proposal to remove the Coloured votes from the common roll is an unjust and unwarranted deprivation of the meagre franchise rights enjoyed by them. They stand unequivocally for full and equal franchise rights for all South Africans, irrespective of race, colour or sex. Any approach to the Government involving the removal of the Coloured voters from the common roll will cause bitter and wide-spread resentment and cannot but be regarded as a rank betrayal of the fundamental interests and cause of Freedom of the ten million oppressed non-European people of our land. In this fateful hour for our country, I appeal to you to do nothing which will in any way hamper or hinder the common struggle of all our people against apartheid slavery and for Freedom and Universal Human Rights."

Apartheid Sought At Amusement Parks

The City Council of Maritzburg had before it at its meeting last week an application from the owner of an amusement park to be allowed to operate from August 28 to September 12. It was decided, by eight votes to four, that this application be granted subject to an increased rental of 10 guineas a day, and to completely separate facilities being provided for Europeans and non-Europeans. Councillors at the meeting expressed in no un-

certain terms their dissatisfaction with the present arrangements during the amusement park's season. Mr. C. M. Forsyth said his experience of previous shows was that the Europeans were being driven out entirely by non-Europeans. "The Park is simply overrun," he said, "and Europeans stay away as a result. Europeans are pushed aside by an element which creeps in and which has an entire lack of courtesy. At present it is between 80 and 90 per cent. a non-European amusement park," he added. Mr. G. C. Jolliffe said the people who

mostly supported the amusement park were Indians who lost money on the sideshows. Mr. F. Flanders said it was the Indians who were particularly troublesome. "If we could keep them in their own area it would be a better arrangement," he added. A suggestion was made that the show for non-Europeans might be operated near the beer hall at the lower end of the city. Mr. W. M. Anderson said: "We have enough trouble down there as it is with the Natives. If there is a large influx of Indians we will have more trouble."

public sittings of the Land Tenure Board, and advising every Congress Branch to bring forcefully to the notice of the people in their area the dangers forcing them under the sinister plans which aim to uproot thousands of people from their homes.

"No true representative of his people" the resolution stated, "can put forward any alternative plans before the Land Tenure Board for we are satisfied that the Group Areas Act is an unjust law and hence no justice can flow out of it for the non-European people."

THE CERTAINTY OF VICTORY

By Mr. PATRICK DUNCAN

WE who will the liberation of our country from its atrocious injustices have a unique privilege. We belong to a movement which is certain (so far as human affairs can be certain) of ultimate victory. When the present phase is past the idea of a colour-caste society in South Africa will have become as extinct as the dinosaur, and will seem as ridiculous as the dodo.

We are going to win; but the manner and time of our victory is still obscure to our eyes.

We are going to win, because all the great living forces at work among men are on our side. Not one great force supports the idea of a colour-caste society.

We are going to win because we have right on our side. It is monstrous that a majority of our fellow-citizens should be seifs in the land of their birth, purely because of the colour of their skin.

We are going to win because in the confusion of present day political thoughts we are possessed of an unrelenting will-power. Slowly, working over the years, this power of ours will polarise the atoms of our society. We know where we are going, and we know how to get there, and we work for our aim all the waking hours of every day. Some of our opponents are possessed with the will to fight, but in the innermost recesses of their hearts I detect the pessimism of those who are fighting merely to stave off defeat, like the German army after Alamein and Stalingrad. Distinguished visitors from abroad have told me that all over Africa, during their interviews with white-supremacists, towards the end of the discussions, there is a pause—a psycho-analytical resistance—then, always under a thousand disguises the same question: "How long do you think we can hold it?"

We are going to win because we embrace the future. One day the inhabitants of our country are going to form a unified economic system, and that day is not far off. We give political form to this economic fact. One day the people of South Africa are going to be equal citizens of a great nation. Our all-embracing South African nationalism eagerly accepts this idea, and each new recruit brings nearer the day of its realisation.

The time has come when all who agree with us must dissociate themselves from the evils of the present system. The day will come when all who are not with us will be taken to be against us and the wise and the good will see to it that when that day comes they are where their true interests and their consciences tell them to stand.

N.I.C. COMMITTEE

THE Working Committee of the Natal Indian Congress which met in Durban on Sunday, August 2, and which was attended by delegates of the Natal Indian Congress branches from different parts of the Province, passed resolutions protesting against the budget which imposed hardships on the lower income groups in South Africa and dealt a cruel blow at the Non-European people by increasing the price of bread, the staple food of the people, reiterating its request to the Government, to make family allowances available to the Indian people; endorsing the action of the officials in lodging the Congress protest at the

Peace In Korea

Another resolution passed by the Working Committee welcomed the signing of the armistice in Korea. The resolution said: "Pledged as we are to the cause of peace, and peaceful methods of resolving differences in the national and international field, we are heartened at the successful conclusion of a truce in Korea. We express the hope that the truce will be the beginning of greater efforts leading to a Peace Pact among and Big Powers of the world."

Bus Decentralisation Criticised

The Working Committee condemned the Durban City Council's decentralisation of the Non-European bus centre "Despite tremendous opposition," Congress added: "the Council has enforced decentralisation leading to increased dangers to the safety of school children and passengers. Congress condemns the action of the Council and calls upon the Council, in the interest of public safety, to erect a proper non-European bus terminus at the present site of the Municipal Testing Grounds."

R. VITHAL

Doukkeeper, Writing up Sale of Books, Dalanoe Sherte, Income Tax Returns. Applr:

9 Adams Arcade,
40 Market Street,
Johannesburg.

MAHABHARATA

By Mr. C. Rajagopalachari

Tales from the great epic told with an authority which preserves the charm of the original epic.

Pages 400. Price 17/6

Obtainable From:

'Indian Opinion,'
P. Bag, Phoenix,
Natal.

The *New India Assurance* Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	
Marine Premium	56,04,844	exceeds	54,34,00,000
Miscellaneous Premium	35,84,968	Assets exceed	15,36,00,000
Life Premium	2,88,79,302	Total claims paid over	17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The
New India Assurance Company Limited

Cable & Telegraphic
Address:

"RUSTOMJEE" or
"NIASURANCE"

RUSTOMJEE (PTY.) LTD.

Directors: Sorabjee Rustomjee
Rustom Jadhav Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335.

Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
FACTORY**

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crocery, & Wool.

Telegrams
'META' Brokenhill.

Phone 298.
P.O. Box 69.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

We specialise in
Manufacturing
**OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

LIBERAL PERSPECTIVE

THE UNITED PARTY AND THE ELECTION
THE UPSURGE OF AFRIKANER NATIONALISM

By C. W. M. GELL

I
THE emergence of two new Opposition parties and the widespread public debate they have occasioned are a challenge to all who oppose Nationalism to think out clearly what they are fighting for.

Unity is not exactly supreme within the ranks of triumphant Nationalism. Republican rumblings and the moral earnestness of those who advocate total apartheid as the Nationalist goal point to areas of conflict, which even authoritarian clerical rule cannot silence for ever.

But others cannot afford to wait for rifts in the Nationalist lot. The morrow of their most shattering electoral defeat is nearly the time to consider what lessons can be learnt from that distressing experience. This means discussing differences openly and honestly. For there is a very real danger that, if they now evade a rigorous re-examination of their principles and policies, they will slowly succumb to a creeping paralysis of their will to resist. If that ever happened, or even if in this hour of their comparative political impotence they were to relapse into their all too frequent apathy (more is not 'a day and a night' but a very ill day for South Africa).

Welcoming, therefore, the present debate at least as a sign of the continued vitality of our opposition to Nationalism, let us look first to the past for the causes of our present discomfort; and then try to deduce from its lessons and from an analysis of the future a political philosophy and strategy for the hard days that lie ahead in a Nationalist-dominated South Africa. For the first lesson is that what happened in 1948 was not (as we thought at the time) merely an accident. Because of the weakness of the party that then obtained power, a new era opened in our history.

Of the several explanations offered for the recent defeat most prominence has been given to the effects of delimitation skirting the U.P.'s overall majority of the actual poll. But this is clearly a winning seat. Whatever may be said about the security of land, more modern conditions and the way it has worked in the past, the Nationalists are not

going to oblige by abolishing it now or by introducing proportional representation. In fact, it is almost certain that they will amend the electoral laws in regard to delimitations, etc. in order to render the vote still more ineffective, and they will increase our disadvantages by entrenching the hinderwile of the eighteen-year-olds.

Electoral manipulation apart, the Nationalist share of the total vote is rising and, other things being equal, will continue to rise. In the 1948 election the Nat.-A.P. coalition obtained 33 per cent of the registered electorate and 41.7 per cent of the actual poll. This April by a combination of good organisation and splendid enthusiasm the Opposition turned out much more nearly its total possible vote than in 1948, when it was rather too confident. It can safely be assumed that of the higher percentage poll (87.8 per cent against 78.9 in 1948—allowances in all cases being made for unopposed returns) most of the additional 9 per cent voters were Opposition voters. Even so the Nationalist vote rose to 39.3 of the registered electorate and 45.6 of the actual poll. There is thus plain statistical evidence of a significant swing to the Nats, even if the effects of delimitation are ignored.

There is every likelihood that this swing will increase with the years. Apart from the possibility that some traditionally U.P. Afrikaners may feel attracted to so obviously successful an exegesis, the proportion of Afrikaners in the European population is rising. At the 1951 census 56 per cent of the Europeans recorded Afrikaners as their home language; in 1951 (p. preliminary figures) this had increased to 61 per cent. Since some 70 per cent of the Afrikaner community are Nationalist, the mere passage of time will, in the absence of large-scale immigration, work to the Opposition's further disadvantage and this inexorable process will be stimulated by the deliberate indoctrination of the numerically preponderant Afrikaner youth. Out of the Broederbond's total membership of 3,460 recently 2,039 were school teachers and 336 preachers.

Many U.P. political pundits, therefore, believe that the party's only hope is to move further to the Right in order to bid for "floating" Afrikaner voters in the urban and peri-urban areas. This was in fact the main U.P. strategy; only, it is now argued, it was not carried far enough and in particular it lacked Afrikaner daily newspapers to put the U.P. view across. I believe that the practical and financial difficulties of launching a daily U.P. Afrikaner press are almost insuperable. But even, this is not so, the strategy seems to me to suffer from two major defects that have characterised all Opposition thought since 1948: a tendency to consider White politics in a vacuum unrelated to the much wider and more urgent racial issues of our time and a failure to appreciate the true nature of Afrikaner Nationalism.

I will deal with the first point in later articles. As to the second, we all have been guilty of some degree of naivete. We have, of course, recognised the great emotional strength behind the residual issues of the Great Trek and the Boer War—the attitude recently expressed by a letter in the Afrikaner press which regarded the Treaty of Vereeniging "as only an armistice." But being temperamentally moderate-minded, short-memory and forgiving people, U.P. supporters, English and Afrikaners, have imagined that the potency of these sort of emotions was more or less confined to the backveld areas of the plateau. In their innocence they thought that the urbanised, educated Nationalist would be amenable to appeals to his reason and intelligence, that he would realise that the battle for the Afrikaner language and culture was won long ago, that he would therefore be prepared to put the interests of the White community as a whole before those of a section of this minority of our population. Opposition supporters thus took with a good grace last year's references to the Jameson Raid and a "Third South African War for freedom," since the Nationalist obviously had as even worse case on the constitutional issue than had Rhodes and Milner for their aggressive imperialism. But Senator Verwoerd struck a harsher note with his refusal to allow "any court verdict to put our party off its stroke—we believe the Afrikaner people are sovereign and that, our 'nation is here'." Thus unmasked of Afrikaner jingoism. And we should be perhaps have taken

more notice of the reasons advanced against White immigration; that it would only strengthen liberal and "cosmopolitan" opinion without "securing what is precious to us—our leadership, our way of life, our language, culture and faith."

Thus with Nationalist Afrikaners "like old war horses smelling blood when they heard the first shots of the election campaign" and their bitter denunciation of "renegade" Afrikaners within U.P. ranks, we should not have been so unprepared for blood calling to blood with an insistence that stifled many genuine doubts about the High Court of Parliament episode. For the Nats are less a political party than a nation in arms—"rather poverty under a National Government than prosperity under any other." The national exhortation, fortified by religious dogma and scriptural sanction which justify "the chosen" in degrees of electoral manipulation no ordinary political party would be allowed, makes them immune from recalcitrance of their supporters at the polls for failure to solve the bread and butter issues of daily life.

Convinced that all English-speakers and renegades, inspired by "the perfidiously misleading U.P. and its press," rush to the polls "out of hatred of the Afrikaners and everything Afrikaner," Nationalists "unchain an ineradicable hatred in their souls" and even where such tremendous prejudice is not at work, "blood reaches out towards its own blood." Like Macaulay's Hottentots, whom they have quoted, they stand against the world, "facing fearful odds for the ashes of their fathers and the temples of their gods." It is this fervent racial pride of a small and isolated people that distinguishes the Nationalists from ordinary political parties.

For the present Nationalists are impervious to reason and to the significance of events beyond their limited horizons. Their eyes are so firmly fixed on the glorious future that awaits the folk along the road of their ancestors which they have now regained, that they cannot see the very ground is opening beneath their feet. For it is our tragedy and South Africa's—and will yet be theirs—that such sectional patriotism inevitably arouses the hostility of the remaining nine-tenths of the population. But for the moment we must recognise that Afrikaner Nationalism is unavailable within a virtually all-European electorate. Almost certainly the proportion of non-Nationalists in the Afrikaner

community (if not their actual numbers) will diminish and, as far as Afrikaner voters can be said to "drift" the drift is away from the Opposition.

And this unfortunate aspect of our racial affairs will be

aggravated by two direct consequences of their attitude: the revival of English nationalism in Natal and the emergence of Black nationalism in opposition to all forms of White nationalism.

INCREASED PRICE OF BREAD

THERE has been a chorus of opposition against the increased price of bread. Mr. George Stent, former Secretary of the South African National Tuberculosis Association and now its policy adviser, told the Press that Mr. Havenga had thrown a spanner in the work for which the late Minister of Health had given his life. In a radio talk shortly before he died, Dr. Karl Bremer, the late Minister of Health and Social Welfare, had said that the state of nutrition of the lower income groups was a matter of grave concern to all who were engaged in health and welfare work. Mr. Stent pointed out. Now, by raising the price of bread, Mr. Havenga had endangered the already malnourished and this could have a direct bearing on any increase in TB. Had the Government raised the price of white bread by 4d., abolished the subsidy, and left Bremer bread at its former price or, better still, reduced the price, this would have been a better action at a time when the general rise in vegetables, food-stuffs, meat and other items of consumption was forcing people to go without.

"The Government spend more than £3,000,000 in subsidies on white bread," continued Mr. Stent. "If this money had been spent on educating TB, it would have brought results."

It was certain, he said, that TB care work would be handicapped by the rise in bread.

In connection with the recent dumping of grapefruit, Mr. Stent said that this was unforgivable.

'Why was it not given to Government hospitals or institutions instead of being thrown away?' he asked.

Mrs. Edith Benson, former M.P. for Umbilo, sent a telegram to the Prime Minister emphasising the importance the late Dr. Karl Bremer attached to nutrition, and warning that the increase in the bread price, coupled with the high cost of other essential foods, would probably increase the incidence of TB and lead to starvation.

S. A. Institute Of Race Relations

Commenting on the adjustment on bread, the South African Institute of Race Relations says the Union's 2,711,733 urban African population—the heaviest hit by it, in 1952—could have no

additional expenditure of 7s. 6d per month due to the rise in the price of bread.

In a survey completed in December, 1950, the Institute found that the average urban African family—taken as five units—faced an essential minimum monthly expenditure of £4 17s. 10d, greater than its total cash income at the time.

"Further surveys had indicated that the average family consumes one and a half loaves of white bread each day, continues the bulletin. "For them then, the increase of expenditure on this item will be 7s. 6d per month."

Liberal Party

The Liberal Party is reported to have said in a statement, that the increase in the price of bread could only be interpreted as a callous disregard for the health and welfare of the people. The lower income groups, particularly the non-European, already contribute large amounts to Government revenue through indirect taxes and customs and excise duties. Since they are the poorest group in the community, they are disproportionately burdened by a financial policy which has the effect of increasing the price on the necessities of life."

Church Protest

At a meeting of the action committee of the Christian Council of South Africa (which represents all churches except the Roman Catholics and the Dutch Reformed) the members agreed unanimously to record their protest against the increased price of bread. They regarded "this additional burden on an already overburdened people as nothing short of disastrous; and hoped that even at this late hour it would be possible to raise the necessary money without increasing the necessities of life." The Archbishop of Capetown, the Most Rev. G. B. Clayton, presided at the meeting.

Havenga's Reply

The Cape Housewives League, in a statement issued after a deputation had interviewed the Minister of Finance, says, the Minister refused to accept a position, signed by 20,000 people, asking for a reduction in bread prices and fares. With the Minister was the Secretary, Dr. D. H. Steyn. "The Minister advised that people should eat the cheaper brown bread," the statement adds, "and said that

the price of bread in South Africa was lower than in other countries. He suggested that the workers should eat morale meal."

Dr. Malan Asked To Reconsider Bread Price

Mrs. Edith Benson, former M.P. for Umbilo, last week sent a telegram to the Prime Minister strongly urging him to reconsider the increased prices for bread, especially the brown loaf. She said that the higher prices would cause hardship to many European families, and many Coloureds and Natives would face "semi-starvation." With mealie meal at 4lb. 6s. a 1s., mealie rice at 3lb. 8s. a 1s. and samp 3lb. 12s. a 1s., there were no cheap staple foods that could be substituted for bread. The Minister of Health, Dr. Bremer, had always emphasized that lack of nutritious food was the primary cause of tuberculosis among Natives and Coloureds. High prices for essential foods would result in an increase in TB and the victims of the disease would have to be cared for by the Government.

During the discussion on the budget in the Union House of Assembly Dr. P. J. Van Nierop (Nat. Mosel Bay) is reported to have said, the abuse of liquor should be stopped. It had been said that the State received an income of £8,500,000 from the sale of liquor but the Minister of Social Welfare had revealed that its abuse cost the Government between £30,000,000 and £40,000,000 a year. There were

45,000 drunkards in the Union today.

A higher tax on drink might make it unnecessary to increase the price of bread. Consumption of brandy in South Africa had increased from 730,000 gallons in 1938 to 2,000,000 gallons in 1945. In the same period consumption of beer and stout had increased from 6,728,000 gallons to 15,223,000 gallons and consumption of wine between 1941 and 1950 had increased from 7,681,500 gallons to 11,401 gallons.

Every adult person in South Africa excluding Natives, had consumed an average of 30 gallons of intoxicating liquor in the year 1946.

The money spent on the South African population on intoxicating liquor in 1946 alone was £31,925,000.

Mr. J. P. Cape (U.P. Port town) is reported to have said he was concerned about the growing cost of national administration. In Canada, when the standard of living was four times as high as in the Union and the wages of the public servant twice as high, the expenditure on administration was only 14 per cent. of the national income. In South Africa it was 37 per cent.

BONES WANTED

We Pay
£7 PER TON
F.O.R. your
Station or Siding

BAGS RETURNED RAILAGE PAID

For Full Particulars write to:

THE
**BULL BRAND
FERTILIZERS LTD.**

SARNIA,

NATAL.

Always Better. Better Always.
Are Kapitan's Templing
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(CORNER SWEETMEAT HOUSE)

Corner Gray and Victoria Streets

DURBAN.

Phone 23414.

Tel. Add. "KAPITANS."

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST"

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

P.O. Box 96.

Phone 24471

To Furnish Your Home Economically

See

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St.
DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSE-
HOLD EFFECTS, RADIOS & RADIOGRAMS, MUSI-
CAL INSTRUMENTS, SEWING MACHINES & OFFICE
FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and
Vegetables. We specialize in green ginger and Indian
Vegetables. Wholesale only. Write for particulars
Box 96, Durban.

Tel. Add: "Charotar" Telephone: 53-5050.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with "THE OLD MUTUAL" your friend for Life—
The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1760,
JOHANNESBURG.

Phones:— } Business 33-0711
Residence 33-5961

Phone 53.

Telegrams "SOLANKI."

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

**Extensive range always carried in
the following:**

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

**Stockists of well-known branded
Watches.**

COPPERBELT PIONEER STORE

**Where Quality and Service
are Paramount.**

Luanshya,

Northern Rhodesia.

SHINGADIA STORES

(Prop: Premier Silk Bazar Ltd.)

Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.

Telegrams: "Prem silk" Phone: 2523.

PREMIER WHOLESALE

(Members of the Mashonaland Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.

UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited, Prompt Attention.

"Aryan Mahal" 6th Floor,

Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

Phone
Day 24149Phone
Night 833549**L. RAJKOOMAR (PTY.) LTD.**

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and WreathsContractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 39368.

P. HARGOVAN & CO.

(PTY.) LTD.

**WHOLESALE MERCHANTS
AND IMPORTERS.**

P. O. BOX 1250.

155/7 Warwick Avenue

DURBAN.

SWEETMEATS**PURE****WHOLESOME****HEALTHY**★ **APPETISING**★ **DISTINCTIVENESS of Flavour.**

- ★ Combined with
- INGREDIENTS**
- of the
-
- PUREST QUALITY**
- go into the making
-
- of our
- SWEETMEATS**

- ★ Made by our experts whose knowledge
-
- and experience of the delicate art of
-
- preparing these Oriental
- DELICACIES**

- ★ Aware
- YOU**
- of the most
- PALATABLE**
-
- SWEETMEATS**
- money can buy any
-
- where in
- SOUTH AFRICA**
- .

THE HOUSE OF**HOMEMADE SWEETMEATS**

- ★ Great care is exercised in the
- PACKING**
- and
-
- DISPATCHING**
- of country and foreign orders.

- ★ WE assure you of
- PROMPT, HYGIENIC**
-
- SERVICE**
- with the
- GUARANTEE**
- of
-
- SATISFACTION**
- .

We specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Naan etc.**Victory Lounge**

(Cnr: Grey & Victoria Streets.)

Phone 24965 — DURBAN.

STARTLING STORY OF MAU MAU

(Continued from front page)

Now to turn to the European settler. He firmly believes in his superiority. His great interests, too, are at stake. Both are challenged. In this war—rather, like all wars today, aparing none.

He feels as some people felt in Britain—and in Germany—when they looked at the murder done by bombs. He is not likely to remain a reasonable person. If you doubt that, read the letters which many Europeans write to Kenya superiors or listen to actual conversations. Hatred, fear, self-interest and the desire for revenge are the worst enemies of reason.

Counter-Terror

Some months ago old Colonel Grogan said in the Legislative Council that the Government should "take a hundred of the rascals," hang some of them in front of the others and send the survivors home to their villages. It was an open declaration of a counter-terror policy.

"Make no mistake," said one European to me. "Grogan says what others think but don't say in 'Lunga.' Don't think Grogan is just a joke."

And the evidence is piling up that Grogan's policy is being unofficially implemented, especially by the Kenya Police Reserve. European settlers and settlers' sons, with arms and a very free hand to use them, they are the object of more terror today than the Mau Mau itself. The terror is called "The White Man Men" by many Africans.

Under the shadow of this terrible terror it is hard to get the truth about anything in the Kenya country. I was frequently warned of the danger I could bring to Kikuyu by meeting them openly. When, through the help of friends, I eventually did meet them I heard innumerable stories of police brutality.

The local police superintendent, a "regular," is generally (but not always) exaggerated. But he cannot be everywhere at once. Patrols of KPR men go and come. They regard as an enemy any Kikuyu known to be a supporter of the Kenya African Union—now banned after the failure to kill it by arresting its leaders.

For an African even to be suspected is to be suspect. "Why," asked one Kikuyu pointedly, "is it nearly always the educated Africans who fall to bolt when challenged by a patrol and are shot dead?" Shot dead, yes; the mechanism of the KPR is suspiciously concrete.

There are lawyers who have details of many unpleasant cases—alleged murders and beatings, on the Black and Tan model. The massive files are impressive; but nobody imagines they represent more than a small fraction of the total.

A man who has been illegally dragged by the representatives of law and order will think twice before he risks a repitition (or something worse) by complaining. A dead man will tell no tales and his relatives may fear to share his fate. If only one-tenth of the allegations should turn out to be true the case against the Government would be a heavy one—and from my reading of the affidavits I should say there is more fire than that in the smoke.

Then why isn't something done about it?

That, too, has its explanation. And it is not a reassuring one.

At least three of the cases of which I saw the evidence indicated that Colonel Grogan's policy of counter-terror was being interpreted in a liberal manner by members of the KPR. In three three cases the point in common was that Africans were said to have been killed in the presence of others: thus there was an illegal execution with the certainty that it would be reported and strike terror among their fellows.

(Ogil Rhodes, whose memory is now being celebrated in a big way in the Rhodesias, openly advocated very similar tactics.)

It may seem hard to believe such a thing. Surely, you will say, it would be too risky. Perhaps it was; I hope it will prove to have been.

But angry men do not always weigh risks. And what, after all, would the risks amount to?

Firstly, there would be the strong probability that those who knew and even saw would be too terrified to complain to the authorities.

Next there would be the improbability of their being believed.

Thirdly, the improbability of an official enquiry.

Fourthly, the chance that an enquiry conducted by the Government, if things went that far, would be a white-washing business—Government practice being heavily involved.

And finally there is the virtual certainty—especially at such a time as this—that no European settler will be convicted of murdering a Kikuyu by a settlers' jury.

But there is now another safeguard which even a settler might

not have anticipated—and it explains why the evidence is piling up and so little is being done about it. Not long before I arrived in Kenya Mr. Peter Evans, an English barrister then practising in Nairobi, described several of these cases of alleged murder. While he was still working on the other cases he presented the evidence of one case to the Governor of Kenya, asking for a full enquiry.

I have seen a copy of that evidence and it is about as complete and damning as any evidence could be.

The Governor's reply was to order Peter Evans out of Kenya and no more has been heard of the case.

Sir Evelyn Baring did not specifically say that Evans was to go because he had his hands on three or four cases of alleged murder by the police. Instead the Government cited a conversation supposed to have taken place between Evans and Ododo—one of the few African members of the Legislative Council.

Ododo is a Luo from Central Nyanza, and Evans apparently suggested to him that it was a pity the Luo were going to work for Europeans who had driven the Kikuyu from their farms. In short, he advised against "black-baiting."

Dangerous Traffic

It was interpreted as "sedition" and Evans was expelled on this pretext, Ododo being interned—apparently for listening to such an outrageous idea.

But to the few lawyers who had dared to deal in such dangerous traffic the meaning seemed all too clear. One lawyer was even unofficially warned by the police that he was "high on the list."

I begged them to let me see the material they had accumulated, or at least some of it; but they were quite determined to take no chances. They would not face ruin with no hope of achieving anything at all.

Peter Evans had gone to Mochi, in Tanganyika. Suddenly there came the news that he had now been ordered to leave Tanganyika territory.

Was it because Mochi was too conveniently near to Nairobi—a few boats' drive across the border?

Meeting With Peter Evans

I cut short my stay in Nairobi and crossed the border, afraid that Evans might be deported before I could reach him. We met the same day. As usual in such cases, the man had been dubbed a "Communist." I found him surprisingly moderate.

We discussed many things and I recall his defence of proprietors of "solour bar" hotels. It

was not their fault, he said—they stood to lose their main trade by serving the occasional non-European. The thing could only be tackled by legislation. He even put a case for the restrictions which (in effect) prevent Africans in Kenya from growing coffee. And he said it was no use blaming the settlers in the KPR for practising lynch-law, they were as much victims of their environment as anybody else.

I mention these things to show what kind of a man Peter Evans is.

He showed me a lot of his evidence and told me of many other cases he had intended to investigate.

I met Evans openly and realised that I could not now return to Kenya. I should be a marked man and regarded as his "enemy" in Nairobi.

How interested certain people were in Peter Evans was dramatically illustrated shortly after my arrival.

Not having an office of his own in Mochi, Evans was using that of Dudley Thompson, a West Indian lawyer who had himself played a part in Kikuyu cases. Two days after my arrival Evans met me with the news that Thompson's office had been broken into during the night. The "burglars" had used a duplicate key, had apparently stolen nothing of value but had hidden themselves with the papers... The job had been done clumsily, leaving many obvious traces.

I had lunch that day with Peter at the Killmanjaro Hotel. While we were having coffee on the veranda the Superintendent of Police came up to speak to my companion—something to do with the deportation order, which was to take effect as soon as a berth could be obtained for him. Evans complained of interference with his mail, which was being opened and delayed. The Superintendent did not confirm this fact, but neither did he deny it.

The Way To Confidence

The only point about this account of Peter Evans is to show what a man is up against if he tries to expose the truth in Kenya.

Nothing less than a judicial enquiry, conducted by a Commissioner appointed in London (not by the Kenya Government) will enable us to know the truth.

That alone will inspire confidence and encourage lawyers who know the facts to lead evidence, or the terrified Kikuyu to offer it.

That alone will check the lawless activities of the White Man Men.

Look again at those figures and ask yourself: how do we know that all, or even most, of those admittedly killed by police and military were really terrorists? How do we know that all the deaths ascribed to the Mau Mau were really their work? How do we know—with such glaring discrepancies in the figures—that they are even a complete record?

I should have liked to discuss this whole matter with Scott Dixon, of the Kenya Christian Council, but he was ill when I was in Nairobi and there seemed to be nobody else that I knew of capable of taking it up from the Christian angle. The job needs stating, courage and integrity—three things not always found in combination.

In the police I have said little about the Mau Mau simply because everybody has heard so much about them already. I would like to have met some of the Mission Converts who held out bravely against Mau Mau intimidation, also referring to defend themselves. But I could not get in touch with the very few whose names I know.

What I did discover was the clearest indication on that the KPR inspired much greater terror than the original Mau Mau itself.

And it is not difficult to see why. The Mau Mau attack Europeans and the minority of Africans who side with the Government, also—on several occasions—they have threatened or attacked Christians of the Mission Churches.

Not the great majority of Kikuyus are not, surely, either Government supporters or Mission Converts. Without supporting Mau Mau they are probably

anti-Government, which is variously interpreted as Mau Mau "sympathy" or "sitting on the fence."

It is this majority, mostly supporters of the Kenya African Union, which is the object of police terrorism.

It is suspect. And to be suspected is, in a settler's eyes, too often regarded as equivalent to being found guilty. Hence the Law Society in Nairobi recently had to publish an apology even for lawyers accepting briefs to defend Kikuyus charged with Mau Mau activities.

Moral Standards In Decline

In every community there is, unfortunately, a certain percentage of sadists. Give them arms and an atmosphere such as exists in Kenya today, and you are exporting a miracle if you don't anticipate brutality and murder.

Even the 'Eastern African Standard,' as far back as April 24, spoke of the widespread allegations of police brutality and said: "We have no reasonable doubt that in the gathering of evidence methods have been used which cannot be condoned or tolerated."

That was putting the matter very mildly. And the tendency has been, throughout the emergency—by all accounts that I have heard—for moral standards to deteriorate steadily. What else would you expect?

The veneer of civilization has been stripped from too many of the actors—white and black—in this human tragedy of the Kikuyu country.—'WRI News Service'

'India News' Index

The Public Relations Department of the High Commissioner for India, London, will be issuing a half-yearly subject index for 'India News'. These will cover the periods January to June and July to December, each year. Readers who file copies of 'India News' for reference purposes and desire to have the index sent to them regularly are requested to register their names with the office of the High Commissioner for India, P.O. Box 1254, Capetown, as soon as possible. Readers' attention is drawn to the fact that 'India News' pages are now numbered consecutively.

Death Of Mrs. M. S. Randeree

The death took place last Friday of Mrs. Aysha Randeree, wife of Mr. M. S. Randeree, a well-known merchant of Durban. Mrs. Randeree, who was 72 years of age, was well-known and will be missed by all those who came in touch with her for her charitable and social work. The funeral which took place the same day was attended by a large number of people.

NEW BOOKS

- A Nation Builder At Work**
—By Pyarelal, 1/6
- Why Prohibition**
—By Komerappa 1/-
- Satyagraha In S. A.**
—By M. K. Gandhi 15/-
- Bapoo's Letters To Ashram Sisters**
—By Kaka Kalelkar 2/6
- The Wit And Wisdom Of Gandhi**
—By Homer A. Jack 22/-
- Obtainable from:**
'INDIAN OPINION'
P/Bag, Phoenix, Nels.



Cuticura
ANTISEPTIC
OINTMENT

You will find this world-famous antiseptic Ointment invaluable for cuts, pimples, heat rash, chafing and other irritations of the skin and scalp. It also allays inflammation and brings speedy relief and comfort to sore, tired feet.

"Comforts aching FEET!"

STAR PROFILE

A record of intimate life and photographs of one of India's top filmstars, Nimi, published under her supervision. This book contains her biography covering almost all aspects of her social, cultural and film life and traces her story from the first film she appeared in "Barsaat" to the latest one she signed a month ago (her 25th). Among over 60 photographs this book contains are many of her private poses side by side with stills from the films she has worked in.

Printed on art paper, with a tri-colour art card cover, the book is a beautiful production and a real treat for all those interested in Indian films and filmstars.

7s. 6d. a copy (Postage free)

Also available are the following:

6½ x 6½" Camera photographs of all Indian film stars on Kodak Silky paper. One Photo: 3s., Three Photos: 5s., Twelve Photos: 9s.

While writing out the order, please mention the film stars of whom you require photos.

PICTURE POST CARD ALBUMS

"Beauty In India"—24 post cards 6s.
12 Views of Taj Mahal 3s.
12 Views of Bombay 3s.
12 Views of Delhi—in colours 5s.

Send your order with remittance to:

Indian Enterprisers

P.O. Box 6541

2/23 Nanak Nivas,

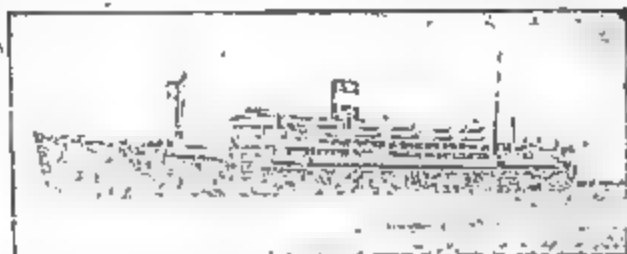
Bombay-26 (India)

Things In General

Child Welfare Society

The twenty-fifth annual general meeting of the Durban Indian Child Welfare Society was held at St. Anthony's Hall, Durban, on Saturday, July 25. Mr. G. Christopher, the retiring honorary secretary, in her annual report said that during 1952 the society dealt with 238 families where there was "disorganisation and discord." Altogether 719 children were involved. "These figures only reveal the seriousness of this problem when it is recognised that it is only one in every nine cases that come for assistance to an agency such as ours." Cases investigated by the society revealed the ravages of alcoholism, poor and inadequate housing, poverty and fast declining moral values,

"The supervision of Government maintenance grants entails the main bulk of our work and remains our most important responsibility," said Mrs. Christopher. She said the number of cancellations and reductions of existing grants and the rejection of many new applications often seemed to indicate that the very purpose of grants was being defeated. "In addition to a bonus of 15s. the maximum grant paid to Indian families remains £5 15s. a month, 5s. less than that provided for in the regulations, whether there are three, four or eight children in the family." Last year, 251 new maintenance granted cases were registered. In all, 1,875 families with 6,315 children were supervised.



B. I. S. N. Co. Ltd.

S.S. Karanja arriving August 28. Sailing Sept. 3 for Bombay via Karachi and Porebunder

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES: DURBAN TO BOMBAY

First Class	single	without	food	£75-15-0
Second "	"	"	"	50-13-0
Inter-Class	"	"	"	34-3-0
Unberthed (Deck)				21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6
Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.

Tel. Add.: "KARAMAT."

KARACHI
BOMBAY
ADEN
NAIROBI
DURBAN

FASTEST to INDIA and PAKISTAN

A luxurious Constellation leaves Nairobi regularly for Karachi and Bombay with full hostess service and the choice of vegetarian and non-vegetarian meals. There is also a special tourist class service from Nairobi. Ask your Travel Agent for full details.

AIR-INDIA INTERNATIONAL

FOR DETAILS APPLY IATA, AIRLINES AND AGENTS

'INDIAN OPINION'

(Founded By Mahatma Gandhi In 1903)

For The Moral, political and Social Advancement Of Indians In South Africa.

Published Every Friday,

Subscription Rates

Payable Always In Advance.

Within the Union	30s.	Annually
" " "	15s. 6d.	Half-yearly
Outside the Union	30s.	Annually
" " "	15s.	Half-yearly

Become a Subscriber and persuade your friends to do likewise.

Apply to—

Manager,

Indian Opinion,

P. Bag, Phoenix, Natal.

BOOKS FOR SALE

UPANISHADS FOR THE LAY READER

—O. Rajagopalachari 6 0

VEDANTA THE BASIC CULTURE OF INDIA

—O. Rajagopalachari 5 6

BHAGAVAD GITA—Abridged and explained

by O. Rajagopalachari 4 0

THE CONSTITUTION OF INDIA E. Santhanam

18 6

MAHABHARATA O. Rajagopalachari

17 6

INTERNATIONAL SHORT STORIES

—The best from 23 countries 17 6

Obtainable from:

INDIAN OPINION,

P. Bag, Phoenix, Natal.

INDIA INDEPENDENCE NUMBER

Published as Special Number of INDIAN OPINION to commemorate the attainment of Freedom by India.

Printed on art paper and profusely illustrated.

With historic pictures connected with India's struggle for Freedom and with photos of the late Dadabhai Naoroji, Tilak-Gokhale, Subash Bose and many others who have sacrificed their lives in fighting for freedom and of Mahatma Gandhi, Pandit Jawaharlal Nehru and many others who have lived to see the fruits of their labour.

Also containing a brief Survey of the work of the Indian National Congress from the time of its inception.

Price 2s

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5/6 yd.

EMBOSS GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CREPES
GEORGETTES 45" 15/6 yd.

44" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.

44" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 18/6 pair.
Colours: Green, White, Red,
Brown, Blue and Wile.

SAREES!

EMBROIDERED GEORGETTE
SAREES.
all shades 13/15/0 each.

WHITE COTTON SAREES
22/6 each.

GEORGETTE JARI WORK
SAREES 15-10-0.

EMBROIDERED SUEDE SILK
SAREES with borders 63/- each.

LADIES UNDIES

Huge range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Save Borders, Jari Trimmings
Always In Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11 9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SHAWLS 17/6 to 20/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED 18/11 each.

INFANTS BOOTIES, BONNETS,
BIBS, FILCHERS,
all one price 2/11 each.

HOUSE - HOLD

Bedsheets 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Bath Bedspreads
at Reduced Prices.

MENS & BOYS

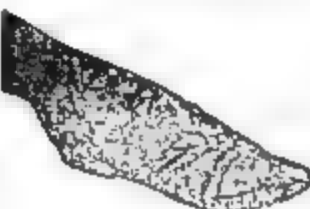
SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS etc.
Specially reduced.

JAYBEE SILK HOUSE

39a MARKET STREET, JOHANNESBURG.

P. O. Box 5169.

Phone 33-4219.



FOR
RUBBER STAMPS

PRINTING

CONTACT

**STANDARD
PRINTING PRESS**

GENERAL PRINTERS
AND
RUBBER STAMP MAKERS

73 BERTHIE STREET, — DURBAN.

PHONE 41006.

P.O. BOX 2762.

TELEGRAPHIC ADDRESS

"QUICKPRINT"

ESTABLISHED 1927

"Nugget
White keeps
me bright!"

**NUGGET
WHITE CLEANER**

Stays whiter... longer!

In Jars and Tubes complete with
handy sponge for easy application.

THE RISE OF CONGRESS IN SOUTH AFRICA

by JULIUS LEWIN

(Reprinted from 'The Political Quarterly', London)

THE campaign of passive resistance against unjust laws surprised everyone in 1952 by its success. Before it began no one, not even its organisers, would have predicted with confidence that it would attract such tremendous interest and support. This fact itself shows once again how white people tend to underestimate the volume and depth of feeling that moves non-whites, and how they also underestimate the steady purpose and persistence that lie behind rather weak political organisations.

The illusion that white supremacy in South Africa is destined to prevail for ever and a day is fostered in many ways. One of the worst is the attitude to non-white organisations of the daily newspapers which provide the great majority of white people with their sole source of political information. The press never reports the speeches or activities of non-white leaders in any adequate fashion, and best, of all when these have a constructive and statesmanlike tone. Any wild remarks or any noisy disturbance are sure of emphatic headlines. But no paper in South Africa, whether among the English dailies supporting the United Party or the Afrikaans dailies supporting the Nationalists, ever gives its readers intelligible accounts of the growth of the movement that reached its first climax in 1952, or any rational assessment of its strength and weakness.

Yet the movement that culminated last year in the defiance campaign was neither new nor sudden. Both the African National Congress and the South African Indian Congress have carried on their work for many years. Since the records of their growth and emergence into maturity are scanty, it may be useful to set down an outline of their past.

The African National Congress was started as far back as January 1912 by four African lawyers who had returned to the Union after studying abroad. The founders were Dr. P. K. I. Seme (who was connected with the royal house in Swaziland, and who died in 1951), Alfred Mangena, G. D. Mntseu, and R. W. Maimang. Dr. Seme was apparently the prime mover in the matter and he is regarded as "the father of Congress," although its first president was Rev. J. L. Dube, (the principal and founder of the Orange Training Institution in Natal. The aim was to unite the various Bantu-speaking tribes

into "an African nation" to achieve political progress. The Educated Africans had been hurt and disappointed by the colour bar inserted in 1909 in the constitution of the new Union of South Africa, a bar that to this day excludes them on racial grounds from ever becoming members of Parliament.

In the year after the Congress had been born, the Union Parliament, as if to stimulate the infant movement, laid upon all Africans the first of many heavy legal disabilities. The Land Act of 1913 prohibited Africans from acquiring land outside certain very limited areas. Parliament thus presented Congress with a grievance as deep and wide in its incidence as any that could have been imagined. To this day the ardent desire for more land rankles in the African mind, remaining one of the basic causes of popular resentment against white rule.

To protest against the Land Act a deputation of African leaders went to London in 1914. An Dominion status was a conception that emerged only at the end of the first world war, there was at that time perhaps some ground for hoping that Britain could and would influence the native policy of the Union. The deputation included Dr. Dube, Dr. W. B. Rubusana (who had been elected a member of the first Cape Provincial Council, the only African ever to attain this distinction), and Sol. T. Plaatje, the writer. War broke out while the deputation was in Britain and interrupted its mission. After the war, however, a second deputation was sent with the same object. It may be noted in passing that at that time, in 1919, another deputation also sought relief from Britain. It consisted of leading Afrikaner nationalists in quest of a republic independent of the Crown. Already the shape of things to come was visible: Africans were ready to appeal to opinion abroad against the Government of their own country. Many years later, after a second world war, Africans came to look on world opinion as a source of strength in their struggle for those human rights declared by the United Nations to be desirable for all people.

In 1924 Hertzog became Prime Minister with the first Nationalist Government. Thereafter Africans were supplied with plenty of fuel to keep alive the smouldering fires of discontent. For the next dozen years Hertzog pursued his avowed aim of putting an end to the Cape liberal tradition which had allowed

certain rights, including the common franchise, to Africans. After 1933 Smuts and his party joined Hertzog with this fusion of parties, it became clear that the National goal was in sight. The year before it was reached, with the passage of the legislation of 1936, the African National Congress itself attained a new level of organisation and influence. Its conference, held as usual in Bloemfontein, in 1935, was significantly attended by some Coloured and Indian political figures. Their presence was not unwelcome to the new generation of African leaders, men with a better education and a stronger sense of political purpose than the early leaders. But opinion was now seriously divided between two schools of thought. The older one, believing that half a loaf is always better than no bread, was ready to bargain with the Government in the hope that a "moderate" attitude of compromise would save some kind of rights for the future from the wreckage of past hopes. These who held this view were faced with sharp criticism from the opposite school of thought which, rejecting compromise as cowardice, advocated non-cooperation with any official plan of "reform" and proposed to boycott any new political institutions established under it for the alleged benefit of Africans. Indian and Cape Coloured spokesmen especially were heard taking this line, new to Africans, with much force of argument and with fierce invective against those "good boys" or timid spirits who could still contemplate negotiation with Hertzog and ultimately acceptance of his major proposals. The uncompromising view did not carry the day, but it made a lasting impression and began to split the ranks of Congress.

Under the new law, the Native Representative Council operated for ten years from 1937. During that period, the obvious African leaders were nearly all elected to it by popular vote. Scobie Thoms, Dube, Godla, Mosaka, Champion, and later Moreka, Matthews and others all played a prominent part in its proceedings; and by their side were leading tribal chiefs nominated to seats on the Council by the Government. Patiently, year after year, the Council, under the chairmanship of the permanent Secretary for Native Affairs heard speeches and passed resolutions calling for necessary reforms in every sphere of native policy and administration. Its discussions reached a level of debate in many respects more creditable than that normal in the house of Assembly, as observers could testify. But all the eloquent words and reasonable proposals were wasted on the deaf ears of the authorities. It is

difficult to recall a single important reform introduced as a result of the good advice annually tendered by this "advisory" body. No wonder that a grim sense of frustration gripped its members by 1946 when the war-time promises still remained unfulfilled. Their moderate programme of particular reforms then yielded place to a general demand that the Government abandon racial discrimination in principle and begin to grant those basic human rights of which the Charter of the United Nations had spoken so firmly. The immediate occasion for this highly significant change was the great strike of black miners on the Rand in August 1946 when the Council happened to be in session. Councillors were angered by the hostile attitude displayed by everyone in authority from Smuts, the Prime Minister, downwards, to the demands of the miners, and by the flat refusal even to open negotiations with them.

Smuts did, however, sense the change in the minds of the African leaders now united in their attitude to white authority. Late in 1947 he met some of the councillors. He offered to extend the scope of, and even grant certain limited powers to the Native Representative Council and other subordinate councils (Rand Daily Mail, 14th October 1947). But this cautious and complicated plan of reform, lacking in imagination and obscure in detail, promised too little and it came too late.

In a statesmanlike analysis of the impasse, the main body of councillors rejected his rather nebulous proposals.

"In our view," said the Council in its reply, "what is required is a policy which will give the African people a sense of security in the land of their birth, a policy which is flexible and can be readily adapted to changing conditions and varying circumstances in short a policy which recognises that Africans are citizens of this country and not things apart."

General Smuts' proposals do not go to the root of the matter in dispute between the Council and the Government. The issue submitted to the Council has been, and continues to be, that the "conditions of moderate African life demand a reorientation of the whole of our native policy and not a mere tinkering with the framework of our existing native policy."

"It seems necessary to repeat the principal defects of our present native policy:

(a) It does not safeguard the legitimate rights of the African people in any aspect of their life.

(b) It holds out no hope to

them of a possible change for the better in the foreseeable future.

(c) It is not calculated to integrate the African people into the general life of the country. On the contrary, it is based on the principles of permanent separatism, which engenders a spirit of hostility and racial bitterness between black and white, and as against that of mutual co-operation in the interest of both sections of the country as a whole.

(d) It is undermining the confidence of the African people in the Government of the country and is making increasingly impossible that collaboration between the Government, on the one hand, and the African people, on the other, without which no

schemes intended for them can succeed." ("Rand Daily Mail", 4th November 1947).

Even at this stage, however, the Council did not demand anything like equal citizenship or full equality with Europeans. It was still content to reiterate its main earlier proposal, the extension to the northern provinces of the limited communal system of political representation prevailing in the Cape province. But on this vital aspect of change Smuts was silent. The Council's arguments were addressed to men with deaf ears, men already pre-occupied with the exigencies of the coming general election.

(To be Continued)

VERWOERD AND LUTHULI

"Busy Bee" writes in *Ilanga case Natal*, an African journal: DR. H. F. VERWOERD, the Minister of Native Affairs, has given his judgement on Mr. A. J. Luthuli, the President-General of the African National Congress. The judgement reveals impatience, arrogance and a total disregard of what is happening in South Africa, in other parts of the world, and of the history of human societies.

Dr. Verwoerd admits that for many years Mr. Luthuli was regarded as a moderate leader of his people. But he fails to tell the world what concessions the authorities made—what one simple thing the Government did—to show its appreciation for this "moderate" leadership or to improve the lot of the masses. Nor does Dr. Verwoerd explain the "miracle" why moderate leaders have suddenly become what he regards as extremists.

Dr. Verwoerd lightly dismisses the head of the leading African political organisation speaking for 8 million South Africans, an organisation whose leaders are some of the greatest names among Non-Europeans, and which has been regarded even by chiefs as their mouthpiece. It shows contempt for all the African people for whom Dr. Verwoerd's Department is supposed to cater. The very fact that the voluntary defiance campaign showed the power and influence of Congress among the masses all over the country, should have made the authorities pause and think. Eight million people cannot be wrong nor can they be suppressed always by artificial laws no matter how drastic. Yet Dr. Verwoerd says Luthuli chose the wrong path, spoke in such a way that the Department had to take notice of it, and that if he mends his ways and shows regret

for the wrong he has done, his reinstatement might be considered. In other words Luthuli must betray the trust of the whole African Race and go on hand begging for forgiveness for having been sane and bold enough to seek human and democratic rights for his people in the country of their birth.

It is nothing that Luthuli has been a leading member of the American Board of Missions and of the Christian Council of South Africa and that when he went to India and to the United States he proved an outstanding ambassador of his country. It is nothing that he was connected

with many European organisations and has lectured with great success to white audiences on our problems. It is nothing that for many years—as Dr. Verwoerd himself admits—Congress and other leaders have sent numerous deputations to the authorities, and made many requests by resolutions, pleading for co-operation.

Far from these requests being met, more discriminatory laws were passed. Of recent years there were many upheavals in the form of strikes, riots, etc. Housing and other conditions deteriorated. Not even the notorious Pass laws would be relaxed. The N.R.C. ceased to function. While this was happening world attitude to questions of race and colour had

altered. In the East and in parts of Africa, the indigenous people were being given their rights and opinion was against racial and colour discrimination.

In our own country economic integration was almost complete. New forces were operating. Instead of accepting these universal trends and these hard facts, the authorities went against them. As we write more laws are being prepared on the old pattern.

Luthuli is guided by these trends, facts and inexorable laws. Time and history are on his side. To ban him does affect the position and the truth. And as we say, time and history will not only justify, but will canonise him.

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Plate Glass, etc.

Councils Of Free Of Charge For Your Income Tax, Personal Tax, Writing Of Your Books, Trade Licences, Revenue Clearance Certificate, Passports And Immigration Matters.

Representatives: National Mutual Life Assn. Of Australasia, Yorkshire Insurance Co. Ltd.

Telephone: 34-9033. 29a Commissioner Street, JOHANNESBURG.



The Prime Minister's Reception to Members of the Everett Expedition—Prime Minister's House, New Delhi—June 28, 1953.

Mr. Tenzing Norkay, Mrs. Tenzing and their daughters with the Prime Minister, Mr. Jawaharlal Nehru, at the Reception.—F.R.

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	6	D
PILGRIMAGE FOR PEACE—Pynedai	12	8
SELECTIONS FROM GANDHI—Nimar Kumar Bose	10	0
GANDHIAN ETHICS—Benoy Gopal Roy	2	0
BAPU—Marry F. Barr	4	0
COMMUNAL UNITY—M. K. Gandhi	35	0
FAMOUS PARSES	7	8
CHAITANYA TO VIVEKANANDA	3	3
STORY OF SATARA—Major B. D. Bean, (I.M.S.)	15	0
SEVEN MONTHS WITH GANDHI—Krisnadass	12	8
STORY OF THE BIBLE—E. K. George	8	0
DELHI DIARY—Gandhiji	10	8
A RIGHTEOUS STRUGGLE—Mabadev Desai	2	8
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Dhawan	17	0
GANDHI AS WE KNOW HIM—Intimate and delightful incidents by various writers	2	0
NON-VIOLENCE IN PEACE AND WAR		
Vol. I.—M. K. Gandhi	16	0
NON-VIOLENCE IN PEACE AND WAR		
Vol. II.—M. K. Gandhi	24	0
THE STORY OF BARDOLI—Mabadev Desai	6	0
FROM YERAVDA MANDIR—M. K. Gandhi	1	0
MAHADEV DESAI'S EARLY LIFE		
—By Narshari D. Parikh	2	6

Obtainable from:

"INDIAN OPINION,"

P. Bag, Phoenix, Natal.

Golden Number

OF

"INDIAN OPINION"

Souvenir

Of The

Passive Resistance

Movement

1906—1914

Price: Four Shillings.

Obtainable From:

"Indian Opinion"

Phoenix, Natal.

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	7	6
EMINENT AMERICANS WHOM INDIA SHOULD KNOW—James T. Sunderland	7	8
THE BHAGAVAD GITA—The Lord's Song—(An English Translation)—Annie Besant	1	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE?—Dr. V. K. R. V. Rao	3	0
OUR INDIA (Children's stories by various writers, illustrated)—Minoo Marnal	2	0
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao	2	8
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement in S.A., 1906-1914)	4	0
THE DELIVERANCE (A picture of the palpitating life of the joint family)	4	0
PUBLIC FINANCE AND OUR POVERTY—J. C. Kumarappa	3	8
INDIAN STATES' PROBLEM (Gandhiji's Writings and Utterances)—M. K. Gandhi	10	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah	15	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	18	
SOVIET ATTITUDE TOWARDS CHINA Parts And Facts—Stanley Powell	8	0
AMONG THE GREAT (Conversations with Domini Holland, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Anurobindo)—Dilip Kumar Roy	23	0
TWO HISTORICAL TRIALS IN RED FORT—An account of the trial of the Officers of the I.N.A.	11	0
WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Babramanyan	2	8
GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	8
THE STORY OF MY EXPERIMENTS WITH TRUTH—M. K. Gandhi	15	0
CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	5	0
RAMANAMA—M. K. Gandhi	2	0
TOWARDS NON-VIOLENT SOCIALISM—M. K. Gandhi	3	8
REBUILDING OUR VILLAGES—M. K. Gandhi	2	0
AN ATHEIST WITH GANDHI—Gora D. R. Rao	2	0

Obtainable from:

"Indian Opinion,"

P. Bag, Phoenix, Natal.

Phones: 29121/3 (Switchboard)
24179 (Manager)
P.O. Box 2197

Cables & Tel. Add:
"PROSPERITY" (All Branches)
(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

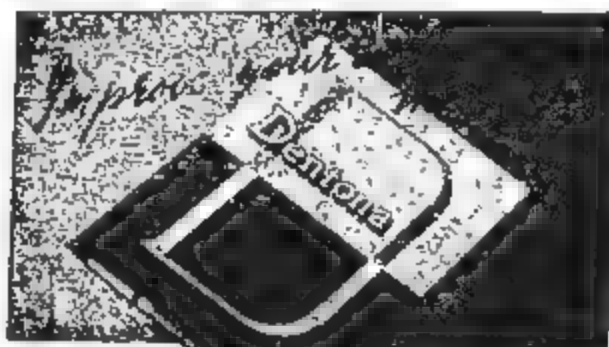
Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Mince Products, Wheat, Whentex Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG	BENONI
Phones: 34-3554/5	Benoni Coal Site
P.O. Box 200, Fordsburg,	Phone 54-1813,
182, Crown Road,	Rangeview Coal Sites—54-2205
Fordsburg, Johannesburg.	P.O. Box 392, Benoni.



Full range of men's and
boys' knabshirts and
clothing.

In khaki
and
tropicals.

DENTON
SHORTS AND SLACKS
IN NOVELTY Regd.
TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND.

DENTON TRADING CO.
JOHANNESBURG

P.O. Box 3561

N. RHODESIA
FEIGENBAUM BROS.
BULAWAYO

P.O. Box 354

SOUTHERN RHODESIA
MASHONALAND, P.E.A. & N. BECHUANALAND
W. F. NEUMAN
SALISBURY

P.O. Box 1492

BRITISH EAST AFRICA
VAN BRUSSEL & CO. (E.A.) LTD.
Trent Mansions

NAIROBI

BULAWAYO CLOTHING FACTORY LTD.
Phone 2419, Bulawayo, P.O. Box 427, Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel
V. B. Patel, H. J. Patel
E. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.
Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representatives:

H. L. Hompes & Co.,
(Pty.) Ltd.

Durban, P.O. Box 1301.
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE AT:

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

(Directors: N. V. MENTA, J. P. GOKOOL, K. V. MENTA)

LEGAL & COMMERCIAL STATIONERS

OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 22672
" 63535

P.O. BOX 1337
Tel. Add. NOSLIMITED.

For Quality Printing Consult:—

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.

13 AUG 1953

No. 33—VOL. LI

FRIDAY,
14TH AUGUST, 1953

Published at the G.P.O. as a Newspaper

Price 6d.

INDIAN OPINION

Founded by Mahatma Gandhi in 1903

What's In A Name?

The Parson draws a
"Stipend,"
The Lawyer pockets "fees,"
The Banker adds up
"interest,"
The Merchant "profit" sees
Shareholders ask their
"dividends,"
The Landlord calls for
"rent,"
The Statesman takes a
"salary,"
The Royalty "grants"
are sent,
The Pirate seizes "booty,"
The Smugglers "plunder"
lag,
Rigands demand a
"ransom,"
The Burglar collars
"strong,"
What's in a name? 'Tis
all the same—
Obtained by law or
stealth:
But from the Workers'
tail alone,
Comes every form of
wealth,
—A. E. Anderson.

The Contest Between Good And Evil

AT Vishrampur, a village in India a friend asked Shri Vinoba Bhave, "How is it that in the contest between the forces of evil and the forces of good we often find the former dominating the latter?" It is a question which troubles most of us and especially those who are weak of faith and temperamentally pessimistic. Shri Vinoba gave the following illuminating reply to the question.

He said that the evil, opposing good serves one very valuable purpose. It puts goodness to test. But if one keeps patient and goes on returning goodness in the face of evil, he will see that ultimately it is good which wins. Goodness to be effective should be allowed a real chance. The good must take care not to resort to evil out of impatience. The weapon of the good is goodness. And they can prove themselves strong only by using their own weapon. Of course one must have the patience to wait. Christ was crucified and killed. Outwardly it would appear as though he lost. But the world has forgotten the killers of Christ while Christ lives in countless human hearts. But you cannot hope to succeed in 15 minutes. The seed of goodness takes time to sprout up. Bhoodan (Land gift) is an outstanding example of the success of goodness. So far as the individual is concerned goodness has always won. We are now engaged on an experiment whether it can also win in the social sphere.

But for success in the social sphere on a social scale, we must organise goodness. What happens is that while the wicked organise and unite for serving evil, the good do not care to unite on the side of good. Bhoodan is now doing this. Charity has always been practised but only individually. We are now organising it on a social scale and in the form of a country-wide movement with a view to resolving some of our problems. This was not attempted before. The good should throw in all their might for the success of this movement and for the triumph of good over evil.

INDIAN OPINION

FRIDAY, 14TH AUGUST, 1953

Mr. Beard

WE have devoted quite a good bit of space this week in reproducing from the 'Natal Mercury' letters of Mr. Frederick G. Beard on the treatment of Indians in South Africa and some of the replies given to those letters. We have done so because Mr. Beard at one time held a responsible position and therefore whatever he says is naturally taken by the public to be responsible and weighty and thus the public is misled.

Might we suggest to Mr. Beard that for one moment he tries to forget altogether what exists or what is happening in the outside world, and what other people are, or what they say or what they do. Let him treat the matter of the treatment of Indians in South Africa in particular and that of the non-Europeans in general, as one of our own domestic concerns. We think everything else is quite irrelevant. Mr. Beard will surely admit that to be self-satisfied with being better than the other person is not just enough. One may be better and yet not be what he should be. Our very existence is based on not what others are but on the Supreme Law of God which alone guides our destiny and the destiny of the whole universe. We are all enjoined to respect that Law for that a one and no other power on earth will

sustain us. We take it for granted that Mr. Beard believes in and has respect for these moral values. If he does not then it is not worthwhile entering into an argument with him for he can never be convinced with reason.

We would then ask Mr. Beard to think of the problem of our existence in South Africa on its own merits. Here are three million people who have assumed unto themselves the power to rule. Not for what is good and right and just but just for their own self preservation they are determined, by fair means or foul, to exploit a mass of people who are four times their number and to do everything possible to keep them suppressed. This small minority claims to be much more civilised and intelligent than the vast majority over which it rules. We concede to them that and we say with the little intelligence that God has blessed us with, that this vast majority should rise to the level of the ruling minority and should be given the fullest opportunity to do so. The ruling minority would certainly deem it its duty to afford that opportunity, indeed, would be inspired to do so, if it were ruling out of benevolence. But the unhappy fact is that this minority is obsessed with the idea of its own self-preservation; it is over-come with the fear of being

swamped by the vast majority if the latter were given the slightest opportunity to rise and so it is trying to do everything possible to crush it out of existence. The vast majority, on the other hand, is coming to its consciousness by the law of nature and is strongly protesting against and is resisting this evil.

Now if the very basis of this ruling minority is self-preservation and not the common good of humanity of which it forms a humble part—and it does not take long to be convinced of this, for the legislative measures that have already been taken and are in the process of being taken speak for themselves—then there is no case left for that minority.

What is needed in South Africa is to cultivate the spirit of live and let live, love thy neighbour as thyself, do unto others as ye would that they should do unto you. That is the essence of Christ's teachings which the present rulers profess to follow but all their actions are quite to the contrary. This is the very sad situation in which we are placed and it requires to be treated calmly and coolly without losing one's equilibrium. We humbly suggest that there is no case for 'White South Africa'. The latest Apartheid measure before Parliament exposes the Government's whole policy. There is not going to be any semblance of fairness even in Apartheid. In everything the lion share is barefacedly claimed for the White minority and the vast majority is to go to the wall. How can Mr. Beard or those who think like him call this justice? Apartheid is a hydra-headed monster which if not destroyed in time will destroy this fairland and all that is good in it.

August 15

AUGUST 15 is a memorable day in the history of India, for on that day India achieved her freedom from the yoke of foreign rule. India enters into the sixth year of her independence on that day. Indians throughout the world will on that day think of their Motherland, think of all those who sacrificed their lives at the altar of Freedom, and will pray for them and for the glory of their Motherland. Within the brief period of five years India has made progress in every direction which is the envy of the world. We can dare to say with pride, that no country in the world, placed in the situation in which India was placed, could have survived and made such tremendous progress. Her most outstanding achievement is the settlement of her land problem by non-violent means and the credit for it goes only to one person and that is Shri Vinoba Bhave. In the real spirit of Mahatma Gandhi he has been able to achieve what no power on earth is known to have achieved. To persuade landowners to part with thousands of acres of their land for free distribution to the landless is not a small matter and yet, according to the latest figures available, Shri Vinoba Bhave has so far received 1,462,000 acres of land throughout the country which has been distributed among the landless. Before this great achievement all others pale into insignificance. Though of course immense progress is made in the fields of agriculture; education, food transport etc. On the other hand we learn from people returning from India that industrialisation is going on on a large scale and people are fast becoming Americanised—copying the worst from America. That is not

a good sign nor do the good Americans wish India to do such a thing, for they themselves condemn much that is in vogue in their country. It is always good to copy other peoples virtues but not their vices. We can only pray that India and all Indians may have the wisdom to keep before them the great heritage left for them by Mahatma Gandhi and try to inculcate the high ideals of Truth, Love and Non-violence for which he lived and died.

We in South Africa—Indians in particular and non-Europeans in general have a great lesson to learn from India in our struggle for freedom in this country. India had to have tremendous amount of patience and thousands of her sons and daughters had

to undergo untold hardships and had to sacrifice not only their wealth but their near and dear ones and their very lives in their thousands before the dawn of Independence was ever seen. Unless we prepare ourselves to undergo all that we shall certainly not reach our desired goal. And what is that goal? Not to snatch away power from the White man. He need have no fear on that score. What we want is that there should be no discrimination based on colour or race but that all human beings should be treated as human beings. The greatest homage we can pay to India is to resolve not to do anything that would disgrace her. May we all have wisdom, strength and the courage to do so.

had made no representations to the Governments of India or Egypt in connection with the proposed conference.

In so far as our information goes this conference has not been sponsored by either the Government of India or the Government of Egypt.

London 'Times' Offers Sane Advice To S.A. Government

'The Times' (London) in an editorial on South Africa in its issue of August 8 states "To persist, as the South African Government is doing, in the belief that the African shall develop only on the White man's terms, and that only thus can the White man secure his position, is almost bound ultimately to recoil on the White man's head. But no concrete or practical suggestions to this end are likely to emerge from the work of a Commission such as that which ends its public hearings in Geneva today. It may be able to do no more than to show that South Africa's present policy is inconsistent with her obligations, under the United Nations Charter, to respect human rights. It can influence public opinion at large, but European opinion in South Africa looks askance at its work, and only by harnessing this European opinion may events in South Africa be partly shaped from abroad." 'The Times' referred to the new Bill introduced in the South African House of Assembly to "consolidate separation of the races" in the use of public amenities, and the United Nations Commission sitting in Geneva, which had heard the views of private individuals on what is wrong racially in South Africa.

"The present rulers of South Africa take their stand on being the men on the spot and dismiss as dangerous and impractical liberalism all criticism, however temperately expressed, of their determination rigidly to discriminate between Black and White. It is, indeed, easy for those who live in countries far away from experience of the colour problem to find fault with such a governing minority as that now in control of South Africa. But to dismiss all unfavourable comment because some of it goes too far is to invite trouble in the long run," the paper said.—Sapa.

Glut Of Sugar

Sapa-Reuters report from London states that the world production of sugar now exceeds the annual consumption by nearly 3,000,000 tons. The latest available figures show that annual production of sugar in the world is now 35,600,000 tons, and con-

sumption is 32,600,000 tons. Strange to say that the price of sugar still does not seem to go down in South Africa which is a long-established sugar-producing country. Very likely we shall soon be hearing that tons of sugar was dumped into the sea as we not long ago heard of the dumping of tons of grapefruit. The capitalists never think of the poor. They only think of their own coffers. What wonder is there if, in the circumstances, people become communists?

Pakistan Government On S.A. Racial Policy

A Sapa-Reuters message from Karachi states that Pakistan submitted a memorandum to the U.N. Commission on South Africa which concluded its sittings in Geneva last Saturday, calling the South African racial discrimination policy "pregnant with danger" and stating that it was a flagrant violation of the basic principles of human rights and fundamental freedoms enshrined in the Charter of the United Nations. The Pakistan memorandum said that the solution of South Africa's racial problem lay in partnership of the races on a basis of equality and freedom, and not in the domination of one race. The social, economic and political development of the country would be impossible if the non-European section of the population was kept in backwardness and servitude. The Commission now sitting in Geneva was set up by the General Assembly last year at the instance of the 13 members of the Arab-Asian group. It asked to hear member nations, non-Government organisations and private individuals.

The Minister of Finance, replying to Mr. A. Hopswell (U.P., Pinetown) in the House of Assembly last week said the increase in war veterans' pensions and the additional pensions payable to Coloureds and Indians would be received by the pensioners towards the end of September.

NEW BOOKS

Just Arrived From India

A Gandhi Anthology

—By V. G. Desai 2/-

Which Way Lies Hope

—By B. B. Gregg 2/-

Economy Of Permanence

—By K. K. K. 2/-

Gandhi And Marx

—By K. G. M. 2/-

'INDIAN OPINION,'

P. Bag, Phoenix, Natal.

NOTES AND NEWS

Segregation In Durban

Legalised

It has always been recognised in Durban, states the 'Natal Mercury,' that certain beaches were set aside for non-Europeans, and that non-Europeans could only travel in certain reserved seats on buses.

A Court finding last year, however, declared that this could only be done where equal facilities existed. To overcome this, a private draft Ordinance was introduced in the Natal Provincial Council, seeking among other things to make it lawful to segregate the races on the beaches and the buses, even though equal facilities were not provided. This went to a select committee, but was not passed at the third reading, which was taken at the time of the Union's constitutional crisis. The City Council then endeavoured to get the Minister of the Interior to take action, but he declined on the grounds that it was a Provincial matter. The Government itself experienced the same difficulty as the City Council in respect of railway facilities, such as waiting rooms. To overcome the position Mr. Swart has now introduced the Reservation of Separate Amenities Bill, which makes it legal to separate the races without providing equal facilities. The Min-

ister explained that there was no compulsion on anyone to introduce segregation, but where it was wanted it would be legal whether separate facilities were provided or not. The Minister of the Interior, Dr. T. E. Douglas, said with the passage of the Bill Durban could lawfully continue its present practice.

Passports For Pan-Africa

Conference

The Prime Minister, Dr. Malan, was asked by Mr. B. Coetzee (U.P., North Rand) in the Union House of Assembly last week if the Government proposed to issue passports to South African delegates to a Pan-Africa conference in Cairo in the near future. The Prime Minister said that was a hypothetical question that could not be answered at this stage. He said that plans were being made in India for the holding of the conference, which was being initiated by the India-Africa Council. The objects of the Council were said to be the development of the general freedom of the people of Africa to rule themselves. The Prime Minister said that according to Press reports, the proposed conference would be attended by representatives of the Kikuyu and the whole of Coloured colonised Africa. The Union Government

The New India Assurance

Company Limited

for

FIRE, MARINE, LIFE, ACCIDENT

1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1947:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	
Marine Premium	55,04,844	Assets exceed	54,34,00,000
Miscellaneous Premium	15,04,968	Total claims paid over	15,36,00,000
Life Premium	2,88,79,302		17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The

New India Assurance Company Limited

Cable & Telegraphic

Address:

"RUSTOMJEE" or
"NIASSURANCE"

RUSTOMJEE (PTY.) LTD.

Directors: Sarabjee Rustomjee

Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
FACTORY**

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAJBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crockery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298,
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

**We specialise in
Manufacturing
OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

TREATMENT OF INDIANS IN S. AFRICA

By FREDERICK G. BEARD, F.Com., F.R.Econ.S.

Formerly Senior Administrative Officer On UN Secretariat

[We reproduce the following correspondence from the 'Natal Mercury' because of its importance at the present moment when the U.N. Commission on the treatment of Indians is sitting in Geneva. The letter by "Face Facts" was sent to the 'Natal Mercury' but was not published and hence it was sent to us for publication.—Ed. I.O.]

EVER since the United Nations was formed in 1945, India, backed by the Arab-Asian bloc as a whole, and by Russia and her satellites for the purpose of sowing dissension among the countries outside the Iron Curtain—has singled out South Africa for unremitting attack at every session of the General Assembly, accusing us of deliberately oppressing the Indians living here and demanding on their behalf, full equality with the Europeans in accordance with the position in "more enlightened countries."

The Arab-Asian bloc, of which India is the leader, has now succeeded in having a resolution passed by the General Assembly creating a special U.N. Commission to investigate our racial laws. All the Great Powers (excluding, of course, the U.S.S.R.) and practically all the White countries either abstained from voting altogether or voted against the resolution as they regarded the issue—and rightly so—as being completely outside the competence of the United Nations. This special U.N. Commission has just held its first meeting in Geneva and the South African Indian Congress has lost no time in advising the Commission by cable that it desires to submit written evidence. The time is not inappropriate, therefore, to consider afresh the alleged "oppression" of the Indians living in South Africa.

Repatriation Resisted

It is common knowledge, of course, that successive Governments in South Africa have vainly endeavoured to repatriate the Indians at Government expense but not only do they fiercely resist the attempt to return them to teaching, underfed and under-privileged land of their forefathers but Mother India herself does not appear to be at all anxious to take her children back—despite her tender solicitude for their welfare at the international forum.

Much of India's unwarranted intrusion in this purely domestic

affair is due to the frenzied appeals made to her by the Indians in South Africa and India's somewhat hysterical dissociations in the General Assembly—reported so fully in the World Press—have done incalculable harm to South Africa. The Government, with every justification, has made it clear that it will not even listen to any representations until such time as the Indians in South Africa cease invoking the aid of India at the United Nations.

The Indians here should realise that loyalty to the land of their birth or adoption is obviously a necessary prerequisite to any serious consideration of their claims by the Government.

The Rights

Let us briefly examine these "rights" for which they are clamouring so loudly.

First and foremost—they claim that they are entitled to be placed on the voters' rolls, so that they can play their part in the Government of the country. And, secondly, they resent any discrimination against them on the grounds of colour.

Dealing with the question of franchise—South Africa is not the only country in which the Indians cannot vote. Ceylon disfranchised nearly 900,000 Indians under their Citizenship Act of 1948 and—when one of the Indian settlers appealed to the Privy Council against a decision of the Ceylon Supreme Court—Lord Oaksey, giving judgment on behalf of the Judicial Committee, said that it was a perfectly natural and legitimate function of the legislature of a country to determine the composition of its nationals. The appeal was therefore dismissed and the judgment of the Supreme Court upheld.

It is indeed significant that India has never complained to the United Nations of Ceylon's treatment of the Indians settled on the island—although the number involved is considerably in excess of the total Indian population of South Africa (at the 1951 census, there were 365,324 Asiatics in the Union). This clearly indicates that India is much concerned in disseminating anti-White propaganda than in endeavouring to protect the Indians settled outside her borders.

Racial Discrimination

Secondly—discrimination on the grounds of colour is cer-

tainly not unknown in other countries. Australia—that progressive and certainly most enlightened country—has steadfastly maintained her "White Australia" policy. In the United States of America—the Southern States are adamant in their refusal to abolish segregation. The Governor of Georgia has threatened to close down all the public schools in Georgia rather than allow Negroes free access to White schools. The Editor of a Georgia newspaper is reported to have said: "Negroes in my daughter's school? Over my dead body!" Even in that citadel of Yankeeism, New York (where Negroes are supposed to have equal rights) racial discrimination is rife. The Negro district of Harlem anticipated by many years the purpose of our Group Areas Act. The writer had difficulty in procuring an apartment as a South African—as he was thought to be black!

In India itself, despite Mr. Nehru's pious affirmation of the U.N. Human Rights Charter, racial discrimination is common—caste Hindus, depressed classes, Parsis, etc., being segregated in separate localities. Gandhi described the early Indians who came to South Africa as "Asiatic labourers, from densely populated areas in India, belonging to the lowest class. They were," he added, "living in a state of semi-starvation." These early arrivals, therefore, were the victims of India's vicious caste system of segregation and oppression and yet their children and grandchildren have the temerity to complain to Mother India of the relatively mild and certainly harmless discrimination encountered in their new homeland!

Illusory Allegation

The words "harmless discrimination" are used advisedly, as the discrimination against the Indians in social and economic spheres are largely illusory. Take, for example, the granting of trading licences in Durban. Here are the official figures for the municipal year ended 31st July, 1953—with the population figures in juxtaposition but adjusted so as to reflect adults only—

1953 Census	Euro-peans	Indians
Population	131,439	145,744
Less persons under 21	(£) 43,310	(£) 97,163
Adults	87,579	48,581
Trading licences granted	5,913	5,449

It will be seen at once that the Indians enjoy an advantage

of roughly two to one—so that, if any discrimination exists, it is against the Europeans.

When the late President Roosevelt enunciated his famous Four Freedoms, he declared that they were "the very fundamentals of Democracy" knowing full well, as he did, that only a handful (relatively speaking) of the millions of people in the world enjoyed these four freedoms. It is certainly illogical—making to consider these five freedoms in relation to the Indians living in South Africa. Here they are:—

Freedom From Fear. The Indians enjoy the same protection from the State as the Europeans do. A European was recently hanged for the brutal murder of an Indian. If the police had not protected the Indians from the enraged Natives during the riots in Durban, the death toll would have been staggering. They live, trade and enjoy the fruits of their labour without "let or hindrance."

Freedom From Want. In collating evidence in connection with the Group Areas Act, the Durban Corporation found that the Indians in Durban own land and property worth nearly £25,000,000. A brochure published by the Durban Corporation in 1946, entitled "The Indian in Natal," recited the following facts:—

(1) Of the licensed trade vehicles in Durban 21.7 per cent were the property of Asiatics.

(2) Of the omnibuses in the City (including the Municipal fleet) 58 per cent, of them were Indian-owned.

(3) Of the licensed taxis in Durban 44.7 per cent, were owned by Indians.

Since 1948 these percentages have probably increased appreciably. It would be most interesting to compare the per capita income and worth of the Indians with the Europeans in the lower-income group. This is a freedom for which the hungry masses in India would gladly trade their right to vote in elections which they do not understand and for candidates in whom they are not interested.

Freedom Of Religion. Both the Hindu and the Mahomedan enjoy absolute freedom to follow their religions. In Durban there is a positive plethora of mosques and temples—all of which, as a point of interest, are exempted from rates.

Freedom Of Speech. The very fact that the South African Indian Congress have openly declared their intention to submit evidence to the U.N. Commission in Geneva is surely

(Continued on page 507)

Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(CORNER SWEETMEAT HOUSE)

Corner Grey and Victoria Streets

DURBAN.

Phone 23414.

Tel. Add. "KAPITANS."

P.O. Box 96.

Phone 24471.

To Furnish Your Home Economically

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St.

DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSEHOLD EFFECTS. RADIOS & RADIOGRAMS. MUSICAL INSTRUMENTS, SEWING MACHINES & OFFICE FURNITURE Etc.

Exporters and Commission Agents for Natal. Fruit and Vegetables. We specialize in green ginger and Indian Vegetables. Wholesale only. Write for particulars Box 96, Durban.

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS, HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST."

1-15 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

47, Commissioner Street,
JOHANNESBURG.

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
 Commission Agents

10 Peking Road, Kowloon, HONG KONG.

Special attention is paid
to indent orders

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown future.

Insure with "THE OLD MUTUAL" your friend for Life—

The S.A. Mutual Life Assurance Society, which has

best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1760.
 JOHANNESBURG.

Phone:— } Business 33-0711
 Residence 33-5901

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

Extensive range always carried in
 the following:

Silks, Drapery, Toilets, Perfumes, Curios, Fashion Goods and Jewellery, Wide Range of Indian, Persian and Chinese Carpets.

Stockists of well-known branded
 Watches.

COPPERBELT PIONEER STORE

Where Quality and Service
 are Paramount.

Luanshya,

Northern Rhodesia.

THE UNITED PARTY AND THE ELECTION

THE COLOURED VOTE AND THE CONSTITUTION

By C. W. M. GELL

II

In my last article I argued that Afrikaner Nationalism is for the present irremediable within the limits of the White electorate. But I cannot sufficiently emphasise that it is not synonymous with South African patriotism as its adherents so frequently and intemperately aver. Even when in the fallow of time it represents a majority of the White population, it will still only command the loyalty of one-third of the Union's inhabitants.

It is, therefore, extremely unfortunate that we have half played the Nationalists' game by opposing their rampant sectional racism with a conception of "a broad national unity of all South Africans," when we are clearly only thinking of European and quite explicitly excluding non-European from our definition of "all." By allowing ourselves to be drawn into the old and now largely irrelevant battlefields between Boer and Briton, we have let our attention be distracted from a quite different and rapidly developing racial situation. We have been carrying the right banners in the wrong fight. In trying to win Afrikaner Nationalism as our standard, we have been alienating non-European opinion almost as the Nationalists, themselves. This has suited the Nats. very well.

Take, for instance, the question of the Coloured vote, for which the Opposition fought so resoundingly a campaign against the Separate Representation Act and the High Court of Parliament. There is no need to describe again the blatant bad faith of Nats, on three constitutional issues of which we have not yet heard the last. Nor, as it now appears, was there any real ground for the Nat. apprehension that the Coloureds held the balance of power against them in the Cape. In his "cross roads" speech at Bethel on late August 30 Dr. Malan reiterated his usual tendency to account of how the British had forced the Cape franchise on Union against the wishes of the other three provinces "and even of the European population of the Cape," how the "qualifications to safeguard the Europeans" were no longer effective; how this must result "in the Coloureds governing the Cape in the foreseeable future;" how the Coloureds, Natives, liberals, communists combined with British public opinion, UNO, India and other external influences to compel South Africa to abandon her colour bar and discrimination; and then "how long will South Africa remain a White

country and how long will the Whites man continue to rule?"

But the whole of this appeal to racial prejudice rested upon the fallacious assertion that the 48,000 Cape Coloured voters (representing a Coloured, Malay and Indian population of just over a million on a basis of male suffrage only, under restrictions and registrations etc. which limit their numbers even more effectively than Rhodes' qualification) will shortly swamp the Cape's 800,000 voters enrolled under universal adult suffrage for both sexes.

Yet what did the Opposition make of this splendid case?

Certainly it fought a good battle for the Constitution and the rule of law. But there was hardly even a suggestion that it stood also for the maintenance (and perhaps extension) of non-European rights as such. When at the time of Union there was talk in the Cape Assembly of "keeping faith" with non-European voters, the reference was not to disfranchising them by not less than a two-thirds majority but to the inconceivability that any Cape M.P. would ever support such a retrogressive step. Yet the U.P. did just that in 1936 in regard to the Cape Natives. And on September 18 last Mr. Dan Coetzee, now U.P. member for North Rand, declared: "The only difference between the U.P. and Nat. policies boils down to whether the Coloured voters should be taken off the common roll constitutionally or unconstitutionally. If the Nats. and the U.P. are to cut each other's throats for the sake of these Coloured voters, there's in the most foolish and the most useless fight I have ever seen. I feel that if the Nats. would agree to uphold the Constitution, there is no reason why both parties should not hammer out a solution which could then, with the support of the U.P., be translated into action by the two-thirds majority." From such remarks and Mr. Strauss's offer to treat the Coloureds "as a loyal appendix to the Europeans" it was obvious that the U.P. was more concerned with its own electoral interests in certain Cape seats than with the principle of non-European representation. And, indeed, in view of the great betrayal of 1936 it is difficult to see how the U.P. could have thought otherwise without a real change of heart.

But in April we reaped the harvest of this unprincipled and opportunistic policy. For the results so close like Worcester and Paarl, where the Coloureds probably hold the balance of power, suggest that a strong body of Coloured opinion

perform Dr. Douglas's cynical offer of "four certain winners instead of 65 'strawmen.'" Some of us may feel so that the four Coloured M.P.'s will be as powerless as the three Native Representatives; that the Coloured Affairs Dept. will display concern and zeal over Coloured interests only in so far as these suit Nationalist apartheid plans. But the Coloureds themselves, confronted by the U.P.'s apathy about their real grievances (except for brief interludes at election time, but not notably at this) and its rather too transparent acceptance of them merely as pawns in the White electoral struggle, seem to prefer the Nationalist quarter-loaf to no loaf at all. And since the U.P. has never allowed them to see the real value of their present franchise, it is hard to blame them.

If my reading of the Coloured attitude is correct, it seems that the U.P.'s continued opposition to their separate representation may be in defiance of both their own wishes and those of the Nation-wide. On the other hand (and this also removes the real reason for the fight the U.P. has so far made) one main Nat. motive has disappeared, since the Coloureds have been proved no real electoral stumbling block to a Nationalist victory. However, both for ideological reasons and in case Coloured opinion should later harden as well as to fulfil some militant electioneering they could hardly now repudiate—the Nats. must press on with their proposal. If the Coloureds no longer eye it seriously, what is the U.P. fighting for? The sanctity of the Constitution? But the only remaining entrenchment would be the language equality. And while there is absolutely no reason at all to treat Nationalist pledges about English being "entrenched in the will of the people," is this really an issue worth a last ditch stand and the risk of civil war? After all Afrikaans is such a simple language to learn.

The preservation of the rule of law is certainly important, but

U.P. has already compromised on it. Some Opposition M.P.'s refrained from voting against the Group Areas Act, which puts the Minister's tremendous powers over property beyond the reach of the courts; a few Opposition M.P.'s actually supported the Act. And the entire U.P. helped to pass the Public Safety Act which enables the Government to suspend the rule of law almost entirely.

Thus if U.P. motives remain unchanged in regard to the Coloured vote, I believe it is fighting an unnecessary battle. And I will be supported by all those Right-wing U.P. voters and candidates who think (certainly quite erroneously) that its opposition to the Nats. on this issue lost it the election. But if, as I am later going to suggest, the principles it has sought to uphold have been wrong or inadequate, if it should have been fighting to increase non-European representation, if its concentration purely upon our supposed electoral interests was sordid and unworthy of a much more honourable element in its own political tradition, then the whole picture alters. It will then be in the unchallengeable moral position of fighting a good cause in the interests, incidentally of itself but primarily of the Coloureds, with their support and the sympathy of all non-Europeans. In these circumstances its continued stand would be a great deal more worthwhile than all the turmoil of the last two years.

R. VITHAL

Bookkeeper & Writing up Sale of Books, Balances Sheets, Income Tax Returns. Apply:

9 Adams Arcade,
40 Market Street,
Johannesburg.

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with me for your travelling by Air, Sea or Land either to India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Theft, Storm, Accident, & Auto Glass, etc.

Can also Give Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Books, Trade Licences, Revenue Clearance Certificate, Passports And Immigration Matters.

Representatives: National Mutual Life Assn. Of Australasia, Yorkshire Insurance Co. Ltd.

Telephones 33-9033. 29a Commissioner Street, JOHANNESBURG.

SHINGADIA STORES

(From: Premier Silk Bazaar Ltd.)
Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111, UMTALI, S. Rhodesia.
Telegrams: "Premisilk" Phone: 2523.

PREMIER WHOLESALERS

(Members of the Mashonaland Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shirts & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.
UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,
Plot 43, "C" Road,
Churchgate-Reclamation,
Cables "Indorhod." BOMBAY, INDIA.

Phone
Day 24169

Phone
Night 833549

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail,
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 29388.

P. HARGOVAN & CO.

(PTY.) LTD.

WHOLESALE MERCHANTS
AND IMPORTERS.

P. O. BOX 1250.
155/7 Warwick Avenue
DURBAN.

SWEETMEATS

PURE

WHOLESOME

HEALTHY

★ **APPETISING**

- ★ **DISTINCTIVENESS** of Flavour.
- ★ Combined with **INGREDIENTS** of the **PUREST QUALITY** go into the making of our **SWEETMEATS**
- ★ Made by our experts whose knowledge and experience of the delicate art of preparing these Oriental **DELICACIES**.
- ★ Assure **YOU** of the most **PALATABLE SWEETMEATS** money can buy anywhere in **SOUTH AFRICA**.

અમે દરેક જાતની શીઝાઈંગ બનાવવાની કામગીરી
જલદી માથામાં ચોડવાને સંજ્ઞાથી કાર્યરત થઈને આપવાની કામગીરી કરીએ.

- ★ Great care is exercised in the **PACKING** and **DISPATCHING** of country and foreign orders.
- ★ WE assure you of **PROMPT, HYGENIC SERVICE** with the **GUARANTEE** of **SATISFACTION**.



We specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Naan etc.

Victory Lounge

(Cnr: Gray & Victoria Streets.)

Phone 24965 — DURBAN.

TREATMENT OF INDIANS IN S. AFRICA

(Continued from Page 503)

conclusive proof that they enjoy complete freedom of speech.

The Indians in South Africa, therefore, would be well advised to ponder these facts carefully and digest them thoroughly before submitting evidence claiming to be oppressed to the U.N. Commission on Racial Discrimination.

Mrs. J. F. Hill

Sir,—Mr. F. G. Beard, in his article on the treatment of Indians in South Africa takes great pains to show that some of those who throw stones at us live in glass houses themselves. But two wrongs do not make a right, and no man of honesty and justice would content himself with the question, "Am I better or worse than my neighbour?" The real issue is whether our treatment of Indians is just and fair. And the crucial test is whether, if we imagine ourselves for a moment in their shoes, we should feel enriched with our situation. And let us remember that in that case our standard of comparison would not be an India we have never seen, or an America equally remote, but the conditions enjoyed by the Europeans we saw every day.

Mr. Beard uses the words "harmless discrimination." Apparently he means that provided I do not touch a man's pocket, I may subject him to any insults and indignities I choose. A queer sort of doctrine to find in a land which calls itself Christian. Economic discrimination has disastrous effects; but who can tell what harm is done by our pride and prejudice and our callous sneering remarks—what harm to human minds and spirits?

But wrong attitudes of mind invariably issue in material wrongs; and whether it be in educational opportunities, avenues of employment, opportunities to own and occupy property, or to influence municipal and Government policy, Indians, by virtue of their colour are at a disadvantage compared with Europeans. And the worst of it is that many Europeans think it is as it should be.

Dr. Mabel Palmer

The article published in "The Natal Mercury" on July 8 on the treatment of Indians in South Africa by Mr. F. G. Beard is singularly misinformed.

In the first place, Mr. Beard completely ignores the conditions under which the Indian immi-

grants were brought to Natal. They did not come here, as is frequently assumed, on their own initiative, but on the direct solicitation of the Natal Government to the Government of India. The India Government was by no means willing at first to give permission for the establishment of indentured immigration into Natal and twice over, in 1859 and again in 1871, the Natal Government despatched a high ranking official to negotiate on the matter with the Government of India.

Finally, though permission was given, it was only on certain definite conditions. One of these conditions was that once the Indian immigrants had worked out their indentures they were to be admitted to all the privileges of ordinary citizens, and that no discrimination was to be practised against them. They were to be free to return to India if they wished, but were at liberty to remain in this country if they preferred that course.

During the early period of Indian immigration, from about 1860 to 1880, the Natal Government and the White population of Natal were so anxious to retain them that plots of Crown land were offered to them in lieu of their passages back to India. The considerable Indian population at Umzimlo, for instance, is due to the fact that in that area the Indians took advantage of the offer and settled there on plots of Crown land granted to them by the Government. The situation in Ceylon and Burma was quite different. There, the immigration was personal and not sponsored by the Government, though some measures of Government control was later introduced.

Repatriation

As for repatriation, when after 1880 the tide of public opinion turned against the Indians, a change which was largely due to trade jealousy of the exalted Indian merchants, there were many demands that the indentured should end in India, which would mean that all Indians would be automatically returned to India at the end of their period of service. Natal sent several deputations to India to deal with this question, but the India Government always refused. The policy was described by officials in India as a "backed orange policy," since it would mean that Natal took the best working period of the lives of the young Indians and then returned them to India when they were no longer so capable of hard work.

The utmost to which the India Government was willing to go was that after 1825 Natal should be at liberty to impose a tax on the Indians who immigrated after that date and did not return to India—the notorious £3 licence or tax. This was only granted on condition that no Indian who failed to return should be subject to any legal proceedings resulting in imprisonment, a condition that was in practice disregarded by the Government of Natal, as Indians who failed to pay were condemned for contempt of Court and were sent to prison.

This £3 licence was one of the many grievances which inspired Gandhi to take up the cause of the Indians and was roundly condemned in the Solomon Report of 1914.

Why, after all, should the Indians consent to repatriation? As Mr. Beard himself admits, they are better off in Natal than they would be if they returned to India. When suggestions were made that another place should be found for them, the only places proposed were unhealthy tropical areas like British Guinea and another tropical colony in the Far East. Colonists are usually better off in the country to which they emigrate than their home-country which is, of course, the reason why they choose to remove themselves from their homeland.

To reiterate, the ancestors of the greater number of the Indians in Natal came here at the direct invitation of the Natal Government on the promise that they should be given the same rights as all other inhabitants of the country—a promise which Natal has notoriously failed to keep. It should be added that 95 per cent. of the Indians now living in Natal were born here and are, therefore, according to international law, nationals of South Africa.

Right To Vote

Under this heading, Mr. Beard quotes the case of Australia, but Australia decided some years before the question of Indian immigration into Natal was raised that she would not accept Indian immigrants because they would inevitably grow into a separate community, animated by different principles and ideals from those of the mass of the inhabitants.

In Australia, the White labour policy is a reality, whereas in South Africa it is a sham. The Australians are willing to pay the price for being a White community and are prepared to do their own manual work, whereas in South Africa, the White labour policy merely means that all the better paid and agreeable

posts are reserved for the Europeans and the low paid and disagreeable jobs are left to the non-Europeans, including Indians.

In the United States of America, although it is true, as Mr. Beard says, that some of the more backward Southern States still cling to a policy of discrimination against the Negroes, the Federal Government is firmly opposed to any such policy. Legally voting qualifications are the same for Negroes as for White Americans. It insists that educational institutions in the far South shall be opened to Negroes. It has just abolished all discrimination in restaurants against Negroes in Washington. It has abolished its separate Negro regiments and now admits Negroes to the American army on the same terms as other Americans.

The statement that the "Negro district of Harlem anticipated by many years the purposes of the Group Areas Act" is especially misleading. It is true that Harlem is now a Negro district, but this arises from the fact that the Negroes, on the whole, prefer to live among their own people. There is no law compelling them to live in Harlem, and here in South Africa, if there were no legal discrimination with regard to residence, the same thing would happen.

Voluntary Segregation

Were communities left free to choose their own place of residence, voluntary segregation would come into play and would to a large extent solve the problem. It is the compulsion to live in one area only, and that generally an area not pleasantly situated and usually devoid of the ordinary amenities of lighting, drainage, water supply, etc., that causes such resentment among the Indians in South Africa.

As for India itself, Mr. Beard is, of course, right in saying that it was cursed by the caste system, but he omits to mention that the present Government of India is doing its best to put a stop to the caste system, though it is, in view of the backwardness and illiteracy and strong religious prejudices of many sections of Indians, a very difficult task. Mrs. Pandit, at one of the meetings of the United Nations, was able to point to the fact that a member of the delegation was Dr. Ambedkar, who came from the parish section of the Indian nation. In short, in India the caste system is, though slowly and hesitatingly, on the way out and is discredited by the Government, whereas in South Africa, the caste system is steadily increasing and is directly sponsored by the authorities.

Racial Discrimination

Mr Beard talks of the "relatively mild and certainly harmless discrimination encountered in their new homeland" by the Indians. Allow me to draw his attention to the following facts:

Indians pay in South Africa the same rates and taxes as Europeans, but they are not provided with schools on the same scale as Europeans. For Europeans elementary education is free and compulsory. For Indians, it is not compulsory and the provision of Indian schools is quite inadequate. Most of the schools that are erected in Natal for Indians are built by the Indians themselves from their own funds and only when the school is completed and taken over by the Education Department, is a grant of 50 per cent. for its cost repaid.

The situation with regard to Indian primary education is so serious that the Natal Indian Teachers' Society (Indian teachers are paid lower salaries than their European colleagues) is actually taking steps to raise a special fund to provide Indian schools. Barely this is a glaring instance of race discrimination?

It would take too long a time to give "all details with regard to the various examples of discrimination practiced against Indians, but may I draw attention to the fact that they are debarred from free entrance to the Universities, except Universities of Capetown and the Witwatersrand, while in Natal they are admitted only to a segregated section. They are debarred from all the European Technical Colleges in the Union. They are debarred from all the libraries in the Union.

Public Transport

In Natal and the Transvaal they are not allowed, or allowed only in a comparatively small extent, and subject to the constant insults of the European conductors, to use public transport vehicles. On the railways and the railway stations they are similarly treated. No Indian can qualify in the Union as a pharmacist, chemist, chartered accountant or surveyor, nor can he get any employment as an engineer or an architect. Indians are, however, admitted in the legal and medical professions.

Are not all these instances of racial discrimination practically tantamount to the many Indians of culture and education who reside among us?

As for poverty, has Mr Beard read Professor Harrow's pamphlet published by the Racial Relations Institute which shows that the level of poverty among the Indians is very high? Has he

studied the figures recently published, showing that 85 per cent. of Indian school children are undernourished?

Freedom From Fear

Mr. Beard states that the "Indians enjoy the same protection from the State as the Europeans do." This is not the case. It is true that when the recent Durban riots against the Indians became serious, some Indians received police protection, and in the end, to put down disorders, the Government was forced to make use of military detachments. But it is notorious that when the riots began, the police took very little action, and the hanks were encouraged by some of the European spectators.

Indians roundabout Durban are often subjected to unprovoked attacks. I know personally several Indians who have been obliged to give up living in outlying areas because it was impossible for them to reach home at night in safety. One Indian student of the M. L. Ballan Technical College was attacked by a gang of Native hoodlums on the outskirts of the College, stripped of all his clothes except his shirt, and had to be conveyed home in the Principal's car.

I agree that the Indians do enjoy freedom of speech, though the operation of the anti-Communism Act is depriving many of their leaders of the right to address public meetings. They also enjoy freedom of religion, but their religious leaders are not granted the status of marriage officers, and therefore beside the religious services, all Indians must also go through a civil ceremony of marriage—a condition that is not required from Europeans.

In conclusion, I submit that Mr. Beard's article is misinformed on many essential points and employs besides a tone of insinuating superiority to the Indians which is unjustified and harmful to the susceptibilities of the people with whom he is dealing.

"Face Facts"

The article entitled "Treatment of Indians in South Africa" by Mr. Frederick G. Beard in the 'Natal Mercury' of July 3 attracted my attention. It did so not only because of Mr. Beard's high educational qualifications but also because of the mention made that he was formerly Senior Administrative Officer in the UN Secretariat. I was expecting a very objective treatment of this issue. However on reading it I felt badly disillusioned.

Mr. Beard refers to Ceylon disfranchising nearly 900,000

Indians under the Citizenship Act of 1948. It is not quite that. The Citizenship Act provides certain residential qualifications for acquisition of Ceylonese citizenship and these qualifications are admittedly harsh. Because of that a large number of Indians domiciled in Ceylon do not qualify for citizenship, but those who do qualify have full citizenship rights including franchise. There is no discrimination against Ceylonese citizens of Indian origin of any kind whatsoever. According to the Prime Minister of Ceylon 400,000 actually qualify for the citizenship. The question of further relaxing the qualifications for citizenship is under discussion between India and Ceylon and it is expected that an amicable settlement will be reached very shortly. The position in South Africa is not at all comparable as over 90 per cent. of the Indians of South Africa were born in this country and are legally citizens of this country. But in spite of being citizens they are denied the franchise and other normal rights of citizens on the basis of colour alone.

Mr. Beard also refers to Australia and its "White Australia" policy. Australia does not admit non-white settlers. But no one has asked South Africa to admit non-white settlers. What is asked is that the non-white citizens of South Africa should be given their normal rights. Mr. Beard also refers to racial discrimination against Negroes in USA. But does the Government of that country defend racial discrimination? Is it not that discrimination is being deemed as an evil thing by the US Government which is taking active steps to minimise and abolish it. On the other hand, in what direction is South Africa moving? Is it not that day by day South Africa goes on enforcing more and more measures denying human rights and opportunities for progress and development to non-white peoples of South Africa?

Mr. Beard also talks of the depressed classes of India. No one regrets more than the people of India the disabilities suffered in the past by these classes. They are anxious to uplift them and special legislative and other measures have been taken for that purpose. Special seats are reserved for them in the legislatures. Provision is made for reservation for them of government jobs in the highest services and even certain requirements such as age limits are relaxed in their favour so

that they may come up to the level of the population quickly. The problem is too big to be solved in a day, particularly because India faces grave problems in the development of the resources quickly but already the status of these persons has changed, and all avenues of advancement are open to them. Some of them are even Ministers in the Central and Provincial Cabinets. What is happening in South Africa is that whatever little rights the non-whites possess are being taken away from them and legitimate agitation on their part is deemed.

Mr. Beard has given some figures of trading licences for Indians in Durban. According to him, Indians possess practically as many licences as Europeans. Trading activities always show the prosperity of a community and if one is to go by the figures given by him one should assume that Indians of Durban are as prosperous as the Europeans. But is that a fact? The fallacy lies in this that these licences do not show the number of business establishments. A large number of the licenceholders among Indians are merely hawkers. Also an Indian shopkeeper selling a few odd things like vegetables, sweets, cool drinks has to obtain licences for each line. An ordinary small shop may have as many as five or six licences. On the other hand, European business houses are substantial establishments. And then Mr. Beard also forgets that there is hardly any other lucrative avenue open to the Indian community.

Mr. Beard talks of Indian properties in Durban, but are there not places now under the Group Areas Act in dispossessing them of those properties and practically drive them out of Durban. Mr. Beard claims that Indians have freedom of speech, but is it not common knowledge that no public meeting can be held anywhere in Durban without the permission of the City Council and that permission is consistently being refused? Are not the important Indian leaders banned from attending public meetings?

It is being constantly pointed out why do not Indians go back to India and Mr. Beard also asks the same question. This raises the counter question—why do the Englishmen not go back to England? Englishmen who have come to South Africa have become South Africans. They are acclimatised to this country. They have developed vested interests in this country and therefore

they would be reluctant to leave this country, in spite of the fact that conditions in England are not too bad. In fact the entire repressive policy of the Government in this country is justified on the basis of fear that if the non-Europeans are given normal rights they might throw out the Europeans from this country. The Europeans want to stick to this country at any cost. Similarly Indians who have settled in this country have become South Africans. They know no other country and are reluctant to leave this country. The European, who is himself a settler and not an aborigine, has no right to demand that Indians should leave this country.

Mr. Beard offers no apology for discrimination against Indians and other non-Whites, but tries to justify it merely because some racial discrimination exists elsewhere. Racial discrimination is frowned upon everywhere except in South Africa and certain other parts of Africa and steps are being taken to eradicate it. The most vital issue before South Africa is whether it will continue to persist in its present direction and create forces within and without which it will have soon to contend with or whether it will accept the principles of human rights and earnestly set about putting its house in order on that basis. If one examines conditions in any country there will always be something to pick out which is not so good. Similarly there is something wrong with White South Africa too and it is not that which makes it unpopular with the world, but its declared determination to continue on the wrong path with even greater vigour and try to perpetuate white domination to the denial of human rights to non-whites.

Frederick G. Beard

May I be permitted to reply to Dr. Mabel Palmer's rather severe criticisms against my article on the treatment of Indians in South Africa?

At the outset, although Dr. Palmer starts off by declaring that the article is "singularly misinformed" and finishes up saying that it is "misinformed on many essential points"—I could then instance of "It is true but..." one instance of "Mr. Beard is right in saying..." and two instances of "I agree that..."

My article, therefore, does not appear to be the mass of misinformation that Dr. Palmer would have us believe. I cannot, of course, reply to all the

submissions and contentions put forward by Dr. Palmer (her criticisms are more lengthy than my article) but there are several statements that I cannot leave unchallenged.

Hofmeyr Pamphlet

Firstly, I am fully aware of the history of Indian immigration to this country (the late J. H. Hofmeyr, inter alia, wrote a most informative pamphlet hereon) but my article speaks of "successive Governments in India indicates that these negotiations were conducted by two completely autonomous States—whereas Natal was a Crown Colony in those days and India was ruled by the British Raj.

The negotiations were thus, in effect, inter-departments between the Colonial Office of the British Government. Imagine the reaction of Sir Roy Welensky if the now autonomous Northern Rhodesian Government (within the new Central African Federation) was held responsible for the actions of the Colonial Office in Northern Rhodesia note the Victorian era!

Harlem Position

Secondly, I am surprised at Dr. Palmer's blunt assertion that my statement regarding the Negro district of Harlem is "especially misleading," and that, in fact, the Negroes prefer to live among their own people. Let me hasten to assure her—as one who has lived in New York and taken a keen interest in the problem—that the Negroes are herded together in Harlem, not because they prefer living together, but because of a system of residential discrimination which outstrips anything in this country.

Even in the poor districts of Brooklyn and the Bronx where millions of Whites live in tenements—I understand that any landlord letting to a Negro will lose his other tenants immediately and that his rooms or flats will be boycotted until the Negro has been ejected. In any case, landlords knew that their properties would suffer an immediate slump in value if they let to Negroes. While there is no law compelling Negroes to live in Harlem, in fact, the Negro—according to law—enjoys full equality with the Whites—I make bold to say that our Group Areas Act is a much more honest approach to this problem.

Education

Thirdly, Dr. Palmer states that, as the Indians pay the same taxes as the Europeans,

they are entitled to the same educational facilities for their children. They certainly pay the same rates of tax but, for reasons which I do not propose to dilate upon, their contributions to the State coffers are considerably less (in proportion) than those of the Europeans. Bearing in mind that the Indian children here in Durban outnumber the European children by more than two to one, is it seriously contended that they are entitled to the same educational facilities in this city?

Finally, my article was written as a factual rebuttal of India's charge at the United Nations that the Indians in South Africa are oppressed and as an appeal to the Indians to think twice before further antagonising the Government and the bulk of the Europeans by submitting evidence claiming to be oppressed to U.N. Commission on Racial Discrimination. My dictionary defines oppression as "governing tyrannically" or "subject to continual cruelty," and I reiterate that the harmless social discrimination which the Indians encounter in South Africa (and which, let me add, they would encounter not only in

other White countries but in India itself) cannot by any stretch of imagination be termed tyrannical government or continual cruelty.

New Building Of Madressa Anjuman Islam

The opening of the new building in 35,37 Leopold Street, Durban, of the Madressa Anjuman Islam Trust was performed by Mr. C. Murray Booyesen, Director of Education, in the presence of a large and distinguished gathering on Saturday, August 8. The magnificent building contains a hall named after the late Mr. A. I. Kame, a library named after the late Mr. E. M. Paruk, eleven class rooms and an open space on the ground floor and the roof for the school children to play. Inspiring speeches were made by Mr. Booyesen, Mr. Matras, Principal of the Sultan Technical College, Mr. Munkulu, Principal of the Ohlange Institute and others. Tea and refreshments were served to all those present after the function.

ABOO BAKER ISMAIL

QUALIFIED BOOK-KEEPER,
SECRETARY, AGENT.

Accounts of every description prepared,

Books written up,

Statement of Affairs, Balance Sheets and
Income Tax Returns completed.

All types of office work undertaken.

Consultant and adviser on the many laws that
affect business men; i.e. Mercantile Law, etc.

Country clients given special attention.
Extra Staff employed to attend country clients only.
Without obligation on your part drop me a post card
for further information and enlightenment.

365, Struben Street.

Phone 2-5548.

(Between Prinsloo & Du Toit Streets.)

PRETORIA

Residence next to office, at 367, Struben Street.
Residence Phone: 2-5548.

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5/6 yd.

EMBOSSED GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CHENILLE
GEORGETTES 45" 15/6 yd.

44" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.

44" COLOURED GEORGETTES
4, 11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 16/6 pair.
Colours Green, White, Red,
Brown, Blue and Wine

SAREES!

EMBROIDERED GEORGETTE
SAREES.
all shades 23/15/0 each.

WHITE COTTON SAREES
22/6 each.

GEORGETTE JARI WORK
SAREES 45-10-2.

EMBROIDERED SUEDE SILK
SAREES with borders 63/- each.

LADIES UNDIES

Huge range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Saree Borders, Jari Trimmings
Always in Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SHAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED
18/11 each.

INFANTS BOOTIES, BONNETS,
BIBS, PILCHERS.
all over price 2/11 each.

HOUSE - HOLD

Bedsheets 15/6 to 15/- each.

Pillow Cases plain 3/6 each.

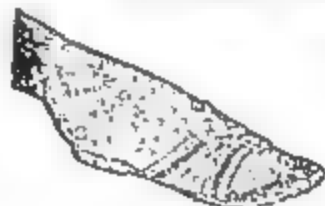
Pillow Cases Embroidered
4/11 each.

Towels from 3/11 to 15/6 each.

Table cloths & Satin Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS etc.
Specially reduced.

**JAYBEE SILK HOUSE**

39a MARKET STREET,

JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

FOR RUBBER STAMPS

PRINTING

CONTACT

STANDARD
PRINTING PRESS

GENERAL PRINTERS
AND
RUBBER STAMP MAKERS

73 BEATRICE STREET, DURBAN.

PHONE: 61006 TELEGRAPHIC ADDRESS:
P.O. BOX 2742

ESTABLISHED 1927

SUNBEAM

gives a lasting shine!

Housewives realise that cheerful and clean-looking homes make for contented and happy living. And Sunbeam gives a brighter more lasting shine! Who needs a *huh* Sunbeam spreads over a *large* area, quickly giving a lasting shine to floors and furniture.

It is easier to work with, shines brighter, lasts longer!

FOR BRIGHTER FLOORS
AND LIGHTER WORK
Always ask for

**SUNBEAM
POLISH**



Shines... and shines... and shines

THE RISE OF CONGRESS IN SOUTH AFRICA

By JULIUS LEWIN

(Reprinted from 'The Political Quarterly', London)

Continued from last week

A FEW months later Smuts lost the election to the Nationalists. After another quarrel with the Council, the new Government did not allow it to meet again and finally abolished it. Dr. Moroka and Professor Matthews having already responded to Congress pressure by resigning from it.

The Nationalists lost no time in proceeding with a different policy not only towards Africans, but towards all non-Europeans. It did not take long for Dr. Malan to begin to pass into law the policy he had prescribed in opposition. This policy of *apartheid* has been expounded and analysed to such an extent that it is not necessary to describe it here. It may, however, be recorded that it is Indians and Coloured people who have borne the main brunt of the attack. First came the Act prohibiting marriage between white and any non-white. It was followed by the Act making it a serious crime for white and any non-white to have sexual intercourse. Then the group areas Act made probable the uprooting of non-white traders and residents in urban and peri-urban areas where many of them and their fathers had worked and lived for generations. In a word, Indians and Coloured people were to be degraded to the status that Africans had long suffered.

No more effective method could have been devised in being together in political unity the three communities that the Government insisted were separate racial entities, each with a distinct social life and cultural tradition of its own. True, the large Cape Coloured population remained largely unaffected by the spirit that began to animate Africans and Indians. As a community, the Coloured people had long been leaderless. Its middle class men are nearly all teachers dependent on posts in Government service and lacking the independence of the business and professional men who lead the other racial groups.

The South African Indians, however, were more than ready to make common cause with the Africans. This they had demonstrated early in 1949 when Durban was disgraced by one of the very worst race riots in the modern history of the world. The Zulus of the city and its environs had suddenly run amok and killed and wounded hundreds of innocent Indians and looted their shops and houses, while the white authorities, slow to grasp the situation, failed for some time to

curb the pogrom. With barely concealed satisfaction, the Nationalists hailed this terrible tragedy as proof positive of their favourite theory of inevitable racial antagonism between different groups. What they, in common with nearly all white people, failed to appreciate, was the instant and remarkable magnanimity and political wisdom displayed by Indians after that dreadful outburst against them. Plucking resentment and hatred from their hearts, the Indian leaders without delay held out the hand of inter-racial fellowship and the African leaders grasped it without hesitation. So far from moving further apart to sulk in enmity or to yield to despair, both groups renewed and redoubled their efforts to make common cause against their common enemy, an oppressive Government whose policies led to race riots.

The Indians had every reason to realize the necessity for supporting the Africans. Their political status and economic opportunities had also gone from bad to worse. First Hertzog in 1939, then Smuts in 1943 and again in 1946 had got Parliament to tighten the screws that supported the barriers to their natural progress. Trading rights and residential sites that had been held for over half a century were attacked in a series of steady blows, both in Natal and in the Transvaal.

A better organised and efficiently managed body, the South African Indian Congress, had, since its inception in 1926, weathered the internal storms similar to, and sometimes worse than, those that had impeded the growth of the African National Congress. The respectable Indian merchants represented a type of mind that was always anxious to moderate its claims in the face of a hostile Government. Isolated and without allies in the Union, Indians were unable to evoke even the limited degree of sympathy sometimes shown Africans in subjection. Nor are Indians numerous enough, or economically strong enough, to influence the Government by their own unaided pressure. In partnership with the African National Congress, however, they can materially help to produce a very different situation. For Indians bring to a joint movement a richer experience of affairs, a superior capacity for organisation, and a more sophisticated outlook generally—the very elements required to make a move-

ment of resistance into a force no Government can safely ignore.

The Indians also brought something else of incomparable effect. They brought a knowledge of the technique and immense value of passive resistance. It was in South Africa before the Union that Mahatma Gandhi was first inspired to employ this new political weapon. Gandhi spent twenty years in Natal and the Transvaal where he first encountered the realities of racial oppression. It was here that he devised and practised the technique of non-violent non-co-operation. The first generation of South African Indians had been invited and welcomed to the country. Their children remained to suffer disabilities—legal, political, economic, and social—that were severe fifty years ago, even if they seem mild by comparison with those put upon all Indians since then. For instance, the entry of Indian immigrants was hampered even when they came to join their relatives, and a special tax was imposed on those who entered. Indians were prevented from living where they liked or buying property where they pleased; and they were subjected to a degrading system of regulation. Against these and other hardships, Gandhi had organised protests. He strove by every means in his power to persuade the authorities to rectify obvious grievances. Patiently he had negotiated with Smuts and honourably he had sought to compromise on his people's claims. But having no franchise, the Indians lacked the normal instrument for political bargaining. Having no representation in the legislature, they lacked the normal means to express their opinions or to protect their interests, let alone to make the white electorate aware of their burning sense of the injustices they suffered.

In these circumstances, the novel idea of passive resistance against unjust laws came as an inspiration. Its full significance has since been the subject of much study by many scholars. Here it is enough to recall that in the Union's early years, *satyagraha* achieved results when nothing else did. The Indian Relief Act of 1914 lifted from Indians their worst disabilities, and Gandhi sailed away from South Africa to conquer fresh and larger fields and to win the admiration of the world by the methods of his conquest.

Those who understand the lessons of history might have foreseen that the time would come when Indians in South Africa would revive the spirit and technique of *satyagraha*. Indeed, in 1939 Jan H. Hofmeyr, re-monstrated with Smuts' party against the anti Indian law it

framed in that year, warned it that Indians might be provoked to passive resistance. Before long, Dr. Y. M. Dadoo, the leader of the uncompromising radical wing in the South African Indian Congress, was actually advocating the use of passive resistance. However, he and his adherents remained a minority for years; while the so-called "moderates" sought, by appeals in reason or to law courts, to secure some modification of fresh legislation. Their efforts were of little avail. As with the Africans, successive Governments seemed determined to teach Indians the folly and futility of relying on reason. By the time the second world war had ended, the Indian Congress had elected Dr. Dadoo its leader. In 1946 the newest anti-Indian laws were resisted in Natal by non-violent non-co-operation. Nearly two thousand Indians and a few white people, led by the Rev. Michael Scott, were put in prison.

Meanwhile, events in the great world beyond South Africa were moving in a new direction. Thanks to the leadership of the greater Indian National Congress and inspiration of Mahatma Gandhi, India became a free state. Taking the Charter of the United Nations at its full value, India soon embarrassed one of its authors, Smuts, by raising in its forum and in the hearing of the whole world, the question of the treatment of Indians in the Union. At one session after another the subject was debated to the disadvantage of South Africa. By 1952 the larger question of *apartheid* as a policy was itself under discussion and set for further inquiry.

Indians and Africans in the Union were encouraged by the sympathy that their cause evoked abroad and by the dismay that the effects of world publicity produced in the dominant race at home. The second world war had been fought to overthrow the greatest racial tyranny in human history. One of its major effects was to produce a new awareness all the world over, and not least in South Africa, of the evils of racialism. This bred in those most affected by the blight a new determination to resist it in every shape and form. Moreover, racial discrimination was condemned repeatedly and in various ways by the United Nations. It became wholly unacceptable, however it might be disguised, to men conscious of a new freedom awaiting those who demanded it with their old dignity supported by new contemporary forces.

Early under the pressure of these forces, dependent status had been ended in half a dozen or more Asian and Arab countries.

Even in the colonial dependencies that remained, nearly all in Africa, political rights had been noticeably extended during the war and post-war period. Alone among the states of the world, South Africa had in this same period chosen to curtail old rights and to impose new wrongs on the majority of her people.

It was in this changing climate of world opinion that the Congress movement of the non-whites in the Union at last came of age. The pursuit by the Malan Government of its vicious policies soon applied any sharper spur that may have been necessary. To make matters worse, European opinion had failed to support Jan Hofmeyr in his efforts to make a mild liberalism an effective political force. Indeed, the United party never showed real opposition to the Nationalists. Accordingly, an alternative policy to apartheid was never seriously put before the electorate. The tension of race relations grew steadily worse. In this situation one of the early casualties was the group of white liberals who had ever since the Union tended, in one way or another, to act as the spokesmen of African opinion. Under the Native Representation Act of 1936, seven seats were provided in Parliament for this type of white liberal. In its early years this form of representation had worked well enough, thanks largely to the fact that Europeans of unusual ability and character—especially Rhenall Jones, Edgar Brookes, Donald Molteno and Margaret Ballinger—came forward to fill those seats. Of these only Mrs. Ballinger remained in Parliament by 1953. The deep change that took place in the minds of Africans had become visible in their attitude to this representation of black interests by white spokesmen. By 1950, if not before, Africans had lost all confidence in white liberal leadership and in the restrained and moderate policies which it presented in the face of the formidable challenge of the Nationalists.

Along among the white members of Parliament elected by Africans, Sam Kahn, an avowed communist, retained the warm support of an overwhelming majority of his constituents until not they, but the Government, deprived him, in May 1952, of the seat he had won. This support was, however, not due to his communist outlook, but to his unflinching advocacy of equal rights, regardless of race, for all in South Africa, and his courageous denunciation of racialism in every form. It should be emphasized that Africans looked on him as their champion, not on communism as their cause. So

much was common knowledge in the Cape, and it was confirmed by the evidence put before the parliamentary Select Committee whose revealing Report (S.C. 6 of 1951) by the majority Nationalist vote, recommended Mr. Kahn's expulsion from the House of Assembly. Even the English daily papers, by no means tolerant of anything savouring of communism, could scarce forbear to cheer Mr. Kahn's performance during his three years (1949-1952) in parliament.

There was, indeed, no good reason why Africans should any longer be content with white spokesmen. These had always held a difficult and peculiar position, in which they found themselves facing an unsympathetic European audience as often as a critical African audience. Unless, like Mr. Kahn, they abandoned attempts to convert white opinion by a process of persuasion, a subtle change inevitably occurred in their function. They began to expound and explain, if not defend, most aspects of white policy to Africans rather than to express African opinion to Europeans.

The Indians had in 1946 rejected a similar form of communal parliamentary representation by Europeans co-opted for them by Smuts, but withdrawn by Dr. Malan as soon as he took office. There were soon growing indications that Africans and Indians alike had come to regard with nothing but contempt the futile efforts made on their behalf by white liberals.

The term liberal has, of course, a variety of connotations. To the Nationalists it is a word of abuse only a little weaker than "communist." Even in the ranks of the United party, mild liberals are unwelcome and their exertions nullified by vigilant party managers. From the white electorate, therefore, there has not come the slightest encouragement to Africans and Indians to moderate their demands, to persist in patient courses, or to restrain themselves and ask for only half a loaf when pressed by their hungry followers. It has, on the contrary, been made clear that there is no real hope of political progress, however gradual, for non-Europeans.

(To be Continued)

MAHABHARATA

By Mr. C. Rajagopalachari

Tales from the great epic told with an artistry which preserves the charm of the original epic.

Pages 400. Price 17 6

Obtainable From:

'Indian Opinion,'

P. Bag, Phoenix.

Natal.

'DETTOL'

THE MODERN ANTISEPTIC

Ideal for
intimate
personal
use



PLEASANT AND GENTLE

DOES NOT STAIN

DEODORANT AND REFRESHING

RECKITT & COLMAN (AFRICA) LTD. P.O. BOX 1097, CAPE TOWN 6091

NOW
DIRECT
FROM

BOMBAY

MAGAZINES, NEWSPAPERS, BOOKS CAN BE DESPATCHED TO YOU INSTANTLY—AND REGULARLY

WHEREVER YOU ARE, whatever your taste in books and magazines, **INDIAN ENTERPRISERS** can always serve you with their comprehensive service. We can supply you any Indian book, magazine or publication, published in any Indian language, including English, Gujarati, Hindi, Urdu, Tamil or any other language, at publisher's rate.

Order your requirement of book and magazines from us. We Supply Indian Magazines On Monthly Rates As Well As Annual Subscription Basis

Some interesting Indian magazines you would wish to read (rates mentioned are for one month's supply):

FILM MAGAZINES:		GENERAL MAGAZINES:	
Film India	6s.	Flair	10d.
Film critic	4s. 6d.	Illustrated Weekly	
Filmfare	2s.	Of India	7s. 6d.
Film Age	2s.	Modern Review	3s.
Movie Times	2s.	March Of India	4d. 6d.
Pictoregraph	1s.	Onlooker	8s.
Pictorepost	2s.	Orient	2s. 6d.
Talk-a-Tone	2s.	United Asia	3s.
Motion Picture Magazine	1s. 6d.	Trend	2s. 3d.
		Indian Review	1s. 6d.

Also Of Great Interest:

Stars Of The Indian Screen (a few copies are still available): 10 Shilling per copy

Star Profile (A photographic biography of Indian filmstar Nirmala): 7s. 6d. per copy

Send Your Order With Proper Remittance

Indian Enterprisers

P.O. Box 6541

2/23 Nanak Nivas, Bombay-26 (India)



B. I. S. N. Co. Ltd.

S.S. Karanja arriving August 28. Sailing Sept. 3 for Bombay via Karachi and Portabunder

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES: DURBAN TO BOMBAY

First Class	single	without	food	£75-15-0
Second "	"	"	"	50-13-0
Inter-Class	"	"	"	34-3-0
Unberthed (Deck)			without food	21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6
Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.
Tel. Add.: "KARAMAT."

BOOKS FOR SALE

UPANISHADS FOR THE LAY READER

—O. Rajagopalachari 6 0

VEDANTA THE BASIC CULTURE OF INDIA

—O. Rajagopalachari 5 6

BHAGAVAD GITA—Abridged and explained

by O. Rajagopalachari 4 0

THE CONSTITUTION OF INDIA—K. Santhanam

18 6

MAHABHARATA—O. Rajagopalachari

17 6

INTERNATIONAL SHORT STORIES

—The best from 23 countries 17 6

Obtainable from:

INDIAN OPINION,

P. Bag, Phoenix, Natal.

INDIA INDEPENDENCE NUMBER

Published as Special Number of INDIAN OPINION to commemorate the attainment of Freedom by India.

Printed on art paper and profusely illustrated.

With historic pictures connected with India's struggle for Freedom and with photos of the late Dadabhai Naoroji, Tilak-Gokhale, Subhash Bose and many others who have sacrificed their lives in fighting for freedom and of Mahatma Gandhi, Pandit Jawaharlal Nehru and many others who have lived to see the fruits of their labour.

Also containing a brief Survey of the work of the Indian National Congress from the time of its inception.

Price 2/-

'INDIAN OPINION'

(Founded By Mahatma Gandhi in 1903)

**For The Moral, political and
Social Advancement Of Indians
In South Africa.**

Published Every Friday.

Subscription Rates

Payable Always In Advance.

Within the Union	30s.	Annually
" " "	15s. 6d.	Half-yearly
Outside the Union	30s.	Annually
" " "	15s.	Half-yearly

Become a Subscriber and persuade your friends to do likewise.

Apply to—

Manager,

Indian Opinion,

P. Bag, Phoenix, Natal.

TROUBLED WATERS

By JOHN O'HIND

This book deals with that period of Indian history when three empires were at a clash with each other on the Indian Peninsula. The Mughal Empire was breaking up; the Maratha Kingdom was declining; and the British were establishing themselves. The story is full of suspense, keeping the reader engrossed in the acts of heroism and valour, naval bombardment and piracy on the high seas, escapades, a chase with bloodhounds, and romance. Order your copy as soon as possible, as there are only a few copies on sale at our office.

Price 10s.

Available at

'Indian Opinion',
P. Bag, Phoenix, Natal.

NEW BOOKS

A Nation Builder At Work

—By Pyarelal 1/6

Why Prohibition

—By Kumatappa 1/-

Satyagraha In S.A.

—By M. K. Gandhi 1b/-

Rajoo's Letters To Ashram Sisters

—By Kaka Kalelkar 2/6

The Wit And Wisdom Of Gandhi

—By Homer A. Jack 22/-

Obtainable from:

'INDIAN OPINION'

P. Bag, Phoenix, Natal.

Cuticura
SOAP



The medicinal and toilet properties of Cuticura Soap not only cleanse the skin thoroughly, but help it to retain its beauty and its natural moisture, so easily "dried out" in hot climates.

For Flawless
COMPLEXIONS

Phones: 29111/3 (Switchboard)
24179 (Manager)

P.O. Box 2197

Cables & Tel. Add:
"PROSPERITY" (AD Branches)

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Maize Products, Wheat, Wheaton Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

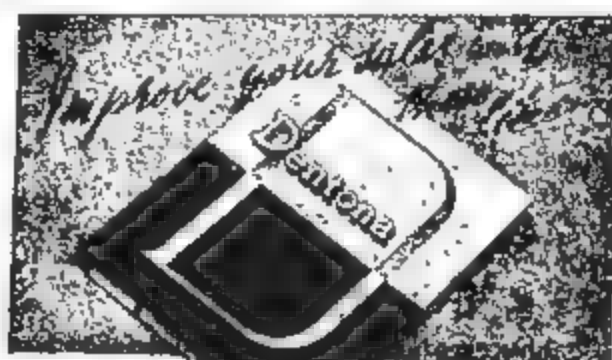
also at

JOHANNESBURG

Phonost 34-3554/5
P.O. Box 200, Fordsburg,
82, Crown Road,
Fordsburg, Johannesburg.

BENONI

Benoni Coal Site
Phone 54-1813,
Rangeview Coal Sites—54-2205
P.O. Box 392, Benoni.



Full range of men's and
boys' khaki shirts and
clothing.

In khaki-
cas, tropics's,

DENTONA
SHORTS AND SLACKS
IN MOTTLED
TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND.

DENTON TRADING CO.

Phone 34-4381

JOHANNESBURG

P.O. Box 3561

N. RHODESIA
FEIGENBAUM BROS

Phone 2738

BULAWAYO

P.O. Box 354

SOUTHERN RHODESIA
MASHONALAND, P.E.A. & N. BECHUANALAND

Phone 2-1219/2-4924

W. F. NEUMAN

P.O. Box 1492

BRITISH EAST AFRICA
VAN BRUSSEL & CO. (E.A.) LTD.

Phone 4910

Trout Namibia

NAIROBI

BULAWAYO CLOTHING FACTORY LTD.

Phone 2410, Bulawayo, P.O. Box 427, Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel
V. B. Patel, H. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.

Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representative:

H. L. Hompes & Co.,
(Pty.) Ltd.

Durban, P.O. Box 1301.
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE AT:

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

(Directors: N. Y. MEHTA, J. P. GOKOOL, K. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS

OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 22623

43505

P.O. BOX 1325

Tel. Add. NOSLIMITED

For Quality Printing Consult—

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.

INDIAN

OPINION

Founded by Mahatma Gandhi in 1903

No. 34—VOL. LI

FRIDAY,
21ST AUGUST, 1953

Registered at the G.P.O. as a Newspaper

Price 6d.

Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man. Destruction is not the law of the humans. Man lives freely by his readiness to die, if need be, at the hands of his brother, never by killing him. Every murder or other injury, no matter for what cause, committed or inflicted on another is a crime against humanity.

—o—

It has become the fashion these days to say that society cannot be organised or run on non-violent lines. I join issue on that point. In a family, when a father slaps his delinquent child, the latter does not think of retaliating. He obeys his father not because of the deterrent effect of the slap but because of the offended love which he senses behind it. That, in my opinion, is an epitome of the way in which society is or should be governed. What is true of the family must be true of society which is but a larger family.

—Mahatma Gandhi.

What Mr. Nehru Said

(From Our Delhi Correspondent)

THE Prime Minister Mr. Nehru declared once again in the clearest possible terms the Government's policy towards Africa and the Indians residing there, during a Press conference. A correspondent referred to the reactions in the United Kingdom to his remarks on the African situation at the Agra session of the All India Congress Committee, wherein he had described as "scandalous" the treatment meted out to Africans.

Mr. Nehru said that his remarks at Agra were generally about the whole of Africa. "What I said there represents roughly five per cent. of what I had in mind."

"At Agra I had deliberately not referred to any particular instance nor any particular part of Africa. What I said was that the entire question of Africa was of supreme importance and people did not seem to realise it. It was important from many points of view and if this fact was not realised, the world may well have to face a major explosion and eruption in Africa and of the worst type—the racial war type.

"I pointed out two matters specially. One was the denial of political freedom and the other was racial discrimination and inequality. Both are exemplified in Africa more than anywhere else today.

"One can understand a certain delay in political changes or political progress provided the objective is there, but I do not see why I should accept any non-recognition of racial equality. That is a matter which may be most evident in Africa, but which concerns everyone of us here.

"At no time are we prepared to put up with that doctrine of racial inequality, whatever the consequences to India or to anyone else. I want to make that perfectly clear."

"Pernicious Policy"

"Since becoming Prime Minister it has been my desire naturally to refrain from saying things about other countries, but where policies are declared and followed like those for instance in South Africa which, I think, are pernicious in the extreme and which are insulting in the extreme, to expect me to remain silent about them is to expect the impossible."

Continuing Mr. Nehru asked with some vehemence: "Apart from political considerations, I would like to know how far discrimination is exercised in regard to Indians in East Africa? I am not talking about other matters. The dominion of South Africa is an independent country, but others are subject countries and discrimination is still exercised not only against the poor Africans, but against others."

A correspondent drew his attention to an article in 'The New York Times' that Europeans in Africa felt that through its policies, India wanted Africa to absorb her surplus population and that Mr. Nehru wanted to start "a new kind of imperialism."

(Continued on page 521)

INDIAN OPINION

FRIDAY 21ST AUGUST, 1953

A Novel Way

FOR reasons known to the Government themselves the joint sitting of both Houses of Parliament on the South Africa Act Amendment Bill has been postponed from August 19 to September 16. In the meantime the Prime Minister, Dr. Malan, together with his other Ministers, has been busying himself getting the Coloured people to support the principle of Separate Representation by meeting some of their leaders. He has met several deputations of the Coloured community whereas hitherto he steadfastly refused to meet any responsible leaders of the non-Europeans to discuss the problems vitally affecting them. And what a novel way he has found to get their acquiescence to his Government's policy of Apartheid! After having met these people the Prime Minister comes out with an official statement that "the general impression which the Government has gained from the series of discussions is, that the extent of the opposition of the Coloured community against the separate representation of voters is not at all so great as is pretended in certain circles." The Coloured Peoples National Union, in its memorandum to the Prime Minister, however, declared its total and unequivocal opposition to any tampering with the Coloured vote as it stands at present and warned that "if the Government obtained

a two thirds majority at a joint sitting of Parliament and thereby legally changed the franchise rights of the Coloureds the latter would never accept the change in good spirit and would pledge themselves to regain their citizenship rights." In its memorandum the C.P.N.U. rejected any proposed compromise as far as the Coloured man's vote was concerned and considered the proposals made in the South Africa Act Amendment Bill to be a breach of the contract of the Act of Union. It appealed to the Government not to create a situation which would disturb the peace of the land. The memorandum stated that the C.P.N.U. is firmly convinced that the placing of the Coloured people on a separate voters roll will to all intents and purposes reduce the Coloured vote in the Cape to a state of valueless insignificance.

There is no doubt about the fact that the various deputations that met the Government had no mandate to do so from the people they claimed to represent. And on vital matters of principle affecting the non-European community it is indeed foolish for individuals to meet the Government. They can at best represent themselves and nobody else. If this lesson has not already gone home to the Coloured people in particular and the non-European in general it should do so now after the experience of the game the

Government are up to.

There are "Bhengus" in all communities and we dare say the Government can well succeed in getting them together and bolster up a case in their own favour. But the same can be done in the opposite direction too. We dare say it is possible to get together a larger number of Afrikaners than Dr. Malan and his Government can imagine, who are individually deadly opposed to the Government's present non-European policy. And that would perhaps be a truer mandate of the people than the Government claim to have at present for their actions.

What we need to beware of is this "divide and rule" policy. It is not loaves and fishes that we are after. It is a question of vital principle on which society is supposed to be based. Are the non-Europeans to be differentiated against on the basis of colour or is every individual to be judged by his or her merit irrespective of class, creed or colour? That is the vital question before us. It is argued that the poor ignorant man does not understand that. What he understands and is concerned about is his bread. That is true. It is a so true that a person born and grown up under slavery does not know the evils of slavery. It does not therefore mean that it is good for him to remain a slave and that those who know better should not teach him what is right or wrong and lead him on the right path. If those who do so are termed "agitators" there is nothing to be ashamed of in that. Such agitation is not only legitimate but it is the sacred duty of every man and woman to carry on such agitation. It is disgusting to think that a person like

Chief Luthuli, whom the Government have deemed fit to depose because he spoke and did what was right in the true sense of the term, and a person like Mr. Donald Mtshkulu, the principal of the Ohlange Institute, who has just had the honour of being awarded the Coronation medal, should be treated like a "pariah" should he be travelling on a South African aeroplane and be allotted a segregated seat and that an ordinary hostess would refuse to serve him. This is just to quote a single glaring example of the existing state of affairs. If a White man can tolerate such humiliation imposed on anyone be he of whatever colour or race, there can be no respect for the civilisation he so boastfully claims to represent. If a person subjected to such humiliation can put up with it without feeling hurt he is far from civilised. At the rate things are moving life for any self-respecting person in this country is becoming intolerable. It must result ultimately in a flare up in one way or the other. We do not mind repeating *ad nauseum* that the best way to encounter this is non-violent passive resistance, which means refusing to submit to evil and quietly welcoming the consequences whatever they may be without any form of retaliation. Only in that and no other method lies the salvation of the oppressed people in South Africa and all over the world. That is the only true way to achieve the much longed for world peace. It may not come in our life time. We shall however have the satisfaction of having worked for it—of having made our humble contribution towards it. When we plant a tree we are not always fortunate enough to enjoy the fruit thereof. But others enjoy them and bless those who planted it.

PROPOSED IMPLEMENTATION OF GROUP AREAS ACT IN DURBAN

CITY COUNCIL'S ZONING PROPOSALS BEFORE LAND TENURE BOARD

AT the Land Tenure Board which sat last week in Durban to hear proposals in regard to Durban's race zoning, the Natal Indian Congress was represented by its general secretary, Mr. J. N. Singh, the Chairman of its Housing Committee Mr. Cassim Amra and Mr. A. Choudree assisted by Messrs. H. E. Mall and G. S. Naidu.

The Board had before it the main proposal of the Durban City Council and an alternative proposal from the Government Planning and Reference Committee.

The Natal Indian Congress secretary, Mr. J. N. Singh, advised the Board that this Congress had no alternative proposals for Group Areas as it was opposed to the Group Areas Act, and would not assist in setting aside areas. "But," he said, "the Congress would continue to examine critically all proposals for Group Areas made before the Board and would expose their injustice. The Congress would ask the Board not to displace or uproot settled communities and would ask the Board to recommend to the Minister that no Group Areas be demarcated in Durban."

Mr Comrie Cross-Examined

Mr. J. N. Singh cross-examined at length Mr. R. V. A. Comrie, the Senior Town Engineer, who gave evidence on the Council's proposals for Group Areas in Durban. Mr. Comrie spent over four hours answering Mr. Singh, who indicated that the purpose of his cross examination was to show that the Council's assumptions for the creation of group areas had no basis in fact and that the proposals were not based on equity as they did not deal justly with the non-Europeans of the City.

In answer to Mr. Singh Mr. Comrie agreed that residential grouping was not due only to a desire of persons of the same racial group to live together but had an economic and historical basis—people of the same economic level tended to live in similar areas and that homogeneous settlements of people from a country of common origin were broken down by economic factor of industrialisation and development of commerce.

On the question of racial friction Mr. Singh asked Mr. Comrie to quote examples of where mixed living areas had given rise to racial

conflict. Mr. Comrie admitted that there were no instances of actual conflict between Europeans and Indians.

In answer to further questions Mr. Singh established that trade could not be controlled by Group Areas and that separation of races will hit at traders of all races. Mr. Comrie admitted that there was nothing wrong in the races living together in the central and working areas. Mr. Singh then asked "why cannot the races live together in the residential areas?" Mr. Comrie: "There are other considerations."

Mr. Comrie admitted that settled homogeneous communities should not be disturbed but added that Cato Manor, Mayville, Sydenham and Overport blocked European expansion from the Berea into the hinterland of Westville, Malvern and Pinetown and was recommended for white occupation. Mr. Comrie admitted that the central working areas had to be controlled and would eventually be white.

Indians To Lose 3,000 Acres In City

In answer to Mr. Singh, Mr. Comrie stated that eventually Indian land ownership in the City would be decreased from 10,700 acres to 7,350 acres—a reduction of Indian holdings by over 3,000 acres whereas European holdings would be increased by over 10,000 acres from 15,300 to 25,500 acres.

Mr. Comrie admitted that the Council's proposals would allow 54,000 Indians, 21,000 Europeans, 44,000 Africans and 6,000 Coloureds to live together in the working areas without segregation and racial group. Mr. Singh deduced: "If one-third of the City's population can live together why disturb the position at all with race zoning?"

Mr. Comrie stated that the reason for making the Berea and Central Durban white was that the white group was the predominant group in the working areas. Mr. Singh elicited that this was not so. Between the Umbilo and the Umgeni 47,000 non-Europeans worked compared with 18,000 Europeans and that in the centre of the city 26,000 non-Europeans worked as against 10,800 whites.

Berea And Beach

Mr. Singh stated that the white City Council was responsible with its policy favouring the

whites in making the Beach and the Berea white.

Mr. Singh asked Mr. Comrie why Durban had to remain a white holiday resort. "Why should not non-European visitors be welcome?"

Mr. Singh stated that racial zoning was not natural but imposed and that the present distribution was natural. The idea of a separate Indian town was not scientific. Mr. Comrie could not give an example of such a separate Indian town anywhere in the Union. Mr. Comrie said that he had not visited the Indian locations at Germiston, Boksburg, Benoni and Pretoria.

Mr. Comrie admitted that the plan emanated from a Council elected by the White voters. The non-Europeans had no say in the proposals and that the main live suburbs of Sea View, Bellair and Hillary had been changed from Indian to white due to European protests. Mr. Comrie said that he was aware of non-European protest but these did not materially change the Council's proposals.

Mr. Comrie admitted that over 6,000 Indians would be displaced in the Sea View-Bellair area and 10,500 Indians in the Sydenham Coloured area as a result of the Council's changed proposals.

Rural Areas For Indians

Mr. Comrie, in answer to Mr. Singh, admitted that the built up areas in Woodlands and Montclair and Sea View-Bellair were being retained for Europeans whereas Indians were being given the rural areas in Umhlatuzana, Stambank Estate and Duffs Road.

Mr. Singh argued that the Board was not there to perpetuate existing inequalities but had to consider the removal of inequalities in regard to the non-Europeans resulting from a policy of discrimination against them in the past. For instance, Mr. Singh said, the whole of the sea front from Margate to Umhlatuzana Rocks was white and asked why this should remain so and why the non-Europeans should be excluded from 150 miles of the sea point with minor exceptions?

Cato Manor

Mr. Comrie admitted that making Mayville and Cato Manor white involved the displacement of 25,000 Indians and 28,300 Africans in favour of 6,300 Europeans, and that 2414 acres of Indian land would be taken away, valued over 6 million pounds. In Sydenham 346 acres of Indian land was affected. On the Berea and central area 127 acres valued at over 2 million 400 thousand pounds were to be lost by Indians.

According to the Council's

proposals over 61,000 Indians would be displaced eventually and over 6,000 acres of land was to be affected to Indian ownership, answered Mr. Comrie.

Mr. Barker Questioned

When Mr. Barker, Chairman of the Reference and Planning Committee, appointed by the Minister of the Interior, gave evidence early in the week, Mr. Singh questioned him on the broad effects of his proposals which except for the Sydenham Coloured area, agreed with the City Council's plans.

Mr. Barker admitted that his Committee's proposals were based mainly on the principle of racial segregation and on a regional racial pattern. He agreed that the proposals would eventually have very drastic effects on the Indian population. He admitted, in answer to Mr. Singh, that eventually over two thirds of the Indian and African populations would have to be displaced—amounting over 200,000 compared to about 5,000 Europeans affected.

Mr. Barker accepted that the Coloured area in Sydenham would be a pocket in a thickly settled Indian area and he agreed that it could be Indian without causing hardship to any community as it contained over 12,000 Indians, compared to 2,000 Coloureds and just over 1,200 Europeans.

Other Representatives

Dr. Baboolal and Mr. T. M. Nairn appeared for the Combined Indian Ratepayers Association and Mr. Goldberg with Messrs. P. R. Pather and A. M. Moosa for the Natal Indian Organisation. The NIO put up alternative proposals for Indian Group areas in Riverside, Prospect Hill, Cato Manor and Mayville, Sydenham and portions of Jacobs area, and the valley of Rosburgh, Sea View, Bellair and Hillary.



Cuticura
ANTISEPTIC OINTMENT

A hot, scratch or sore demands Cuticura ointment. This soothing, antiseptic ointment is excellent for chafes, heat rash, scalp irritations, rough hands and itchy itching feet. Cuticura Ointment should be used in every household.

**PROTECTS from GERMS,
PROMOTES HEALING**

The **New India Assurance** *Company Limited*

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	
Marine Premium	56,04,844	exceeds	54,34,00,000
Miscellaneous Premium	35,84,968	Assets exceed	15,36,00,000
Life Premium	2,88,79,302	Total claims paid over	17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The

New India Assurance Company Limited

Cable & Telegraphic

Address:

"RUSTOMJEE" or
"NIASURANCE"

RUSTOMJEE (PTY.) LTD.

Directors: Sorabjee Rustomjee
Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28511.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335.

Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
FACTORY**

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crocery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

We specialise in
Manufacturing
**OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

THE UNITED PARTY AND THE ELECTION

WHITE DOMINATION AND APARTHEID

By C. W. M. GELL

III

IN my last two articles I discussed two factors in the intricate racial pattern that dominated the election—Afrikaner nationalism and the Coloured vote. Now we must face the central issue: the non-European question in general and the Native policy in particular.

Whatever parts the "sovereignty of Parliament" and Afrikaner jingoism played in the election and, at the level of the party worker in the constituencies, the latter especially played a considerable part—the colour question was almost certainly decisive. The leading politicians and the press gave it first emphasis. Nationalist canvassers in my own and other constituencies told parents that their little girls would have to marry kaffirs if the U.P. was returned. The Debate Campaign and the Mam Mam were gifts from the gods to the Nationalists; and the riots, for which their own share of the responsibility has yet to be determined precisely, gave them a further filip. In all his chief speeches—at Bechal in August, at Somerset West in September, at Oudshoorn in November, at Stellenbosch in March and in his final pre-election broadcast on April 13—Dr. Malan stressed how Afrikanerdom stood alone before a world bent on equality which was tantamount to "national suicide" for White South Africa. "The colour question," he said more than once, "is by far the greatest and most serious of the country's problems. Therefore it rightly dominates the election." The Government would stand or fall by its apartheid policy on which it asked the country for "a clear and unequivocal mandate." In April the people would be asked whether, in view not only of the internal disturbances but also of interference in domestic matters from abroad, the country should have a weak or a strong government. "In other words you will be asked whether you are prepared to commit national suicide."

In the following analysis of Nationalist colour policy I rely upon speeches made since last August with a view to the election. One thing the Nats, do not at present intend is total apartheid, despite its continued advocacy by SABRA the Students' Republic, Stellenbosch professors, a creation of the ministry of the Dutch Reformed Churches, Mr. Frow and the Government's own Secretary for Native Affairs, Dr.

Verwoerd, one of the more extreme apartheid theorists, slipped up once more when he was reported to have said at Dordrecht on October 21 that "in fifty years time the Natives will all be back in the Reserves." But he was quickly called to order and in later speeches "all" became "a majority or 'a large part'."

The cardinal point in the Nationalist conception of apartheid is "the retention of all power in our hands;" the perpetual maintenance of exclusive White political domination. Dr. Malan said that the choice for the White races was to die here in honour or dishonour. "We choose the latter," Mr. Strydom is prepared to "fight to the death" to hand on "the heritage of White South Africa, which we received from our fathers, to our children," and he has called on us to stand shoulder to shoulder as White men to protect ourselves and our children. The Professor of Psychology at Stellenbosch University has written of "our intense desire to keep South Africa a White man's country;" and in curious contrast to Dr. Malan's assurances (also given at Stellenbosch) that apartheid so far from being oppressive was "the best guarantee of inter-racial friendship and helpfulness," Professor van Rensburg added that "even though we may be fighting a losing battle, some people do not understand the sacrifices we are prepared to make to achieve our aim—the White people are in real danger of extermination in South Africa and must oppose this danger and fight." Lastly, the challenge of race warfare was invoked in the infamous election pamphlet which contained photos of the Nigerian cabinet and urged us to "Vote for White Domination—Stern Nasional."

Since, however, this blatant Herrenvolkism might raise some conscientious doubts, it is tempered by the two-streams (White-Black) theory of "development in their own sphere." The growth of Bantu nationalism is recognised to be inevitable and proper, but it will be confined to the Africans' "national home and fatherland" in the Reserves whence, as benevolent theorists like Dr. Eiseelen and Mr. de Wet Nel explain, migrant Native workers will emerge to work in the White areas with White consent. As "voters" they will have no claim to political or social rights and, since they have their own fatherland, no freehold rights will be allowed more in the Reserves.

Now it is a fact that during five years of Nationalist rule much has been done to subordinate and control that large majority of Africans (and other non-Europeans) who live permanently in the "White areas" and will never be able to find homes in the Reserves. And nothing at all has been done towards developing the Reserves so that they will in future "prevent the centre of Bantu interests, and therefore of Bantu numbers, extending into the White areas." It is even admitted by some Nats, and denied by others (depending on whether they are addressing employers of Native labour or employers frightened of Native competition), that the majority of Africans will continue to live in the White areas "for generations." As Dr. Otto du Plessis so charmingly put it: "We must keep some Natives in the European areas for a very long time to do the work."

The electoral appeal of apartheid is, therefore, obvious. As a European you have your cake and eat it. You have all the unskilled Native labour you want, subject to the crudest form of residential and social segregation imposed to suit White convenience and comfort, without having to make any concessions for "visitors" in the direction of what Mr. Swart has called "the detestable doctrine of racial equality." For after all 70 per cent of the population (the destination of Coloureds and Indians being uncertain) will have their own homes in their 12 per cent of the country where, subject to overriding White control, they will have "a considerable measure of self-government" under chiefs who will be Government stooges; and even the "visitors" will have delegated to them "some of the details of administration" in the urban locations.

As Mr. Erasmus succinctly put it at Glenageary on December 6: the White man can either leave South Africa which is impossible; or he can make concessions to non-European demands which are unthinkable "except perhaps to a few liberals;" or he can choose

the conservative way of the Government's apartheid policy which "believed in good treatment of non-Europeans under European guardianship but not to an exaggerated degree." In a later speech at Zeebrugge, in posing the alternatives of White domination or equality, Mr. Erasmus warned Africans who sought the latter that "the Union is not the Gold Coast or British Central Africa, but the country of Dr. Malan, where the Native would be well treated but would also be put "op sy plek" if he deserved it."

Finally, just to tie up any loose ends in the Nationalist racial ideology which Mr. Schoeman says must be accepted unconditionally by any supporter of the Government's racial policy, the Nats "acknowledge the authority of the Almighty in the destinies of nations and peoples." South Africa, being "not subject to any other power on earth but under the authority of God alone," is free to solve her own way "according to the pattern of inequality which He Himself has ordained." Thus a Bloemfontein professor rightly deprecated the wild talk about mandates and Volkswille; for "if man has been created a free being and exercises his freedom and his birthright in its national context through the vote, on what grounds do we not give equal voting rights to Natives and other non-Whites, since they too, being human, are beings with the franchise as their birthright?" But the truth is that the authority of the Government does not derive from the electorate. "The Government stands in a divine capacity and receives its authority from God alone." And the 'Transvaal' writer "Dr. Malan asks us to trust the Government. This we do with all our hearts. The Government is the patriot's ark of faith under God's dispensation."

In the next article I will discuss how the U.P. tried to meet the challenge of this racial policy. Those who are interested may care to keep this article for comparison.

INDIA

PAKISTAN

and connections for
ALL PARTS OF THE
FAR EAST
FROM NAIROBI

by
Luxury Consultation Service

Tourist Claim Service



AIR-INDIA
International

FROM NAIROBI KENYA COLONY

STRAUSS BECOMING MALANISED

SPEAKING in Parliament last week the Leader of the Opposition, Mr. J. G. N. Strauss, referring to the Government's policy concerning the United Nations, is reported to have said, he wished to deal particularly with the setting up of a United Nations commission and the taking of evidence in public on the internal situation in South Africa on racial discrimination.

"Here we have the extraordinary state of affairs that an international authority appoints a commission to inquire into the internal position of our country and we have no say in what is being done."

"I am raising this question to get the Prime Minister to clarify the position so that South Africa's good name will not be injured by what is happening before the commission at the present time—an unwarranted commission and an unwarranted investigation into our domestic affairs."

The United Party felt that it was quite correct for the Government and in conformity with the will of the people of South Africa to say that the only remedy to take up was the rejection of the existence and solicitation of this commission.

"But there is an important question. That is that public sittings are now taking place and evidence is being held by the commission. It is a matter for regret that the Prime Minister has not made a statement clarifying the position."

"In these matters timing is of great importance and I think it would have been a wise step, when the commission began its sittings, for the Government to have issued a statement, so that there would be no misunderstanding at all."

"It seems to me that this commission is not getting the support that some of our enemies abroad would like it to get. The witnesses before it have not been very impressive but the danger is that the one-sided evidence that is being given may cause harm to South Africa."

Mr. Strauss said that while it was true that there was only one line for the Government to take, he would like the Prime Minister to say what his view was about getting private organisations like the South African Bureau of Racial Affairs (S.A.B.R.A.) and the Institute of Race Relations placing the facts before this Commission—without prejudice to the Government.

The one thing that he admired about this Government's foreign policy was the talent to which it had followed in the steps

of the previous Government. General Smuts did his utmost to prevent any interference in the domestic affairs of South Africa by the United Nations or by other bodies who used the United Nations to interfere in the domestic affairs of South Africa.

Prime Minister's Reply

The Prime Minister, Dr. Malan, is reported to have said in reply that he was glad that the Leader of the Opposition (Mr. J. G. N. Strauss) had made it clear that he and his Party also regarded the United Nations Commission on South Africa's so-called racial policy which was now sitting in Geneva as unwarranted interference in South Africa's domestic affairs. The Government's attitude was that it was unwarranted interference in the Union's domestic affairs which would not be tolerated in any circumstances. For this reason the Government had ignored the sitting of the Commission. The Government would not submit any evidence to the Commission because to do so would be indirectly to approve of interference in South Africa's domestic affairs.

The United Nations' action in appointing the Commission was prompted not merely by ignorance. If it was only ignorance then something could be done about it. But to a large extent it was malice.

It had been asked to what extent the Government would encourage others to give evidence before the Commission. This would not help in any way. If the Government were to encourage this, it would simply mean that the Government was encouraging others to do something which it was itself not prepared to do. The government would certainly not give any encouragement to that action. It would rather discourage anything of that kind.

The chief aim of the United Nations was to maintain world peace, but in the war in Korea it had already proved its weakness. Only 16 countries had replied to its appeal for troops to be sent to Korea and 25 had ignored it—some of them strong countries on the border of Korea. South Africa had answered the call, but today South Africa was being abused and slandered by those nations in the United Nations organisation.

It would like to stress that the United Nations was engaged in undermining the foundations of the Commonwealth and was the principal danger to its continued existence. India had left a Common-

wealth Prime Ministers' conference where she could make no accusations against the Union, and go to the United Nations where she could get it to interfere in South Africa's internal affairs. In this way India was able to make use of the United Nations' practice of exceeding its authority to make an attack on a fellow member of the Commonwealth.

That was why he believed the United Nations was undermining the foundations of the Commonwealth and that it was the greatest danger to its continued survival.

There was only one solution to this problem, and that was that the members of the Commonwealth should stand together to drive the United Nations back within the borders of its own Charter.

Referring to the Union's relations with its neighbour States in the north, the Prime Minister said that the good neighbour

policy had been as strongly maintained by the present Government as by any previous Government.

As far as Africa as a whole was concerned, it was very clear that the interests of the Union were very closely related to events higher up in Africa. Certain separate Native States were now beginning to feel that they no longer wanted to remain under the domination of a foreign country but should be completely free and independent.

"There is an influence behind this feeling of nationalism which comes from outside. Part of this influence is the result of Communist activity and it is the object of Communism to apply itself to the more backward peoples who are not yet ripe for self-government."

In the second place there was the very unfortunate experiment carried out by the former British Government on the Gold Coast which had been given complete freedom based on universal franchise without qualification.—Saps.

P.O. Box 78,
FORDSBURG.

Telephone:
33-0129.

LAI HING & CO.,

WHOLESALE MERCHANTS & DIRECT IMPORTERS

Just Arrived Large Variety Of
Chinese And English Crackers.

36-38 Avenue Road, Fordsburg,
JOHANNESBURG

BONES WANTED

We Pay
£7 PER TON
F.O.R. your
Station or Siding

BAGS RETURNED RAILAGE PAID

For Full Particulars write to:

THE
**BULLBRAND
FERTILIZERS LTD.**
SARNIA, NATAL.

WHAT MR. NEHRU SAID

(Continued from front page)

Mr. Nehru said that it was difficult for him to talk about India's policy or India's *bona fides*. For the last many years, before they came into power and after they entered the Government, "we have declared our policy in the clearest terms to our people outside India."

"That policy, in relation to Africa, has been that the Indians there will not get any support from the Indian Government in any claims that may be advanced against the Africans. We have told them: 'You are there as guests. The interests of the Africans must be dominant. If you can serve them, well and good. Otherwise pack up and go, because we will not protect you there.'"

"No Special Rights"

"This," Mr. Nehru continued, "was a rather unusual policy for a country to tell its own citizens. We are prepared to fight for the rights of these citizens and against any encroachment of those rights, but when those citizens want special rights against Africans, we are not prepared to take up their cause or give them any protection."

"This policy naturally did not meet with the approval of many of our nationals in Africa because thus far they had been trained up to demand rights for themselves. Seeing the European settlers taking advantage of the situation and gaining special pri-

villeges and land and all that kind of thing, Indians also wanted to share in the spoils of Africa. We said, 'no, we will not permit this.' We have been pursuing that policy so far."

"We do not mind if every Indian leaves Africa and comes away, but we will not permit him, so far as we are concerned, to have a single privilege over Africans. To talk of Indian imperialism there is just nonsense. People seem to imagine that the earth in all its fullness thereof is to be reserved for a few settlers from Europe. Other people in the rest of the world happen to have a different opinion about it and the rest of the world will count ultimately not these few persons from Europe."

There had been some reference to the Indian Commissioner in East Africa. "I should like to say that among the many people in our foreign service, one whose work we have appreciated more than any other's is our Commissioner in East Africa, Mr. Appasahib Pant. From the very first day of his arrival in East Africa, about five years ago, he has worked for what is called the establishment of a multi-racial society there."

"All that I can say, if anyone accuses him or his colleagues there at Nairobi of creating trouble, is that some people who take in this way have lost clarity of vision. They cannot distinguish between things."

APARTHEID A THREAT TO WORLD PEACE

THE Reverend Michael Scott addressing the United Nations Commission on behalf of the International League for the Rights of man, said: "The ugly menace that has grown up under cover of lofty phrases cannot protect the short-term or long term interests of White or black. It constitutes a threat to the peace and security of Africa and the world, and may lead to a debacle of so-called Western civilisation in that Continent."

"The United Nations should prepare itself to assume the role of mediator and should meanwhile use all resources at its disposal, including economic inducements, technical assistance and educational conferences, to bring about a new approach to the problems which are a heritage of the past."

Mr. Scott said that the present situation in South Africa could only lead to the decline and demoralisation of the ruling White

caste, unless other members of the United Nations became aware in time of the path being followed by the White community in South Africa and elsewhere in Africa.

Mr. Scott said that there were many ways in which the United Nations could help South Africa, once her Government and people realised that they were in need of assistance in solving problems which were not peculiarly their own.

"I suggest that co-operation should be sought from the World Council of Churches," he said, and that questions should be addressed to that body as the theological implications of racial discrimination, the extent to which this is practised in the churches, and the means by which it is sought to overcome it," he said.

"The dangers of a caste system extending from South Africa to Central and East Africa, must be met by a positive programme for

the emancipation and men of the great human and natural resources of that area, which are so important for the future peace of the world," Mr. Scott concluded.

Offends Two-Thirds Of World Population

Mr. E. S. Sachs, former general secretary of the South African Garment Worker's Union, told the U.N. Commission that, "the interests of the people of Africa, including the 3,000,000 Europeans who have permanently settled in Southern Africa, the interests of world peace, the interests of the whole of humanity urgently demand that the people of Africa shall be accorded full rights."

"Pious resolutions and platonic sympathy have proved futile. Positive action must be taken by those who are guiding the destiny of mankind."

"The time has come for the United Nations and the whole of civilised humanity to treat racial oppression and discrimination in the same manner as slave-trading and piracy, and outlaw them wherever and under whatever form they may appear," said Mr. Sachs.

The policy of apartheid was based on the immutable principles that:

(a) All peoples who were not White or European were inferior and that all White or European peoples were superior.

(b) The 10,000,000 non-White people of the Union were incapable now and forever of becoming truly civilised and must always remain under the tutelage of Europeans; and

(c) Because the non-European outnumbered the Europeans by four to one, White civilisation was in danger and it was the duty of Europeans, ordained by Providence, to save civilisation by keeping the non-Europeans in subjection.

Mr. Sachs said: "A correct definition of the Union Government's interpretation of apartheid might be obtained from a slogan frequently and widely used by supporters of that policy; that is, 'The Kaffir must be kept in his place and the colour must get out of the country.'"

"Industrial development in South Africa has almost unlimited opportunities, but such development is being crippled by a reactionary and backward political policy," said Mr. Sachs.

"The policy of apartheid and the 'master race' philosophy underlying it will inevitably lead to a decline in the economic development of the country and to the impoverishment of both Europeans and non-Europeans," he said.

"It is a threat to the peace of the world in that it offends and insults more than two-thirds of

the world's population who are not White, and who have shown, justifiably, bitter resentment of that policy."

Mr. John Hatch, a lecturer in International Relations at Glasgow University, giving evidence before the United Nations Commission on racial discrimination in the Union is reported by Sapa-Ranter to have said: "To my mind the danger of racial discrimination in the long term is more profound to the maintenance of world peace than Communism or anti Communism."

"In the long term I would say that the biggest problem of the second half of the 20th Century is the solution of the problem of racial discrimination."

"As to the question about a solution to the problem acceptable to the South Africans and within the framework of the United Nations I answer frankly 'No.'"

"There is no solution acceptable to South Africa. In the present circumstances there is no solution acceptable to the two sides."

"They are so interlocked in strange, moral more than physical though it could in the future become physical, that there is no facile solution. All that can be done is to sow the seeds of a better future."

"The fact is that we are dealing with people who are ingrained with racial prejudice."

Mr. Hatch added: "One cannot change this character by taking immediate steps—certainly the first problem is to find an alternative to the policy of apartheid."

He suggested that a permanent United Nations commission be set up to study the problem.

Mr. Hatch said it was very difficult to help people who did not want to be helped. If there were happier race relations in parts of Africa it was possible that the contrast would persuade South Africa to follow suit.

INTIMATE

For Live Theatre

Present

Their Famous Comedy Thriller

SOMEONE

AT THE DOOR

By Dorothy & Campbell Christie
Produced by MICHAEL McNEILE

GERALD SIM, NORMAN COOMBS
JOYCE GREGG

29th AUG. to 9th SEPT.

at 7.45 p.m. at the

BOLTON THEATRE

79-81 Albert Street,

Booking at:—

GOODWILL LOUNGE

38 Victoria Street,

6/-, 4/6 & 3/2 (Incldg Tax)

(Vulgar Kirby Ading)

SHINGADIA STORES

(Prop: Premier Silk Bazaar Ltd.)

Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.

Telegram: "Premsilk" Phone: 2523.

PREMIER WHOLESALERS

(Members of the Mashonaland Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.

UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Floor Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,

Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

Phone
Day 24169Phone
Night 833549**L. RAJKOOMAR (PTY.) LTD.**

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and WreathsContractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 29388.

P. HARGOVAN & CO.

(PTY.) LTD.

**WHOLESALE MERCHANTS
AND IMPORTERS.**

P. O. BOX 1250.

155/7 Warwick Avenue

DURBAN.**SWEETMEATS****PURE****WHOLESOME****HEALTHY**★ **APPETISING—**★ **DISTINCTIVENESS of Flavour.**★ Combined with **INGREDIENTS** of the
PUREST QUALITY go into the making
of our **SWEETMEATS**.★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental **DELICACIES**.★ Assure **YOU** of the most **PALATABLE**
SWEETMEATS money can buy any-
where in **SOUTH AFRICA**.અમે દરેક ભરતી મીઠાઈઓ જાન્યારી કરીએ
માત્ર ગ્રાહકો દ્વારા સંતોષકારી સારી સેવા આપીએ છીએ.★ Great care is exercised in the **PACKING** and
DISPATCHING of country and foreign orders.★ **WE** assure you of **PROMPT, HYGIENIC**
SERVICE with the **GUARANTEE** of
SATISFACTION.**THE HOUSE OF****HOMEMADE SWEETMEATS**

We specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Naan etc.**Victory Lounge**

(Cnr: Grey & Victoria Streets.)

Phone 24965 — **DURBAN.**

THE RISE OF CONGRESS IN SOUTH AFRICA.

By JULIUS LEWIN

(Reprinted from 'The Political Quarterly', London)

Concluded from last week

It is this background that renders so ludicrous the sudden quest for "moderate leaders" among non-Europeans that men like Mr. Strauss and others contemplated in 1952, after the defiance campaign had grown to a size where it could no longer be ignored. This quest failed at its outset. It failed because there are no moderate African or Indian leaders—if a leader is to be defined as one who has followers and is ready to "be consulted" or to negotiate with the Government or Opposition on a basis different from that adopted by the two Congresses jointly. Mr. Strauss never even got as far as actually beginning a quest, being satisfied simply to announce that if returned to office, he would consult (unnamed) moderate non-European leaders. The only effect of this line of thought was to deepen the suspicions of the Congress movement that the official Opposition would, like the Government itself, do all it could to undermine the authority of the elected Congress leaders and to weaken the position they had attained after long and difficult efforts to organise their followers. How blind to such realities white politicians remained was shown in Port Elizabeth at the time of the tragic riotous late in 1952. The search for moderates was pursued in the very city where Dr. J. Z. Njongwe had displayed greater powers of organisation and evoked wider personal loyalty than probably any other Congress leader had done so far. The resistance campaign in the eastern Cape province obtained as much support as it did in all the rest of the country taken together. This is to be explained by two main factors. First, the Bantu people there are more homogeneous in tribal tradition and less divided than elsewhere. They are also better educated and more Christianised after longer contact with western civilisation. Resistance in this area was marked by notable religious fervour—it was often preceded by prayer—and it was supported by African clergy and by African trade unions. Secondly, the people in these parts had lost more than others since 1936 through the operation of the land and franchise laws that deprived them and their children of old-established rights.

Nor in this day do white

politicians realize that the first effect of undermining Congress would be to strengthen those less responsible and less reasonable groups in African life that have begun to preach enmity against all white people as such and to toy with the idea of terrorism as a technique for securing political change. In a real sense Congress is to-day the only alternative to terrorism, the only band restraining Africans from demanding black supremacy as the alternative to white supremacy, the only influential voice seriously asking for inter-racial co-operation.

In the light of this record, what is surprising is not that Congress has hitherto failed to formulate a detailed blueprint for progress in South Africa, or to declared itself without any ambiguity on certain concrete issues. What is surprising is that Congress has continued to take nothing less than a statesmanlike attitude on all the large questions that present themselves for decision.

Non-white people do not want to rid South Africa of white people. Let it be stressed that at present only a very small minority of members of the African National Congress dream of replacing white domination with black domination. The whole bulk and weight of Congress has hitherto always imagined the future of South Africa in terms of inter-racial co-operation on a basis of equality. The joint declaration adopted in July 1951, when the defiance campaign was planned, is sufficient proof of this fact.

"All people, irrespective of the national groups which they may belong to and regardless of the colour of their skin, who have made South Africa their home and who believe in the principles of democracy, are South Africans. All South Africans are entitled to live a full and free life on the basis of the fullest equality."

"The struggle which the national organisations of the non-European people are conducting is not directed against any race or national group. It is against the unjust laws which keep in perpetual subjection and misery vast sections of the population. It is for the transformation of conditions which will restore

human dignity, equality, and freedom to every South African."

The significance of this policy, with its prospect of inter-racial peace, has been carefully obscured from recognition by any but a small element among the Europeans. The daily press of both white sections continues to pretend that Congress is essentially an anti-white movement. In fact, however, the force of the law has here reinforced the wisdom of Congress. It has since 1937 been a serious criminal offence for anyone to promote hostility between the white and non-white races, and any racial indictment of white people by black speakers is liable to be punished by the courts. On the other hand, it has never been, and has not yet been, declared a crime to demand equal rights for all races. This fact is hardly understood by ordinary people. Even a Johannesburg magistrate could say in 1952:

"It is common knowledge that one of the aims of communism is to break down race barriers and strive for equal rights for all sections of the people, and to do so without any discrimination of race, colour, or creed. It is well-known that all the democracies of the world consider that communism is menacing peace and order, turning the world upside down and making stable and decent life impossible." (The Star, Johannesburg, 15th July 1952.)

In the mind of this magistrate, who is supposed to interpret the law of the land, the militant liberal demand for equal rights, regardless of race, is confused and equated with communism. But even under the immensely wide and vague terms of the Suppression of Communism Act of 1950, freedom to advocate racial equality is not punishable if unlawful action towards that end is not taken. Although twenty leaders of the resistance campaign were convicted by the Transvaal Supreme Court under the Act in November 1952, their guilt was held to lie in their organisation of the resistance campaign, not in their advocacy of equality.

By any normally acceptable definition of "communism," the leaders of the campaign, with a few avowed exceptions, are not and have never been communists. It is necessary to emphasize this fact because continual attempts are made to smear the non-European resistance movement as nothing but "communism." Since the personalities, records, and outlook of the Con-

gress leaders are known to only a small number of Europeans, these attempts are liable to succeed to some degree. Yet proper inquiry shows that the charge is false.

The Communist party of South Africa was dissolved by its own act in June 1950, anticipating by a month the final passage through parliament of the Act declaring it an unlawful body. Since the Act was passed, the promotion of any type of "communist" thought or activity has been a serious crime punishable by imprisonment. There are therefore no longer any avowed, but only former, communists. Merely to call a man a communist is defamatory, unless he has in fact been officially listed as such by "the liquidator" appointed for the purpose under the Act. It is, however, reasonable to ask whether the resistance leaders are communists in any ordinary meaning of the term. To answer the question, it is relevant to recall certain facts unfamiliar even to the most informed people. While it was active, the Communist Party of South Africa, at least since about 1937, had always insisted on inter-racial equality and co-operation. With the possible exception of a few branches of certain Christian churches, the Party was indeed the only organisation in South Africa which practised as well as preached racial equality to the fullest extent. Moreover, the Party always tried to restrain African nationalism, recognising that its political value was limited in a plural society where Africans formed only two-thirds of the total population. As late as the end of 1949, the leadership and tendencies of the African National Congress gave the Communist Party much cause for sharp criticism. In a considered analysis of the political situation published in the Party's own journal, "Freedom," (December 1949), the Party attacked the Congress and its leaders for their 'bourgeois' desire to think in terms of liberal capitalism instead of communism. The analysis attributed the weakness and failure of Congress to this fundamental fault.

None the less, it must not be suggested that the Communist Party had no influence on non-Europeans. The Communist Party did, contribute to African political education in one important respect. It set the pace for the African National Congress in the decade from 1937 to 1946. Its aggressive demands, its forthright propaganda, and its ably co-

ducted weekly newspaper 'The Guardian' (banned by the Malan Government in 1952), accelerated the rate at which Africans learnt that gradual and piecemeal reforms are unlikely to come or to make substantial changes in African status if and when they did come. The Communist Party influenced Africans—usually indirectly—to distrust liberal effort on their behalf and to demand, in their own right and in a militant temper, nothing less than full racial equality in every sphere of South African life.

There is to-day not the slightest reason to believe that African leaders have changed their 'bourgeois' outlook. The laws they have singled out for attack and resistance are those which hinder freedom of movement and organisation, freedom to live, to trade, and to own property in any area, and freedom to participate in the common political life of the country on equal terms with Europeans. These aims are indeed shared in theory, and sometimes supported in practice, by a number of impeccable liberals who themselves have absolutely no sympathy with real communism.

From white communists Africans also learnt important lessons in political organization and in the value of personal and disinterested devotion to a cause, lessons which other Europeans have seldom been close enough to teach them. Above all, however, African eyes were opened to current political realities, and this led to the demand for equal rights and opportunities, regardless of race or colour, in every sphere of activity, and to total opposition to apartheid. This was the attitude adopted by the Native Representative Council after 1946. But neither at that time, nor at any other, did a single Communist sit on the Council. Indeed, communists who sought election to it were

always heavily defeated.

If communists had ever dominated the Congress, the fact would have been obvious enough to sophisticated eyes. But it is not a monopoly of communists to aim at securing in South Africa a society free from colour bars and from all forms of racial prejudice and discrimination. Nor are militant and uncompromising methods of protest and resistance against the present system their monopoly. What precise form such methods should take—whether passive resistance, stoppage of work or boycott—remains to some extent a matter of internal controversy in the ranks of the African National Congress. No doubt the South African Indian Congress, with its longer experience and more mature leaders, set the pace in 1951 in the joint campaign that was undertaken. However that may be, nothing is gained, to home or abroad, by accepting the view, attractive enough to white South Africans, that Congress aims and activities can be dismissed as the work of "communists." Whether these activities are maintained or not, whether the avowed aims of Congress are achieved in the life time of this generation or not, one thing is certain. No laws, however harsh and no Government, however tyrannical, will succeed in putting an end to protest and resistance against flagrant injustice by men and women of all races. Ever since the early nineteenth century, prevailing policies in South Africa have always been challenged by some people in South Africa. That tradition will not die out. It may take a long time but the dominant race is destined to discover that there are some things in life that lie too deep for law. The recognition and acceptance of a common humanity regardless of race is among the certainties of the future.

to establish and maintain Government Bantu schools and hostels, teachers' quarters, school clinics or any other accessory to a Government school.

The Bill introduces the term "Bantu," which it says is synonymous with Native. Education is defined as education other than "higher education" within the meaning of the Financial Relations Act of 1945.

In terms of this Act higher education includes the universities, the South African Native College, and technical, music, and arts and other institutions declared by the Minister of Education to be places of higher education.

The Minister of Native Affairs is empowered to subsidise any Bantu school established or maintained by a Bantu authority or any Native council, tribe or community and to assist in the establishment or maintenance of any such school.

Subject to special conditions stipulated by the Minister, grants-in-aid may be made to approved Native schools.

The Bill provides for the registration of all Bantu schools, other than Government Bantu schools. From a date to be fixed by notice in the Government Gazette, no Bantu school may be established

or maintained unless it is registered.

If on the advice and recommendation of the Native Affairs Commission the Minister is of the opinion that the establishment or continued existence of a Bantu school is not in the interests of the Bantu people or is likely to be detrimental to the physical, mental, or moral welfare of the pupils attending or likely to attend it, he may refuse or cancel registration.

The Minister is empowered to appropriate land required for a Bantu Government school. Provision is made for the transfer of the administration of the Native non-European Teachers' Provident Fund to the Commissioner of Pensions. The transfer may be effected after consultation with the Administrator.—Sapa.

R. VITHAL

Bookkeeper, Writing up Sets of Books, Balance Sheets, Income Tax Returns, Apply:

9 Adams Arcade,
40 Market Street,
Johannesburg

NEW BILL GOVERNING AFRICAN EDUCATION

THE Bantu Education Bill, which the Minister of Native Affairs, Dr. H. P. Verwoerd, has introduced in the Assembly, transfers the administration and control of Native Education from the provincial administrations to the Union Government. The Bill, after enactment, will become operative on a date to be fixed by proclamation in the Government Gazette.

As from that date the Executive

Committee of the Provinces will cease to have any powers, authority or functions, and the Provincial Councils will cease to be competent to make Ordinances in relation to Native Education.

The Bill provides for the transfer to the Department of Native Affairs of persons who are at present employed by the Provinces in connection with Native education.

The Minister is given powers

STAR PROFILE

A record of intimate life and photographs of one of India's top filmstars, Nimi, published under her supervision. This book contains her biography covering almost all aspects of her social, cultural and film life and traces her story from the first film she appeared in 'Humsafar' to the latest one she signed a month ago (her 25th). Among over 60 photographs this book contains many of her private poses side by side with stills from the films she has worked in.

Printed on art paper, with a tri colour art card cover, the book is a beautiful production and a real treat for all those interested in Indian films and filmstars.

7s. 6d. a copy (Postage free)

Also available are the following:

6½" x 6½" Camera photographs of all Indian film stars on Kodak Silky paper. One Photo: 3s., Three Photos: 5s., Twelve Photos: 9s.

While writing out the order, please mention the film stars of whom you require photos.

PICTURE POST CARD ALBUMS

"Beautiful India"—24 post cards	6s.
12 Views of Taj Mahal	3s.
12 Views of Bombay	3s.
12 Views of Delhi—in colours	5s.

Send your order with remittance to:

Indian Enterprisers

P.O. Box 6541

2/23 Nank Nivas, Bombay-26 (India)

Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,
(KORNER SWEETMEAT HOUSE)
Corner Grey and Victoria Streets
DURBAN.

Phone 23414.

Tel. Add. "KAPITANS."

P.O. Box 96.

Phone 24471.

To Furnish Your Home Economically

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St.
DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSE-
HOLD EFFECTS. RADIOS & RADIOGRAMS, MUSI-
CAL INSTRUMENTS, SEWING MACHINES & OFFICE
FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and
Vegetables. We specialize in green ginger and Indian
Vegetables. Wholesale only. Write for particulars
Box 96, Durban.

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED/ & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

A. B. NAIDOO & SONS
(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST."

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

Tel. Add: "Charotar": Telephone: 33-9885.

MANCHESTER TRADING
—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with "THE OLD MUTUAL" your friend for Life—

The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1760,
JOHANNESBURG.

Phones:— } Business 33-0711
Residence 33-5961

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

Extensive range always carried in
the following:

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

Stockists of well-known branded
Watches.

COPPERBELT PIONEER STORE

Where Quality and Service
are Paramount.

Luanshya,

Northern Rhodesia.

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5/6 yd.

EMBOSS GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CHEMISE
GEORGETTES 45" 15/6 yd.

4" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.

4" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 16/6 pair.
Colours: Green, White, Red,
Brown, Blue and Yellow.

SAREES!

EMBROIDERED GEORGETTE
SAREES.
all shades 22/15/0 each.

WHITE COTTON SAREES
22/6 each.

GEORGETTE JARI WORK
SAREES 15-10-0.

EMBROIDERED SUEDE SILE
SAREES with borders 63/- each.

LADIES UNDIES

Huge range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Same Borders, Jari Trimmings
Always In Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SHAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED
18/11 each.

INFANTS BOOTIES, BONNETS,
BIBS, PILCHERS,
all over price 2/11 each.

HOUSE - HOLD

Bedsheets 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Salts Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specially reduced.

JAYBEE SILK HOUSE

39a MARKET STREET, JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.



FOR RUBBER STAMPS

PRINTING

CONTACT

STANDARD
PRINTING PRESS

GENERAL PRINTERS
AND
RUBBER STAMP MAKERS

73 BEATRICE STREET, DURBAN.

PHONE 81008.

P.O. BOX 8782.

TELEGRAMS ADDRESS

"QUICKPRINT"

ESTABLISHED 1921

"Nugget every
day - that's
how I keep
my young
looks."

Even though your shoes may look
clean, never neglect the DAILY dose
of Nugget. That's the secret that
prolongs the life of your shoes.

"That's right Sir,
it's the regular
daily dose
that does it"



There's a Nugget Shade for every shoe that's made!

INDIA LETTER

(From Our Own Correspondent)

Bombay, August 4.

MR. NEHRU has returned to Delhi after momentous talks with the Prime Minister of Pakistan in Karachi. No one expected that any of the major problems like Kashmir, evacuee property and canal waters, which has defied solution since the last five years, will be solved within so short a period of three days. Mr. Nehru had made it clear, when he left for Karachi, that the talks were of an exploratory nature and no sensational outcome may be expected.

At the request of the Pakistan Premier, Mr. Nehru decided to extend his stay in Karachi to three days. The most amazing revelation to Mr. Nehru as well as the people of India, was the rousing reception that the people of Pakistan gave to the Indian Prime Minister, suggesting a change of heart towards India. According to Indian Press reporters, they found genuine desire for friendship with India among the masses. It seems that though fed on anti-Indian propaganda by the newspapers the common man in Pakistan wants to forget the bad memories of the past and to make a new start. These are good signs.

Though no dramatic agreements on any major problems have resulted from the talks, it is generally agreed that they have helped the two Prime Ministers to have a clearer understanding of each other's viewpoints.

The Prime Ministers have reached an agreement on principle in regard to three comparatively minor matters—exchange of enclaves in each other's territories, freedom of travel and trade and admission to and protection of religious trusts and shrines. It is expected that procedural details will be worked out on a mutually satisfactory basis.

On the question of canal waters it was decided to await the outcome of the discussions proceeding under the auspices of the World Bank.

Mr. Nehru considered the issue of evacuee property more important than Kashmir as it affects millions of people on both sides of the border continuing the miseries of refugees.

But Mr. Mahomed Ali considers the Kashmir question as the key-question upon which "the whole of Indo-Pakistan relationship hinges." Mr. Mahomed Ali declared that this

dispute has raised so much of passion, prejudice and sentiment all round that even if all the rest of the Indo-Pakistan dispute was settled and no solution for Kashmir was found, cordial relationship with India would not be possible to the extent it was desirable.

The evacuee property question is undergoing a thorough examination at the hands of the Advisers to the Government of India and Pakistan, who have picked up the thread where the two Prime Ministers left. No spectacular progress has been reported on this question, although an agreement has been reported to have been reached over certain items e.g. the movable properties, the method of approach is significant. The entire problem has been broken down in its constituent units. This means that instead of reviving the controversy on principles—whether to tackle this problem on Government level or as between the private parties—both sides will try to reach agreement wherever possible.

Although both the Prime Ministers devoted considerable time to the Kashmir problem, it is not nearer solution. Kashmir will prove to be the toughest problem and unless both sides discard adamant attitude and try some new tack, the deadlock will continue. Realistically speaking, if referendum may be taken to decide the future of Kashmir as a whole, the result will create fresh problems for the State to which Kashmir will not accede. If the people of Kashmir decide through referendum to join India, then Pakistan will have to hand over all the Kashmir territory under its control and exodus of pro-Pakistan people from that area may start and create new refugee problem for Pakistan, when even the Punjab refugees have not yet been rehabilitated. Similarly if Kashmir accedes to Pakistan, Hindus and Buddhists, who are in the majority in Jammu and Ladakh, might migrate to India out of fear, whether real or imaginary. Although the official circles on both the sides of the border frown upon the idea of partition, the only realistic solution of the problem is to divide Kashmir into four parts and take referendum in these parts separately, giving each part freedom to accept either country. Kashmir may be

divided into the following four parts: "Hindu majority area of Jammu, (2) Buddhist majority area of Ladakh, (3) Kashmir Valley and (4) pro-Pakistan area now under Pakistan's control.

Pakistan's Premier, Mr. Mahomed Ali, will come to New Delhi in the first week of September to continue talks with Mr. Nehru.

Indian political circles feel that the reactionary elements in Pakistan, which are lying low at present due to economic difficulties, may marshal their forces once again and come in the way of settlement of Indo-Pakistan problems, if these problems are not solved within a short time taking advantage of goodwill and cordiality prevailing at present among the peoples of both the countries.

After his return to Delhi, Mr. Nehru declared at a press conference that "his visit to Karachi was remarkable, considering the friendly atmosphere that prevailed there." He thought that it was a much bigger thing than many people had imagined. The problem he dealt with became simpler if it was approached in a friendly and informal way rather than in a rigid and formal way. We have discussed many of our problems in a much better way than we had done before. Some minor problems were solved, some major problems are being tackled, while some other major problems have not been solved. It was very moving for me to receive the 'popular welcome' that I received there. I felt completely at home in Karachi."

Mr. Nehru said that, in regard to every problem they discussed, big or small, they made very good progress. It was true that so far as Kashmir was concerned they did not find any well-blooded solution nor could one be expected in the first talk, however earnest they may be. Even in regard to Kashmir their talks helped them greatly in understanding each other's position and thus helped towards solution. Though they did not bring about a solution of Kashmir problem, a 'good deal' had been accomplished and the way opened out for further progress in many directions.

A fourteen-point formula to give compensation to workers for involuntary unemployment in industry was accepted by the representatives of workers and employers at the meeting of the Standing Labour Committee, which concluded its deliberations at New Delhi.

It will now be considered by the Central Government, and when approved, legislation will be introduced to give effect to it.

The scheme is the first of its kind for the benefit of the Indian worker and the second social security measure, the first being the Employees' Provident Fund Scheme.

Under the agreement, the formula of compensation for involuntary unemployment should apply both to the public and private sectors of industry. Fifty per cent of the basic wages and dearness allowance will be payable to the worker as compensation. The duration of benefit will be restricted to a period of 45 days a year.

The new elementary education scheme of the Madras Government has raised a hornet's nest in that province. Under this scheme the pupils have to attend the school for only three hours a day and devote the rest of the time to learning any profession or handicraft. After the disturbances and Satyagraha by Dravid Kargam, which took a violent turn eventually, were quelled down, the opposition took up cudgels in the Legislative Assembly. Nearly all the Opposition parties joined hands to defeat this scheme. Communists, Socialists and Dravida Kargam supporters, who opposed the scheme, initially failed to make the House agree to call on the Government to drop the scheme altogether. Voting on this proposal ended in a 138-136 tie. Mr. J. Sivachandran Pillai, the Speaker, exercised his casting vote against the proposal defeating the same.

Then the Socialist amendment to have implementation of the scheme stayed until it was examined by an expert committee was, however, passed, 139 voting for and 137 against.

The Opposition parties demanded resignation of the present Government as it was defeated on an important issue, but Mr. Rajagopalachari refused to oblige them, maintaining that the amendment was of a recommendatory nature and the Government was not bound to accept the same. He further declared that he was not prepared to interfere with the working of the scheme in the middle of the year, as that would be harmful to the students. He however assured the House that an expert committee will be appointed in due course.

The events in Calcutta took a bad turn during the last fortnight. The situation reached a

climax when the police attacked pressmen and photographers who had gone to report a meeting which was being held by the Anti-tramfare Enhancement Committee in spite of the ban on meetings. Even during the worst days of British regime journalists were allowed to do their duty without much hindrance. Against this unprecedented action on the part of Calcutta police, the Indian Press rose as one man and demanded immediate enquiry into this incident and punishment to the police officers concerned. The Acting Home Minister and the Police Commissioner immediately expressed regret and appointed a Commission to inquire into this incident. Even Mr. Nehru and Maulana Azad, Central Education Minister, ex-

pressed sorrow over the wanton attack on journalists and assured that the officers found guilty would be punished.

All the Calcutta newspapers remained closed for one day in protest and imposed a blackout on Government news for a week. The wrath of the newspapers brought good results for the common man of Calcutta. The Government decided to suspend the enhancement of the tramfare and release all those who were arrested in connection with the agitation against the enhancement of tramfare. Section 144 of I.P.C., imposing a ban on meetings, processions and demonstrations, was immediately withdrawn. Thus the newspapers in India proved that pen was mightier than sword.

the raging flames and was burnt to death. Deceased is survived by his sorrowing widow and two children to

whom need to the Khoja family we offer our deepest sympathy in the calamity that has befallen them.

ORIGINAL CORRESPONDENCE

"SMEAR TACTICS AGAIN"—SOME QUERIES

THE EDITOR INDIAN OPINION

SIR,—In the article "Smear Tactics Again" by Mr. Ngubane, in your issue of July 31st, I was interested in looking for the culprits who were using the "smear tactics." The only persons I found in the article doing the "smearing" was none other than Mr. Ngubane himself.

It appears that the main burden of the article is to criticize and warn that "section of the Non-White leaders" who are alleged to be running a "campaign against so-called African moderate leaders, suggesting that some of them are planning a sell-out."

We are not told as to how, where and where the campaign is being conducted and who precisely comprise that section of the Non-White leaders.

The only hint as to who these alleged smearers may be is made towards the end of the article when Mr. Ngubane refers to some people in the African National Congress as "Dadoo-boys" and under the influence of the "Dadoo approach."

Can Mr. Ngubane, in the interests of fair-play and justice, explain what he means by "Dadoo-boys," who specifically are the "Dadoo-boys" and what is the "Dadoo approach?"

Mr. Ngubane goes even further to invent a new -ism which he calls "Dadooism" and explains it is "based on a fundamental distrust of everybody who is not a 'Dadoo-boy.' And then he states: "The Dadoo-boys in the African National Congress in turn appear to distrust every Con-

gressman who does not toe the Dadoo line."

Will Mr. Ngubane please explain where he found this new -ism unless he sucked it out of his own thumb? What is the "Dadoo-line?" Can we have an explanation.

And then comes the real rub of the article, the smear in plain and simple words. Read what Mr. Ngubane has to say: "It is not all the provinces which think Dadooism is such a wonderful thing. And, if the Transvaal African Congress is dominated by the Dadoo-boys that is not the position in Natal and we are determined that it should never be... I think the Cape too wants to be free to run its affairs in the light of its own experiences." Obviously, Mr. Ngubane believes in the time-worn method of give a dog a bad name and hang him. Who are the "Dadoo-boys" in the Transvaal African Congress anyway?

I have no doubt that many readers of this article will perceive in it, as I do, an attempt to smear the leadership of the Transvaal African Congress and pitch the other provincial congresses against it.

Why not call a spade a spade, Mr. Ngubane? Yours etc., T. M. DABOO.

—Dixie's 1953 Seed Catalogue
Price List—listing not only
Seeds but all Garden Requisites.
Write for a free copy:
Dixie's Seeds (Pty.) Ltd.
Box 2060, Johannesburg.

Things In General

United Party Supports Apartheid Measure

The Parliamentary correspondent of the 'Natal Mercury' reported last week that the United Party caucus decided to accept in principle the reservation of Separate Amenities Bill with slight modifications. The caucus decided to appoint a small committee to draft amendments designed to limit the delegation of powers to provide separate amenities to responsible bodies such as Government departments, Provincial Administrations and local authorities. The United Party feels that, while it is not always possible to provide equal facilities for different races, no assurance is required that the powers will not be abused by failure to provide any or adequate facilities for non-Euro-

pean and brother-in-law to Richard Attenborough), Joyce Gregg (who has played in repertory in India as well as in England), Norman Coombes (who is Durban's major contribution to the company), Rigby Foster (who understudied Ralph Lynn in England) and Lawrence Ayris from Brian Brooke Company. If non-European audiences are large enough to enable the company to "break even", financially on this venture, Mr. McNelis intends to provide regular live theatre for non-European audiences. Due consideration has been given to the fact that not all non-European can afford the 5/- per seat normally charged by Intimate Theatre when playing to European audiences and there will, accordingly, also be seats available at 4/6 and 3/2. It will be surprising indeed, if this company does not play to record houses.

European Theatre For Non-Europeans

Fulfilling a long-cherished ambition, Michael McNeile and his Intimate Theatre Company, will present one of their outstanding comedy-thriller successes of last season to non-Europeans at the Bolton Theatre on the 29th August when they open a ten day season with "Someone at the Door" by Dorothy and Campbell Christie. The play will be produced by Mr. McNeile himself and there is no suggestion of any inferiority either in the cast, set or production which European audiences looked to. The cast includes Gerald Sims (brother of

A New Attorney

Mr. Abdul Kader Ismail Vahed, of Durban, was admitted as an attorney before the Judge-President, Mr. Justice F. N. Broome, and Mr. Justice F. R. Shaw in the Supreme Court, Maritzburg, last week.

Tragedy In Louistrichardt

The many friends of Mr. Jadavjee Khoja, well-known resident of Louistrichardt (Northern Transvaal), have learnt with profound grief that his store got burnt last week and his twenty-four-year-old son who jumped in the store to save the

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Books, Trade Licences, Revenue Clearance Certificate, Passports And Immigration Matters.

Representatives: National Mutual Life Assoc. Of Australasia, Yorkshire Insurance Co. Ltd.

Telephone: 33-9033. 29c Commissioner Street, JOHANNESBURG.



B. I. S. N. Co. Ltd.

S.S. Karanja arriving August 28. Sailing Sept. 3
for Bombay via Karachi and Porebunder

Passengers must conform with the Vaccination and Yellow
Fever inoculation requirements and obtain certificates from their
nearest District Surgeon. Inoculation by and certificates from
private Medical Practitioners will not be accepted.

FARES : DURBAN TO BOMBAY

First Class	single	without	food	£75-15-0
Second "	"	"	"	50-13-0
Inter-Class	"	"	"	34-3-0
Unberthed (Deck)			without food	21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-
Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can
be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be
permitted to keep on deck with them more than one bed-
ding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.

Tel. Add.: "KARAMAT."

Golden Number OF "INDIAN OPINION" Souvenir OF The Passive Resistance Movement 1906—1914

Price: Four Shillings.

Obtainable From:

"Indian Opinion"

Phoenix, Natal.

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	7	6	SOVIET ATTITUDE TOWARDS CHINA Facts And Facts—Stanley Powell	5	0
EMINENT AMERICANS WHOM INDIA SHOULD KNOW—James T. Sunderland	7	6	AMONG THE GREAT (Conversation with Bismarck, Rolland, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Aurobindo)—Dilip Kumar Roy	23	0
THE BHAGAVAD GITA—The Lord's Song— (An English Translation)—Annie Besant	1	0	TWO HISTORICAL TRIALS IN RED FORT —An account of the trial of the Officers of the I.N.A	14	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE? —Dr. V. K. R. V. Rao	2	0	WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyam	2	6
OUR INDIA (Children's stories by various writers, illustrated) —Minoo Masani	2	6	GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	6
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY —Prof. Rao	2	6	THE STORY OF MY EXPERIMENTS WITH TRUTH —M. K. Gandhi	15	0
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement in S.A., 1906-1914)	4	0	CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	1	0
THE DELIVERANCE (A picture of the palpitating life of the joint family)	4	6	RAMANAMA—M. K. Gandhi	2	0
PUBLIC FINANCE AND OUR POVERTY —J. C. Kumarappa	3	6	TOWARDS NON-VIOLENT SOCIALISM —M. K. Gandhi	5	0
INDIAN STATES' PROBLEM (Gandhi's Writings on Utterances)—M. K. Gandhi	10	0	REBUILDING OUR VILLAGES—M. K. Gandhi	3	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah	15	0	AN ATHEIST WITH GANDHI—Gora G. B. Rao	2	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	15	0			

Obtainable from:

"Indian Opinion,"

P. Bag, Phoenix, Natal.

Phones: 29121/3 (Switchboard)
24179 (Manager)

Cable & Tel. Add:
"PROSPERITY" (All Branches)

P.O. Box 2197,

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaibicorn, Malt, Maize, Mince Products, Wheat, Wheaton Products, Crockery, Hardware and also Coal of all types

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG
Phones: 34-3554/5
P.O. Box 200, Fordsburg,
82, Crown Road,
Fordsburg, Johannesburg.

BENONI
Benoni Coal Site
Phone 54-1813,
Rangeview Coal Sites—54-2205
P.O. Box 392, Benoni.



Full range of men's and
boys' khaki shirts and
clothing.

To khaki
pauls,
trousers.

DENTONA

SHORTS AND SLACKS

IN MOTOGARRE Road.

TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND.

DENTON TRADING CO.

Phone 34-4281

JO LARNESBURG

P.O. Box 2551

N. RHODESIA

FEIGENBAUM BROS.

Phone 2758

BULAWAYO

T.O. Box 354

SOUTHERN RHODESIA

MASHONALAND, P.E.A. & N. BECHUANALAND

W. F. NEUMAN

Phone 2-7218/2-4924

SALISBURY

P.O. Box 1492

BRITISH EAST AFRICA

Phone 4010

Trail Marlowe

NALROD

VAN BRUSSEL & CO. (E.A.) LTD.

Phone 2410

Bulawayo

P.O. Box 427

Southern Rhodesia

BULAWAYO CLOTHING FACTORY LTD

Proprietors:
C. L. Patel, D. K. Patel
Y. B. Patel, H. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.
Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representatives:

**H. L. Hompes & Co.,
(Pty.) Ltd.**

Durban, P.O. Box 1301.
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE AT:

**NATIONAL OFFICE SUPPLIES
(PTY. LTD.)**

(Directors: N. V. MEHTA, J. P. GOKOOL, K. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS

OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 22622
63535

P.O. BOX 1317
Tel. 464, NO LIMITS.

For Quality Printing Consult:-

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.

ઈન્ડિયન ઓપિનિયન.

મહાત્મા ગાંધીજીના દરને
મને ૧૯૦૩માં રચવાનું.

ફેબ્રુઆરી ૫૧ સુ—અંક ૪૩

શુક્રવાર તા. ૨૧ ઓગસ્ટ, ૧૯૫૩.

પ્રથમ નંબર પૈની ૬

હિંદના વડા પ્રધાન શ્રી. નેહરુએ ન્યુ દિલ્હીમાં પ્રેસ કોન્ફરન્સ સમક્ષ કહ્યું હતું કે, “હિંદને કે બીજા કોઈને પણ મને તે પરિણામો સહન કરવા પડે છતાં ભત્રીય અસમાનતાનો સિદ્ધાંત હિંદ સાંખી લેવા તૈયાર નથી.”

તેમણે કહ્યું કે, “ભત્રીયોને કાયમ રાખવાનું હિંદ-હદી પણ કબુલ કરવાનું નથી અને જે કોઈ પણ રુઝો ભત્રીયોદ વર્તતો હોય ત્યાં તેનો વિરોધ કરવા સુધે ચઢવા સિવાય અમારું બનતું સમુદાય અમે કરીશું.”

આમાંમાં મળેલી બોલ-ધ્વનિ-આ કોંગ્રેસ કમીટીની બેઠકમાં આફ્રિકાની પરિસ્થિતિ વિષે પોતે કરેલા ઉદ્દેશ્ય વિષે શ્રી. નેહરુએ કહ્યું કે આમાંમાં મેં કરેલી ટીકા સમાન્ય રીતે આખા આફ્રિકાની હતી. મેં જે ત્યાં કહ્યું હતું એ મારા મનની અંદર છે તેનું માત્ર પાંચ ટકા જેટલુંજ હતું.”

શ્રી. નેહરુએ કહ્યું કે, “આમાંમાં મેં જાણી કરીને કોઈ પણ ખાસ દાખલાનો કે આફ્રિકાના કોઈ પણ ખાસ જાગનો ઉદ્દેશ્ય નહોતો કર્યો. મેં એમ કહ્યું હતું કે આફ્રિકાનો આખો સપાલ અત્યંત અગત્યનો છે અને લોકો તે સમજતા જણાતા નથી, ઘણી દ્રષ્ટિએ તે અગત્યનો છે અને એ વસ્તુને સમજવામાં આવશે નહિ તો હુનીયાને આફ્રિકામાં એક મોટો ભડકે-ભત્રીય સુદ જેવો ધુરામાં ધુરી ભડનો ભડકો ધમકો લેવો પડશે.”

“મેં જે ખાસ બાબતોનું ધ્યાન બેચ્યું હતું. એક રાજકીય સ્વતંત્રતા આપવામાં આવતી નથી તે અને બીજી ભત્રીયો અને અસમાનતાની, જે બને બીજો કયાય કરતાં વિશેષ આફ્રિકામાં જોવામાં આવી રહી છે.

ભત્રીયોદ પર શ્રી. નેહરુ

ત્યાં સુધી કોઈ ઓળખામાં નહિ આવેલું હોય ત્યાં સુધી રાજકીય ફેરફારો અથવા રાજકીય પ્રગતી થવામાં અત્યંત પ્રમાણમાં ધીમ ધાય એ સમજી શકાય છે. પરંતુ ભત્રીય સમાનતાનો અસ્વિકાર સહન કરી લેવાનું હું કશું કારણ જોતો નથી. આ વસ્તુ સૌથી વિશેષ આફ્રિકામાં જોવામાં આવે છે. પરંતુ તે અહિં અમને બધાને લાગુ પડે છે. ૩૬ કરોડ હિંદ વાસીઓમાંના દરેકે દરેકનું તેમાં અપમાન રહેલું છે. આફ્રિકા કે એશીયાના બીજા લાગેલાં રહેલું છે એ જુદું.”

હિંદને કે કોઈ પણ બીજાને મને તે પરિણામો સહન કરવા પડે પરંતુ ભત્રીય અસમાનતાનો સિદ્ધાંત અમે કદી પણ સહન કરવાના નથી.

શ્રી. નેહરુને વધુમાં કહ્યું : “વડા પ્રધાનનું પદ મેળાબા પછી સ્વાભાવિક રીતે અન્ય દેશોને વિષે કશું નહિ બોલવાની મારી ધમકા હતી. પરંતુ અમારે, દાખલા તરીકે, દક્ષિણ આફ્રિકામાં થઈ રહેલું છે તેમ, આવા પ્રકારની નીતી બહાર કરવામાં અને અમલમાં મુકવામાં આવતી હોય, અને જેને હું અધમ અને અત્યંત અપમાનકરેલી ગણું છું. ત્યારે પણ મારે સુચના રહેતું એવી આશા રાખવીએ એ અશક્ય વસ્તુ છે.”

વધુમાં વડા પ્રધાને કહ્યું કે : “રાજકીય દ્રષ્ટિને બાલુએ મુકતાં, હું જાણુ છું કે હરદ આમાં હિંદીઓ સામે કેટલો લોકભાવ જતાવવામાં આવી રહ્યો છે? બીજી બાબતોની હું ચર્ચા નથી કરતો. દક્ષિણ આફ્રિકા તો એક સ્વતંત્ર સુલક છે. પરંતુ બીજા દેશો બ્રીટીશના તાબા નીચેના

પરતંત્ર છે. અને ત્યાં બરીબ આફ્રિકાનો પ્રત્યેક નહિ પરંતુ બીજાઓ પ્રત્યે પણ લોકભાવ રાખવામાં આવે છે. હું જાણુ છું આશું છું કે તેને માટે જ્યાં હાર કોણ છે. તેઓ આફ્રિકાના જુદા જુદા ભાગોમાં બધી ટોચી નીચન સરકારો ઉભી કરવા માંગે છે અને ભત્રીયોદ કાયમ કરવા માંગે છે તેનો મને ઘણું જ ખેડ યાય છે.

એ અમે કદી પણ સહન નહિ કરીશું અને, હું આમાંમાં કદી ગયો તેમ, ત્યાં પણ ભત્રીયોદનો સપાલ ઉપરિચિત થશે ત્યાં તેનો વિરોધ કરવા સુધે ચઢવા સિવાય અમારું બનતું સમુદાય અમે કરીશું. આખા આફ્રિકાનો ઉદ્દેશ્ય કરતાં મારા મનમાં નોંધ આફ્રિકા, ચોરોડકો, ટયુનીસીયા અને અન્ય ભાગો પથે હતા ત્યાં બેશક સ્થિતિ જુદી છે, પરંતુ તેમ છતાં ઘણી જ બહીર અને ઘણીજ ખજાજ છે. હકીકતમાં આફ્રિકાનો માત્ર એક જ ભાગ એવો છે કે જે આશા આપનારો છે અને તે બેલક ટોસ્ટ છે, અને બીજા કેટલાક ભાગો જેવા કે ‘ટાંગાનીકા’ અને સુગાન્ડા બીજા કરતાં બધારે સારા છે.

સાઉથ આફ્રિકામાં વસતા હિંદીઓ પ્રત્યેની હિંદની નીતી નો ફરી ઉદ્દેશ્ય કરતાં વડા પ્રધાને કહ્યું કે, હિંદીઓ આફ્રિકાનો વિરુદ્ધની જે કઈ પણ માગણીઓ કરશે તેને હિંદ સરકાર તરફથી કોઈ પણ ભાવનો ટેકો મળશે નહિ. અમે તેઓને કદી ધીધેલું છે કે, “તમે ત્યાં મહેમાનો તરીકે છો. તમને આફ્રિકાનાં હિંદો તરફ પ્રથમ ધ્યાન રહેવું પડશે. જો તમે તેઓની સેવા કરી શકતા હો તો મળું સાદું. જો

નહિ કરી શકતા હો તો તમારે ગાંસડા પોટલા બાંધી રવાના થઈ જવું પડશે કારણ અમે તમને રક્ષણ નહિ આપીએ.”

શ્રી. નેહરુએ કહ્યું કે “એક દેશે પોતાનાજ નાગરીકોને આ પ્રમાણે કહેલું એ જરા અસાધારણ નીતી ગણાય. એ નાગરીકો ના હકોને માટે અને તેઓના હકો પર થતા પ્રહારોની સામે લડવા અમે તૈયાર છીએ. પરંતુ એ નાગરીકો જો આફ્રિકાનો વિરુદ્ધ આસ હકો મંગશે તો અમે તેઓને, કેસ લડવાના નથી અથવા તેઓને કશું રક્ષણ આપવાના નથી.

આ નીતી સ્વાભાવિક રીતે આફ્રિકામાં વસતા અમારા ઘણા વતનીઓને પસંદ નહિ પડે કારણ અત્યાર સુધી તેઓને પોતાને માટે જ હકો મારાવાની તેઓને તાલીમ અપવામાં આવી હતી.

યુરોપીયન સેટલરોને પરિસ્થિતિન. લોકો ઉઠાવતાં અને ખાસ છુટો અને જમીનો લેતાં જોઈને હિંદીઓને પણ આફ્રિકાની જુદાંમાં ભાગ લેવાનું મન થયું. અમે કહ્યું : “નહિ, એમ અમે કરવા નહિ હઈએ.” અત્યાર સુધી એજ નીતીને અમે અનુસરતા આવ્યા છીએ.”

આફ્રિકામાં હિંદને “ચાહીવાલી હેતુઓ” રહેલા હોવાની વાતને તદ્દન યોરી કરાવતાં વડા પ્રધાને કહ્યું કે, “કેટલાક લોકો એમ માનતા જણાય છે કે આખી પૃથ્વી અને તેમાં રહેલું સમુદાય યુરોપીય આવેલા ચેડાક સેટલરોને માટે જ અનામત રાખવાનું છે. હુનીયાના અન્ય ભાગોમાં વસતા લોકો એ બાબતમાં જુદો અંત ધરાવે છે. અને એ બાબતની હુનીયા કેવળ યુરોપીય આવેલા આ ચેડાક લોકોનેજ અપાલ નથી કરવાની.”

“ઇન્ડિયન ઓપિનિયન”

સુકવાર તા. ૨૧ ઓગસ્ટ, ૧૯૫૩.

નવાઈની રીત

શ્રી મવણી લોકોને કામવાર ધ્યાનપાત્ર છે. મત.ધિકાર આપવાને અને દાલ ને તેઓ ભોગવી રહ્યા છે તે તેઓની પાસેથી છીનવી લેવાને સરકારે પહેલાં સાતમ આદેશ એક્ટ એમેન્ડમેન્ટ બીજાપર પાલોમેન્ટના બન્ને ઘરોની સંમતિ મેળવે એક મંત્રણા કરવા ભેટી હતી અને ને આજ આસની તા. ૧૯મી ૫૨ મુલતવી રહી હતી તે હવે સપ્ટેમ્બર તા. ૧૧મીપર મુલતવી રહેશે હોવાનું સરકારે તરફથી જાહેર કરવામાં આવ્યું છે. તેનું કારણ સરકાર / પેલેસ જાણે. દરમિયાનમાં વડા પ્રધાન ડૉ. મહાન લેમનના ડેલેશન બન્ને પ્રધાનો સાથે મળીને રાજ્યવર્ગોના અગ્રુક નેતાઓને મળીને રાજ્યવર્ગોના પાસે ઇસલામ મતાધિકારને સિદ્ધાંત વિવહારવા મહેનત કરી રહ્યા છે. આજ પર્વત તેઓ બીન-જોરાઓને લાગુ પડતા અને તેટલા મહત્વના સમાવેશની રજુઆતો મટે પશુ તેઓના કામ પશુ જવાબદાર નેતાઓને મુલાકાત આપવાની કાર ના પાડી રહ્યા હતા. પરંતુ હવે રાજ્યવર્ગોનાં એક નહિ પરંતુ ડેલેશન ડેપુટીસનેને તેમજ મુલાકાતો આપેલી છે અને પોતાની સરકારની એપાર્ટમેન્ટની નીતી તેઓ પાસે વિવહારવાને જેવી નવાઈની રીત તેમજ શીખી કાઢેલી છે! આ-લોકોની સુધે મસલો કહી બાદ વડા પ્રધાને એક સચાવક નિવેદન બહાર પાડ્યું છે, જેમાં જણાવવામાં આવ્યું છે કે, “અનેક ચર્ચાઓપરથી સરકારને એવી સામાન્ય હાલ પડેલી છે કે ઇસલામ મત.ધિકાર સમેત રાજ્યવર્ગોના વિરોધ અગ્રુક લોકો ગતાવી રહ્યા છે તેટલી હદ સુધીને નથી.” તેમ છતાં કહ્યું બીપક્ષ નેશનલ કુનીવન તરફથી વડા પ્રધાન સમક્ષ રજુ કરવામાં આવેલાં નિવેદનમાં તે રાજ્યવર્ગોના આને ને મતાધિકાર ભોગવી રહ્યા છે તેમાં જરા પશુ કમ્પ કરવા સામે સખત વિરોધ દર્શાવવામાં આવે, હતો અને એવી ચેતવણી આપવામાં આવી હતી કે, “પાલોમેન્ટની સંમતિ મેળવવા સરકાર ને ભેજવાઈ જાયતી મેળવવામાં સફળ થશે અને તેમ કરીને રાજ્યવર્ગોના મતાધિકારના હોદ્દામાં કાપડેસર ફેરફાર કરશે તો રાજ્યવર્ગોના જે ફેરફાર સંતોષની લામણીથી વિવહારશે નહિ અને પોતાના નામરીતવના દહો કરી

મેળવવા પ્રતિજ્ઞા કરશે” કહ્યું બીપક્ષ નેશનલ કુનીવને પોતાના નિવેદનમાં વડા પ્રધાનને કહ્યું કે, રાજ્યવર્ગોના મત ધિકારના સખપામાં તે કામ પશુ જાતની સમાધાની વિવહારશે નહિ અને સાથે આદેશ એક્ટ એમેન્ડમેન્ટ બીપક્ષમાં કરવામાં આવેલી ફેરફારોને તે કુનીવનના કામદારો, જામ કરનારી જાય છે. વડા પ્રધાને તેજ સરકારને દેશની શાંતિ ભેજવાઈ તેવી રિપોર્ટ ઉપી નહિ કરવા વિનંતિ કરી હતી અને જણાવ્યું હતું કે, કહ્યું બીપક્ષ નેશનલ કુનીવનની એવી દહ આવી છે કે રાજ્યવર્ગોને જુદા મતપત્રપર સુકવામાં આવશે તો કેપમાં રાજ્યવર્ગોના મત કહી વિસાતને નહિ રહે એ વિશે તો કરી કહે છે નહિ કે સરકારની મુલાકાતે ને અનેક ડેપુટીસનેને મળી દતા તેમાંના ડેલેશન પશુ ને લોકોનું તેઓ પ્રતિનિધિત્વ ધરાવવાને કારણે કરતા હતા તેઓ તરફથી સચાવકો નહોતી. અને બીન-જોરાઓને લાગુ પડતી અમલની સિદ્ધાંતોની બાજુમાં અમલોએ સરકારને મળવા જાનું એ લોકોએ મુખોજન મથામ. તેવી અમલો પોતા સિવાય બીજા કોઈનું પશુ પ્રતિનિધિત્વ નજર થવાની રહે. આ પાસે ને બાક કરી રાજ્યવર્ગોના અને સામાન્ય રીતે સખળા બીન-જોરા તરફથી આવે સુધીમાં શીખાયે. ન હોય તો હવે સરકાર જેવી બાજુ રહી રહી છે એ જોવા બાદ તો શીખાવો જાય છે

“એટલે” જેવા સરકારના મુખા મતીપાઓ તે સખળા કોમમાં જોઈએ તેટલા પડેલા છે અને પોતાનો મુદ્દો ખરો કરાવવાને સરકાર જરૂર લેવામાં ને એક કરી રહે. પરંતુ સરકારની વિરુદ્ધમાં પશુ તેનું કામ રહે. અમે દાખલથી કહી શકીએ છીએ કે બીન-જોરાઓ પ્રત્યેની સરકારની દાલની નીતીને વિરોધ કરવામાં, ડૉ. મહાન અને તેમની સરકાર પાસે તે કરતા આદેશ એક્ટમાંથી પશુ વધારે લોકો મેળવી શકાય અને સરકાર આને દાલો કરે છે તે કરતાં તેઓ કહ્યું પ્રમખતનું વધારે પ્રતિનિધિત્વ પશુ ધરાવતા હોય.

સરકારની કહ્યું કરાવી શાખ કરવા ની નીતીથી આપણે બધા ચેતતા રહેવાનું છે. આપણે કોઈ ધન દેલત ની આમણી નથી કરતા. જેવાપર

સમાજ રચનાનો આધાર રહેલો છે તે મહત્વના સિદ્ધાંતને સલાહ છે. બીન-જોરા નો સામે શું તેઓના વર્ણના આધારે મેદ પાડવામાં આવનાર છે કે પછી કામ પશુ જાતી, શાંતી કે વર્ણનો મેદ રાખ્યા સિવાય પ્રત્યેક અમલની તેની લામણત ૫૨થી કોમી કરવામાં આવનાર છે? એ મહત્વનો સવાલ આપણી આગળ છે. જેવી દલીલ કરવામાં આવે છે કે ગરીબ આમન માણસ એ વસ્તુ સમાજનો નથી. એ તો માત્ર રોડી મેળવવાનું કમને છે અને તેટલાની જ તેને ચીંતા હોય છે, એ ખરું છે. અને તે સાથે એ પશુ ખરું છે કે ને માણસ શ્રમજીવીમાં જન્મેલો અને ઉછેરેલો છે તેને શ્રમજીવી બનીશ્યાનું જાન હોતું નથી. પરંતુ તેથી કંઈ એમ સિદ્ધ નથી મળે કે તેજે કામ શ્રમજીવીમાં સખળા કર્યું અને જોએનામાં વધારે જાન હોય તેઓએ તેજાને ખરો જોતાનું જાન આપવું નહિ અને ખરે ખરો દોરવા નહિ. જોએ તેમ કરતા હોય તેઓને ને “તેજાની અળવળીમાં”ની ક્રિયા આપવામાં આવે તો તેમાં સરમાવાનું કંઈ જ કારણ નથી. તેવી અળવળ વાજળી છે તેટલું જ નહિ પણ પ્રત્યેક પુરુષ અને સ્ત્રી ને તેવી અળવળ કરવા ને પવિત્ર ધર્મ છે.

બીજા કુલુશી જેવા માણસ, જેમને પોતે સખ વસ્તુ કહેતા અને કરતા હતા તેથી સરકારે પદબદ્ધ કરવાનું ઉચિત ધારેલું છે, અને જોરપાસે ઇન્ડિયન પુરુષના પ્રોસીયર થી. ડેલેશન અમલોમાં જેવા માણસ, જેમને કમણાજ કે.રે.નેશનલ મેડલથી નવાજવામાં આવ્યા છે, તે ને દક્ષિણ આફ્રીકાના કામ પશુ વિમાન મ. મુસારી કરવા જાય તો તેમને અમુત તરીકેના વતીવ બતાવવામાં આવે અને એક ત્રણ દમીની હોરટેસ તેમનું અપાન કરે એ વિચાર ડેલેશન તરફકાર ઉપજાવનારો છે? આ તો વર્તમાન રિપોર્ટોના જેવજ એક જ અગ્રુક જામલો અને અદિ ટાકી એ કીએ. ને કામ જોરો કેમ પશુ જાતી કે વર્ણના માણસપર યુગરવામાં આવતું જાનું અપમાન પોતાનું રજું ફરકવા વિનંતિ નેક રહે તો ને સુધારા ને, તે એટલે જામ જરૂરી હોય કે જે એ સુધારાને માટે કોઈને પશુ માન નજર રહે. આવી વર્તણૂકને ભોમ થયેલો કામ પશુ માણસ પોતા ની લામણી ફરકાવા વિના તે સહી કામ રહે તે સુધારે કહેવાને લામક નહિ મથામ.

આને ને ધટન, એ બની રહી છે તે જોતાં તો કામ પશુ રમણત મિમ માણસને માટે જીવન અસખ યજ પાવા લાગ્યું છે. તેનું અંતિમ પરિણામ એક મા બીજે મળે બાકી સખમવામ ને આવી રહે. સામળતા બને કંઈએ ઉપજે છતાં પશુ કરી રહીને, અને

કહીશું કે આ વસ્તુ રિપોર્ટોને માટે ખરે, માર્ગ અદોસક સવામજનો જ છે. જેનો અર્થ એ થાય છે કે માણસે અનિદને નમવાની સાદ ના પાડવી અને તેના ને કામ પશુ પરિણામે ભોમવર્ગ પડે તે સામે કહેવા કરી વિના શાંતપણે ભોમવી લેવાં એજ એકમાત્ર રીતમાં દક્ષિણ આફ્રીકા ના તેમજ સમરત કુનીવાના સખળા પીડીત લોકોનો ઉદ્ધાર રહ્યો છે. ને શાંતીને માટે કુનીવા જાંબી રહી છે તે શાંતીને પશુ એજ એક માન ખરો માર્ગ છે. કહ્યું આપણા જીવન કાળમાં આપણે એ શાંતી ભેજા ન પશુ પામીએ. પરંતુ તેને માટે સેવા કરવાને-એ દિશાએ આપણા નમ કાલો આપવાને આપણે સતોપ મેળવી શકીશું. આપણે એક જુલ વાવીએ ત્યારે હમેશાં તેના રજા ચાખા ને આપણાની જામતા નથી. પરંતુ બીન-જોરા તેના રજો ભોગવી શકે છે અને જુલ વાવનારને આસિફદ આપે છે.

નોંધ

યુનાઇટેડ નેશન્સ કમીશન ઓન વર્ણ છુટાની

દક્ષિણ આફ્રીકાના વર્ણજેન. સલાહ ૫૨ મે આફ્રીકાએ કુનીવામાં જોડા યુનાઇટેડ નેશન્સ કમીશન સમક્ષ અપ એલી ડેલેશન જુલાન, એ મવા અ કર્યાં આપવામાં આવી હતી. ગજ, સગો કુનીવરસીડીના અંતર રાષ્ટ્રિય સખપરના લેકમરર મી. જોન કેએ જુલાની આપતાં કહ્યું હતું કે મારી કાજે કુનીવાની શાંતીને સામ્પવર કે અ સામ્પવર. જોએમ કરતા રે વધારે જોએમ જાનીએનું રહેલું છે. લાએ મ.જે વીસમી સદીના પાછલા અરધા ભાગને મોટામાં મોટો સવાલ જાતીએનું કોમ લાવવાને છે.

દક્ષિણ આફ્રીકાના સીઓને અને યુનાઇટેડ નેશન્સની દલની અંદર રહી માન્ય થાય એવો કોમ લાવી શકાય કે કેમ એ સવાલને, મારો જવાબ સાદું “ના” છે. દક્ષિણ આફ્રીકાને માન્ય થાય એવો એ કોમ છે નહિ દાલના સનેરોમાં ભેજા એક જાનુને માન્ય થાય એવો એ કોમ નથી. આને તો બન્ને વચ્ચે લડત એવી બાલી રહી છે કે કોમ જોવામાં આવેલો નથી. એ લડત દામ તો શારિરિક કરતા માનસિક વધારે છે પરંતુ શારિરિક કપારે લઈ પડે એ કહી નહિ શકાય. માત્ર એટલું જ કહી શકાય કે વધારે સારા ભવિષ્યને માટે બીજા વાવવાં જોઈએ. દહીકત એ છે કે આપણે એવા લોકો ની સાથે કામ લેવાનું છે કે જેઓના કામમાં જાતીય દેહ પ્રસરી મેલેલો છે. ઉત્તમજાં જમણાં લેવાથી આપણે

રિયલિટી સુધરી શકવાના નથી. એક સીધી પ્રથમ પગલું એપાર્ટમેન્ટની નીતી ના બદલામાં બીજું કંઈક શોધી કાઢવાનું છે.

ગી. હેન્ડે સુચવે છે આ સલાહને અજમાયશ કરવાને યુનાઇટેડ નેશન્સનું એક કામનું કમીશન સ્થાપવામાં આવવું જોઈએ. તેમણે કહ્યું કે જે સેક્ટ, મદદ માંગતા ન હોય તેઓને મદદ કરવી મળી શકે છે. આફ્રિકાના અન્ય ભાગોમાં ભવિષ્ય સંબંધે વધારે સારા હોય તેો દક્ષિણ આફ્રિકા તેના પરથી થઈ શકે છે.

એપાર્ટહેઇડ બીજાને યુનાઇટેડ પાર્ટીના ટેકા

યુનાઇટેડ પાર્ટીની કાઠસે ગમે અગવાડીએ સરકાર તરફથી કાવવામાં

રૂઢાઉસમાં મહાનના શુભ આવતા જાય છે

વિદેશ પક્ષના નેતા ગી. જી. હેન્ડે. રજાઉસે ગમે અગવાડીએ પાર્ટીમેન્ટમાં યુનાઇટેડ નેશન્સ પરથી સરકારની નીતી વિષે બેલાતાં કહ્યું હતું કે ખાસ કરી કું યુનાઇટેડ નેશન્સ કમીશન વિષે અને જાતીયોદ સંબંધી દક્ષિણ આફ્રિકાની આંતરિક રિયલિટી પર જાહેર માં લેવાઈ રહેતી જુઓનીઓ. ગમે હેન્ડેએ કહ્યું હતું હતું.

૩વી વિચિત્ર રિયલિટી છે કે એક આંતરરાષ્ટ્રિય સત્તા અગવાડી દેશની આંતરિક રિયલિટીની તપાસ કરવા એક કમીશન નીમે અને તેમાં અગવાડી કોઈ અગવાડી ન હોય.

આ સલાહ અધિકૃત કરવાનો મારો હોઈ એ છે કે વડા પ્રધાન રિયલિટીની ચોખ્ખો કરે, કે જેથી દાહ કમીશન સમક્ષ જે આવી રહ્યું છે તેથી દક્ષિણ આફ્રિકાના નામને કહ્યું નહિં હાજે. જે કમીશન વિના દહ રપપાઈ છે અને વિના દહ આપણી આંતરિક રિયલિટી તપાસ કરવામાં આવી રહી છે. યુનાઇટેડ પાર્ટીને હાજે છે કે દક્ષિણ આફ્રિકાની સરકારને માટે તેમજ તેની પ્રત્યે માટે એક માત્ર વધુ એક છે કે જે કમીશન અગવાડી તેની કથી પછી પ્રતિ હરિતજ મારાતનાં નથી એમ વર્તે.

પરંતુ એક અગવાડી સલાહ ઉપરિયત માય છે તે એ કે જાહેર ભેટો આને બાજુ રહી છે અને કમીશન તરફથી જુઓનીઓ લેવાઈ રહી છે. જે શોચનીય છે કે વડા પ્રધાને જે આખર માં ચોખ્ખો કરનાઈ કયું વિવેક કરેલું નથી.

આની બાબતોમાં સમયની અમલ નહીં છે. અને અને હાજે છે કે, કમીશન બેટું તેમ જ બને સરકારે નીચેન કરવું જોઈ હતું. કે જેથી એ ગાખ

આવેશ રેઝરવેશન કોઈ સેપરેટ એમેનીટીઝ બીજા, જેની રૂએ કાળા ગોરા વચ્ચે અસમાનતાથી ભેદ પાડવા માં આવેલો હોય તે પછી કાવેસર અગવાડી, તેને થોડાક નજવા સુધારા સાથે સ્વિકારવાનો કરાવ કથી હતો. કાઠસે હાજાપદી સમવડો પુરી પાડવાનું કામ સરકારી બાબતો, પ્રતિક અને રથાનિક સરકારો જેવી જવાબદાર સંસ્થાઓના હાથમાં યુકવાને હાજતા બીજામાં સુધારા થઈ કાઠવા એક કમીટી નીમવાનો કરાવ કથી હતો. યુનાઇટેડ પાર્ટીને હાજે છે કે જુદી જુદી ભવિષ્યો માટે સમાન સમવડો પુરી પાડવી કમીશન થકય નથી હતાં બીજાગોરાઓ માટે બીજાકુલ સમવડો નહિ હોય તેને માટે કંઈક હાજાવ લેવા જોઈએ.

માં કથી ગેરસમજુતી થવા નહિ પામે.

અને હાજે છે કે કમીશનને પરરેઠ માં અગવાડી ટેલક કુરમનો પ્રત્યક્ષ હતા તેટલી સહાનુભુતી મળતી જણાતી નથી. તેની સમક્ષ આવેલા સાક્ષીઓએ મહુ સારી છાપ પાડી નથી. પરંતુ જોખમ એ રહ્યું છે કે જે જુઓનીઓ એક તરફથી થયો અને તેથી દક્ષિણ આફ્રિકાને હાની પહોંચવા સંભવ રહે છે.

ગી. રજાઉસે કહ્યું કે એ ખઈ હતું કે સરકારને માટે જો કે ઉપરોક્ત એક જ મામું હતો હતાં સહાય આફ્રિકન પ્રયુરો જોઈ રેશીયલ એરેસ અને ઇન્ડીયન એર રેસ રીસેશન્સ જેવી બાબતો સંસ્થાઓએ જે સરકારને બાંખા વિના જુઓનીઓ આવેલી હોત હો ડીઝ માત કે નહિં એ વિષે વડા પ્રધાને પોતાના વિચારો જણાવ્યા હોત તેો સારું હતું.

હાજની સરકારની પરરેઠ નીતી વિષે એક વસ્તુ અને સારી જાગી છે કે જે બાબતમાં તે આમલી સરકારને પચમે આવી રહી છે. જનરલ સમક્ષે યુનાઇટેડ નેશન્સને દક્ષિણ આફ્રિકાની બાબતોમાં માયું મારતી અગવાડી તેમ કરવાને બીજા દેહાજા દેશો તરફથી યુનાઇટેડ નેશન્સને હાજ ઉડાવતો અટકાવવાને પોતાનું બનતું કયું હતું.

વડા પ્રધાનને જવાબ

વડા પ્રધાન કો. પ્રધાને જવાબ આપતાં જણાવ્યું કે કું મલો પ્રશ્ન હતું કે વિદેશ પક્ષના નેતા ગી. રજાઉસે એ રપક કયું છે કે તે અને તેની પાર્ટી પછી યુનાઇટેડ નેશન્સ કમીશન આપણ. દેશની બાબતો બાબતોમાં વિનાદો અગવાડી કરનાઈ

એમ માને છે. સરકારની એ સંબંધમાં વધુ એ છે કે કમીશનની એ વર્તણૂક ડીઝ પછી સંભોગમાં સહન કરી નહિ શકાય તેવી છે. આ કારણથી સરકારે કમીશનની બેઠોની અવગણના કરી હતી. સરકાર તેની સમક્ષ જુઓની આપવાની નથી કારણ તેમ કરવાની દક્ષિણ આફ્રિકાની બાબતો બાબતોમાં તેની અગવાડીને આકતરી રીતે સંમતિ આપવા જોઈ માય.

કમીશન નીમવામાં યુનાઇટેડ નેશન્સ નું પગલું અગવાડીએ રહ્યું છે એટલું જ નથી. એટલું જ હોત તેો પ્રધાન કરી શકાત. પરંતુ એટિ બાજે તેની પાછળ એ રહેલું છે.

પ્રધાનમાં આવેલું છે કે સરકાર બીજાઓને જુઓની આપવાનું ઉત્તરજ ટેલકે દરજે આપવા તપવાર છે. તેમ કરવાથી કોઈ હાજા નહિ માય. સરકાર જે તેને ઉત્તરજ આપે તેો તેનો અર્થ એક માય કે સરકાર જે જાતે કરવા નથી માંગતી તે બીજાઓ કરવામાં માગે છે. સરકાર કોઈને પછી ઉત્તરજ આપવા માંગતી નથી. કોઈ પછી કમીશન પાસે ન જાય એમ કયું છે.

વડા પ્રધાને કહ્યું કે યુનાઇટેડ નેશન્સનો પ્રથમ ઉદ્દેશ કુનીયાની શાંતી જાળવવાનો છે. પરંતુ કોઈવાની સમીપ એ તેની નબળાઈ સિદ્ધ કરેલી છે. કોઈવામાં સરકાર મોહકવાની તેની મામલ્યોને માત્ર સોળ દેશોએ પ્રત્યુત્તર પાળ્યો હતો જ્યારે બચોસ દેશોએ તેની અવગણના કરી હતી. તેમાંના ડેહાક તેો સરકારના મળવાન દેશો હતા. દક્ષિણ આફ્રિકાએ તેની કાઠસ ને પ્રત્યુત્તર વાળ્યો હતો અને આને યુનાઇટેડ નેશન્સના એક દેશો દક્ષિણ આફ્રિકાને ગાળો આપી રહ્યા છે.

કું બારપુવંક જણાવવા માયું હતું કે યુનાઇટેડ નેશન્સ કોમનવેલ્થનો પાયો હાજી નાખવા માયે છે અને તેની હરિતને સીધી વધારે જોખમપ તે પોતે જ છે.

હોઈથી કોમનવેલ્થના વડા પ્રધાનો ની કોમનવેલ્થમાં દક્ષિણ આફ્રિકા સામે કોઈ અરોપો કયી નહિ શકાયા તેથી તેણે તેને પક્ષી કયી અને યુનાઇટેડ નેશન્સ પાસે કુનીયાની આંતરિક બાબતોમાં અગવાડી કરાવવા મહુ. આ રીતે હોઈ યુનાઇટેડ નેશન્સ પાસે તેની સત્તાની બહાર જઈને એક સમ દેશની સામે પ્રકાર કરાવી રહ્યું છે.

એટલે જ કું કયું હતું કે યુનાઇટેડ નેશન્સ કોમનવેલ્થનો પાયો હાજી રહી છે અને તેની પોતાની હરતીને તે જોખમપ છે.

આ સલાહનો ઉદ્દેશ એક જ છે અને તે એ કે કોમનવેલ્થના સભ્યોએ એક મહ યુનાઇટેડ નેશન્સને પોતાના ખરીતાની હદમાં પાછી ખેલી દેવી.

હાજના પડોરી રાજ્યો સાથેની કુનીયાના સંબંધ વિષે બેલાતાં વડા પ્રધાને કહ્યું કે પડોરી તરીકેના કમ આ સરકાર આમલી સરકારના નેટબો જ પાળતી આવેલી છે.

સમસ્ત આફ્રિકાના સંબંધમાં જે બીજકલ રપક છે કે કુનીયાના હાજો આફ્રિકાના અન્ય ભાગોમાં બની રહેલા બાબો સાથે સંબંધોએ છે. અમુક નેટીવ રાજ્યો એવું માનવા હાજા છે કે તેઓ કને પરદેશી તંત્ર નીમે રહેવા નથી માંગતા પરંતુ સપુર્ણપણે સ્વતંત્ર થવા માગે છે.

આની પાછળ બહારથી હાજા મલ્લા રાજવાદની અસર રહેલી છે. તેમાંની ટેલકી સામવાદી પ્રતિઓ વડે પરિણમેલી છે. અને સામવાદ નો હેતુ પછાત ભોડો જોઈ હજુ સ્વતંત્ર બનવાને મદાએલા નથી તેવા ઓને ઉરકેરવાનો છે.

બીજા તરફથી ગોલ્ડ કોસ્ટને આમલી બોરીય સરકાર સંપુર્ણ સ્વતંત્રતા અને બીન યરતી સતાધિકાર આપીને એક કમનસીબ અખતરો કરેલો છે.

NATHOO TABHA

TIMBER & HARDWARE MERCHANT
& DIRECT IMPORTER

Door, Windows, Corrugated Iron, Cement, Monarch, Iron Duke, Buffalo, and Elephant brands paint or any other building material at reasonable price.

Established 1907, NATHOO TABHA,
107 Queen Street, Phone 24647.
Telegraph "Mani," DUBBAN.

દરખાસ્તમાં ગરુપ એરીયાઝ એક્ટ અમલમાં

મુકવાની મુચવાયેલી ચોજના

લેન્ડ રેન્સુર બોર્ડ સમક્ષ સીટી કાઉન્સિલની બાગલા પાડવાની દરખાસ્તો

દરખાસ્તમાં જનતાવાર બાગલા પાડવાની સીટી કાઉન્સિલની ચોજના સંબંધિત છે અને આવાસીયે લેન્ડ રેન્સુર બોર્ડની એક મળી હતી. નાટક પ્રતિક્રિયા અને ક્રોધ તરફથી તેના જનરલ સેક્રેટરી મી. એ. એન. સોંગે કાબર થયા હતા. કોચેસની કાઉન્સિલ કમીટીના પ્રમુખ મી. સી. આર્થ, આમા અને એક પક્ષના મી. અશ્વિન ચોખરી, રેસર્સ એચ. ઇ. મામ અને ઇ. એસ. નાપક સાથે કાબર થયા હતા.

બોર્ડની સમક્ષ દરખાસ્ત સીટી કાઉન્સિલની પ્રમુખ દરખાસ્તો હતી અને સરકારની પ્લેનિંગ અને રેફરન્સ કમીટીની તેના બાદમાં ધ્યાયેલી બીજી દરખાસ્તો હતી.

મી. એ. એન. સોંગે બોર્ડને જણાવ્યું કે કોચેસ પુલ અપ એરીયાઝ એક્ટ નોન વિરોધ કરતી હોઈ તેની પાસે જનતાવાર બાગલા પાડવાને બીજી કોષ્ટક દરખાસ્તો મુકવાની નથી પરંતુ બોર્ડ સમક્ષ મુકાયેલી દરખાસ્તોનું તે નીચી-ક્ષણ કરશે અને તેની અંદર રહેલા અન્યથા પ્રુવ્સ પાડશે. કોચેસ રચાયેલ વસવાટ કરેલી કોચેસ ઉમેદી નહિ નાખવાની અને દરખાસ્તમાં ગરુપ એરીયાઝ એક્ટની રૂએ જનતાવાર બાગલા પડી શકે તેમ નથી એવી સરકારને જાણમણ કરવા બોર્ડને વિનંતિ કરશે.

પદા કાઉન્સિલ એનજનીયરની કોન્ટ્રી તપાસ

મી. એ. એન. સોંગે દરખાસ્તના પદા કાઉન્સિલ એનજનીયર મી. આર. વી. કોમી, જેમણે દરખાસ્તમાં બાગલા પાડવાની કાઉન્સિલની દરખાસ્તો પર જુલાની આપી હતી, તેમની સંબંધિત થી કોન્ટ્રી તપાસ કરી હતી. મી. કોમીએ આર કચાક ઉપર જણાવેલા આપવામાં ગાળ્યા હતા.

મી. સોંગે જણાવ્યું હતું કે ઉલટ તપાસ કરવાનો તેમનો હેતુ એ બતાવવાનો હતો કે બાગલા પાડવા વિષેની કાઉન્સિલની માન્યતા ખોટી પાયા પર રચાયેલી છે અને ચહેરના બીન-ગોરા અને અન્યથા કરવારી હોઈ નાપ પર રચાયેલી નથી.

મી. સોંગે પુરેલા સદાચના જણાવ્યાં મી. કોમીએ કહ્યું કે વસવાટને માટે જનતાવાર બાગલા પાડવાનું કારણ એક જ જાતીના લોકો એક સાથે રહેવા છતાં છે એટલું જ મામ નથી પરંતુ આર્થિક અને ઐતિહાસિક પણ છે. મી. કોમીએ કહ્યું કે રહેતા લોકોમાં જાતીય કસ્ટો થયા હોવાના

મી. સોંગે મી. કોમીને જણાવ્યાં હતાં કે મી. કોમીએ કહ્યું કે મુકવાની નીચી-ક્ષણ કરશે અને તેની અંદર રહેલા અન્યથા પ્રુવ્સ પાડશે. કોચેસ રચાયેલ વસવાટ કરેલી કોચેસ ઉમેદી નહિ નાખવાની અને દરખાસ્તમાં ગરુપ એરીયાઝ એક્ટની રૂએ જનતાવાર બાગલા પડી શકે તેમ નથી એવી સરકારને જાણમણ કરવા બોર્ડને વિનંતિ કરશે.

બીન સવાલોના જવાબોપરથી મી. સોંગે રચાયેલ કહ્યું કે ગરુપ એરીયાઝ એક્ટ પાડવાથી વેપાર ઉપર અકુલ પ્રતિ અકુલ અને જાતીઓને જુદી પાડવાથી સંબંધિત જાતીના વેપારીઓને નુકસાન થશે.

મી. કોમીએ કહ્યું કે ચહેરના મામ બાગલા અને નોકરીના લોકો સાથે રહે તેમાં કમું જોડું નથી.

મી. સોંગે કહ્યું કે, "વસવાટના લક્ષણોમાં સંબંધિત જાતીઓના લોકો સાથે તેમ નહિ રહી શકે."

મી. કોમીએ કહ્યું કે રચાયેલ વસવાટ કરી રહેલી સમતીય કોચેસે બાગલા કરવી નહિ એકાએક પરંતુ વધુ માં તેમણે જણાવ્યું કે કોચેસ, મેલી, સીનમ અને આરપોટ બીરીયામાં વસતા મુરોપીઓને વેસ્ટ-વીથ, મ.ક.વર્ન અને પાઇનડાઉનના લક્ષણો દેખાવાને અડચણ રૂપ છે અને તેથી તેને ગોરાના લોકો કરવાની જાણ મણ મણ છે. મી. કોમીએ કહ્યું કે મુકવાની અપરમ લક્ષણો અકુલ મુકવાનો છે, અને તેને અંતમાં ગોરાના લોકો બનાવી દેવાનો છે.

હિંદીઓએ કોચેસમાં ૩૦૦૦ એકર મુમવના પડશે

મી. સોંગે જણાવ્યાં મી. કોમીએ કહ્યું કે ચહેરમાં હિંદીઓની માંલીકાની જમીનમાં અને ૧૦૦૦ થી ૧૦૦૫૦ એકરનો પટ્ટો થશે એટલે કે ૩૦૦૦ એકર જેટલી જમીન હિંદીઓને મુમવની પડશે જ્યારે મુરોપીઓની માંલીકાની જમીનમાં દસ હજાર એકર નો વધારો થશે એટલે કે ૧૫૦૦૦ ને બદલે ૨૫,૫૦૦ એકર જમીન થશે

મી. કોમીએ કહ્યું કે કાઉન્સિલની દરખાસ્તો મુજબ ૫૪૦૦૦ હિંદીઓ, ૨૧૦૦૦ મુરોપીઓ, ૪૪૦૦૦ આફ્રિકનો અને ૧૦૦૦ કસ્ટો ધંધાના લોકોમાં કે.૫ પણ જાતના રોચેચેચ વિના કે બાગલા વિના સાથે રહી શકશે.

મી. સોંગે કહ્યું કે ચહેરની જીન બાગની વસતી જો સાથે રહી શકતી હોય તે પછી બાગલાઓ પાડીને રિયલિટમાં બાગ પડેલા જવાની શી નર છે.

અપીલો અને અમલોની વચ્ચે ૧૦૦૦૦ બીન-ગોરા નોકરી કરે છે. અને ચહેરના મામ બાગમાં ૨૬૦૦૦ બીન-ગોરા નોકરી કરે છે. જ્યારે ૧,૦૮,૦૦૦ ગોરા નોકરી કરે છે.

બીરીયા અને બીચ

મી. સોંગે કહ્યું કે બીચ અને બીરીયાને ગોરાના લોકો બનાવવાને માટે ગોરાના બનેલી સીટી કાઉન્સિલની ગોરા પ્રત્યેની પક્ષપાતી નીતી જવાબ દાર છે.

મી. સોંગે મી. કોમીને કહ્યું કે દરખાસ્તે ગોરાઓને માટે જ કોચેસે કરવાનું રથણ કેમ બનાવવામાં આવ્યું છે? બીન-ગોરા, મુલકાતીઓને પણ કેમ બનાવવામાં આવતા નથી?

મી. સોંગે જણાવ્યું કે આ પ્રમાણે ના જાતીઓના બાગલા પાડવા એ કુદરતી નથી. હિંદીઓનું એક અલગ ચહેર વસાવવું ભૌતિક ક્રિયાએ જોડું છે. તેવું હિંદીઓનું કલાવકું ચહેર પ્રતિપત્તના કે.૫ પણ બાગમાં હોય તેનો મી. સોંગે મી. કોમીને જણાવ્યું હોવા જણાવ્યું. મી. કોમીએ કહ્યું કે જરૂરેટન, બે.કસર્ગ, બેનોની અને પ્રોટેરીયાના હોઈ લોકોએ તેમણે જોએલાં નથી.

મી. કોમીએ કહ્યું કે આ દરખાસ્તો ગોરા લોકોની બનેલી કાઉન્સિલ તરફથી ધ્યાયેલી છે જ્યાં બીન-ગોરાઓને કોચેસ અવાજ નથી અને એન લાઇનના પ્રમુખોએ-સી.પી. બી.સી. અને બી.સી.ને મુરોપીઓના વિરોધના પરિણામે હિંદીઓના હાથમાંથી મુરોપી બનેલા હાથમાં જવા દેવામાં આવ્યા છે.

મી. કોમીએ કહ્યું કે બીન-ગોરાઓ એ વિરોધ કર્યો છે એ તેમની બાગમાં છે પરંતુ કાઉન્સિલની દરખાસ્તોમાં તેથી કોચેસ ફેરફાર થયો નથી.

મી. કોમીએ કહ્યું કે કાઉન્સિલની ફેરવેલી દરખાસ્તોના પરિણામે સીંગુ બીરના લક્ષણો ૧૦૦૦ હિંદીઓને ઉમેદી કાલમાં આવશે અને ૧૦૫૦૦ હિંદીઓને સીનમના કસ્ટોના લક્ષણો ઉમેદી કાલમાં આવશે.

મી. સોંગે જણાવ્યાં આપતાં મી. કોમીએ કહ્યું કે મુકે-કસ્ટ, મોન્ટકેસર અને સીંગુ બીરના જાણેલા લક્ષણો મુરોપીઓને માટે રાખ્યાં માં આવશે જ્યારે બીન-ગોરાઓને અમલકાકાના, રેનલેક એરેટ અને કસ્ટોના અલગવાયેલા અપર લક્ષણો કાલમાં આવશે.

મી. સોંગે કહ્યું કે બોર્ડની દરખાસ્તો રહેલી અસામતાઓને રચાયેલ બનાવવાની નથી પરંતુ બીન-ગોરાઓ પ્રત્યેની બેદરબાવી બીન-ગોરાની નીતીના પરિણામે ઉમેદી અલગ અસમતાઓ નહિ કરવાની છે. હાથમાં તરીકે, મી. સોંગે કહ્યું કે, માર્ગેટથી લઈ અમલકાના રે.કસ સુધીને, સમુદ્ર કાનારાને બાગ ગોરાઓને માટે રાખવામાં આવે છે જ્યારે ૫૫૦ માઇલ ના સમુદ્ર કાનારાના બાગમાંથી બીન-ગોરાઓને નહિવા અપવાદો સિવાય બાગલા રાખવામાં આવ્યા છે

કોચેસર

મી. કોમીએ કહ્યું કે બેચીસ અને કોચેસરને ગોરાના લોકો બનાવવાને ૧,૮૦૦ મુરોપીઓને ખાતર ૨૫૮૦ હિંદીઓને, અને ૨૮૦૦ આફ્રિકનોને ઉમેદી કાલમાં આવશે અને ૬૦ લાખ પાઉન્ડની હોઈ માંલીકાની ૨૪૧૪ એકર જમીન ખુચવી લેવામાં આવશે.

સીનમમાં હિંદી માંલીકાની ૩૪૬ એકર જમીનને હરકત પકોચશે અને બીરીયા અને મામ બાગમાં ૨૬ લાખ પાઉન્ડની હોઈ માંલીકાની ૧૨૭ એકર જમીન પકોચી લેવામાં આવશે.

મી. કોમીએ કહ્યું કે કાઉન્સિલની દરખાસ્તો મુજબ અને ૬૧,૦૦૦ હિંદીઓને ઉમેદી કાલમાં આવશે અને હોઈ માંલીકાની ૬૦૦૦ એકર જમીન ને હરકત પકોચશે.

મી. બાર્ડની જુલાની

મુકી પ્રધાને નીમેલી રેફરન્સ એન-પ્લેનિંગ કમીટીના પ્રમુખ મી. બાર્ડની જુલાની લેવામાં મી. સોંગે તેમની દરખાસ્તો જે સીનમના કસ્ટોના લક્ષણો સિવાય સીટી કાઉન્સિલની દરખાસ્તોને મળતી જ છે, તેની બાકીની અસર વિશે સલામ મુકવા હતા.

મી. બાર્ડે કહ્યું કે તેમની કમીટીની દરખાસ્તો જાતીય લક્ષણો પાડવાના સિદ્ધાંતો પર રચાયેલી છે, અને અંતમાં હોઈ વસતીને તેથી ઘણી જ દરકત થશે. તેમણે વધુમાં કહ્યું કે અંતમાં બેચીસ હોઈ અને આફ્રિકનો વસતી (બે લાખ જેટલી) ને હરકત થશે જ્યારે મુરોપીઓના મામ ૫૦૦૦ જેટલા જ સંડોવાશે.

મી. બાર્ડે રિવકલું કે સીનમના કસ્ટોના લોકો રચાયેલ વસવાટ કરી રહેલી બીચ હોઈ વસતીની વચ્ચે આવેલો છે અને એ લક્ષણો કે.૫ પણ કોચેસે હરકત કર્યા વિના હોઈને લોકો બનાવી કસ્ટો કારણ ત્યાં ૧૨૦૦૦ ઉપર હિંદીઓ વસે છે જ્યારે ૨૦૦૦ કસ્ટો અને ૧૨૦૦ થી રહેજ ઉપર મુરોપીઓ વસે છે.

બીન પ્રતિનિધિઓ

કોચાક-ક કન્ટ્રીમાં રહેતે વેચક એસોસિએશન તરફથી કે. બાગલા

અને મી. ડી. એમ. નામકર દાનજ યથા હતા. અને નાટક હિન્દી અને જોરનાદકેશન તરફથી ચેસર્સ પી. આર. પથર અને એ. એમ. ધુલ્લા સાથે મી. જોરનાદકેશન દાનજ યથા હતા નાટક હિન્દી અને જોરનાદકેશને હોદ્દાઓને અંદે રીતર સાધ્ય, રોરપેરક

દોષ, રોરપેર, રોરપેર, રોરપેર અને રોરપેરના લત્તાનો અમુક શામ અને રોરપેર, રોરપેર, રોરપેર અને રોરપેર ની ખોજોના બાજને મોરપેર રોરપેર એ પાડવાની જુદી દરખાસો રજૂ કરી હતી.

ઉપરોક્ત તથા જોરપેરે રજૂ થવા દેવામાં આવતાં તે વળી વધારે ખરાબ થાય છે. તોરપેર જોરપેર પચાવવાને દોરપેર ઉપર મોરો મોરો પડે છે. પરંતુ ખાસ અગત્યની વસ્તુ એ છે કે સખત તરે રોરપેરમાં આવેલી સધળી વસ્તુઓના સધળાં અથવા મોટા ભાગ ના અગત્યના યુજો નાશ પામે છે. મળુજ નરમ તરે જોરપેર બનતાં સુધી વરાળથી રંધામે નોરપેર. તેમાં પાણી ખીંકુલ નહિ અથવા તો નામતું નાખતું નોરપેર, કે જેથી તેની અંદર નોન રસ તેમાં પડી જાય અને તેની અંદરના સધળા અગત્યના યુજો ટકી રહે.

નોરપેર. તેના થયો કારણો છે. થયો ખરાં શરકાં અંદો મરીમાં અથવા અંદો જળીનની બાજુમાં ઉજેલાં હોય છે. એવી રોગોના જંતુઓ તેને લાગેલાં કાપાનો સંભવ રહે છે. અને તેને બળરમાં લઈ જવામાં આવે છે તરે તેને થયો મોરોના રંધાં થાય છે અને થયોના કાપને એવી રોગોના જંતુઓ લાગેલાં હોવાનો સંભવ રહે છે. બળરમાં થેયવાને લપામાં પડેલાં હોય તરે શક્યતા અને કોપર માખી એ મેસની હોય છે જે તેનાપર લેટુ એ, કે અંદો જુદી જવાનો સંભવ રહે છે.

આરોગ્યતા વિષે

કાચું ખાઓ.

જોરપેર તેના કુદરતી સ્વરૂપ માં હોય તેટલો તે જીવન દરમિયાન રાખનારો છે. રોરપેરની તેની અંદર ના અગત્યના યુજો, જેવા કે, વાહટા-મી-સ અને ખાતુઓના કાર નહ પામે છે. કાચકા તરીકે જેવી રોધ થઈ છે કે, એક રતલ રોધની કોળીમાં કાચી કે.પી કરતાં અરધાં વાહટામી-સ હોય છે જોરપેરને તેના કુદરતી સ્વરૂપમાં વાપરવાનાં અનેક કારણો છે. શાક ને શાક કરવા, સમારવામાં કેટલે, વખન અને કાંતિત ખરખાર થાય છે? વળી તેને પકાવવાને કેટલા કારણો મુલાની પાસે રહેતું પડે છે અને જીવન ખરીદવામાં નકામ, પેસા નાખવામાં આવે છે, જેનો ખીંટ અગત્યની વસ્તુ એ 'ખરીદવામાં સફાવેલ કરી શકાય પાંતુ એ રાકની પડી અથવા રેવો

જાકી સુધારી શકાતી નથી અને આખી વસતીને એકરાતમાં રોધિલ ખાતા અટકાવી શકવાની આસા રાખવી નિવર્તક છે. તેજ છતાં એ દિશાએ તેની અગત્ય કરી શકાય જે વસ્તુ સધળાં વધારે મુકસાન થતું હોય તેવી વસ્તુઓ સધળી ધીમે ધીમે ઉઠી શકાય અને જે શાકો કાચાં ખાઈ શકાતાં હોય તેવું પ્રમાણ ધીમે ધીમે વધારી શકાય.

તોરપેર જોરપેર મનુષ્ય સરીરને વધારે દાનીકરક છે તે વધારે સ્વાસ્થિ હોવાથી થયો લોરો? બહુ પ્રિય હોય છે તોરપેર જોરપેર સ્વાસ્થિ બનાવવાને તે સખત તરે રાખવા પડે છે. તવામાંથી તે મનુષ્યમાં તેજ કે ધીન, લેપની સાથે બદાર આવે છે. એ લેપન પાચનને મોર પુરો ખરાબ

ખાનર અને કાળી, ખીંટક અને યુજો, કાકરી અને એપલ્સ, પીચીસ અને એપ્રીકોટસ તેની હાથ સાથેજ ખાઈ શકાય.

શાક કાચો ખાવાનું ખીંટું કારણ એ છે કે કુદરતી રીતેજ તેને ખરખર માવવાં પડે જેથી જાંતને કસરત મળે અને મનુષ્યને અને તંદુરસ્ત રહે. ખુબ અથવા પછી તે પચાવવાં થયુ સરેલાં પડે છે. પરંતુ કાચાં શાક ખાતા પહેલાં તેને પાણી વડે ખરખર થોડાં શાક કરવામાં આવવાં નોરપેર. એવી રોગોના ઉપદ્રવ વખતે તેને પરમે મોટ જોર પેટાસ પડે થોવા

નવાં પુસ્તકો.

શાંખી સાહીત્ય

દિલ્લી કાપરી	૧૦
કીશોરલાલ મરાઠવાળા કૃત	
સંસ્કાર ધર્મ	૧૦
ગીતા મધન	૭
જીવન સંધન	૮
જન્મ ગીતો	૪
પુણ્ય પરવ.પુ" નવી	૫
મળવાનું હોશું આ ઓરીસ	
'Indian Opinion'	
Private Bag,	
Phoenix, Natal.	



ફોન: ૨૪૮૪૫.

ઓસરી ક્યાંથી ખરીદશો ?

જો આપ સ્વચ્છ અને બરે-સાપાત્ર ઓસરી મેળવવાને ઈચ્છા રહે. તો અમારા ઉપર લખવા દુકાનો નહિ. હમે જાનની કડો, જોડોમાં માત્ર, કિશ્કાયન સાથે મોકલાવશું.

“આહકોને સંતોષ આપવો” એ હમારો મુદ્દાલેખ છે.

એક વખતનો દ્રાવણ જોરપેર, આપનો વિશ્વ સ સંપાદન કરવાને અમુક દુખીયુત થયે ક-દીના જોરપેર ઉપર સ વિશેષ, કાળજીપુર્વકનું ધ્યાન આપવામાં આવે છે.

માંધીવડુ, કોઠાજ, ઘર-ગાશ્તુ દવાઓ, હવન-પુજાની સામગ્રીઓ, સાડી-લુગડા, હળનની અત્યેક જરૂરીયાત. ક-દીના જોરપેર રી. આ. ડી.થી મોકલાવવામાં આવશે.

ભારતનો પત્ર

(અમારા અનુભવની તરફથી)

સુવર્ણ, તા. ૪-૮-૫૩

ભારતના વડા પ્રધાન પંડીત જવાહર લાલ નેહરુ કચેરી ખાતે પાકી-રતાનના વડા પ્રધાન જનતા મહમદ અલી સાથે મંત્રણા કરીને દિલ્લી પાછા આવી ગયા છે. કરાચી ખાતે ની મંત્રણામાં કાશ્મીર, દિલ્હરી મિલકત અને નહેરુનાં પાણી જેવા વર્ગીયી અણઉકળ્યા રહેલા પ્રશ્નોને ઠીક તાત્કાલિક વજુ દિવસમાં નિકાસ આવી જશે, એવી કોઈ વાતના રાખતું નહોતું. પંડિત નેહરુ દિલ્લીથી ઉપજ્યા ત્યારે જ તેમણે યુવાઓ ક્યો કોને કે. કરાચી ખાતેની વાટાઘાટો પ્રાથમિક સ્તુતીની હરી અને તેમથી કોઈ પ્રકારના બંધ પરીણામ નીપજવાની આશા રાખતી નહિ.

પં. નેહરુ આમ તો કરાચી ખાતે માર્ચ મેજ દિવસ રોજાવાના હતા. પરંતુ જ. મહમદ અલીની વિનંતીથી તેઓ કરાચી ખાતે વજુ દિવસ રોજા વાને કમુલ મુકા હતા. પાકીરતાન સરકાર પં. નેહરુને સારે, સત્કાર કરશે, એવી આશા અને ધારણા તે. સીને હતી. પરંતુ પાકીરતાનની જનતાએ-પાકીરતાનના સામન્ય માનવી એએ પંડિત નેહરુને જે સામગ્રીનું સ્વાગત કર્યું, તેથી ખુદ પંડિત નેહરુ અને ભારતની પ્રગ્ન અભ્યાસ પડી ગયા હતાં. કરાચીમાં પં. નેહરુ લગા થી નીકળવાના હોય, ત્યાં કલાકે, અમાલિથી પાકીરતાનનીઓના ટોળાં તેમ ને જોવા માટે રાહ જોતા હતા રહેતા. અને પં. નેહરુ નીકળે ત્યારે પોકાર કરતા કે “પાકીરતાન કરે પુકાર, જાકીરતાન નેહરુ ત્રીલાખાદ.”

પાકીરતાનની પ્રગ્નના ભારત પ્રત્યે ની વલણમાં આવેલો આ પક્ષે બને દેશો માટે લાખકાળી નીવડવાની આશા છે. પંડિત નેહરુ સાથે મયેલા દોઢી પત્રકારો, સામાન્ય પ્રગ્નજનોને મળ્યા હતા અને તેમને જણાવે છે કે, પાકીરતાનને, સામાન્ય માનવી પણ ભારત સાથે સારા સંબંધો બંધાવ એમ માટે છે. બને દેશો વચ્ચે સારા સંબંધો સ્થપાય તો બને દેશોને લાભ થાય એમ છે. બને દેશો મિત્ર હોય તો લશ્કર પાછળ અગાધા કરાડો રૂપિયા બચી જાય એ ઉપરાંત પાકીરતાન પેતાના રૂ. રાણ-અને રૂ.૨૦ ભારતમ સરેલાઈથી નહેરુની રોકે, ભવિષ્ય દોંડતું રાખે, કોલસા બને ધીમે તબાવ મલ સહેલાઈથી પાકીરતાનમાં ખાડી શકે અને તેમાં બને દેશોને ફાંપેલા મ.પ.

બને વડા પ્રધાને વચ્ચેની મંત્રણા ઠીક અમરનારિક પરીણામ આપ્યું નથી છતાં એ માન્યતામાં મધા એકમત છે કે, બને વડા પ્રધાને એક બીજા ના સિદ્ધિપિન્ડને આ મંત્રણાના પરીણામે સારી રીતે સમજી શક્યા છે. વડા પ્રધાને પ્રમાણમાં નાની કહી શકાય એવી વજુ બાબતો અંગે એક

મત રાષ્ટ્ર શક્યા હતા. એક બીજાના પ્રદેશમાં આવેલા પેતાપેતાના પ્રદેશોની અલ્યાબલ્લી કરવાને વેપાર અને પ્રવાસ ખાડેની મુશ્કેલીઓ દુર કરવાને તથા કાર્મિક સ્થળો અને દુરેરોનું રક્ષણ કરવાને અને તેને સામ્યવાને બંને વડા પ્રધાને કમુલ થયા હતા. આ મલેલ બાબતો અંગે વિમતો દબે પછી નકશી કરાશે.

નહેરુનાં પાણી વિષે એમ નકશી થયું હતું કે, વિશ્વ બેંકના આબરે લાલમાં આ પ્રક અંગે ચાલતી ચર્ચો ના પરીણામની રાહ જોવી.

ભારત-પાકીરતાન વચ્ચેના તમામ અગા.ઓમાં પંડિત નેહરુ દિલ્હરીઓ ની મિલકતના પ્રશ્ને સૌથી વજુ મહત્વ ને મલે છે, કારણ કે આ પ્રક દોંડ અને પાકીરતાનમાંના લાખો દિલ્હરી ઓને અસર કરે છે અને જ્યાં સુધી આ પ્રશ્ને નિકાસ નહિ આવે ત્યાં સુધી લાખો નિર.પતે, કુખી હાલતમાં રહેવાના જવારે જનતા મહમદ અલી અને તેમના સાથીઓ કાશ્મીરના પ્રક ને સૌથી અગત્યનાં મલે છે અને જ. મહમદ અલીના કહેવા પ્રમાણે બાકી ના બધા અગા.ઓ, કોઈક થઈ જાય તો પછી બે કાશ્મીરનો એક જ પ્રક નહિ ઉકળેલા હોય તો ભારત-પાકીરતાન વચ્ચે બેંકને તેટલા અગા.ઓમાં મિત્રાચારી બધાં સંબંધો નહિ સ્થાપી શકાય.

વડા પ્રધાનેની મંત્રણાની પ્રુર્ણાહિત પછી પણ આપારે ભારત અને પાકીરતાનના સલાહકારો વચ્ચે હજુ દિલ્હરી મિલકત અંગે મતચા ચાલી રહી છે. યુરપ્તાતથી મતબેદ ન જોએ થાય એ રાટે આખા પ્રકારના અગા પાકી નાંખવામાં આળ્યા છે-રક્ષાવર મિલકતો, જનમ મિલકતો, જેતિની જમાન વગેરે. આમાંથી જેટલી બાબતે. અંગે એકમત થઈ શકાય, એટલી બુજાતે અંગે એકમત થવાનો પ્રવાસ થઈ રહ્યો છે. આમાંથી જેટલિક બા બનો અંગે બને દેશો વચ્ચે સમજૂતી થઈ મપાના સમ.ચાર સંપાડ્યા છે.

કાશ્મીરનો પ્રક સૌથી કપડો નીવડ્યો છે. બને વડા પ્રધાને એ તેના કોઈક પરજ ખાસ કરીને લક્ષ આપ્યું હતું. છતાં એ દિશામાં કોઈ ખાસ પ્રગતિ નથી થઈ શકી.

મંત્રણા પુરી થયા પછી બને વડા પ્રધાનેએ મંત્રણાના પરીણામ પ્રત્યે સતે.વ વ્યક્ત કર્યો હતો. હવે જ. મહમદ અલી સરેખાવરના મહેલા સપાદમાં દિલ્લી આવશે અને દિલ્લી

માં કરી આ પ્રતો વિષે ચર્ચા શરૂ કરાશે.

દિલ્લી પાછા ફરી પછી પંડિત નેહરુ એ પત્રકારોને જણાવ્યું હતું કે, કરાચી માં પ્રવર્તતા મિત્રાચારી બધો વાતા વરણને લક્ષમાં લેતાં મારી કરાચીની મુલાકાત મોખપાત હતી. મધ્યા પારે છે તેના કરતાં આ મલે, મોટા બનાવ હતો. પહેલાંના કરતાં મળી સારી રીતે અંગે ચર્ચા કરી હતી. જેટલક નાના પ્રશ્નોને અંગે કોઈક ક્યો હતો, જેટલક મોટા પ્રશ્નો અંગે હજુ કામ પરી રહ્યા જોએ અને જેટલક મોટા પ્રશ્નો હજુ અણુ ઉકળ્યા છે. કરાચીમાં મને પ્રગ્નજનો તરફથી જે સન્માન મળ્યું એથી હું ગદમકિત થઈ ગયો. હું કરાચીમાં મને સંપ્રુર્ણપણે મર જેલુ લાખતું હતું.

તેમણે વજુમાં કહ્યું હતું કે, અંગે જેટલા પ્રશ્નોની ચર્ચા કરી, તેટલા બાખમાં અંગે પ્રગતિ કરી હતી. બે કે સંપ્રુર્ણ સમાધાન નહોતા સાધી શક્યા-અને સંપ્રુર્ણ સમાધાન થવાની આટલા કુંક માળામાં આશા પણ ન રાખી શકાય. કાશ્મીર અંગેની મંત્રણા અમને કોઈક બીજાને સમજવા માં અને તેના નિરાકરણની દિશામાં આગળ વધવામાં સદાપરજ નિવડી છે. કાશ્મીર સંબંધમાં સારા પ્રમાણમાં પ્રગતિ થઈ છે અને એથી ઘણી દિશા ઓમાં અગળ વધવા માટેના માર્ગ ખુલ્લો થયો છે.

ઉલોગોમાં દરજાવાત બેકારી ભોગ વતા કમદારોને વળતર આપવાની ૧૪ મુદ્દાઓ મેળવી અંગે કામદારે. અને ઉલોગપતિઓના દિલ્લી ખાતે મલેલા પ્રતિનિધિયો, સંમત થયા છે. હવે આ મેળવનાને સરકારની મંજૂરી મળ્યા પછી તેનો અમલ કરવા માટે કામદારો થશે.

કામદારો માટે આ અકારની અસર પહેલ.જ મેળવના છે અને સામાજીક સજામતીની દિશામાં આ બીજી પગલું છે. પહેલાં પગલું કારા ઓલોમીક કામદારો માટે ગ્રીડી-ડટ ફંડની જોડ વાઈ કરવામાં આવી હતી. દરજાવાત બેકારીના સંજોગોમાં કામદારોને બલેલા અમવાની મેળવના જાહેર માલીકીના તેમજ ખાનગી માલીકીના ઉલોગોને લાગુ પડશે. મુજબત પચાર અને મોલવારી બંધાન પચાસ ટકા જેટલું વળતર વરસન ૪૫ દિવસના ધોરણે મળશે.

મદાસની સરકારે લાખલ કરેલી નવી પ્રાથમિક ઉજવણીની યોજનાએ મદાસ ૨.૦૫૫૫૫ બારે ઉદાપોલ જમાવ્યો છે. આ યોજના અનુસાર દિલ્હરીએ નિશાળમાં પ્રાથ જણુજ કલાક બણવાનું હોય છે અને બાકીના સમયમાં વેપાર મંધી કે ફૂરર ઉલોગ યીખવાનો છે. આ યોજના અમલમાં મુકવા પછી દા.કીક કમગામ પહેલે તેની લામે બાખક પ્રમાણમાં તેજાનો ક્યો હતા એ તેજાને લાખી દેવ.માં આખ. પછી, દા.કીક કમગામ, સામ્યવાદીઓ અને સમાજવાદીઓએ આ પ્રક મદાસ ધારાસભામાં ઉઠાવ્યો હતો અને આ યોજનાને પકતી સુધવાની દરખાસત રજુ કરી હતી. પરંતુ જ. દરખાસત ૫૨ મત લેવાતાં બને પહેલે સરખા મત પડ્યા હતા, એટલે રખીકરે દરખાસત ની વિરુદ્ધ મત આપી તેને ઉઠાવી દીધી હતી. આ પછી મિરોમીઓએ એવે. સુધારો રજુ કર્યો હતો કે, નિશ્ચાત સમિતિ તેની તપસ ન કરે ત્યાં સુધી આ યોજના મેલુક રાખવી. આ સુધારો ૧૩૬ વિરુદ્ધ ૧૩૭ મતે પસાર થઈ ગયો હતો. આથી મદાસ સરકાર ને ધારાસભામાં પરાજીત મળતાં વિરોધ પક્ષેએ સરકારને રાજીનામું આપવાની માગણી કરી હતી. પરંતુ મુખ્ય પ્રધાન શીરાળજીએ જણાવ્યું હતું કે, આ સુધારો બલ.મણના સ્વરૂપનો હતો. અને તેનો અમલ કરવો કે નહિ તે સરકારની મરજીની વાત છે અને બંધા રણિય રીતે સરકારે રાજીનામું આપવાની જરૂર નથી.

અન પખવાદીમાં કલકત્તામાં ક્રામ બાડામાં વધારા મિરોમી દોહાને ૫૨૩ કાષ્ટાએ પહેંચ્યા હતા. એમાં વળી પોલીસોએ ખુમારીથી, અતિયાંહ જતાં ભરાઈ. રહેલી સજાના હેવાલ મેલા મયેલા મજકારો અને ફેરોમકારો પર દુમસો કરતા કલકત્તાના નહિ પણ સમસ્ત હિંદના તમામ અખ.પારો પશ્ચિમ બંગાળની સરકાર ૫૨ છરી પડ્યા હતા આ બનાવ પછી બીજા જ દિવસે જંમળાના મુદ પ્રધાન તથા પેત્લીસ કમિશનરે આ બનાવ અંગે મારી માગી હતી. અને ભવિષ્યમાં કદાપી આપું નહિ બને તેની ખાતરી આપી હતી પરંતુ એમાં પચકારે ને સંતે.વ થયે નહોતો અને તેમણે પે. લીસના આ વર્તનની સાળના વિરોધ તરીકે કલકત્તાના અખ.પારોએ એક દિવસની હડતાળ પાડવાને અને અહ-વાડીઆ સુધી સરકારી સમાચારો ન છાપવાનો નિર્ણય હતો. આથી તરત જ પશ્ચિમ બંગાળ સરકારે આ બનાવ ની તપાસ કરવા માટે એક પંચ નિમ્નવાની જાહેરાત કરી હતી અને પોલીસ અધિકારીઓ દેખિત કરતા તેમને સજા કરવાની ખાતરી આપી હતી. આમ પચકારોએ બતાવી આપ્યું હતું કે,

તરફથી મંડળના કામનો હેવાલ રજૂ થયો હતો અને ખજાનચીએ અરેથાને આવક ભવનનો હિસાબ રજૂ કર્યો હતો. પ્રકાશન વિભાગ તરફથી "પુલક" સામયીકનો તેમજ દ્વિમાસિક (મીનિમ) સમિતિ તરફથી હેવાલ રજૂ થયા હતા. ત્રણે હિસાબ અને હેવાલો સર્વોત્તમ રીતે પાસ થયા હતા. મંડળની જુદી જુદી પ્રવૃત્તિઓ દ્વારા મંડળે મળી પ્રવૃત્તિ સાધી છે તે માટે પ્રશ્નપત્રો અને અન્ય સુખો તરફથી દરેક વિભાગ ના કાર્યકરોને અભિનંદન પાઠવવામાં આવ્યા હતા.

તે પછી નવા કાર્યવાહકોની નીચે પ્રમાણે ચૂંટણી થઈ હતી. પ્રમુખ: મણીલાલ રણજીભાઈ; ઉપ-પ્રમુખ: શ્રીજી દાસ જીવજી, મંત્રી: હરકીશન દુલ્લભ ભાઈ; ખજાનચી: જગજીવનદાસ નરૈ-તમભાઈ; એડીટર: હેમુભાઈ રમણીભાઈ; કમીટી સભ્યો: હેમુભાઈ કાળા ભાઈ અને ઉત્તમલાલ રણજીભાઈ; પ્રકાશન વિભાગ કમીટી: મણીલાલ રણજીભાઈ. (સંપાદક) બાલુભાઈ એફ. પટેલ, મોહનલાલ બલસારા, હેમુભાઈ કાળાભાઈ, ઉત્તમલાલ રણજીભાઈ અને નગીનભાઈ બાલુભાઈ.

શ્રીમંત કમીટી (સીનેમા): હેમુભાઈ કાળાભાઈ, રમણલાલ બાલુભાઈ, હરકીશન દુલ્લભભાઈ, રમણભાઈ દુલ્લભ ભાઈ, બાલુભાઈ એફ. પટેલ, ઉત્તમ ભાઈ રણજીભાઈ. બાદ રાષ્ટ્રગીતથી સભા વિસર્જન થઈ હતી.

વિતૃભકિતનું પ્રમાણ

એક શ્રીમંત શેઠના આજુ પછી તેનું વીસ વર્ષવાર્ષી બાબતું તે તેમાં લખ્યું હતું કે "મારા આર પુત્રોમાંથી માત્ર ત્રણ જ મારી મિલકતના વારસ થયા." પણ એ ત્રણેના નામ તેમાં નહોતાં, અને એવાનું નામ પણ નહિ લખેલું તેથી તેને વારસાને હક નહિ મળે તે કેમ જણાય એ મુંઝવણ થઈ પડી. આર પુત્રો એને ન્યાય પ્રાપ્ત થાય એના અર્થમાં હરખારમાં ગયા અને મીઠા બતારી. માત્ર રજૂ કરી આવવા અરજ કરી.

રાજ પછ તેમની વાત સાંભળી મુંઝારો. આ પ્રકારનો યોગ્ય ન્યાય કરી આપવા તેમણે કવિ કાલિદાસની નિમણૂક કરી.

કાલિદાસે કહ્યું "મને એ શેઠની કંઈ યાદ નથી મારે એની છબી એ મને જાણી જાયો તે ન્યાય થાય."

શેઠના પુત્રોએ છબી જાણી આવી એટલે તે લખે કાલિદાસ એક બાજુ ના ખર્ચા બધા બેઠા અને વારસેથી એક એક પુત્રને ભાગે ભાગ્યા પછી દરેકને કહ્યું કે "બે ભાઈ! આ છબી નારા પિતાની જ છે એનાં મને ખાતરી નથી. મારે એ સાચું કંઈ જ એ

છબી તારા પિતાની હોય તે એના ઉપર હું શું કંઈ બોલું?" ત્રણ પુત્રોએ તે પોતાપોતાના વારસાં કહ્યું "કવિદાસ આ છબી તે મારા પિતાની જ છે પણ તમે કહો છો તેમ જમારાથી એની ઉપર શું કંઈ પાપ તે કહી પણ થાય નહિ."

એવા પુત્રો વારો આવ્યો ત્યારે કાલિદાસે તેને પણ તે છબી ઉપર શું કંઈ કહ્યું. એટલે તેણે તરત જ જવાબ આવ્યો "એ. હો! એમાં શું? હો આ એકવાર નહીં પણ તમે કહો એટલી વાર શું શું શું."

કાલિદાસ તે પછી છબી તમા તે પુત્ર સાથે ખંડની બહાર દરવારમાં આવ્યા અને આખી વાત બોલવાળાને કહી સંભળાવી ને ન્યાય પણ આવ્યો કે "મરનાર શેઠનો વિચાર આ એવા કાલ હોવાને પોતાના વારસામાંથી બાતલ કરવાને હતો તે એ સ્પષ્ટ થાય છે. મારે એના સિવાય ના આ ત્રણે પુત્રોને મિલકત વહેંચી આપવી."

(“વિતેચ્છુ” જનક જન્મસિંહ અંધમાંથી)

—અરબના મી. અગાધુલ કાદર ઇસ્માઈલ વહેલ એટરની તરીકે કાબલ થયા છે.

‘ઇન્ડિયન ઓપિનિયન’ના એજન્ટો

એજન્ટોની સમગ્ર : મી. જીવજીભાઈ મોખાળજી, ૬૫ થી રફોટ, નુટાલિન, રમ નંબર ૧૪, અથવા ઠર મી. ધીમાભ પી. નંબર, ૨૬ (ઈ) કમીશનર રફોટ.

કેપ્ટન : મી. બી. ડી. આવા, ૧૦૨ મેન રોડ, મોલે.

ચોટ એડીટર : મી. બી. રામજી, ૨૮ નેલસન રફોટ અને ૬૫ એડરલી રફોટ.

ઈસ્ટ લેક : મી. એમ. હેરી, ૧૦૧ સેન્ટ બેપ્ટિસ્ટ રોડ.

નવાં પુસ્તકો

લોક ભારત, નાનાભાઈ બટ્ટે પ્રકાશિતના ૧૨ પાનાની જુદી જુદી બાર પુસ્તિકાઓનો સેટ ૧૩ ૧ રીપ નિર્વાણ (ઈઈ) ૭ મળવાનું ટેકાણું અ. ઓરીસ. 'Indian Opinion', P. Bag, Phoenix, Natal.

સોફ્ટીસની સફર
હોદ્દા પ્રાથમ જીવન વિશે લેખો સવાસ જવાબ રૂપે આ પુસ્તકમાં સોફ્ટીસના વીચારો દર્શાવ્યા છે.
ડીમત યી. ૩-૬.
મળવાનું ટેકાણું : આ ઓરીસ.

૧૧ પુસ્તકોનો સેટ
આ સેટમાં વિવિધ પુસ્તકો તમને જાણવા મળશે. પુસ્તકો મેળાઓ મારે છે.
ડીમત કુલ પા. ૧-૨૬-૦.
આ ઓરીસેથી મળશે.

રેન નંબર : ૨-૫૫૪૮

અબુબકર ઇસ્માઈલ

હોલીકીકાઈ પુકીપર, સોફ્ટરી, એજન્ટ.

દરેક જાતના એજન્ટો તમને કરી આપીશું.

ચોખ્ખા લખી આપીશું.

સેટમેન્ટ એ. એ. એસ, મેલ-સહીટ, ઇન્ડિયન રેસીડન્ટ વિચેર તમને કરી આપીશું.

ઓરીસનું દરેક કામ કરીએ છીએ. વેપારને લગતા મરકનદાઈલ લેા વિ. કાપડા વિને સત્તાક આપીએ છીએ.

બહાર મામના ધરાઓને ખાસ ખાન આપીએ છીએ.

બહારમાના ધરાઓને માટે ખાસ જુરો રહાઈ રાખવામાં આવેલ છે.

અમારા પર એક પોસ્ટકાર્ડ લખવાથી (વના અર્થે) પણ માહિતી માકલી આપીશું.

ઓરીસનું એડ્રેસ : ૩૬૫ સ્ટેડિયન રફોટ, (પ્રીન્સિપલ અને કમીશનર રફોટની વચ્ચે)

રહેઠાણ.

ઓરીસની બાજુમાં ૩૬૭ સ્ટેડિયન રફોટ, રેન : ૨-૫૫૪૮ મીટોરીયા.

એ અઠવાડીકે પંચાંગ						
વાર	કોસી ૧૯૫૩ એગસ્ટ	દોડ ૨૦૦૬ અ.વજ	પુસકમાન ૧૩૭૨	પારમી ૧૩૨૨ રી. ૩૬મી	સુગોંદ્ય ક. મી.	સુગોંદ્ય ક. મી.
શુક્ર	૨૧	૨૬ ૧૨	૧૦	૨૪	૧-૨૪	૫-૩૫
રવિ	૨૨	૨૭ ૧૩	૧૧	૨૫	૧-૨૫	૫-૩૬
રવિ	૨૩	૨૮ ૧૪	૧૨	૨૬	૧-૨૬	૫-૩૭
સોમ	૨૪	૨૯ ૧૫	૧૩	૨૭	૧-૨૭	૫-૩૮
મંગળ	૨૫	૩૦ ૧૬	૧૪	૨૮	૧-૨૮	૫-૩૯
બુધ	૨૬	૩૧ ૧૭	૧૫	૨૯	૧-૨૯	૫-૪૦
શુક્ર	૨૭	૧ ૧૮	૧૬	૩૦	૧-૩૦	૫-૪૧
શુક્ર	૨૮	૨ ૧૯	૧૭	૩૧	૧-૩૧	૫-૪૨
રવિ	૨૯	૩ ૨૦	૧૮	૩૨	૧-૩૨	૫-૪૩
રવિ	૩૦	૪ ૨૧	૧૯	૩૩	૧-૩૩	૫-૪૪
સોમ	૩૧	૫ ૨૨	૨૦	૩૪	૧-૩૪	૫-૪૫
મંગળ	૧	૬ ૨૩	૨૧	૩૫	૧-૩૫	૫-૪૬
બુધ	૨	૭ ૨૪	૨૨	૩૬	૧-૩૬	૫-૪૭
શુક્ર	૩	૮ ૨૫	૨૩	૩૭	૧-૩૭	૫-૪૮

D. B. MODI & SONS

Specialising in Indian, English, Groceries, Condiments, Hair oils, Spices, Fancy goods, and everything for the "INDIAN HOME."

Try Our Famous
"India Mix Masala."

High Class Indian Confectionery Always in Stock.

Phone 35-4771.

30b 17th Street, Wrededorp
Johannesburg.

૫૦ વર્ષની જુની અને જાણીતી દુકાન

ડી. બી. મોદી એન્ડ સન્સ

કરીમાબાદ, ૩૧ | જુનાં જુનાં વ્યાપારી -

દેશી હેર ચોખ્ખા, ચરી મસાલા વગેરે દેશી ધરની ઉપયોગી અનેક વસ્તુઓ હવેમાં રોકમાં મળશે.

ઇન્ડિયન અને ઇંગ્લીશ કોસરીનાં સ્પેશીયલીસ્ટ બેવર્જની જુનામાં જુની મીઠાઈની દુકાન.

"ઇન્ડિયા મીક્સ મસાલા"નાં
એન્ટ્રેપ્રેન્યુરો.

ધી ન્યુ દિલ ખુશ-સ્વીટ માર્ટ

મેનેજર: મધુભાઈ ભાણભાઈ કારીપરવાળા.

ફરીકે જાવની ખોટાઈઓ, ચોખ્ખા ધીની તેમજ ચોખ્ખા ચેના, મસાલાથી અને જતાવીએ છીએ.

અમણું વખણાએણું સુરતી ભુસું ચેવ, અમવા, બાંદીઆ, બહાઆ, ચાવણ વિગેરે હરેબ તાલ બનાવીએ છીએ.

પાર્ટી વીગેરે માટે મોટા અમાણમાં ખોટાઈ ચોઈવ અમાણે કુંકે વખણમાં બનાવી આપીશું.

PHONE 33-6676.

P. O. BOX 3680.

THE NEW DIL-KHUSH SWEET MART,

34 President St., Corner Diagonal Street.

JOHANNESBURG.

તાજુ ઉમદા ફ્રુટ

દરખનનું આફુ ૨/૧ રતલ; ચોટી કલીનું લસણ ૨/૩ રતલ; ગોળ બાસ ૫/૮ રતલ; લાખી અને રાવેર બાસકોટી ૧૬/૦ રતલ; કેપુરી તપ. સેવલી પાન થી. ૫ રતલ; ચોરેબ અલમ.....બનાના, કાચા બનાના, ચોપો, પાકનાપલ, નાચીસ અને મેન્ડરીન રોબના બબ્બર બાવરી મળશે. દેશી કાઝભાણમાં સુરતી સફેદ પાપડી, કાળા પાપડી, પુરેવે સોમ, વેગણ, સેક્ટાની સોમ, કુધી અને લીલાં મરચાં મળશે. થી. ૭-૬ થી થી. ૧૦ નું પારસલ બનાવી ચોરટથી ચોક્કસીએ છીએ. સુરણ, આંખા હળા તથા લીલી હળાની મોસમ આણુ થઈ છે.

A. KADER & Co., (PTY) LTD.

WHOLESALE FRUIT MERCHANTS

P. O. Box 251. DURBAN.

ફરનીયર! ફરનીયર!! ફરનીયર!!!

મેડરમ સુદ, કાર્પનિબરમ સુદ, વોડરોમ, હરેસીંગ ચેસ્ટ, ક્લાર્ક મોર્ટ કોફીસ ડેસ્ટ, છુક કેસ, ટેબલ, તાલન ખોટાપલ અને જરીદી ચોકસી. બંને પધારી છાલ લેવા સુકરી નહિ.

—બોક્સ, ટેબલ અને ફીચન હરેસર—

જે હમરી કેબરેજ નીચે તઈવાર થાય છે. તેને રોકેક હમેશા તઈવાર રહે છે. માત્ર રોકેકા કાવોના પ્રાઈસ મીસ્ટ મંગલો અને વેપાર આગલ ૧૫.૨૦.

L. MISTRY

61 BREE STREET, BURGERSDORP, J'BURG.

PHONE 33-4691.

BOX 2526.

PHONE

33-2651

MASTER BROS.

(PTY) LTD.

MANUFACTURERS OF LADIES' & GIRLS' STRAW & FELT HATS
WHOLESALE MERCHANTS & DIRECT IMPORTERS

HOUSE FOR KEEN CASH PRICES

33 West Street, JOHANNESBURG.

માસ્ટર બ્રધર્સ (પ્રા.) લીમીટેડ

કોલસેડ અલમન્ટસ એન્ડ હાથરોકેડ હાથરોકેડ

ફેસમી લેમલ કુતરાવ કપડા, પુલન કપડા. બ્લાન્કેટસ—બીબી કાગળો આદિ

નવ જાતનો માલ. તેમજ કેપરીબીન નવીરોકેડ સાકીયો

વીગેરે માટે હમારે લર્ડ પ્રથમ લપાસ કરવા બતાવણુ છે.

33 વેસ્ટ સ્ટ્રીટ, જોહાનીસબર્ગ.

ફોન : 33-2651

ગ્રોસરી મળવાનું ભરોસાપાત્ર મથક

JHAVER HIRA & CO.,

Phone : 24932

118 Victoria Street,

DURBAN.

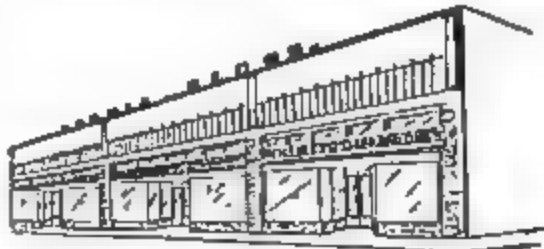
અમારે ત્યાં

માધીવડુ, કોળ, હવન, પુલની સામગ્રી અને લગ્ન અંગેની ફરેક જોઈતી વસ્તુઓ મળશે.

પ્રાદેશીય સંતોષ એક અમારો. સુદ. મેખ છે. એકલ વખત મંગાવી પાતી ફરી માલ સારો અને ચોખ્ખો જાતી કેપરેખ નીચે ચોકસવામાં આવે છે. કંઠી એકરો થી. એ. ડી. થી મોકલવામાં આવશે.

K.M. Lodhia & Co.

Manufacturing Jewellers and General Dealers



22 ct Jewellery made to order in latest designs

ખાવિસ કેરેટ

સોનાના કામીના ખાસ અમારી ભત્રી જેમરેખ નીચે અમને અપાયું
કામ સંતોષ પામે એવી રીતે કરીએ છીએ.

ગેસેસ, જુદી જુદી કીમતની બગી અંગ્રા, સારીની પીન, વીડી
બહુમ જેરોગ નીચે અનાવીએ છીએ.

106 Prince Edward Street, Durban.

એટલું તમે જાણો છો કે કેનેડાની વિશ્વ વિખ્યાત કંપની

સન લાઈફ એન્ડ લેન્ડ

કંપનીના કાર્યો સુધારવાર બેન્ક-ટ હીએ.

ઉપરાંત

દરિયા આકીમની વરિષ્ઠ અભિવૃદ્ધિ કેપ ઓફ ગ્રેસ પ્રોવીડેન્સિયલ લીમીટેડ
ના સરકારી લેડરની નીચાણેલા અધિકાર તથા કુશળતા આભારવકાર છીએ
કેપ ઓફ ગ્રેસ કંપનીના અગ્રેજી કોર્ટ પક્ષ ભરતું કામકામ વિના વીલે
તરીકે કરીએ પર્ક રાઉં છે.

1. Wherever there is a particular Life Assurance Problem a Sun Life of Canada Plan can solve it.
2. Prompt settlement of claims is a maxim of the Company's Management.
3. During 1951 the Company paid over £15,000,000 to annuitants, policy holders and their families.

The Sun Life of Canada is a Leader in World Wide Annuitants.

Consult us first.

C. C. PALSANIA

GENERAL AGENT

Real Estate, Finance, Insurance and Immigration Consultant.

Sworn Translator.

100 Sir Lowry Road,
P.O. Box 4624.

CAPETOWN
Phone 32390

-સર્ટીફ

કે. સી.

Kasturba Gandhi Memorial Number

Copies of Kasturba Gandhi Memorial Number can be had
at this office at 1s. 3d. including postage.

'Indian Opinion'

Phoenix, Natal.

ARRIVALS OF GUJARATI BOOKS AT HAND

ગુજરાતી પુસ્તકો

	શી.	રૂ.
ગુજરાતી ઉચ્ચતી કીમતની	૨.૦	૦
મહાભારત મુળ	૪.૦	૦
ગુજરાતી ઉચ્ચતી કીમતની	૧.૩	૬
રામચરિત્ર રામાયણ	૧.૩	૬
બલિષ્ઠવાણી	૨.૦	૦
શાંતિમાનું વર્ણન	૨.૦	૬



Film India Monthly	7 0
Life After Death	8 0
Elementary Teachings Of Hindulism	8 0
Light Of Truth (Hindu Bible)	22 6

All kinds of MUSICAL INSTRUMENTS REPAIRED
at our address.

BHARAT MUSIC SALOON
AND BOOKSELLERS

Phone: 26070

286 Grey Street, Corner Lorne & Grey Street,
DURBAN.

GIHWALA STORE

(Established 1945)

કેપટાઉનના જુના અને જાણીતા વેપારી

કાયરેક્ટર

કીમતીય છગમલાલ ધીવાલા

અમે હરેક ભરતો દેશી અનાજ અને કરીયાણું
રાખીએ છીએ.

ભાવ કીકાયલ

ભરતે મળો યા લખો

2 Aspeling Street,
CAPETOWN.

Phone: 23102.

No. 35—VOL.—LI

FRIDAY,
28TH AUGUST, 1953

Registered at the G.P.O. as a Newspaper

Price 6d.

INDIAN OPINION

Founded by Mahatma Gandhi in 1903



"...Things of fundamental importance to the people are not secured by reason alone but have to be purchased with their suffering. Suffering is the law of human beings; war is the law of the jungle. But suffering is infinitely more powerful than the law of the jungle for converting the opponent and opening his ears, which are otherwise shut, to the voice of reason."

—Mahatma Gandhi.



"India's Enhanced Influence And Prestige In Asia

WHILE India and her Prime Minister, Mr. Nehru are being visited in South Africa it will be interesting to note what 'The Morning Herald' of Sydney of August has to say.

The paper featured on the editorial page an article by a 'special correspondent' under the heading "India's enhanced influence and prestige in Asia" which declared, "A feature of the Korean Truce which has been scarcely noticed but which may well prove of great and enduring significance in international affairs and certainly in Asian Affairs is that both the world power blocks have acknowledged that India occupies a special position between them."

Complimenting India on her role at various stages of the Korean Truce negotiations the correspondent said, "The circumstances of the Korean Armistice have been such as to raise India to the pinnacle of influence amongst non-European nations and to confirm her leadership of Asian-African block in the United Nations."

The correspondent further added, "It was Nehru's lonely and unheeded voice which warned that if the United Nations forces pursued North Koreans across the 38th parallel China would intervene."

"In Indo China also very substantial concessions France was forced to make last month in the direction of fuller independence for associated states will undoubtedly be seen in Asia as vindicating Nehru's consistent attitude that there would never be truly national effort against Viet-Minh so long as a taint of 'colonialism' clung to French policies."

Commenting on India's neutrality, the correspondent pointed out, "Refusal to commit India to one or other of the two great world power groupings has all along been the dominant feature of Nehru's foreign policy. That is a conception whose appeal in Asia and Africa should not be under-rated."

"But if mounting influence of India is inimical to western ideas of collective security in Asia and Middle East that influence is firmly on the side of western political theory. India is a parliamentary democracy and enthusiastic missionary of democratic ideas."

The correspondent added, "The two major policy fields in which Indian influence is now likely to be increasingly felt are the racial problem in Africa and relations with Communist China."

INDIAN OPINION

FRIDAY, 28TH AUGUST, 1953

The Future Of South Africa

THE future of South Africa might well depend on the answer which the Churches give to the perplexing questions of race relations in their own life and the life of society." This is stated by Dr. W. A. Visser 't'Hooft, general secretary of the World Council of Churches, in a report of his visit to South Africa.

"As one moves as I did, from Afrikaans homes to English homes, then again to a Bantu or Indian milieu, it is almost as if one crosses several borders and visits a number of different countries, each with its own assumptions, its own outlook upon the world and often, though not necessarily, its own prejudices. This would be a most discouraging experience if it were not for the fact that in each of these separate worlds one can meet with Christians who put their Christianity before everything else and who seek to find Christian answers to the perplexing problem of South African society," he states.

But Dr. 't'Hooft will admit that these are few and far apart and that the country is fast falling in the grips of reactionaries who are about to crucify Christianity itself. The way the Reservation of Separate Amenities Bill is passing through Parliament all hopes of Christianity surviving seem to be shattering to pieces. It is alone complete equality

but there is not to be even a substantial amount of it in implementing the Government's Apartheid policy. That is the definite aim of the Government judged from the statements of the Minister of Justice, Mr. C. R. Swart, at the beginning and at the end of the second reading of the Bill. The Opposition too has given the Bill its blessings. The only ones to oppose it were the Labour Party and the Native Representatives, who are to be heartily congratulated on the stand they have taken.

This Bill gives an idea as to how the Group Areas Act will be worked. We wonder if Dr. 't'Hooft ever visited the school and hospital and residential area of the non-Europeans, where the Durban City Council has thrust upon the non-Europeans, notwithstanding all their protestations, the non-European bus rank, thus making the lives of the non-Europeans living and moving about in the area a veritable hell, not to speak of the disturbance caused to their schools and their hospital in the vicinity. All these things must rankle in the minds of the utterly neglected non-Europeans and increase the sense of frustration among them and eventually lead them to desperate action unconcerned about the consequences. The Reservation of Separate Amenities Bill proves to the hilt that there is to be no fairplay or justice for the non-Europeans, for

it seeks to remove even the remnant of security under the existing segregation laws. In all these long years there have hardly been any instance of violation of those laws by the non-Europeans, whether they liked those laws or not. And the only instance of mixed marriage between a European and an African, Mr. Swart was able to quote to justify his Bill, was one from overseas. If this does not mean an unwarranted provocation by the Government, we fail to see what it really does mean. The non-Europeans are today far from seeking to filch power from the hands of the present rulers. The whole object of the Passive Resistance movement is to seek bare justice which they are ruthlessly denied. But the Government by such actions as these is precipitating matters and the time must

surely come when the non-Europeans, who outnumber the Whites by four to one, finding to their utter astonishment that the latter are determined to have all the good things in life for themselves and to reduce the non-Europeans to the state of hewers of wood and drawers of water for them, will not demand but will take the power out of the hands of the underserving rulers and bid them quit South Africa. This is what has happened and is happening to this day everywhere in the world and South Africa is no exception. Christianity is being put to the test. Unless it can produce a Christ to bear the Cross Christianity itself, we fear, will be crucified. Let us keep our eyes wide open and read the unmistakable writings on the wall.

EQUALITY BEFORE THE LAW

By JULIUS LEWIN

THE traditional idea that all men are equal in the eyes of the common law, is about to be abolished by Parliament. That is the real significance of the Reservation of Separate Amenities Bill now under discussion. The Bill is designed to nullify the effects of a long series of decisions by the Supreme Court.

The South African courts have repeatedly applied a rule of English law, over half-a-century old, that racial discrimination cannot be countenanced unless it has been expressly authorised by Parliament. But where the separate facilities provided for public use have been substantially equal for different races, the courts have not held the mere separation to be unlawful. Like the United States Supreme Court, they accepted the doctrine that separation, if coupled with equality, was justifiable.

It is this well-established doctrine of common law that has embarrassed a Government which wants to ensure racial separation without recognising human equality. So the Bill allows anyone "in charge of public premises or vehicles" to erect colour bars as and how he pleases.

Of course, in practice the authorities have never provided anything like equal amenities on the railways or anywhere else. But, under the shadow of the existing law, they have been obliged to make some effort to do so.

For instance, many Africans demand, and secure second-class accommodation on trains. Failure to extend this type of parallel service is due partly to the blind prejudice which prevents recognition of the growing need of a rising class of non-Whites who can afford to pay for amenities superior to those provided for the mass of third-class travellers.

Accustomed to thinking in purely racial categories, most public servants are not even dimly aware of the emergence of a middle class of Africans. And those officials who do know of its existence are reluctant to recognise its implications because it is so disturbing to the fixed pattern of race relations.

This pattern was formed generations ago in racial areas on which the frontier tradition had left indelible marks. Master-and-servant was the only conceivable relationship between White and Black. This view, still

common one in the countryside, has been challenged in the towns.

New Native Types

Urban life has altered the social status, by enlarging the economic opportunities of Africans. The clerks, teachers, clergymen, journalists, doctors—these types do not conform to the conception of "the Native" still carried in the heads of so many White people. And it is this middle-class type of African that the authorities fail to provide.

To-day this failure is due not only to short-sighted prejudice. It is also partly due to the threatened breakdown in the machinery of public administration, long strained by the demands of an expanding economy. That is why the Government wants to be relieved, by legislation, of any obligation to provide paralysed and equal services for non-Europeans.

The central myth of apartheid is thus finally exposed to the public eye. The apostles of apartheid are now deprived of their last shred of intellectual respectability. For the pretence must now be abandoned that apartheid implies the provision of separate but not inferior services. The Bill leaves the required

separation entirely to the discretion of any petty official in government, provincial or municipal authority. He need not provide any facilities at all on the other side of the colour bar.

Even where gross injustice occurs in essential public services, the courts will not in future be able to intervene, as they have done hitherto. Non-Europeans have long cherished a profound faith in the ability of the higher courts to dispense justice; even in the face of a reluctant government. Now the last avenue of hope is to be closed, with the inevitable effect on prevailing tensions.

This Bill takes public administration in South Africa another long stride on the road leading in the opposite direction from the rule of law. That stride must and will be taken by those who want to impose apartheid at any price, because they know that the theory of the rule of law and the practice of racial discrimination are ultimately incompatible.

A government determined at all costs to enforce apartheid must reject the idea that all men are equal. But will men themselves abandon, at the behest of government, this ancient idea rooted in Biblical as well as legal authority?—"Rand Daily Mail" 10 August '53.

A REPLY TO MR. F. G. BEARD

The following letter was sent by Mr. C. W. M. Gell to the 'Natal Mercury' on August 20:

SIR,—I hope Natal Europeans will not allow themselves to be misled by Mr. F. G. Beard into supposing that they have no historical obligations towards their Indian population.

His argument that, because during most of the period of negotiation Natal was a Crown Colony and India under the British raj, the whole arrangement for bringing Indians over here was an inter-departmental matter within the Colonial Office in London is wholly tendentious and constitutes a new "high" even in this country's repudiation of past promises and pledges.

The fact is that in almost all matters both Natal and India operated as virtually self-governing states, very much as Southern Rhodesia does today. I know of only one instance in which the Colonial Secretary used his residual powers to prevent Natal doing what she wished with her Indians, and then he only postponed their removal from the electoral roll for two or three years.

After vainly searching for plantation labour elsewhere, the question of importing Indian

"coolies" was first explicitly raised (by a very large majority) by the Durban Town Council in an address of welcome to Sir George Grey, the Governor of the Cape in 1855. Next year Natal became a Crown Colony and all further negotiations were carried out by its elected Legislative Council. From the very beginning India made it clear that coolies were only available on the terms described by Dr. Mabel Palmer, which precluded any forcible repatriation on the completion of their terms of indenture.

Offered the choice between obtaining coolie labour on terms not wholly in accord with their own ideas or of going without coolies, an overwhelming majority of the Natal Legislative Council and later of the Natal Provincial Assembly continued throughout this whole period to vote for coolies on India's terms, though these were more often honoured in the breach than the observance. Until finally the breaches became so glaring that in 1911 the Indian Government finally prohibited the recruitment of any more coolies.

If any reader still doubts that from 1859-1911 the great majority of the European voters and

legislators of Natal (to the very considerable profit and prosperity of themselves and the province) continuously favoured the importation of Indian labourers on terms that imposed certain, definite obligations upon themselves, let him consult temporary accounts of the energetic efforts made both by the Natal Provincial Government and the Union Government to change the mind of the Indian Government in

1911 and to get coolie immigration re-opened.

The case that the Indians were lured on Natal by inter-departmental action in Whitehall just has no foundation whatsoever. The European population of Natal through its elected representatives was the only negotiator of the whole migration, with the Indian Government always a reluctant accomplice.—Yours etc., C. W. M. GELL, Indian Civil Service (ret'd)

MR. H. S. L. POLAK GIVES EVIDENCE BEFORE U.N. COMMISSION

[The name of Mr. H. S. L. Polak is well-known to the Indians of South Africa, particularly the older generation. He was one of Mahatma Gandhi's close associates and had taken a leading part in the Passive Resistance campaign in 1913 against the £1 tax on alienated Indians.]

Mr. Polak gave evidence on August 4 before the U.N. Commission on Race Relations in the South African Union.

He said: "We cannot afford to have the world divided according to race and colour which, with the exception of sex difference, is the one thing that cannot be changed in any single incarnation."

Mr. Polak was giving evidence on behalf of the Theosophical Society in Great Britain, the British section of an international organization whose primary object is "to form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste or colour."

He said: "The nations must quickly realize how fundamental is the inter-religious teaching of human brotherhood and that each race and individual is entitled to the fullest opportunity of discovering and displaying the divinity within them. If mankind is not to destroy itself by ignorance of fundamentals or by refusal to apply its knowledge for peace and goodwill."

Mr. Polak said that in 1921, in opposing the Horne Government's Old Age Bill, General Smuts had urged the omission of Asiatics from the measure and had said that otherwise South Africa would gather on its hand the hatred of the whole of Asia. "If that forecast was true over 25 years ago, when the national sentiments of the Asiatics had not approached their present sentences and those of the African peoples had hardly begun to emerge, how much truer it is today, with the upsurge of

national and racial emotion" said Mr. Polak.

He argued that if the provisions of the United Nations Charter did not rise out of the field of purely domestic interests such questions as those involved in the policy of apartheid, "based as it is upon a doctrine of the inherent and permanent superiority of the white race over all other races, it is difficult to understand what meaning they have."

The witness was referring to the argument of Dr. Malan and his colleagues that, "the United Nations have no authority to discuss or consider any aspect of apartheid." Mr. Polak quoted from the Preamble, Article 1 and Article 2 of the Charter in support of his contention.

He said that the doctrine of apartheid by law and regulation, as distinguished from voluntary agreement and friendly understanding, was not a recent invention of the Malan Government. Its real purport and meaning were to be found in the Fundamental Law of the South African Republic as long ago as 1881, which laid down that "there shall be no equality, either in Church or State, between white and non-white." This racial apartheid was not to be found in the early history of the Dutch immigrants to what later became known as the Cape Colony. Apartheid was a "hang-over" from the old slave days among the Dutch.

That Dr. Malan, of all people, should have taken the line that he has done regarding the Indian community, declaring them to be virtually outcasts and foreigners in South Africa, and to be got rid of as soon as possible, is astonishing, since it was he that negotiated, on behalf of his Government, with the representatives of the Government of India, the Opentown Agreement of 1927, with its nullity clause, said Mr. Polak.

The New India Assurance Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950
31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	54,34,00,000
Marine Premium	56,04,844	Assets exceed	15,36,00,000
Miscellaneous Premium	35,84,968	Total claims paid over	17,95,00,000
Life Premium	2,88,79,302		

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The New India Assurance Company Limited

Cable & Telegraphic

Address:

"RUSTOMJEE" or
"NIASURANCE"

RUSTOMJEE (PTY.) LTD.

Directors: Sorabjee Rustomjee

Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25843, 29807 & 28513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335.

Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

BRADFORD CLOTHING FACTORY

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAJI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Price Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crocery, & Wool.

Telegrams
'META' Brokenhill.

Phone 298.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

**We specialise in
Manufacturing
OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

SOUTH AFRICAN POLITICAL ATTITUDES EXAMINED

By C. W. M. GELL

THE South African Institute of Race Relations has just published a most illuminating analysis of political thought in this country by Professor Len Kuper. In title, "The Background to Future Resistance," while no doubt indicating the tone of its original composition, does not do full justice to the scope of the paper. For Prof. Kuper examines the political attitudes of all the main political movements, European and non-European, with a complete absence of the sort of wilful self-deception to which we South Africans have become so accustomed as hardly to notice it. As he says: "Deceit is in fact deeply rooted in South African politics." But he is not himself easily hoodwinked and I put down his paper with a feeling of thankfulness that our society could still produce such an honest dissection of our often rather dishonest political attitudes.

Before tackling particular policies Prof. Kuper points out that values are not absolute, but vary with their social setting. "One man's meat is another man's poison." Thus democracy is fundamental for regulating the relations and rights of White South Africans among themselves. But since it has been, as it were, appropriated by non-Europeans as the embodiment of their aspirations, it is falling into increasing disfavour and disuse among Europeans. And, paradoxically, two of its most important pillars, respect for law and for constitutional procedures, are also "the very instruments by which domination is maintained."

When Prof. Kuper speaks of the "liberal ideology of trusteeship," he refers to the general attitude of the United Party which tries to "effect a reconciliation between White domination and democratic values by a projection of the equalisation idea into the infinite future." But the idea of trusteeship springs from realisation that domination is morally wrong; and the conception of perpetual trusteeship, in which the words are never expected to grow up, therefore contradicts the original reason for propounding the doctrine—the recognition that differences of cultural levels require some immediate, but necessarily transient, undemocratic devices. The U.P.'s refusal to consider towards what goal its theory of trusteeship must inevitably move at the most important single cause of all the party's recent uncertainties. It is now faced with either having to renounce the theory and its moral implications,

in which case it will move towards the uncompromising, un-racial ethic of the Nationalists; or having to acknowledge that it shares a common goal with more obviously progressive parties, such as Labour, Liberal and the non-European Congresses, from whom it will then differ only in regard to pace and tactics. There is no "middle way as far as objectives are concerned, but only as to methods. If any U.P. theorist should feel inclined to try "partnership" as a temporising alternative to "trusteeship," he had better first read Prof. Kuper.

About apartheid, Prof. Kuper understands that it is, in many cases, a genuine (if muddled) attempt to reconcile fundamentalist and liberal ideologies—to allow for separate, different but, still flexible evolution of all peoples. Yet, since it rests on the relatively permanent factor of pigmentation and not on the rapidly changing difference of culture; since it is used to obstruct non-European by encouraging the retention, even revival, of tribalism (thus "breaking down large-racial groups into smaller and more manageable sub units;" since it derives from a theological interpretation of a Divine Will enforcing not merely differences but inequality, since the positive concept of *enverdigte ontwikkeling* (separate self-development) is not the self-determination of nations (as suggested by Dr. Malan's recent analogy from European history) or of races (as SABRA proposes, though limiting the non-European four-fifths majority to the 12 per cent of the Union represented by the Reserves), but the self-determination of the White group in its own self-interest; the whole doctrine of apartheid is repugnant to the ideals of the rest of Christendom, the moral values of western civilisation and the finding of modern science.

Turning to the non-European political movements, Prof. Kuper notices Mr. Bhegum's South National Congress which, with a fine quota of press headlines but no known officials, offices or paid up membership, supports the Government's racial policy. It is backed by the Natal Native Medical Council (witchdoctors) and possibly a few chiefs who depend on the disintegrating tribal tradition and Government favour. Even so, Mr. Bhegum has yet to hold a public meeting and, until he proves to the contrary, his movement can safely be disregarded as having no real public follow up.

At the other extreme is the Non-European Unity Movement, revolutionary Marxist and Black racialist, opposing White "harm-volkism" by dialectical materialism and the class interpretation of history. Stridently intolerant of any outlook but its own, it is tolerated by Mr. Swart, probably because he realises that it is a disruptive influence in non-European politics with a disreputable ideology. Thus its attacks on the Defence Campaign (as quoted by Prof. Kuper) are even more vitriolic than those of Mr. Bhegum of the most extreme White reactionaries.

Between these two non-European dogmatism stand the really important non-European organisations, the allied African National and South African Indian Congresses. Unfortunately Europeans have for so long heard the Congresses branded as "extremists" that they have come to believe there are "moderate" non-European leaders outside the Congresses. But such individual "moderates" are not leaders, since they have no followers. And Prof. Kuper does a real service to the cause of political enlightenment streaming how very moderate and liberal Congress policy really is. Certainly, its time-span is shorter than White liberalism is accustomed to. Congress leaders hope to see democracy extended to non-Europeans "within our lifetime." But their methods are evolutionary not revolutionary, and their goal is one approved by the whole western world outside South Africa. Even defiance of individual unjust law is accompanied by respect for and submission to the legal process, and its practice, which is more than can be said for some European political manoeuvres. And the Defence Campaign itself was motivated by the liberal belief that it is possible to change existing political attitudes by an appeal to conscience—something quite different from the revolutionary determinism of the Unity Movement.

Prof. Kuper understands very well that the African National Congress, like any other political movement, comprises conservatives, radicals, Marxists and nationalists of varying personal inclinations. But neither its leadership nor its policy are at present in the hands of "extremists." "Its immediate aims and its assumptions, though not its techniques," he writes of the Defence Campaign, "are those of trusteeship, but with a different time-perspective and the rejection of a passive role."

But Prof. Kuper sees that, humanly speaking, this cannot last. As the Whites become increasingly undemocratic with

their Swart Acts and "the progressive redefinition of communism as synonymous with non-discrimination on the basis of colour or race," so the Congresses may be driven in desperation towards either revolutionary Marxism or Black nationalism or both. If that happens, "the possibility of a peaceful solution seems remote." Ultimately Prof. Kuper expects "the Whites to return to a clear democratic ideology, since the numerical proportion of the races are such that the future of the Whites depends on the acceptance by the non-Whites of the principle of equality," which is not quite as we are accustomed to look at the matter when we wrangle over the acceptance of equality by Whites.

But the very real danger is that the White conversion will come too late—after the Congresses, having abandoned hope of winning over White opinion, have gone over into irreconcilable hostility. Those who wish to maintain or rebuild racial bridges today must feel a great urgency upon them, not only because of the appalling degradation and equalism in which the mass of urban non-Europeans live, for these are the chief supporters of the Congresses; but because, by dropping all pretence of proscribing only "communists" and naming such notoriously liberal and temperate men as ex-Chief A. J. Luthuli, the Government seems determined to deprive the Congresses of their established liberal leaders. Those who are unconcerned about these arbitrary proceedings should read Prof. Kuper's paper.

"Race Relations Journal: Vol. XX No. 3: 1953.

R. VITHAL

Bookkeeper, Writing up Bills of Accounts, Balance Sheets, Income Tax Returns. Apply

9 Adams Arcade,
40 Market Street,
Johannesburg.



Cuticura
TALCUM POWDER

Tender skins are extra sensitive in hot weather. A dusting with Cuticura Talcum Powder keeps the skin always soft and unswerving comfort. Mother will just love its distinctive perfume and exquisite fragrance.

STOPS CHAFING!

DR. MALAN'S INDOPHOBIA

(C. W. M. GELL)

[The following letter was first sent for publication to 'The Star' Johannesburg, but that paper did not think it fit to publish it.—Ed L.O.]

SIR,—Dr. Malan's "Indophobia" is becoming increasingly reckless with the facts. His foreign policy speech of August 11 abounds with misrepresentations of which I will refer only to the three most glaring.

1. Can anyone quote authority and date for any statement by Mr. Nehru "encouraging the Indian population in Kenya to remain friends with the Mau Mau"?

2. "Not only Natal but also Kenya and other territories to the North have large Indian populations, which in some cases exceed the European population and equal the Native population in numbers." (My italics.)

The facts are these (1948 and 1951 censuses):

Africans	1,401,000
Indians	1,000,000
Europeans	4,500,000
Natives	7,045,000
Others	7,333,000
Total	4,914,000
Indians	5,218,000
Europeans	24,813,000

Indians	259,000
Europeans	3,000
Natives	1,000
Others	2,000
Total	4,500

Europeans	2,100,000
Indians	1,000,000
Natives	40,000
Others	2,000
Total	11,000
Indians	3,000
Europeans	30,000
Natives	500,000

Natal	5,000,000
Transvaal	1,000,000
Orange Free State	1,000,000
Western Cape	1,000,000
Eastern Cape	1,000,000
North West	1,000,000
South West	1,000,000
Other	1,000,000
Total	11,000,000

Thus over the whole area Europeans and Indians each constitute about 2 per cent of the total population. Natal has much the highest proportion of both Europeans (11 per cent) and Indians (12 per cent). Not much numerical evidence here of "Asiatic penetration" being a danger to the Africans. And, of course, the statistical position becomes much more favourable to both Europeans and Africans if the whole Union is included.

3. As to "India looking for a place to offload her surplus popu-

lation," there is just no historical evidence for this in relation to Africa. The Indians first came to South and East Africa at the urgent invitation of the European colonists to supply a type of labour on the Natal plantations and the Kenya-Uganda railway that was not then available locally. The present Indian populations derive from the families of these labourers and from the much smaller number of merchants who followed to provide for their needs. With negligible exceptions, Indian immigration into African territories has been closed since 1914 in South Africa and 1940 in East Africa. No reopening (apart from the removal of some small injustices) has never been made an issue either by the Indian Government or the resident Indian populations. This hardly looks like a deliberate intention to "offload" Indians on Africa.

An in any case the 3 million in Africa (and any conceivable increase in these numbers) can never constitute any real solution of the Indian population problem which runs into tens of millions. Nor will Africans overlook the fact that, whereas Indian immigration is closed, European immigration continues in varying degrees in all the territories discussed.

If Dr. Malan really intends to invite the U.N. to "realise its duty in regard to protecting the Native population against Asiatic penetration," he should first consider whether he is not launching a boomerang against the European communities in Africa.

INTIMATE

For Live Theater

MICHAEL McNEIL presents
The Intimate Theatre Co. in

Their Famous Comedy Thriller

SOMEONE.

AT THE DOOR

By Dorothy & Campbell
Produced by MICHAEL McNEIL
withGERALD SIM, NORMAN COMBES
JOYCE KENNEL

29th AUG. to 9th SEPT.

at 7.45 p.m. at the
BOLTON THEATRE

79-81 Albert Street.

Booking at

GOODWILL LOUNGE

28 Victoria Street.

6, 46 & 52 (Including Tax)

(Halter Kirby Ading)

INDIA'S NATIONAL DAY CELEBRATED AT CAUX

From Our Own Correspondent

THE Danish Foreign Minister, Mr. Ole Rjoern Kraft, the Minister of Refugee Affairs in the West German Government, Dr. Hans Lakschek, and the Hon. Liaquat Ali Khan of Pakistan, "joined Dr. Frank Buchman in the ceremony honouring India's National Day at the Moral Re-Armament World Assembly.

Among the Indian group present were Mr. C. T. Venugopal, Deputy General Manager of the Indian Western Railway; Mr. R. N. Trivedi, President of the Cement Workers' Federation of India, and Lady Bhabha of Calcutta. Mr. Abu Basad Eaver, President of the West Pakistan Federation of Labour, spoke for the Pakistan delegation.

"To me India spells Gandhi," said Dr. Frank Buchman. "Gandhi was the father of his nation and of the whole world. He was a man whose life had no boundaries."

He recalled his long friendship with Gandhi, which started when he first met him in 1915, and was renewed on many occasions not only in the cities of India, but also in London. "Gandhi carried India on his heart and that is the true leader of a nation," said Dr. Buchman. "I am so glad that this is Gandhi's day for his Moral Re-Armament."

Speaking of the needs of India at this time Dr. Buchman continued, "What the people in India are hungry for is work. Stomachs must be filled with food and the people also need an ideology that unifies. When India has this it will be a new India."

At the flag-raising ceremony outside Mountain House, Mr. Ole Rjoern Kraft, the Danish Foreign Minister, said, "I, like all of us, wish to greet India today. All present here wish India and the Indian people not only happiness but strength to carry on the responsibility of freedom. May India be able to lead Asia into a new future."

"Caux has provided us from India and Pakistan with a great opportunity to meet," said Mr. Abu Basad Eaver. He referred to the joint India and Pakistan group attending the Assembly as "the first delegation of its kind." "So far as my countrymen here are concerned," he said, "we have decided to live the way Caux has shown us, the way of love and peace."

More than a thousand delegates, many in national costumes, joined the Indians at the flag-raising. Lady Bhabha of Cal-

cutta unfurled the flag of India. As it broke on the masthead it released a shower of petals in India's national colours. "Here at Caux I have seen lived out the kind of freedom Gandhi wanted us to have," said Lady Bhabha. The international chorus led the singing of the "Jai Gana Mana," India's National Anthem.

Nationals amongst the crowd were the Japanese delegation headed by Mr. Jan Mural of Tokyo, Chief of the Oriental Research Agency. Today is also the eighth anniversary of the signing of the armistice that ended the Pacific war.

Dr. Hans Lakschek, Minister of Refugee Affairs for Western Germany, wished the Indian representatives "the very best for the freedom of their country." "Freedom," he said, "can only be realized on the basis of moral principles."

The representative of the Greek Government at the Assembly, Mr. George Kalligas of Athens, said, "Greece has fought for liberty and freedom in years. We understand India's feelings. May you give true freedom to other nations as well."

The Indian delegation thronged the platform in the great hall of Mountain House at the morning's session. Students, industrialists, labour leaders and representatives of the old princely families of India, together pledged themselves to continue the fight for independence by fighting for a new India and a new world on the basis of Moral Re-Armament.

Mr. C. T. Venugopal said, "Millions died in the fight for our independence. Today through MRA we are discovering something to unite us in a new India."

Mr. B. F. Pandey, Secretary, Democratic Students' Union, Delhi University, said, "Gandhi taught us a new conception of unity but I thought that self-interest would live in. Moral Re-Armament has shown me that unity is meant to be practical in ordinary life." Mr. J. K. Gopal of Calcutta University said, "On this day my desire is to take this answer not only to the 50,000 students of my university, but to the hundreds of millions who need as well as food."

Thanking the representative of Pakistan and other nations who had taken part in the ceremony, Dr. M. Thapar, industrialist from Calcutta, said, "May India and Pakistan and all nations be blessed with women and children of character whose lives are given to bring their nations under God's control."

ABOO BAKER ISMAIL

QUALIFIED BOOK-KEEPER,
SECRETARY, AGENT

Accounts of every description prepared,

Books written up,

Statement of Affairs, Balance Sheets and
Income Tax Returns completed.

All types of office work undertaken.

Consultant and advisor on the many laws that
affect business men; i.e. Mercantile Law, etc.

Country clients given special attention.

Extra Staff employed to attend country clients only.
Without obligation on your part drop me a post card
for further information and enlightenment.

365, Struben Street, Phone 2-5548.

(Between Prinsloo & Du Toit Streets.)

PRETORIA

Residence next to office, at 347, Struben Street.

Residence Phone: 2-5548.

P.O. Box 78,
FORDSBURG.

Telephone:
33-0129.

LAI HING & CO.,

WHOLESALE MERCHANTS & DIRECT IMPORTERS

Just Arrived Large Variety Of
Chinese And English Crackers.

36-38 Avenue Road, Fordsburg,
JOHANNESBURG

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India
or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident,
Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax,
Writing Of Your Wills, Trade Licences, Revenue Clearance Certificate,
Passports And Immigration Matters.

Representative: National Mutual Life Assn. Of Australasia,
Yorkshire Insurance Co. Ltd.

Telephone: 33-9033. 29a Commissioner Street,
JOHANNESBURG.

NOW
DIRECT
FROM

BOMBAY

MAGAZINES, NEWSPAPERS, BOOKS CAN BE DESPATCHED TO
YOU INSTANTLY—AND REGULARLY

WHEREVER YOU ARE, whatever your taste
in books and magazines, **INDIAN ENTERPRISERS**
can always serve you with their comprehensive ser-
vice. We can supply you any Indian book, magazine
or publication, published in any Indian language, in-
cluding English, Gujarati, Hindi, Urdu, Tamil or
any other language, at publisher's rate.

Order your requirement of book and magazines from us

We Supply Indian Magazines On Monthly Rates
As Well As Annual Subscription Basis

Some interesting Indian magazines you would wish
to read (rates mentioned are for one month's supply)

FILM MAGAZINES:		GENERAL MAGAZINES:	
Filmindia	8s.	Flair	10d.
Filmatic	4s. 6d.	Illustrated Weekly	
Filmfare	2s.	Of India	7s. 6d.
Film Age	2s.	Modern Review	3s.
Movie Times	2s.	March Of India	4d. 6d.
Picturegoer	1s.	Onlooker	3s.
Picturepost	2s.	Orient	2s. 6d.
Talk-a-Tone	2s.	United Asia	3s.
Motion Picture		Trend	2s. 3d.
Magazine	1s. 6d.	Indian Review	1s. 6d.

Also Of Great Interest:

Stars Of The Indian Screen (a few copies are
still available): 10 Shilling per copy

Star Profile (A photographic biography of Indian
filmstar Nimmi): 7s. 6d. per copy

Send Your Order With Proper Remittance

Indian Enterprisers

P.O. Box 6541

2/23 Nanak Nivas, Bombay-26 (India)

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	5	0
PILOBIMAGE FOR PEACE—Pyarelal	13	0
SELECTIONS FROM GANDHI—Nimar Kumar Bose	10	0
GANDHIAN ETHICS—Densy Gopal Ray	7	0
BAPU—Harry F. Barr	4	0
COMMUNAL UNITY—M. K. Gandhi	2s.	0
FAMOUS PARSIS,	7	0
CHAITANYA TO VIVEKANANDA	3	3
STORY OF SATARA—Major B. D. Bhan, (I.M.S.)	15	0
SEVEN MONTHS WITH GANDHI—Kishandas	12	0
STORY OF THE BIBLE—S. K. George	6	0
DELHI DIARY—Gandhiji	10	6
A RIGHTEOUS STRUGGLE—Mahadev Desai	2	3
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Deswan	17	9
GANDHI AS WE KNOW HIM—Intimate and delightful incidents by various writers	9s.	0
NON-VIOLENCE IN PEACE AND WAR Vol. I—M. K. Gandhi	1s.	0
NON VIOLENCE IN PEACE AND WAR Vol. II—M. K. Gandhi	1s.	0
THE STORY OF BARDOLI—Mahadev Desai	6	0
FROM YERAVDA MANDIR—M. K. Gandhi	1	0
MAHADEV DESAI'S EARLY LIFE —By Navabhai D. Parikh	2	6

Obtainable from:

"INDIAN OPINION,"

P. Bag. Phoenix, Natal

SHINGADIA STORES

(Proprietor: Shikhar Ltd.)
Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.
Telegrams: "Premslilk" Phone: 2523.

PREMIER WHOLESALESAERS

(Members of the Mashonaland Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicoes, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.
UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,
Plot 43, "C" Road,
Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

Phone
Day 24169

Phone
Night 83354

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add. "HARGOVAN"

Phone 28308

P. HARGOVAN & CO.
(PTY.) LTD.

WHOLESALE MERCHANTS
AND IMPORTERS.

P.O. BOX 1250.
155/7, Warwick Avenue
DURBAN.

SWEETMEATS

PURE

WHOLESOME

HEALTHY

★ APPETISING—

★ DISTINCTIVENESS of Flavour.

★ Combined with INGREDIENTS of the
PUREST QUALITY go into the making
of our SWEETMEATS.

★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental DELICACIES.

★ Assure YOU of the most PALATABLE
SWEETMEATS money can buy any-
where in SOUTH AFRICA.

અમે ફક્ત ભારતીય મીઠાઈઓ જનતાઓને જાણે
મહત્ત્વ મળેલા આઈડેને સંભાળી રાખીએ આદ આપીએ જાણે.

★ Great care is exercised in the PACKING and
DISPATCHING of country and foreign orders.

★ WE assure you of PROMPT, HYGENIC
SERVICE with the GUARANTEE of
SATISFACTION.



HOME MADE SWEETMEATS

We specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Nann etc.

Victory V Lounge

(Cnr. Grey & Victoria Streets.)
Phone 24965 — DURBAN.

AM I MY BROTHER'S KARMA?

Mrs. PHYLLIS S. LEAN,

(Secretary National War Memorial Health Foundation)

JOHN DONNE, one-time Dean of St. Paul's, preaching over three hundred years ago, expressed himself in words echoing down the centuries, have given a title to that famous novel of our day "For Whom the Bell Tolls" by Ernest Hemingway.

Donne said:—

No man is an island, entire of itself;
Every man is a piece of the continent,
A part of the main;
Any man's death diminishes me, because
I am involved in mankind,
And therefore never send to know for whom the bell tolls; it tolls for thee.

His reference was to the custom prevailing in his day of tolling a bell to mark the passing of a parishioner's friends and neighbours at work in the fields would count the strokes and listen to the note of the bell and know by the tone and the number of strokes who had died that day. Should they lose count, a boy would be sent to enquire of the parson: "For whom does the bell toll?"

Our karmic responsibility for the suffering of all mankind is the subject of this present enquiry. We must first examine some of the commoner interpretations of the doctrine of karma; then consider the importance of Karma Yoga and finally see how both have a bearing upon the fact of human brotherhood.

Karma means action and a knowledge of the laws of karma is a means of illuminating the path of action; the path we must tread each day, often so bloodily, making such stupid mistakes. Yet the purpose of life, the object of treading the path is gradually to learn to identify the self with the eternal self, to seek the phenomenal into the noumenal or, in other words, to escape from karma. Karma Yoga grants that liberation.

A true understanding, deep and inward, of karma enables one to reckon, each day, each hour, each moment, with calm and uncondemning mind, the sum total of evil and of good within events and experiences.

The Sanskrit word karma is difficult to translate by any single word or phrase in English for it describes a philosophic concept which may be considered as Action or Activity, as the Law

of Cause and Effect, as Retribution, as the Storehouse of Merit and Demerit and as Character.

Action on any plane of nature lower than the spiritual cannot take place outside the laws of karma. There is, so to say, no extra-karmic vacuum in which action can be performed without producing inevitable karmic results. The contemplation of this idea, however, should not make us afraid of action for we are told:—

"Not in action but in desire, not in action but in attachment to its fruit, lies the binding force of action."

Gita III, 29.

Another ancient script tells us, in another way, to get on with the job, fearless of consequences:—

"He who doeth the karma laid down by his own nature incurmeth not sin."

Karma regarded as the Law of Cause and Effect describes that aspect of the subject which is most easily understood and to which frequent reference is made in the Scriptures of the world. The causes creating present effects may lie in the remote past; they have been set in motion only this morning, but always, causes produce effects, according to the law.

"With what measure ye mete, it shall be measured unto you."—Matthew III 12

"Good is not mocked, for whatsoever a man soweth, that shall he also reap."—Galatians VI 7.

"He that soweth sparingly shall reap sparingly and he that soweth bountifully shall reap also bountifully."—2 Corinthians IX 6.

That last quotation should be drawn to the attention of all the mean people of the earth, to those who grudge their time, their energy and their money. The operation of the law in terms of bounty explains why those who give much have much to give and is the real reason behind the oft-observed fact that the busiest people take on all the extra work and seem always able to find time and energy for a little bit more.

Karma operating as Cause and Effect is a hopeful doctrine. Our aspirations become capacities, our experiences truly welcomed, well understood and thoroughly digested, become wisdom; our

pain and our suffering become conscience, our thoughts build our characters and our actions create our environment. Ours is the universe to make or to mar; "the world is my master", is a true saying indeed.

Retribution as a result of action in the past is another important aspect of karma but often misunderstood.

Karma is, this sense, that fate which each man has created for himself by his own deeds, but it is not Kismet. Kismet, an Arabic word meaning fate or destiny, conveys the idea of a fate imposed upon a man by some external Deity, a fate which the individual must accept and is powerless to alter. Conscious or unconscious belief in Kismet drives man to materialism and to despair. Merely it is a false doctrine.

Karma helps us to understand much in life that otherwise would seem cruel, meaningless or stupid. Those who suffer a lifetime of pain, the cripples, the hunchbacks, the victims of cancer, are in some cases, paying the price of cruelty which they themselves inflicted on others in another life. Yet have you not observed so often the cheerful, grateful hearts of the suffering ones. I think of more than one I have known, condemned for years to a sick bed, in whose presence there has been a radiance, a gratitude, a simple happiness denied to many who live in health and strength. In such ways of cheerful living do the sufferers pay for old debts and prepare the harvest of the future when they shall return, limble and caroline again.

And is it not wise to pay our debts as quickly as we can? Ordinary debts in everyday life are a hindrance and an anxiety. The sensible person makes small economies or works overtime, or takes an extra part-time job and pays his bills. So it should be with our karmic debts; trouble now is a sure indication that the bill has been presented and you are paying it off. So be very glad for the rough and difficult passages in your life.

Sometimes when confronted with this explanation of trouble and suffering people claim that it is unfair and unreasonable that they have a great load of karmic debt to pay off and that they cannot remember having committed in the past those acts which have produced so much trouble now. Well, suppose we could remember, suppose the veils were for a moment torn apart. If we could see our whole past and future and could know the full sum of our debt, then we could live in a per-

petual state of apprehension dreading the road ahead. Think back to the worst moment in your life, the greatest tragedy; then think back to a time six months before that moment; imagine the ghastly apprehension in which you would have lived had the future been known to you.

It is for such reasons that God in His mercy denies full knowledge of the past and the future to all save the spiritually mature; to all save those who are wise enough and great enough to bear it.

Karma regarded as a storehouse of merit and demerit is a concept which occurs in many forms some of them highly poetic and colourful, in the legends and philosophies of the human race. The Recording Angel with his great ledger is a familiar figure. Perhaps it is as well that we cannot look over his shoulder and see our own page in that ledger; we should surely see ourselves well and truly "in the red."

Merit is stored as the result of generosity and sympathy but let not that knowledge be the motive or the reason for right conduct. To give with half-an-eye on one's own karma is to bring into operation another aspect of the law. It is just like snakes and ladders; if you behave like this you run the risk of being sent back to the bottom of the board. In other words, do not fall into the trap of self-righteousness and spiritual pride.

A knowledge of the law of karma helps us to tackle the problem of poverty, misery and human suffering in ourselves and in others with cheerful frankness and with a self-confidence which is not yet self-righteous, remembering always those lines from Sir Edwin Arnold's "The Light of Asia":—

I, Buddha, who wept with all my brother's tears
Whose heart was broken by the whole world's woe
Laugh and am glad
For there is Liberty
Not ye who suffer, know
Ye suffer from yourselves
None else compels."

The sum total of man's karma operating simultaneously on all the planes of action determines his character; each of us carries throughout life our own karmic hallmarks; each of us can improve the quality of our being and by karma means build a better character for the future. To those who argue "What is the use of trying, you cannot change human nature" we have the certain answer "Indeed you can, and with the help of the

laws of Karma you are doing so all the time."

A knowledge of Karma makes us tolerant. Look not self-righteously, nor with condemning, critical eyes upon the criminal, the drunkard, the glutton or the fool, but say, in your heart:

"There but for the Grace of God go I."

What is the grace of God? God shows His Grace to us in those laws which govern His universe; part of the Grace of God which has kept you from the prison cell or the cripple's pain is Karma. Understand and be grateful, tolerant and patient.

Each of us is caught within a circle of our own self-imposed, self-created limitations. Each of us holds the key which will open the door.

Karma is a law of nature good not bad, a law in the sense that the force of gravity is a law; law as the scientist uses the term. We know that the sun rises and sets, the moon waxes and wanes, the tides sweep over the beaches, the seasons follow each other in rhythmic cycles according to law. In that same way does Karma operate. It is part of the pattern of life, the pattern along which events flow. Like every other natural law, it cannot be altered to suit our personal convenience.

The law of Karma is the law of adjustment; the great compensating factor in the universe which operates so fairly that we must be very certain that circumstances now are the precise results of our actions, thoughts, emotions and desires.

Religion is very largely concerned with morals and ethics and much of the immorality which today we deplore derives from the fact that religious teachers commend moral behaviour without defining the reasons why moral behaviour is sensible behaviour. Karma is the rationale of ethics.

Deeds, actions are possessed of a karmic immortality and no thought is traceless; it goes out into the universe to help or hinder, build or destroy, no effort, not even the smallest, can vanish utterly from the world. Everything produces its logical karmic result.

"The pepper tree will not give birth to rose,

Nor the sweet jasmine's silver star,

To thorn or thistle turn."

Thus, poetically is Karma described in "The Voice of Silence"

A knowledge of the law teaches us patience and contentment, gives us inward peace and a profound sense of security.

"And round about us are the everlasting arms." Self-confidence without arrogance and self-reliance which yet relies upon the all-embracing Divine Life, come to those who know the law. Restraint is their watchword, and ever-increasing responsibility and opportunity their good fortune; certain harvest of certain sowing.

But...when you know the law, forget it. Never be self-conscious about it, trying to live according to rule; right living must become instinctive in man. Is that so impossible? If the instincts of self-preservation, of protection of the young have been built firmly into the mysterious structure of man, surely it is not impossible to imagine that in the long course of evolution, right conduct too, will become instinctive with us.

"Desire to sow no seed for your own harvesting.

Desire to sow only that seed the fruit of which shall feed the world."

Karma Yoga is the yoga of action, the yoga for the man of action, living in the world. To understand this yoga we must first appreciate that we are each provided with just the environment we require with just the lessons we need to learn. Once we realise that, there is very little that has power to hurt us and the way is open for the pursuit of Karma yoga.

Today is the harvest of all our yesterdays, tomorrow is ours to mould as we will. Seek to destroy the seeds of passion within you. Anger and envy, hot temper, irritation, all such emotions are manifestations of passion.

Karma yoga demands the conquest of the personality. That ancient teaching has led to much misunderstanding. Many a man has thought that by repressing himself, subduing his personality, he has conquered it.

Let us get this straight. We are being called to put upon the armour of God, not that of a small beetle, creeping miserably about the floor, waiting to be squashed!

The ramifications of this subject are vast indeed. The spiritual and moral significance of humility and pride demand years of thought and practice for their understanding. It is enough at this early stage, if the simple seeker tries to understand the conquest of the personality in terms of a steadfast refusal to take things personally. When others are given the limelight, the praise and the honour, try not to mind.

When your efforts go unrewarded, let it not trouble you. That is the beginning of the conquest of personality.

Learn to seek alone, to find alone and to serve alone, heedless of praise or blame.

Karma yoga teaches us right relations towards people and right action in ordinary life. It is by many regarded as the one essential yoga for without it other yogas may degenerate into a search for miracles into pseudo-occultism, a substitute for mysticism, a barren metaphysics.

This yoga is the yoga of activity which keeps wide awake, aware, under the hypnotic effect of activity. What nonsense is that? What strange paradoxical statement? The constant repetition of actions, "the daily round, the common task," can delude us into believing that we are getting somewhere, accomplishing something. Karma yoga changes our attitude to our activities, enabling us to stand in the wise, watching the parts we play upon the stage of life. When one knows oneself as an actor, then comes the awareness of power passing through the being, of oneself as an instrument in the hands of God.

"The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works."

John 14, v 10.

As the inner attitude changes so do events, for Karma teaches non-attachment to the fruits of action and gives us freedom; the freedom that the actor has to be Hamlet today, Othello tomorrow and Cyrano de Bergerac next week.

Karma yoga, whether they know themselves as such or not are sometimes to be found at the head of affairs, as Prime Ministers, as leaders of religious communities or welfare organisations, in many a post affecting unfolding human history.

To consider our karmic interrelationships, "our brother's Karma," we must think of large aggregates of human beings. National Karma is an interesting field of study and history repeatedly demonstrates that the Karma of racial enmity, invasion, conquest and war cannot be avoided, while nations or governments seeking to improve conditions for the less fortunate reap for themselves the bitter Karma harvest. In the ancient scriptures of India we are warned of the karmic result of creating schisms. The history of religious movements is a stained banner, sects and divisions, tiny churches, strange

beliefs; but life moves ever in the direction of greater wholes, the lesser parts merging to form the greater. The man or the nation who would build his Karma in conformity with the forward-thrusting evolutionary pattern is warned against the tendency to splinter and subdivide.

Disaster comes to those who deny their dharma. Dharma is an untranslatable word as Karma; to say that 'dharma' is duty is only an approximate definition. The Christian Church exhorts us:—"Harden not your hearts."

A hardening of the heart is a denial of dharma. There is no happiness for the man who neglects his duty and living within a shell of his own making, becomes unaware. The hard of heart becomes too soon the hard of hearing; laughter and bird-song are lost for him, nor is the small whispering voice of the innermost.

"No man is an island," every man is part of his brother's Karma.

How then to help our brothers? Not alone with good works, for that means an "addition knocking at innumerable doors, the doors labelled Committee, Society, Fund, Organisation. Tagore once wrote,—

"He who wants to do good knocks at the door, he who loves finds it open."

Love involves ready acceptance of your brother's Karma with your own, knowing that compassion will shatter the most malignant forces, and that the liberty we crave is the veritable crown of progress, not its first step.

"Only those who are bound to nothing but themselves, can be bound to everyone in the name of the One Life."

Olga IV (1922).

We do not break the "bond" which binds us and which enslaves our brethren by becoming hard, cold, austere, insensitive. Many, in the pursuit of the impersonal, have tried that road and failed. The chains fall away as we become more aware, more responsive, wider awake, more fully in control of our activity.

Thomas à Kempis stated the in a direction to one of his disciples:—

"Son, thou oughtest diligently to attend to this, that in every place, every action or outward occupation thou be lowly and free and mighty in thyself and all things be under thee and thou not under them, that thou be lord and governor of thy deeds, not servant."

Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(KORNER SWEETMEAT HOUSE)

Corner Grey and Victoria Streets

DURBAN.

Phone 23414.

Tel. Add. "KAPITANS."

P.O. Box 96,

Phone 24471.

To Furnish Your Home Economically

See

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St.
DURBAN.

Stockists of -

NEW & RECONDITIONED FURNITURE & HOUSE-
HOLD EFFECTS. RADIOS & RADIOGRAMS, MUSI-
CAL INSTRUMENTS, SEWING MACHINES & OFFICE
FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and
Vegetables. We specialize in green ginger and Indian
Vegetables. Wholesale only. Write for particulars
Box 96, Durban.

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Patrons

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST."

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

**Importers & Exporters & General
Commission Agents**

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with "THE OLD MUTUAL" your friend for Life—
The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1760,
JOHANNESBURG.

Phones:— } Business 33-0711
Residence 33-5961

Phone 53.

Telegrams "SOLANKI."

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

Extensive range always carried in
the following:

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

Stockists of well-known branded
Watches.

COPPERBELT PIONEER STORE

**Where Quality and Service
are Paramount.**

Luanshya,

Northern Rhodesia.

LATEST MATERIALS!

**DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5/6 yd.**

**EMBOSS GEORGETTES
all shades 45" 10/6 yd.**

**OPAL GEORGETTES
45" all shades 12/6 yd.**

**VELVET CHENILLE
GEORGETTES 45" 15/6 yd.**

**44" PRINTED GEORGETTE
Spot & Floral Designs 45" 4 11 yd.**

**44" COLOURED GEORGETTES
4/11 yd.**

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 16/6 pair.
Colours: Green, White, Red,
Brown, Blue and Wine.

SAREES!

**EMBROIDERED GEORGETTE
SAREES.**
all shades 13/15/0 each.

**WHITE COTTON SAREES
22/6 each.**

**GEORGETTE JARI WORK
SAREES 15-16-0.**

**EMBROIDERED SUEDE SILK
SAREES with borders 63/- each.**

LADIES UNDIES

Large range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Saree Borders, Jari Trimmings
Always In Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

**INFANTS KNITTED WOOL
SHAWLS** 17/6 to 30/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

**INFANTS GEORGETTE
DRESSES SMOCKED** 18/11 each.

**INFANTS BOOTIES, BONNETS,
BIBS, PILCHERS,**
all see prices 2/11 each.

HOUSE - HOLD

Bedsheet 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Sateen Bedspreads
at Reduced Prices.

MENS & BOYS

**SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.**
Specially reduced.

JAYBEE SILK HOUSE

39a MARKET STREET, JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

FOR
RUBBER STAMPS

**AND
PRINTING**

CONTACT

**STANDARD
PRINTING PRESS**

**GENERAL PRINTERS
AND
RUBBER STAMP MAKERS**

73 BEATRICE STREET, DURBAN.

PHONE 61008.
P.O. BOX 2782.

TELEGRAM ADDRESS
"SUNBEAM"

ESTABLISHED 1922

Polishing with
SUNBEAM
is so easy!

Sunbeam, a boon to all house-
wives... makes it so easy to keep
the floors and furniture bright
and attractive!

Effortlessly a fine Sunbeam
is spread over a large area to give
that pleasing shine which lasts
for days and days.

Sunbeam makes your home
look clean and inviting!

**FOR BRIGHTER FLOORS
AND LIGHTER WORK**
Always ask for

**SUNBEAM
POLISH**

Shines...
and shines...
...and shines



WAR RESISTERS LEAGUE

ON September 12 and 13 the War Resisters League will hold its 24th annual conference in New York. The readers will no doubt be interested to know what the League is and what it stands for. The following is given from a pamphlet published by it

'Against All Wars

The War resisters League is an organisation of men and women who have determined to give no support to any war, civil or international.

Out of the experience of World Wars I and II they have seen that if war is to be abolished, then some men and women will have to be pioneers in the struggle against it. War Resisters have taken the first step in this pioneering job by themselves renouncing war and its methods. They are joined together in this determination; whatever the reasons—humanitarian, ethical or religious—which have led them to this position.

While they have no uniformity of belief in regard to specific steps that should be taken to build a more perfect world, they share in common the goal of a world community of free and decent men in a free and just society. They believe that the use of violence defeats its own purpose, and they have faith in non-violent methods like negotiation, education, political action and popular demonstrations as the only means of reaching the desired end. They have therefore joined together to work for peaceful solutions to the crucial problems we face today.

Beginnings

The War Resisters League was organised in 1921 through the initiative of Jessie Wallace Hughan. Two years earlier in Europe the War Resisters International had been formed, that world union of War Resisters which today counts members in 86 countries. The WRL joined the WRI, gaining strength from the association.

During the '20's and '30's the WRL worked with the growing pacifist movement in America to bring unity among nations and to strengthen peace forces in this country. But its programme was distinct in stressing individual refusal of war support as an essential element in preventing war and building a warless world. Due in large part to the unflinching efforts of Dr. Hughan and the long service of Abraham Kaufman, as the first executive secretary, the League's tiny initial membership slowly grew and became national in scope. Its mem-

bers contributed to a growing body of theory and knowledge concerned with resisting wars and with finding constructive, dynamic alternatives to war. The growth and work of the Gandhian movement in India added new insights on non-violence and its social organization which Western pacifists welcomed.

During World War II

Up to 1940 the WRL had concentrated on convincing individuals that war was wrong and futile, and that it could be prevented by courageous and intelligent actions directed at the underlying problems that cause war. The 1940 Selective Act gave the League the important job of helping not only our own conscientious objector members but also many puzzled young men who would otherwise have had to meet their test alone. The WRL was a leader in the committees which maintained advisory services for COs through the war years, and it sought to bring an end to injustice in dealing with COs during that period.

The WRL gave its strongest support during the war to those conscientious objectors, whether in conscientious objectors camps or in prison, who opposed not only the war but all regimentation which went with it. Such support at this point was crucial, for the pacifist groups in greater or lesser degree accepted the forced labour system embodied in Selective Service provisions for "alternative service" such as the C.P.S. camps.

Since The War

World War II brought on peace and no security. The violence and wholesale destruction has been followed by the Cold War with its tensions, suspicions and fear. Two giant nations keep millions of men under arms and speed up the production of their atomic weapons. Open warfare has all but destroyed Korea, killing soldiers and civilians by the hundreds of thousands. Moreover the peoples of the East are rising up in a series of revolts, with a determination to throw off the white man's exploitation and humiliations, and the white man is too often meeting their aspirations with guns.

But for War Resisters there is no retreat. They will try again and again to convince their fellows that to avoid the catastrophe of atomic war we must make it possible for social change to take place without violence. That means plain-black renunciation

of war by individual men, by groups and by nations. Such renunciation is the first step toward creating the alternative conditions in which non-violent solutions to our great problems can be worked out.

The WRL, therefore, strives toward the disarmament of this nation and of the world. Peace and democracy demand for their survival a world community, with the conscious social organization of non-violent methods of dealing with conflicts at all levels.

The War Resisters League is an affiliate of the War Resisters International, whose headquarters are in London, and we work to maintain international contacts with groups and individuals, to aid and co-operate with pacifist efforts everywhere in the world. There are pacifists in all countries, including Germany, Japan and Russia (members of the Mennonite church). The ideal of pacifism knows no boundaries.

Programme

The War Resisters League carries on a programme of education and action aimed at laying

before an ever-larger number of people the alternatives that lie in non-violent problem solving. Through a field programme which takes WRL speakers and discussion leaders to college campuses and communities across the country, through the growing literature production and distribution, through activities of local groups, publicity and demonstrations for peace, and through co-operation with other groups interested in developing peaceful solutions to vital problems, the War Resisters League seeks to spread the new dynamic of non-violent resistance to tyranny and war.

Mahatma Gandhi Memorial Fund

We wish to thank an anonymous donor for the donation of £3-5-0 towards the Mahatma Gandhi Memorial Fund.

"Distin's 1953 Seed Catalogue Price List—listing not only Seeds but all Garden Requisites. Write for a free copy: Distin's Seeds (Pty.) Ltd., Box 2060, Johannesburg."



Bon voyage... and look
after yourself, darling...

In all matters important to your health, especially where there is the risk of infection, use an antiseptic which your doctor uses and recommends. And it is not mere chance that Dettol is used and recommended by almost every doctor in the country.

DETTOL
ANTISEPTIC

Rochett & Coleman (Africa) Ltd., P.O. Box 1897, Cape Town

Things In General

Opening Of McCord's New Wing

A new £30,000 wing at the McCord Zulu Hospital, Durban, was officially opened last Saturday by the Administrator, Mr. D. G. Shepstone. Mrs. Margaret McCord, widow of Dr. James B. McCord, founder of the Hospital, who at the age of 82 had come from the United States specially for the occasion was present and another historic figure present was Mrs. Kallie Mahanya. Both had played a unique part in the establishment of McCord Hospital and its growth. The new building consists of exceedingly fine operating theatres, X-ray and therapy facilities and a large waiting room for out patients. Tributes were paid both to the founder and to Dr. Allan B. Taylor who is in charge of the Hospital and who has won the esteem of all the non-European people for his humanitarian work. The McCord Hospital has not only been a blessing to the African people but to many Indians who are having treatment there in increasing numbers. Several Indian women are studying nursing there and Indian doctors who have just completed their medical studies are doing their internships there. The large and distinguished gathering including Europeans, Africans and a number of Indians were served with tea and light refreshments after a very interesting and impressive function.

Joint Conference Of African And Indian Congresses

A conference has been called jointly by the African National Congress and the Natal Indian Congress to discuss the increase in the Cost of Living and the decentralised bus terminals. The conference will be held at the Gandhi Hall, Lorne Street on Sunday, August 30, commencing at 10.30 a.m. Invitations have been sent to all sporting, cultural, trade union, church and social organisations. Delegates representing the various factories in Durban and District have also been invited to attend the conference. The Congresses are greatly perturbed at the rise in the Cost of Living of all sections of the South African population. The recent taxation on bread and transport imposed by the Minister of transport, Mr. Havenga, has seriously burdened the poorer sections of the communities, with increased costs for essential commodities.

There is great discontent amongst the thousand of bus users on the siting of bus terminals at Winterton Walk and Lorne Street. The Congresses are confident that conference will demonstrate the widespread public demand for better living conditions and for the use of the Testing Grounds as a central bus terminus. The present efforts of the authorities, in providing robots etc., have had little effect on the chaos in this area during peak hours.

Advocate A Christopher Seriously Ill

Indians and all others throughout the Union who know Advocate Albert Christopher, will be grieved to learn that Mr. Christopher who has not been keeping too well of late had a serious heart attack last Sunday and has been taken to the St. Aidan's Hospital. Though his condition is slowly improving he has grown very weak. The sincere prayers of all will go to the Almighty for his speedy recovery.

Grand Wedding Ceremony In Durban

A Grand wedding ceremony took place at the newly built Anjuman Islam School, 35 Leopold Street, Durban, on Sunday August 23, when Mr. Thyagarajan, eldest son of Mr. and Mrs. R. M. Naidoo, and Miss Mahalatchmee, eldest daughter of Mr. and the late Mr. B. T. Naidoo, got married. Over a thousand people representing all sections of the community were present and the wedded couple was the recipient of blessings and valuable wedding gifts from all over the country.

M. K. Gandhi Library And Parsee Rustomjee Hall Committee

The official re-opening of the renovated Parsee Rustomjee Hall and the celebration of the thirty-second anniversary and annual general meeting of the M. K. Gandhi Library will take place on Wednesday, 2nd September, at 5.30 p.m., Parsee Rustomjee Hall 140 Queen St., Durban.

Guest Speaker: Mr. H. Narasim, O.B.E. (Principal, M. L. Sultan Technical College).

Subject: "Science and Modern Progress".

All are cordially invited to attend. Refreshments will be provided.

N. J. HANDEHIA,
(Hon. Secretary.)

INTIMATE THEATRE STAR FOR NON-EUROPEAN SHOW

MEET one of the stars of Durban's latest experiment in providing live theatre for Non-European audiences, Miss Joyce Gregg, who plays the feminine lead in "Someone at the Door" by Dorothy and Campbell Christie, which was the most successful comedy-thriller presented to Intimate Theatre's European audiences last season, and which will be

"The Paragon" (in which we hope you will have the pleasure of seeing her later in the year), Beatrice in "Leopold" and Biancha in "A Streetcar Named Desire", Anna in where there's a Will" and "Quiet Please".

Joyce also took part in the "Armchair Detective" series for the B.B.C. and appeared in "It's Your Money They're After", "Rush Job", "Kaleidoscope" etc., on television and took part in films, including "Anna Karenina" for London Film Productions.

Miss Gregg and the rest of the cast are looking forward to meeting their Non-European audiences and hope that the prices which range from 6/- to 3/- including tax, will enable most of you to come and enjoy "Someone at the Door". Playing with Joyce Gregg, are Gerard Sim (brother of film star Sheila Sim and brother-in-law to Richard Attenborough), Rigby Foster (who understudied Ralph Lyon in London), Norman Coombes (who is Durban's major contribution in Intimate Theatre's band of talented players and Lawrence Ayres from the Brain Brooks Company. The play has been produced by Mr. Michael McNeill, the founder of Intimate Theatre, who is also Director, actor-manager, producer and son of "Super" the creator of the famous "Bulldog Drummond" novels. —Contributed.



Miss Joyce Gregg

presented to Non-European audiences for a ten day run at the Bolton Theatre from Saturday the 30th August.

Joyce Gregg, who is under contract to Intimate for eighteen months, has charmed European audiences with her refreshing, easy and rich, slightly husky voice, and quickly established a reputation for smooth polished performances. She toured India with E.N.S.A. and has played in repertory at Nottingham, Harrogate, Folkestone, Weymouth, Peaton, Dourmouth, Ipswich, Hayes and Woolwich; toured as Joan in

Annual Council Meeting

The annual general meeting of the South African National Tuberculosis Association (SANTA) will be held in the Board Room, Charter House, Rimb Street, Johannesburg, (one block down from Escom House) on Friday, August 28 at 10 a.m.

BUSINESS FOR SALE

COMPETITIVE NATIVE TRADE BUSINESS IN
VARIOUS TOWNS OF NORTHERN
RHODESIA
FOR SALE

CONTACT EARLY IN PERSON TO AVOID
DISAPPOINTMENT.

A. I. BOBAT & CO.

Phone: 2338.

LUSAKA,

P.O. Box 113.

N. RHODESIA.



B. I. S. N. Co. Ltd.

S.S. Karanja arriving August 28. Sailing Sept. 3 for Bombay via Karachi and Porebunder

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES : DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-13-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)	without food		21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-
Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram, or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.

Tel. Add.: "KARAMAT."

Golden Number OF "INDIAN OPINION" Souvenir OF The Passive Resistance Movement 1906—1914

Price: Four Shillings.

Obtainable From:—

"Indian Opinion"

Phoenix, Natal.

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	7	6
EMINENT AMERICANS WHOM INDIA SHOULD KNOW—Jahen T. Sunderland	7	6
THE BHAGAVAD GITA—The Lord's Song—(An English Translation)—Anne Besant	1	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE?—Dr. V. K. R. V. Rao	8	0
OUR INDIA (Children's stories by various writers, illustrated)—Minoo Masani	2	8
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao	3	6
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement in S.A., 1908-1914)	4	0
THE DELIVERANCE (A picture of the pulsating life of the joint family)	4	6
PUBLIC FINANCE AND OUR POVERTY—J. C. Kumarappa	8	8
INDIAN STATES PROBLEM (Gandhi's Writings and Utterances)—M. K. Gandhi	10	0
FOUNDATIONS OF PEACE (Official study of the conditions which precipitated two world wars)—K. T. Shah	15	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	16	0

SOVIET ATTITUDE TOWARDS CHINA—Facts And Facts—Stanley Powell	5	0
AMONG THE GREAT (Conversation with Romain Rolland, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Anubhodo)—Dilip Kumar Roy	23	0
TWO HISTORICAL TRIALS IN RED PORT—An account of the trial of the Officers of the I.N.A.	14	0
WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyan	2	0
GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	6
THE STORY OF MY EXPERIMENTS WITH TRUTH—M. K. Gandhi	15	0
CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	5	0
RAMANAMA—M. K. Gandhi	2	0
TOWARDS NON-VIOLENT SOCIALISM—M. K. Gandhi	5	0
REBUILDING OUR VILLAGES—M. K. Gandhi	8	0
AN ATHEIST WITH GANDHI—Gore G. R. Rao	2	0

Obtainable from:

"Indian Opinion,"

P. Bag, Phoenix, Natal.

Phones: 29121/3 (Switchboard)
24179 (Manager)

Cables & Tel. Add:
"PROSPERITY" (All Branches)

P.O. Box 2197

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Maize Products, Wheat, Wheaten Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG

Phones: 34-3554/5
P.O. Box 200, Fordsburg,
82, Crown Road,
Fordsburg, Johannesburg.

BENONI

Benoni Coal Site
Phone 54-1813,
Rangeview Coal Sites—54-2205
P.O. Box 392, Benoni.



Full range of men's and
boys' knishirts and
clothing.

Full range of
girls', boys',
and tropicals.

DENTONA

SHORTS AND SLACKS

IN OVERGROWN

TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND.

DENTON TRADING CO

Phone 24-4381

JOHANNESBURG

P.O. Box 4361

N. RHODESIA

FEIGENBAUM BROS.

Phone 2750

BULAWAYO

P.O. Box 354

SOUTHERN RHODESIA

MASHONALAND, P.E.A. & N. BECHUANALAND

W. F. NEUMAN

Phone 2-1819/2492

SAUSBURY

P.O. Box 2492

BRITISH EAST AFRICA

Phone 4010

Trunk Middelburg

NATONI

VAN BRUSSEL & CO. (E.A.) LTD.

Phone 2410

Bulawayo

P.O. Box 437

Southern Rhodesia

BULAWAYO CLOTHING FACTORY LTD.

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.

Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representative:

**H. L. Hompes & Co.,
(Pty.) Ltd.**

Durban, P.O. Box 1301.

Johannesburg, P.O. Box 3480.

Capetown, P.O. Box 824.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE-AT:

**NATIONAL OFFICE SUPPLIES
(PTY. LTD.)**

(Directors: N. V. MEHTA, J. P. COROOL, K. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS

OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 22612
63535

P.O. BOX 1317

Tel. Add. NOSLIMITED.

For Quality Printing Consult:-

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.

ઈન્ડિયન ઓપિનિયન

મહાત્મા ગાંધીજીના હસ્તે
સને ૧૯-૧૧-૧૯૫૩

પુસ્તાક ૫૧ સુ—અંક ૪૪ શુક્રવાર તા. ૨૮ ઓગસ્ટ, ૧૯૫૩. પૃષ્ઠક નંબર પેની ૬

ઈશ્વરમય જીવન

હૈન્ડીજી આરતના સુપ્રસિદ્ધ સંત સ્વામી રામકૃષ્ણ સાથે મએલ નીચેની પ્રતોત્તરી થી. જમીન પર એવર્ધનદાસ પરિખ તરફથી જીલ્લાઈ માસના 'અખંડાનંદ'માં પ્રસિદ્ધ થઈ છે એ અત્યંત મોહકાવક હોય અમારા વાચકો. સમજી તે રજી કરવાની કાલ્પ અમે રોકી શકતા નથી. એટલી સુદર છે કે હૈન્ડી કરીને વાંચવાથી તેના રસ જરાયે ઘટતો નથી.

પ્રશ્ન : 'ઈશ્વરમય'ના શુદ્ધિ કામ આવે ખરી?

ઉત્તર : 'ઈશ્વર' પાસે પદોચ્ચારમાં શુદ્ધિનું જરાયે કામ નથી. શુદ્ધિ એ તો એક ગોપિયા જેવી છે. ગોપિયો એ હાથે પકડ્યો હોય તે હાથ સિવાય બીજી વસ્તુએ પકડી શકે છે. તેથી જ રીતે શુદ્ધિ પણ તેનું ઉપમર્યાન 'ઈશ્વર' સિવાય બીજી બધી વસ્તુએ સમજવામાં મદદગારી થાય છે.

પ્રશ્ન : આપણા દોહસ્તંભના આગે સાધુ, મહાત્મા અને સતો થયા છે. તીર્થસ્થાનો અને મંદિરો પણ ઠેરઠેર છે, છતાં દેવની સિધ્ધિ અતિ દુઃખદ છે. દેસમાં લોકોને હજી ખાવાનું મળતું નથી, પહેરવાને કપડાં નથી અને ચેમિર, ગરીબાઈ છાછ રહી છે; જ્યારે યુરોપ-અમેરીકામાં સંત-મહાત્મા શોધે જત્યા નથી; ત્યાં તો લકષ્મી તથા અનવચની રેલમહેલ વહી રહી છે; એ કેવું?

ઉત્તર : તેમ છતાં-એ સૌ પશ્ચિમ ની પ્રજાએ યુરોપીયને તેમજ અમેરીકાનો દળ પણ સાચી જાતિ અને સાચા આનંદ શોધવા ગરીબ દોહસ્તંભનામાં આગે પણ આવે છે, તેનું કારણ આધિભૌતિક (અ. મટીરિયલ પ્રોસ્પેરિટી) પ્રસન્નતા બાલ્યુને સાચું સુખ કે શાંતિ આપી શકતી નથી તે છે.

પ્રશ્ન : મનુષ્યજનનું ક્ષેપ શું હોઈ નોંધાય?

ઉત્તર : ઈશ્વરની પ્રાંત.

પ્રશ્ન : આ દુનિયાની સૌ ચીંતાઓ ને કેમ છુટાવ?

ઉત્તર : ઈશ્વરને યાદ કરવાથી.

પ્રશ્ન : પરંતુ અમે તો પાંચ મિનિટ ૫ ઈશ્વરને યાદ કરી શકતા નથી.

ઉત્તર : અરે—પાંચ મીનીટ તો શું તેથી થોડો સમય, એટલી ઘડી તેને યાદ કરશો—તેટલો સમય પણ તમે મિહકુષ ઘોંટારફીત બનશો. એ ઘોંટારફીત ઈશ્વરની-યાદમાં રહેશો

તો ચીનીસે કલાક સૌ ચીંતા અને ઉપાધિમાંથી છુટીશો.

પ્રશ્ન : ઈશ્વરનું જ્ઞાન કરવાનો સૌ થી સરળ ઉપાય બતાવશો?

ઉત્તર : સૌથી સહેલો ઉપાય છે તેનું નામ—રમરમ.

પ્રશ્ન : પણ ઈશ્વરના નામનો જપ કરતા પણ તેને જાણી જાય તેનું શું?

ઉત્તર : બાઈ! આપનું નામ શું? (જવાબ : ખીરજલાલ) તો ખીરજલાલ આ નામ ઉચ્ચારાયાથી તમે ખીરજલાલને જાણી શકો ખરા? એ વખતે તમે ઈશ્વરનું નામ બોલો તે જ ઘડી એ તેનું આપું સ્વરૂપ તમારા અંતર સમીપ ખસી જાય જ. તમે કહો છો કે તેનું રમરમ કરતા તેને જાણી જાય છે એ કેમ બને?

પ્રશ્ન : એ ખરું છે. મારાથી તો ઈશ્વરને યાદ કરવાનું પણ જાણી જવાય છે, ત્યાં શું થઈ શકે?

ઉત્તર : ના ના, તે પણ અસાધ્ય નથી; કારણ કે એ તમને ઈશ્વર મટે ખરી તથા હશે તો તેને યાદ કરવાનું પણ સુલભ નહિ.

પ્રશ્ન : જ્યારે ઈશ્વરનું જ્ઞાન કરતા હોઈએ, ત્યારે મનમાં કેવા પ્રકારની જાગના રાખવી જોઈએ?

ઉત્તર : જ્યારે તમે 'મૂઠ' વિશે વિચાર કરો, ત્યારે કંઈક જાગના તમારા મનમાં આવે છે? કુપનો સ્થિત રજ, તેના સ્વાદમાં મધુરતા, તે પોષાયથી થતી શાંતિ વગેરે વગેરે આમ ઈશ્વરના વિચાર કરતાં પણ તેના વિષયિય બાવ તમારા મનમાં ઉભા જોઈએ. ઈશ્વરનું સ્વરૂપ સત-ચિત-આનંદ છે. સત એટલે જેનું સર્વદા અસ્તિત્વ છે તે. આ દુનિયાની સૌ વસ્તુઓ નાશવંત છે. તે ઉપરથી જોના નાશ નથી અને એ શાશ્વત છે એવી એક વસ્તુ તમે સહેને અનુમાન કરી શકશો. ચિત્ત એટલે શાશ્વત જ્ઞાન. આપણે એ કાંઈ જાણીએ છીએ તે સિવાય બીજું એવું કશું છે એ આપણે જાણતા નથી. આ ઉપરથી પણ તમે એવા જાનને ધારી શકશો કે એ જાણથી પછી કાંઈ જાણવાનું બકા રહેતું નથી—આ સાશ્વત જ્ઞાન. દબે રહો, આનંદ. આનંદ એટલે અપરિમિત આનંદ. આપણે જે કાંઈ આનંદ અનુભવીએ છીએ

તે સમય જતાં એકસરી જાય છે અને વળી પાછા તેને તે જ આનંદ મેળવવા આપણે તકલ્પ કરીએ છીએ આ સૌ આનંદની ઘડીએ કાણીક છે. ઘડી બે ઘડી આવી વળી પાછી જતાં જતાં દુઃખને વેરવી જાય છે. આપણું ને થાય કે એવો સદાય આનંદ મોજવવાનો હોય તો? આ સૌ સત-ચિત-આનંદની આવના ઈશ્વરના જ્ઞાન વખતે રાખવી જોઈએ. રામદાસ તમને વધુ સરળતાથી સમજાવશે. ધારો કે તમે જનારસ જોઈું નથી. પરંતુ એ જાણ જનારસ જાણ આપ્યા હોય તેમની પાસેથી તમે જનારસનું વર્ણન સાંભળો. સાંભળીને તમને જનારસ જવાની કમ્બલ થાય તો તેના વચન ઉપર વિશ્વાસ રાખી તે જાતાવે તે રસ્તે ચઢીને તો જાણું જોઈએ ને? અલખત, રસ્તે જા જતાં જતાં. થે તમે ક્યાં જવાનું ધાણું છે અર્થાત્ તમને ક્ષેપ, એ તો જાણું ન જ જોઈએ; નહિતર જનારસને બહોળે ખીજે જ નયમે જોવાઈ જશે. આમ ઈશ્વરની પાસે પદોચ્ચાર સાચા, તેના નામનું રમરમ રાખતાં રાખતાં મોખિય. એ દસોલેલા ધાર્મિક જ જાણું જોઈએ.

પ્રશ્ન : કોઈ કોઈ વાર મનમાં જુરી કમ્બાઓ આવે છે તેને કેમ રોકવી?

ઉત્તર : મને નેવી જુરી વાસના ઈશ્વરના નામસ્મરણથી રોકાય છે ઈશ્વર એટલે સોના હાથમાં વસેલો અંતર્યામી.

પ્રશ્ન : જો ઈશ્વરનો આવાસ સર્વંત છે તો શું તે મારી જુરી વાસનામાં નથી?

ઉત્તર : છે જ, ઈશ્વર તમારી જુરી વાસનામાં પણ છે.

પ્રશ્ન : તો પછી મારી વાસનાઓ આવી જુરી કેમ થાય?

ઉત્તર : ખરું છે, જો તમે સાચે જ જાણો કે ઈશ્વર મારી વાસનાઓમાં પણ વસે છે તો તમારી વાસના કદાપિ જુરી થશે જ નહિ.

પ્રશ્ન : તો શું અમારી કમ્બાઓ કે વાસનામાં કોઈ ભૂલ આવી જાય છે?

ઉત્તર : જુલુપી અગાઉ તો જરૂર રહેતું હતું, નહિતર વાસના માનમાં ઉંચકેનાં વાસ સમજીને તો કદાપિ કુદ વાસના ઉત્પન્ન થશે જ નહિ. વસ્તુતઃ આ સમયે જન્મત ઈશ્વરનો આવાસ

છે અને ઈશ્વર સારા જન્મમાં છે, પણ જન્મત ઈશ્વરમાં નથી. 'ઈશ્વર છે' એવો જવાબ પણ લોકોમાં નથી. આ વિશ્વમાં એ કાંઈ નામ-રૂપ અને પરિવર્તન છે, એ સોના કારણજીત ઈશ્વર છે અને છે અને તેના વિના બીજું કાંઈ પણ નથી.

પ્રશ્ન : તેમ છતાં દુનિયામાં જ્યાંહી બધી જુરાઈઓ ચાલી રહી છે એ કેવું?

ઉત્તર : બાઈ! જુરાઈ જેવું કાંઈ નથી.

પ્રશ્ન : કેમ? ધારો કે હું ગુરસે ધાઈ તો તે જુરાઈ નહિ તો બીજું શું?

ઉત્તર : એ ઘડીએ તમે તમારા ગુસ્સામાં ઈશ્વરનું દર્શન કરશો તે જ પળે તમારા કોષમાં કાંઈ અનન્ય પરિવર્તન થશે. સૌ વાતનો સાર એક જ સમજી કે પ્રત્યેક વિગતમાં ઈશ્વરનું દર્શન થાય તેમ કરવા પ્રયત્ન કરવો જોઈએ.

પ્રશ્ન : સ્વામીજી! ઈશ્વર અમારાથી છુપેા કેમ રહે છે?

ઉત્તર : (હાસ્ય સાથે) એ પ્રત્યક્ષ પણ છે હો! આ આપણે સૌ ઈશ્વર ના પ્રત્યક્ષ દર્શન નથી તો શું છે?

પ્રશ્ન : આપની સાધક અવસ્થામાં આપને શ્રદ્ધા કેમ મળી જતી હતી?

ઉત્તર : ખાસ કરીને એક જ કારણે. પ્રાર્થના એકાદ હતું, શાંતિ હતી અને કંદરત સહેલાઈપર થઈ હું એકલો મારા આનંદમાં મગત હતો.

પ્રશ્ન : ત્યાં કુર, ગુહામાં રોજ ખાવાનું મેલ્યું હું પાડ્યું હતું?

ઉત્તર : (હસીને) ઈશ્વર કોઈ ને કોઈ સ્વરૂપમાં આવી દરરોજ મોજાજ મારી સમીપ જુડી જતો. ઈશ્વર કહે છે કે 'મારા બંડલોના કુંડાસ ખુલે'—ને ખરેખર, કાસ સ્વરૂપે તે બંડાની પાસે આવે છે પણ ખરેખર : ઈશ્વર તરફ તમે માનુષાવતારથી જોશો તો એક ચાતા જતીને તે તમને પાલનપેલણ કરશે.

પ્રશ્ન : ધારો કે એક માણસ દુનિયામાં રહી કાંઈ પણ કામ કરે નહિ તો એવાને ઈશ્વર ખાવા આપશે ખરે?

ઉત્તર : કેવળ આપણુ જીવન માળ નારને ઈશ્વર કદી ખાવાનું આપતો નથી, પરંતુ જો તે ઈશ્વરના જ્ઞાનમાં મગ રહેલો હશે તો ઈશ્વર જરૂર તેને મોજાજ હું પાડશે, એટલું જ નહિ પણ તેની બીજી જરૂરિયાત પણ (અનુસંધાન પાને ૪૩૪ મે)

Phone 22905

Tel. ADD.: "GANDABHAI"

The Home Of
INDIAN SWEETMEATS.

G. C. Kapitan & Son

Vegetarian Restaurant

Upcountry customers are requested to send their
cheques with their orders.

Write For Price List.

સ્વાદિષ્ટ મીઠાઈનું જાણીતું મથક

ખદરમાથના ઘાટોએ સેવરે કાચે વેક મેકલના મહેરમાની કરવી.

પ્રાપ્ત સી-૨૮ મંગાવો

154 GREY STREET,
DURBAN.

Phone 339659

Phone 228727

K. J. TAVARIA

Representing Associated Shop Fitters Ltd.
43 Commissioner Street, JOHANNESBURG

ગ્લાસ કાઉન્ટર્સ

સુન્દર અને હાથે મેકાયેલ ગ્લાસ, કોલેસ્ટ્રાલ, ગ્લેસ, સ્પીડ ગ્લાસ
ટેબલ કોવર કાઉન્ટર, કીચ કાઉન્ટર, સુન્દર વીન્ડો કોવર કાઉન્ટર તમારે જાણી
તમારા જુના ગ્લાસ-બેન્ડની અથવા નેમો આપીશું.

સાંખી સુકતની વધાવની ગોઠવણ કરી આપીશું.

GLASS COUNTERS

Glass Counters, Show Cases, Wall Cases, Sweet Counters, Fridge Counters,
Fish Fridge, also up to date Window Fittings.
We sell your old Counters.

Easy Terms Arrangements.

ધીરુભાઈ પી. નાચક

સુસાધરી. વીરભાઈ અને જનરલ એજન્ટ

દીર્ઘકાળ અથવા દુનિયાના કોઈ પણ ભાગની હવાઈ રિવાઈ અથવા જાપાન
માર્ગે સુસાધરી કરવા હવે તમારો માર્ગ સુધારેલ છે.

જાંદની, આગ, ચારી, હાથેડ, અસ્ત્રમાત્ર, પેડાચાક, રિંગરોના વીમા અને
કોચની આપીએ છીએ

ઈન્ડોચાક, પરચુરલ ટેકસ, ડિસાનના ચાપડા કાપવાના જેવું કોચરનક
સર્વિસેડ ટેબલના કાચરોનો પાકવોડ તેમજ કોચરોને કાચની
ખાલોમાં કોઈ પણ કી કોપા વિના અને મજા સલામ આપીએ છીએ.

મેસનક મુશ્કેલી કોઈ એસોસિએશન એક જોરડું કીપા, શાંદામાત્ર
ઈન્ડોચાક કાપની કીપોટના પ્રતિનિધિ.

Phone : 33-9033. 29e Commissioner Street,
JOHANNESBURG.

યુનીયન પ્રોટેક્ટ વર્કસ

(યુક સેલેક્શન, સ્ટેશનર્સ અને જનરલ ક્લિયર)

ફેક બલના ખર્ચ, કાં, કાળાલી, બેચ, હોસી કાપામાં જ્યાં વિરુધ્ધ
પુસ્તકો-કાળાલી-કુતરો મારીએ દર્શાવે ચોરા અથવામાં અને ઇ
કુતરો મેરગીય-સરેશી દર્શાવે-અથવા દર્શાવે મળશે

ધાર્મિક પુસ્તકો

સિંચાલીના, કુમ્ભી સીસા, નવમદના પાકો, પુનાપ્પાન, શી
સાનીપાની કાપ, સામ ચાલીસા, સની ચાલાસા, અસ્ટેપર સ્ટેશન-
ફેકની કીમલ ૧ ચેની

દુનુમાન આલીસા, દુનુમાન સેન્ટ્રીની સાપીઓ, અનુન જીલા,
દુનુમાન અપાલિય, આરતી સમદ, હરમસાન ને સુપરેચની આરતી,
પાન ચોપીની વડચક તથા કાળાલી, નાસપાણુ કાચ, અસ્ટેપર
કુનુમાની મોક તથા અર્થે કાચે, સુપરેચીય, સીસા સાપા અને
દાપ એક પુલ સુપરેચી સીસા કાચે, કીમલ આગવતો પાક, સામ
સાપાન સ્ટેશન, શી, વિપાણુ સદસ્ય નામાવશી, શી શિપ સદસ્ય
નામાવશી, આનડોના ગરમા, સાકમીની મરમીએ, કાળાલીસા
કાચ, બલન બડો, કુનુમાની અને સ્વામાવશી ફેકની

કીમલ શી. ૧

મેસાસીની કાપ, કાચમાસપાણી કાપ, અર્થે બકરી, મેસાસ
અમાસી-ફેકની કીમલ એક સીસીસ અને ઇ ચેની
પી ઈવી કીમલ-કુનુમાની કીસા ગાર્ડેસ (પાક બેચાનુ પુસ્તક) ૭/૬
" " " " કીમલ (પાક ચોપા અર્થે ચોપા) ૭/૬
" " " " કીમલ પોલેક ચુલસાની કીમલ કીસાની લગ્ન પાન ૭/૬

મે સીપાવ બીલ અને બલના વાંચનના પુસ્તકો-કીસાની અર્થે, કીસાની
માસમાર્ગ પુસ્તક વીરે સીસા રો ઇ માટે આપને મેસાની વરુઓની
વીરે મેસાસા કો કાચના કાચ બળી અમાસી.

એક વખત પદારી અથવા કોમલ આપી ખાસી કરો.
પી. પી. (C.O.D.) થી અમારનારને શી. ૧ વધુ કાચી પાકો.



Union Printing Works
10-11 VICTORIA ST. DURBAN
P.O. Box 2002.



નવલ કથાઓ

માનવી ખંડીયેસે (એક રસત પિતીની આત્મ કથા)	૧ ૦
અકબાર (અંધ લેખીકા હેલ કેસના પુસ્તકો અનુવાદ)	૧ ૦
આશાવરી (હાસ્ય રસપી કવચુર નેપેલ)	૭ ૦
બાલ એમલુ (૧, ૨, ૩, ૪, ૫, ૬, ૭, ૮, ૯, ૧૦, ૧૧, ૧૨, ૧૩, ૧૪, ૧૫, ૧૬, ૧૭, ૧૮, ૧૯, ૨૦, ૨૧, ૨૨, ૨૩, ૨૪, ૨૫, ૨૬, ૨૭, ૨૮, ૨૯, ૩૦, ૩૧, ૩૨, ૩૩, ૩૪, ૩૫, ૩૬, ૩૭, ૩૮, ૩૯, ૪૦, ૪૧, ૪૨, ૪૩, ૪૪, ૪૫, ૪૬, ૪૭, ૪૮, ૪૯, ૫૦, ૫૧, ૫૨, ૫૩, ૫૪, ૫૫, ૫૬, ૫૭, ૫૮, ૫૯, ૬૦, ૬૧, ૬૨, ૬૩, ૬૪, ૬૫, ૬૬, ૬૭, ૬૮, ૬૯, ૭૦, ૭૧, ૭૨, ૭૩, ૭૪, ૭૫, ૭૬, ૭૭, ૭૮, ૭૯, ૮૦, ૮૧, ૮૨, ૮૩, ૮૪, ૮૫, ૮૬, ૮૭, ૮૮, ૮૯, ૯૦, ૯૧, ૯૨, ૯૩, ૯૪, ૯૫, ૯૬, ૯૭, ૯૮, ૯૯, ૧૦૦, ૧૦૧, ૧૦૨, ૧૦૩, ૧૦૪, ૧૦૫, ૧૦૬, ૧૦૭, ૧૦૮, ૧૦૯, ૧૧૦, ૧૧૧, ૧૧૨, ૧૧૩, ૧૧૪, ૧૧૫, ૧૧૬, ૧૧૭, ૧૧૮, ૧૧૯, ૧૨૦, ૧૨૧, ૧૨૨, ૧૨૩, ૧૨૪, ૧૨૫, ૧૨૬, ૧૨૭, ૧૨૮, ૧૨૯, ૧૩૦, ૧૩૧, ૧૩૨, ૧૩૩, ૧૩૪, ૧૩૫, ૧૩૬, ૧૩૭, ૧૩૮, ૧૩૯, ૧૪૦, ૧૪૧, ૧૪૨, ૧૪૩, ૧૪૪, ૧૪૫, ૧૪૬, ૧૪૭, ૧૪૮, ૧૪૯, ૧૫૦, ૧૫૧, ૧૫૨, ૧૫૩, ૧૫૪, ૧૫૫, ૧૫૬, ૧૫૭, ૧૫૮, ૧૫૯, ૧૬૦, ૧૬૧, ૧૬૨, ૧૬૩, ૧૬૪, ૧૬૫, ૧૬૬, ૧૬૭, ૧૬૮, ૧૬૯, ૧૭૦, ૧૭૧, ૧૭૨, ૧૭૩, ૧૭૪, ૧૭૫, ૧૭૬, ૧૭૭, ૧૭૮, ૧૭૯, ૧૮૦, ૧૮૧, ૧૮૨, ૧૮૩, ૧૮૪, ૧૮૫, ૧૮૬, ૧૮૭, ૧૮૮, ૧૮૯, ૧૯૦, ૧૯૧, ૧૯૨, ૧૯૩, ૧૯૪, ૧૯૫, ૧૯૬, ૧૯૭, ૧૯૮, ૧૯૯, ૨૦૦, ૨૦૧, ૨૦૨, ૨૦૩, ૨૦૪, ૨૦૫, ૨૦૬, ૨૦૭, ૨૦૮, ૨૦૯, ૨૧૦, ૨૧૧, ૨૧૨, ૨૧૩, ૨૧૪, ૨૧૫, ૨૧૬, ૨૧૭, ૨૧૮, ૨૧૯, ૨૨૦, ૨૨૧, ૨૨૨, ૨૨૩, ૨૨૪, ૨૨૫, ૨૨૬, ૨૨૭, ૨૨૮, ૨૨૯, ૨૩૦, ૨૩૧, ૨૩૨, ૨૩૩, ૨૩૪, ૨૩૫, ૨૩૬, ૨૩૭, ૨૩૮, ૨૩૯, ૨૪૦, ૨૪૧, ૨૪૨, ૨૪૩, ૨૪૪, ૨૪૫, ૨૪૬, ૨૪૭, ૨૪૮, ૨૪૯, ૨૫૦, ૨૫૧, ૨૫૨, ૨૫૩, ૨૫૪, ૨૫૫, ૨૫૬, ૨૫૭, ૨૫૮, ૨૫૯, ૨૬૦, ૨૬૧, ૨૬૨, ૨૬૩, ૨૬૪, ૨૬૫, ૨૬૬, ૨૬૭, ૨૬૮, ૨૬૯, ૨૭૦, ૨૭૧, ૨૭૨, ૨૭૩, ૨૭૪, ૨૭૫, ૨૭૬, ૨૭૭, ૨૭૮, ૨૭૯, ૨૮૦, ૨૮૧, ૨૮૨, ૨૮૩, ૨૮૪, ૨૮૫, ૨૮૬, ૨૮૭, ૨૮૮, ૨૮૯, ૨૯૦, ૨૯૧, ૨૯૨, ૨૯૩, ૨૯૪, ૨૯૫, ૨૯૬, ૨૯૭, ૨૯૮, ૨૯૯, ૩૦૦, ૩૦૧, ૩૦૨, ૩૦૩, ૩૦૪, ૩૦૫, ૩૦૬, ૩૦૭, ૩૦૮, ૩૦૯, ૩૧૦, ૩૧૧, ૩૧૨, ૩૧૩, ૩૧૪, ૩૧૫, ૩૧૬, ૩૧૭, ૩૧૮, ૩૧૯, ૩૨૦, ૩૨૧, ૩૨૨, ૩૨૩, ૩૨૪, ૩૨૫, ૩૨૬, ૩૨૭, ૩૨૮, ૩૨૯, ૩૩૦, ૩૩૧, ૩૩૨, ૩૩૩, ૩૩૪, ૩૩૫, ૩૩૬, ૩૩૭, ૩૩૮, ૩૩૯, ૩૪૦, ૩૪૧, ૩૪૨, ૩૪૩, ૩૪૪, ૩૪૫, ૩૪૬, ૩૪૭, ૩૪૮, ૩૪૯, ૩૫૦, ૩૫૧, ૩૫૨, ૩૫૩, ૩૫૪, ૩૫૫, ૩૫૬, ૩૫૭, ૩૫૮, ૩૫૯, ૩૬૦, ૩૬૧, ૩૬૨, ૩૬૩, ૩૬૪, ૩૬૫, ૩૬૬, ૩૬૭, ૩૬૮, ૩૬૯, ૩૭૦, ૩૭૧, ૩૭૨, ૩૭૩, ૩૭૪, ૩૭૫, ૩૭૬, ૩૭૭, ૩૭૮, ૩૭૯, ૩૮૦, ૩૮૧, ૩૮૨, ૩૮૩, ૩૮૪, ૩૮૫, ૩૮૬, ૩૮૭, ૩૮૮, ૩૮૯, ૩૯૦, ૩૯૧, ૩૯૨, ૩૯૩, ૩૯૪, ૩૯૫, ૩૯૬, ૩૯૭, ૩૯૮, ૩૯૯, ૪૦૦, ૪૦૧, ૪૦૨, ૪૦૩, ૪૦૪, ૪૦૫, ૪૦૬, ૪૦૭, ૪૦૮, ૪૦૯, ૪૧૦, ૪૧૧, ૪૧૨, ૪૧૩, ૪૧૪, ૪૧૫, ૪૧૬, ૪૧૭, ૪૧૮, ૪૧૯, ૪૨૦, ૪૨૧, ૪૨૨, ૪૨૩, ૪૨૪, ૪૨૫, ૪૨૬, ૪૨૭, ૪૨૮, ૪૨૯, ૪૩૦, ૪૩૧, ૪૩૨, ૪૩૩, ૪૩૪, ૪૩૫, ૪૩૬, ૪૩૭, ૪૩૮, ૪૩૯, ૪૪૦, ૪૪૧, ૪૪૨, ૪૪૩, ૪૪૪, ૪૪૫, ૪૪૬, ૪૪૭, ૪૪૮, ૪૪૯, ૪૫૦, ૪૫૧, ૪૫૨, ૪૫૩, ૪૫૪, ૪૫૫, ૪૫૬, ૪૫૭, ૪૫૮, ૪૫૯, ૪૬૦, ૪૬૧, ૪૬૨, ૪૬૩, ૪૬૪, ૪૬૫, ૪૬૬, ૪૬૭, ૪૬૮, ૪૬૯, ૪૭૦, ૪૭૧, ૪૭૨, ૪૭૩, ૪૭૪, ૪૭૫, ૪૭૬, ૪૭૭, ૪૭૮, ૪૭૯, ૪૮૦, ૪૮૧, ૪૮૨, ૪૮૩, ૪૮૪, ૪૮૫, ૪૮૬, ૪૮૭, ૪૮૮, ૪૮૯, ૪૯૦, ૪૯૧, ૪૯૨, ૪૯૩, ૪૯૪, ૪૯૫, ૪૯૬, ૪૯૭, ૪૯૮, ૪૯૯, ૫૦૦, ૫૦૧, ૫૦૨, ૫૦૩, ૫૦૪, ૫૦૫, ૫૦૬, ૫૦૭, ૫૦૮, ૫૦૯, ૫૧૦, ૫૧૧, ૫૧૨, ૫૧૩, ૫૧૪, ૫૧૫, ૫૧૬, ૫૧૭, ૫૧૮, ૫૧૯, ૫૨૦, ૫૨૧, ૫૨૨, ૫૨૩, ૫૨૪, ૫૨૫, ૫૨૬, ૫૨૭, ૫૨૮, ૫૨૯, ૫૩૦, ૫૩૧, ૫૩૨, ૫૩૩, ૫૩૪, ૫૩૫, ૫૩૬, ૫૩૭, ૫૩૮, ૫૩૯, ૫૪૦, ૫૪૧, ૫૪૨, ૫૪૩, ૫૪૪, ૫૪૫, ૫૪૬, ૫૪૭, ૫૪૮, ૫૪૯, ૫૫૦, ૫૫૧, ૫૫૨, ૫૫૩, ૫૫૪, ૫૫૫, ૫૫૬, ૫૫૭, ૫૫૮, ૫૫૯, ૫૬૦, ૫૬૧, ૫૬૨, ૫૬૩, ૫૬૪, ૫૬૫, ૫૬૬, ૫૬૭, ૫૬૮, ૫૬૯, ૫૭૦, ૫૭૧, ૫૭૨, ૫૭૩, ૫૭૪, ૫૭૫, ૫૭૬, ૫૭૭, ૫૭૮, ૫૭૯, ૫૮૦, ૫૮૧, ૫૮૨, ૫૮૩, ૫૮૪, ૫૮૫, ૫૮૬, ૫૮૭, ૫૮૮, ૫૮૯, ૫૯૦, ૫૯૧, ૫૯૨, ૫૯૩, ૫૯૪, ૫૯૫, ૫૯૬, ૫૯૭, ૫૯૮, ૫૯૯, ૬૦૦, ૬૦૧, ૬૦૨, ૬૦૩, ૬૦૪, ૬૦૫, ૬૦૬, ૬૦૭, ૬૦૮, ૬૦૯, ૬૧૦, ૬૧૧, ૬૧૨, ૬૧૩, ૬૧૪, ૬૧૫, ૬૧૬, ૬૧૭, ૬૧૮, ૬૧૯, ૬૨૦, ૬૨૧, ૬૨૨, ૬૨૩, ૬૨૪, ૬૨૫, ૬૨૬, ૬૨૭, ૬૨૮, ૬૨૯, ૬૩૦, ૬૩૧, ૬૩૨, ૬૩૩, ૬૩૪, ૬૩૫, ૬૩૬, ૬૩૭, ૬૩૮, ૬૩૯, ૬૪૦, ૬૪૧, ૬૪૨, ૬૪૩, ૬૪૪, ૬૪૫, ૬૪૬, ૬૪૭, ૬૪૮, ૬૪૯, ૬૫૦, ૬૫૧, ૬૫૨, ૬૫૩, ૬૫૪, ૬૫૫, ૬૫૬, ૬૫૭, ૬૫૮, ૬૫૯, ૬૬૦, ૬૬૧, ૬૬૨, ૬૬૩, ૬૬૪, ૬૬૫, ૬૬૬, ૬૬૭, ૬૬૮, ૬૬૯, ૬૭૦, ૬૭૧, ૬૭૨, ૬૭૩, ૬૭૪, ૬૭૫, ૬૭૬, ૬૭૭, ૬૭૮, ૬૭૯, ૬૮૦, ૬૮૧, ૬૮૨, ૬૮૩, ૬૮૪, ૬૮૫, ૬૮૬, ૬૮૭, ૬૮૮, ૬૮૯, ૬૯૦, ૬૯૧, ૬૯૨, ૬૯૩, ૬૯૪, ૬૯૫, ૬૯૬, ૬૯૭, ૬૯૮, ૬૯૯, ૭૦૦, ૭૦૧, ૭૦૨, ૭૦૩, ૭૦૪, ૭૦૫, ૭૦૬, ૭૦૭, ૭૦૮, ૭૦૯, ૭૧૦, ૭૧૧, ૭૧૨, ૭૧૩, ૭૧૪, ૭૧૫, ૭૧૬, ૭૧૭, ૭૧૮, ૭૧૯, ૭૨૦, ૭૨૧, ૭૨૨, ૭૨૩, ૭૨૪, ૭૨૫, ૭૨૬, ૭૨૭, ૭૨૮, ૭૨૯, ૭૩૦, ૭૩૧, ૭૩૨, ૭૩૩, ૭૩૪, ૭૩૫, ૭૩૬, ૭૩૭, ૭૩૮, ૭૩૯, ૭૪૦, ૭૪૧, ૭૪૨, ૭૪૩, ૭૪૪, ૭૪૫, ૭૪૬, ૭૪૭, ૭૪૮, ૭૪૯, ૭૫૦, ૭૫૧, ૭૫૨, ૭૫૩, ૭૫૪, ૭૫૫, ૭૫૬, ૭૫૭, ૭૫૮, ૭૫૯, ૭૬૦, ૭૬૧, ૭૬૨, ૭૬૩, ૭૬૪, ૭૬૫, ૭૬૬, ૭૬૭, ૭૬૮, ૭૬૯, ૭૭૦, ૭૭૧, ૭૭૨, ૭૭૩, ૭૭૪, ૭૭૫, ૭૭૬, ૭૭૭, ૭૭૮, ૭૭૯, ૭૮૦, ૭૮૧, ૭૮૨, ૭૮૩, ૭૮૪, ૭૮૫, ૭૮૬, ૭૮૭, ૭૮૮, ૭૮૯, ૭૯૦, ૭૯૧, ૭૯૨, ૭૯૩, ૭૯૪, ૭૯૫, ૭૯૬, ૭૯૭, ૭૯૮, ૭૯૯, ૮૦૦, ૮૦૧, ૮૦૨, ૮૦૩, ૮૦૪, ૮૦૫, ૮૦૬, ૮૦૭, ૮૦૮, ૮૦૯, ૮૧૦, ૮૧૧, ૮૧૨, ૮૧૩, ૮૧૪, ૮૧૫, ૮૧૬, ૮૧૭, ૮૧૮, ૮૧૯, ૮૨૦, ૮૨૧, ૮૨૨, ૮૨૩, ૮૨૪, ૮૨૫, ૮૨૬, ૮૨૭, ૮૨૮, ૮૨૯, ૮૩૦, ૮૩૧, ૮૩૨, ૮૩૩, ૮૩૪, ૮૩૫, ૮૩૬, ૮૩૭, ૮૩૮, ૮૩૯, ૮૪૦, ૮૪૧, ૮૪૨, ૮૪૩, ૮૪૪, ૮૪૫, ૮૪૬, ૮૪૭, ૮૪૮, ૮૪૯, ૮૫૦, ૮૫૧, ૮૫૨, ૮૫૩, ૮૫૪, ૮૫૫, ૮૫૬, ૮૫૭, ૮૫૮, ૮૫૯, ૮૬૦, ૮૬૧, ૮૬૨, ૮૬૩, ૮૬૪, ૮૬૫, ૮૬૬, ૮૬૭, ૮૬૮, ૮૬૯, ૮૭૦, ૮૭૧, ૮૭૨, ૮૭૩, ૮૭૪, ૮૭૫, ૮૭૬, ૮૭૭, ૮૭૮, ૮૭૯, ૮૮૦, ૮૮૧, ૮૮૨, ૮૮૩, ૮૮૪, ૮૮૫, ૮૮૬, ૮૮૭, ૮૮૮, ૮૮૯, ૮૯૦, ૮૯૧, ૮૯૨, ૮૯૩, ૮૯૪, ૮૯૫, ૮૯૬, ૮૯૭, ૮૯૮, ૮૯૯, ૯૦૦, ૯૦૧, ૯૦૨, ૯૦૩, ૯૦૪, ૯૦૫, ૯૦૬, ૯૦૭, ૯૦૮, ૯૦૯, ૯૧૦, ૯૧૧, ૯૧૨, ૯૧૩, ૯૧૪, ૯૧૫, ૯૧૬, ૯૧૭, ૯૧૮, ૯૧૯, ૯૨૦, ૯૨૧, ૯૨૨, ૯૨૩, ૯૨૪, ૯૨૫, ૯૨૬, ૯૨૭, ૯૨૮, ૯૨૯, ૯૩૦, ૯૩૧, ૯૩૨, ૯૩૩, ૯૩૪, ૯૩૫, ૯૩૬, ૯૩૭, ૯૩૮, ૯૩૯, ૯૪૦, ૯૪૧, ૯૪૨, ૯૪૩, ૯૪૪, ૯૪૫, ૯૪૬, ૯૪૭, ૯૪૮, ૯૪૯, ૯૫૦, ૯૫૧, ૯૫૨, ૯૫૩, ૯૫૪, ૯૫૫, ૯૫૬, ૯૫૭, ૯૫૮, ૯૫૯, ૯૬૦, ૯૬૧, ૯૬૨, ૯૬૩, ૯૬૪, ૯૬૫, ૯૬૬, ૯૬૭, ૯૬૮, ૯૬૯, ૯૭૦, ૯૭૧, ૯૭૨, ૯૭૩, ૯૭૪, ૯૭૫, ૯૭૬, ૯૭૭, ૯૭૮, ૯૭૯, ૯૮૦, ૯૮૧, ૯૮૨, ૯૮૩, ૯૮૪, ૯૮૫, ૯૮૬, ૯૮૭, ૯૮૮, ૯૮૯, ૯૯૦, ૯૯૧, ૯૯૨, ૯૯૩, ૯૯૪, ૯૯૫, ૯૯૬, ૯૯૭, ૯૯૮, ૯૯૯, ૧૦૦, ૧૦૧, ૧૦૨, ૧૦૩, ૧૦૪, ૧૦૫, ૧૦૬, ૧૦૭, ૧૦૮, ૧૦૯, ૧૧૦, ૧૧૧, ૧૧૨, ૧૧૩, ૧૧૪, ૧૧૫, ૧૧૬, ૧૧૭, ૧૧૮, ૧૧૯, ૧૨૦, ૧૨૧, ૧૨૨, ૧૨૩, ૧૨૪, ૧૨૫, ૧૨૬, ૧૨૭, ૧૨૮, ૧૨૯, ૧૩૦, ૧૩૧, ૧૩૨, ૧૩૩, ૧૩૪, ૧૩૫, ૧૩૬, ૧૩૭, ૧૩૮, ૧૩૯, ૧૪૦, ૧૪૧, ૧૪૨, ૧૪૩, ૧૪૪, ૧૪૫, ૧૪૬, ૧૪૭, ૧૪૮, ૧૪૯, ૧૫૦, ૧૫૧, ૧૫૨, ૧૫૩, ૧૫૪, ૧૫૫, ૧૫૬, ૧૫૭, ૧૫૮, ૧૫૯, ૧૬૦, ૧૬૧, ૧૬૨, ૧૬૩, ૧૬૪, ૧૬૫, ૧૬૬, ૧૬૭, ૧૬૮, ૧૬૯, ૧૭૦, ૧૭૧, ૧૭૨, ૧૭૩, ૧૭૪, ૧૭૫, ૧૭૬, ૧૭૭, ૧૭૮, ૧૭૯, ૧૮૦, ૧૮૧, ૧૮૨, ૧૮૩, ૧૮૪, ૧૮૫, ૧૮૬, ૧૮૭, ૧૮૮, ૧૮૯, ૧૯૦, ૧૯૧, ૧૯૨, ૧૯૩, ૧૯૪, ૧૯૫, ૧૯૬, ૧૯૭, ૧૯૮, ૧૯૯, ૨૦૦, ૨૦૧, ૨૦૨, ૨૦૩, ૨૦૪, ૨૦૫, ૨૦૬, ૨૦૭, ૨૦૮, ૨૦૯, ૨૧૦, ૨૧૧, ૨૧૨, ૨૧૩, ૨૧૪, ૨૧૫, ૨૧૬, ૨૧૭, ૨૧૮, ૨૧૯, ૨૨૦, ૨૨૧, ૨૨૨, ૨૨૩, ૨૨૪, ૨૨૫, ૨૨૬, ૨૨૭, ૨૨૮, ૨૨૯, ૨૩૦, ૨૩૧, ૨૩૨, ૨૩૩, ૨૩૪, ૨૩૫, ૨૩૬, ૨૩૭, ૨૩૮, ૨૩૯, ૨૪૦, ૨૪૧, ૨૪૨, ૨૪૩, ૨૪૪, ૨૪૫, ૨૪૬, ૨૪૭, ૨૪૮, ૨૪૯, ૨૫૦, ૨૫૧, ૨૫૨, ૨૫૩, ૨૫૪, ૨૫૫, ૨૫૬, ૨૫૭, ૨૫૮, ૨૫૯, ૨૬૦, ૨૬૧, ૨૬૨, ૨૬૩, ૨૬૪, ૨૬૫, ૨૬૬, ૨૬૭, ૨૬૮, ૨૬૯, ૨૭૦, ૨૭૧, ૨૭૨, ૨૭૩, ૨૭૪, ૨૭૫, ૨૭૬, ૨૭૭, ૨૭૮, ૨૭૯, ૨૮૦, ૨૮૧, ૨૮૨, ૨૮૩, ૨૮૪, ૨૮૫, ૨૮૬, ૨૮૭, ૨૮૮, ૨૮૯, ૨૯૦, ૨૯૧, ૨૯૨, ૨૯૩, ૨૯૪, ૨૯૫, ૨૯૬, ૨૯૭, ૨૯૮, ૨૯૯, ૩૦૦, ૩૦૧, ૩૦૨, ૩૦૩, ૩૦૪, ૩૦૫, ૩૦૬, ૩૦૭, ૩૦૮, ૩૦૯, ૩૧૦, ૩૧૧, ૩૧૨, ૩૧૩, ૩૧૪, ૩૧૫, ૩૧૬, ૩૧૭, ૩૧૮, ૩૧૯, ૩૨૦, ૩૨૧, ૩૨૨, ૩૨૩, ૩૨૪, ૩૨૫, ૩૨૬, ૩૨૭, ૩૨૮, ૩૨૯, ૩૩૦, ૩૩૧, ૩૩૨, ૩૩૩, ૩૩૪, ૩૩૫, ૩૩૬, ૩૩૭, ૩૩૮, ૩૩૯, ૩૪૦, ૩૪૧, ૩૪૨, ૩૪૩, ૩૪૪, ૩૪૫, ૩૪૬, ૩૪૭, ૩૪૮, ૩૪૯, ૩૫૦, ૩૫૧, ૩૫૨, ૩૫૩, ૩૫૪, ૩૫૫, ૩૫૬, ૩૫૭, ૩૫૮, ૩૫૯, ૩૬૦, ૩૬૧, ૩૬૨, ૩૬૩, ૩૬૪, ૩૬૫, ૩૬૬, ૩૬૭, ૩૬૮, ૩૬૯, ૩૭૦, ૩૭૧, ૩૭૨, ૩૭૩, ૩૭૪, ૩૭૫, ૩૭૬, ૩૭૭, ૩૭૮, ૩૭૯, ૩૮૦, ૩૮૧, ૩૮૨, ૩૮૩, ૩૮૪, ૩૮૫, ૩૮૬, ૩૮૭, ૩૮૮, ૩૮૯, ૩૯૦, ૩૯૧, ૩૯૨, ૩૯૩, ૩૯૪, ૩૯૫, ૩૯૬, ૩૯૭, ૩૯૮, ૩૯૯, ૪૦૦, ૪૦૧, ૪૦૨, ૪૦૩, ૪૦૪, ૪૦૫, ૪૦૬, ૪૦૭, ૪૦૮, ૪૦૯, ૪૧૦, ૪૧૧, ૪૧૨, ૪૧૩, ૪૧૪, ૪૧૫, ૪૧૬, ૪૧૭, ૪૧૮, ૪૧૯, ૪૨૦, ૪૨૧, ૪૨૨, ૪૨૩, ૪૨૪, ૪૨૫, ૪૨૬, ૪૨૭, ૪૨૮, ૪૨૯, ૪૩૦, ૪૩૧, ૪૩૨, ૪૩૩, ૪૩૪, ૪૩૫, ૪૩૬, ૪૩૭, ૪૩૮, ૪૩૯, ૪૪૦, ૪૪૧, ૪૪૨, ૪૪૩, ૪૪૪, ૪૪૫, ૪૪૬, ૪૪૭, ૪૪૮, ૪૪૯, ૪૫૦, ૪૫૧, ૪૫૨, ૪૫૩, ૪૫૪, ૪૫૫, ૪૫૬, ૪૫૭, ૪૫૮, ૪૫૯, ૪૬૦, ૪૬૧, ૪૬૨, ૪૬૩, ૪૬૪, ૪૬૫, ૪૬૬, ૪૬૭, ૪૬૮, ૪૬૯, ૪૭૦, ૪૭૧, ૪૭૨, ૪૭૩, ૪૭૪, ૪૭૫, ૪૭૬, ૪૭૭, ૪૭૮, ૪૭૯, ૪૮૦, ૪૮૧, ૪૮૨, ૪૮૩, ૪૮૪, ૪૮૫, ૪૮૬, ૪૮૭, ૪૮૮, ૪૮૯, ૪૯૦, ૪૯૧, ૪૯૨, ૪૯૩, ૪૯૪, ૪૯૫, ૪૯૬, ૪૯૭, ૪૯૮, ૪૯૯, ૫૦૦, ૫૦૧, ૫૦૨, ૫૦૩, ૫૦૪, ૫૦૫, ૫૦૬, ૫૦૭, ૫૦૮, ૫૦૯, ૫૧૦, ૫૧૧, ૫૧૨, ૫૧૩, ૫૧૪, ૫૧૫, ૫૧૬, ૫૧૭, ૫૧૮, ૫૧૯, ૫૨૦, ૫૨૧, ૫૨૨, ૫૨૩, ૫૨૪, ૫૨૫, ૫૨૬, ૫૨૭, ૫૨૮, ૫૨૯, ૫૩૦, ૫૩૧, ૫૩૨, ૫૩૩, ૫૩૪, ૫૩૫, ૫૩૬, ૫૩૭, ૫૩૮, ૫૩૯, ૫૪૦, ૫૪૧, ૫૪૨, ૫૪૩, ૫૪૪, ૫૪૫, ૫૪૬, ૫૪૭, ૫૪૮, ૫૪૯, ૫૫૦, ૫૫૧, ૫૫૨, ૫૫૩, ૫૫૪, ૫૫૫, ૫૫૬, ૫૫૭, ૫૫૮, ૫૫૯, ૫૬૦, ૫૬૧, ૫૬૨, ૫૬૩, ૫૬૪, ૫૬૫, ૫૬૬, ૫૬૭, ૫૬૮, ૫૬૯, ૫૭૦, ૫૭૧, ૫૭૨, ૫૭૩, ૫૭૪, ૫૭૫, ૫૭૬, ૫૭૭, ૫૭૮, ૫૭૯, ૫૮૦, ૫૮૧, ૫૮૨, ૫૮૩, ૫૮૪, ૫૮૫, ૫૮૬, ૫૮૭, ૫૮૮, ૫૮૯, ૫૯૦, ૫૯૧, ૫૯૨, ૫૯૩, ૫૯૪, ૫૯૫, ૫૯૬, ૫૯૭, ૫૯૮, ૫૯૯, ૬૦૦, ૬૦૧, ૬૦૨, ૬૦૩, ૬૦૪, ૬૦૫, ૬૦૬, ૬૦૭, ૬૦૮, ૬૦૯, ૬૧૦, ૬૧૧, ૬૧૨, ૬૧૩, ૬૧૪, ૬૧૫, ૬૧૬, ૬૧૭, ૬૧૮, ૬૧૯, ૬૨૦, ૬૨૧, ૬૨૨, ૬૨૩, ૬૨૪, ૬૨૫, ૬૨૬, ૬૨૭, ૬૨૮, ૬૨૯, ૬૩૦, ૬૩૧, ૬૩૨, ૬૩૩, ૬૩૪, ૬૩૫, ૬૩૬, ૬૩૭, ૬૩૮, ૬૩૯, ૬૪૦, ૬૪૧, ૬૪૨, ૬૪૩, ૬૪૪, ૬૪૫, ૬૪૬, ૬૪૭, ૬૪૮, ૬૪૯, ૬૫૦, ૬૫૧, ૬૫૨, ૬૫૩, ૬૫	

“ઇન્ડિયન ઓપિનિયન”

શુક્રવાર તા. ૨૮ ઓગસ્ટ, ૧૯૫૩.

દક્ષિણ આફ્રીકાનું ભાવિ

વૅલ્ડ્ કાઉન્સિલ ઓફ ચર્ચર્સ ના જનરલ સેક્રેટરી ડૉ. કમલેસુ. એ. વીરસરદીહુક્ટ દક્ષિણ આફ્રીકાની પોતાની સુલાકાતને હેવાલે આપનારાં એક નિવેદનમાં જણાવે છે કે, “પ્રુદ પેતાના જીવનમાં તેમજ સમાજના જીવનમાં ઉપસ્થિત થયેલા જાતી ભેદનાં વચ્ચેના સંબંધના સુચવણ કરેલા સવાલને પ્રત્યુત્તર તરીકે આપે છે. તેના પર દક્ષિણ આફ્રીકાના ભવિષ્યનો આધાર રહેલો છે.” તેઓ વધુમાં લખે છે કે, “મારી માશૂક એ કોઈ પણ આફ્રીકાનરો, અંગ્રેજો તેમજ બાન્ડુઓ અને હાંદીઓના અહોમાં ફરેલું હશે તેને, કેમ જાણે હર વખતે કોઈ નવાજ કેશમાં પ્રવેશ નહિ કરતા હોય, એવું લાગ્યા વિના નહિ રહ્યું હોય. કારણ પ્રત્યેકની દુનીયા પરની અને પેતાના જમા અણગમતા પરની દ્રષ્ટિ સુદી જ, જેવામાં આવે છે. પરંતુ આ પ્રત્યેક નવી દુનીયામાં એવા ખ્રીસ્તીઓ જેવામાં નહિ આવ્યા હોય, કે જેઓ અધુનેતિક દ્રષ્ટિથી જુએ છે અને આ સુચવણ ખરેખરા સવાલોનો નૈતિક ઉકેલ શોધવાનો પ્રયત્ન કરે છે, તો ઘણાજ નાહિમત કરનારો અનુભવ થઈ પડે.”

પરંતુ ડૉ. વીરસરે એટલું કણ્ઠ કરવું પડ્યું કે આવી નૈતિક ભાવના ધરાવનારો ઘણા જુદા અને જડયા નહિ જડે તેવા છે. અને આ હેરા એવા પ્રત્યાષાતી તરવોના હાથમાં જઈ પડેલા હોય છે કે જેઓ પ્રુદ ખ્રીસ્તી ધર્મને ફક્ત એકાદની તાંબાની માં છે. રેઝરવેશન ઓફ સેપરેટ એમેનીટીઝ બીલ જે રીતે પાર્લામેન્ટમાંથી પસાર થઈ રહ્યું છે એ જોતાં ખ્રીસ્તી ધર્મ ટકી શકવાની સઘળી આશા ઓછી થઈ. જાગવા લાગી છે. સંપૂર્ણ સમાનતા તો બહુ રહી પરંતુ સરકારની એપાર્ટહેડની નીતી અમલમાં ચુકવામાં

તેનું ન્યાય ભયું પ્રમાણ પણ રહેવાનું નથી. ઉક્ત બીલના બીજા પાંચમી શરૂઆત તેમજ અંતમાં ન્યાય મંત્રી મી. સી. આર. સ્વાટે કરેલાં નિવેદન પરથી જોતાં એજ સરકારની યોજાની નીતી છે. જળી વિરોધ પણ પણ એ બીલને પોતાના આશિર્વાદ આપ્યા છે. તેનો વિરોધ કરનારોમાં મનુર પણ અને નેટીવોના પ્રતિનિધિઓ હતા, જેઓને તેઓએ હાથેલી હાંમતને માટે હાર્દિક અભિનંદન થઈ છે. વૃષ એરીયાલ એક્ટનો અમલ કેવી રીતે થશે એ પણ આ બીલ પરથી કહી શકાય છે.

અમને વિચાર આવે છે કે ડૉ. ટીહુક્ટે કરખન શહેરનો એ લોકો જેઓ હાથે કે કેમ કે જે બીન-ગેરાઓથી વસાવેલો છે અને જ્યાં તેઓની નિશાળે અને ઇસ્પીતાલ આવેલી છે અને કરખન સીટી કાઉન્સિલે બીન-ગેરાઓના સખત વિરોધને ઠાકર મારીને ત્યાં તેઓની ધસો ને ઉભવાનું સ્થાન બનાવેલું છે અને એ રીતે એ લોકોને ત્યાના વસનારાઓને માટે એક નડવાંસ ના જેવો બનાવી દીધેલો છે. એ લોકોમાં આવેલી બીન-ગેરાઓની નિશાળો અને ઇસ્પીતાલને ખલલ પહોંચે તેનાયે તેણે ખ્યાલ કયો નથી. આ સઘળી વસ્તુઓની તાકત તરછોટવેલા બીન-ગેરાઓના મન પર ધુરી અસર થાય અને તેઓનામાં નિરાશાની લાગણી વધતી જાય અને અંતે પરિણામની પરવા કયા વિના તેઓ ઉછાછળું પગલું હાથે જોડે તો કશું નવાઈ જેવું નજર પડ્યા.

રેઝરવેશન ઓફ સેપરેટ એમેનીટીઝ બીલ પ્રેરેલું સિદ્ધ કરી આવે છે કે બીન-ગેરાઓને માટે ન્યાય કે અદલ ઇન્સાફ જેવી વસ્તુ છેજ નહિ. કારણ એપાર્ટહેડની હાલની વ્યવસ્થામાં પણ જે જુગજુગ સુરક્ષિતતા

રહેલી છે તે પણ આ બીલથી નાબુદ કરવાનું યોજવામાં આવ્યું છે. આ સઘળાં હાંખાં વર્ષોમાં સેથેગેશનના હાથાત કાયદાઓ વચે વા ન વચે છતાં બીન-ગેરાઓએ તેનો લાંબ કરેલો હોય તેવા ભાગ્યેજ હાખલા બનેલા છે. અને સુરોપીયન અને આફ્રીકન વચ્ચેના મીઠા લગ્નને હાખલો ટાંકવાને પણ ન્યાય મંત્રીને પરદેશ તરફ નજર કરવી પડી છે. અને તેવા કેટલા હાખલા ટાંકી શકાય છે? આને સરકારની વિના કારણ બીન-ગેરાઓને ઉરકેરડી નહિ ગણાય તો બીજું શું ગણાય એ અમારા સમજવામાં આવતું નથી.

આજે બીન-ગેરાઓ હાલના રાજ્યકર્તાઓના હાથમાંથી સત્તા હુટવી હેવાનો વિચાર સરખો પણ કરતા નથી. સત્તાચક્રની લડતની પાછળનો આખો હેતુ ન્યાય કે જેને તેઓને હક છે, તેના ઇન્કાર કરવામાં આવી રહ્યો છે, તે માગવા સિવાય બીજો કશો નથી. પરંતુ સરકાર આવાં પગલાંઓ વડે રિયલિને તંગ કરી રહી છે. બીન-ગેરાઓ, જેઓની સખ્ય ગેરાના કરતાં

ચારગણી છે, તેઓ પોતાની તાબુબી વચ્ચે એ જુએ કે જીવનની સઘળી સારામાં સારી વસ્તુઓ ગેરાઓ જાતેજ લેવાવવા માગે છે અને બીન-ગેરાઓને તેઓના “કરીયારા અને જલધરીવા”નો જ હરખો આપવા માગે છે, ત્યારે આખરે એ વખત આવશે જ જોઈએ જ્યારે બીન-ગેરાઓ નાહાયક રાજ્યકર્તાઓ તેઓના હાથમાંથી તે સત્તાની માગણી નહિ કરે પરંતુ હુટવી લેશે અને તેઓને દક્ષિણ આફ્રીકા ખાલી કરી જવા ફરમાવશે. આ વસ્તુ દુનીયાના સઘળા કાળોમાં બની ચુકેલી છે અને આજે બની રહી છે અને દક્ષિણ આફ્રીકા તેમાં અપવાદરૂપ રહી શકશે નહિ.

ખ્રીસ્તી ધર્મની આજે કસોટી થઈ રહી છે. તેમાંથી જે ઇશુ ખ્રિસ્ત જેવો કડસ ઉઠાવનારો બીજો કોઈ પેદા નહિ થાય તે અમને જાય છે કે પ્રુદ ખ્રીસ્તી ધર્મને જ કડસ ઉપર ચડાવવામાં આવશે. આપણે સૌ આપણા આંખ કાન ઉઘાડી રાખીએ અને દિવાલ પર મોટા અક્ષરે લખાએલા બાવી લેખ નીહાળીએ.

કાયદામાં અસમાનતા

મી. જુલીયસ કુર્ન ડેવિસેલ માં લખે છે: કાયદાની નજરમાં સઘળા માનવીઓ સમાન છે એ પરંપરાથી આલેખ આવેલો જ્યાં પાર્લામેન્ટ તરફથી નાબુદ થવાની અણી પડે છે. રેઝરવેશન ઓફ સેપરેટ એમેનીટીઝ બીલ જે હાલ પાર્લામેન્ટમાં ચર્ચા રહ્યું છે તેની પાછળનું ખરું રહસ્ય એજ છે. સુપ્રીમ કોર્ટ તરફથી અપેલેશન અનેક સુઝાઓની અસર નાબુદ કરવાનો એ બીલનો હેતુ છે.

પાર્લામેન્ટ તરફથી એક સત્તા અપા વિના જાતીના આધારે ભેદ નહિ પાડી શકાય એ અધો રીકા જુના ઈજાગના કાયદાનો દક્ષિણ આફ્રીકાની કેરો અમલ કરતી આવેલી છે. પરંતુ જ્યાં જાહેરને ઉપયોગની જુદી જુદી પ્રણાલિ માટે રાખવામાં આવેલી જુદી સમવડો સારા પ્રમાણમાં સમાન હોય ત્યાં તેવા ભેદને કોઈએ ઝેરકાષે નથી દરાવેલો. સુનાઇડ રોડસની સુપ્રીમ કોર્ટની જેમ તેઓ એ સમાનતાના ધોરણે જુદાપણું સ્થાપવામાં આવેલું હોય ત્યાં તેને પાનખી દરાવેલું છે.

આ સમાનતા કાયદાનો સ્થાપિત થયેલો સિદ્ધાંત સરકારને અડચણ

કતી થઈ પડ્યો છે અને હવે તે માનવ સમાનતાનો સ્વિકાર કયા વિના જાતીય પ્રલાપદપણ રચાવવા માગે છે. એટલે આ બીલથી જાહેર જગ્યા કે વાહનમાં તેના કોઈ પણ સંચાલક પોતાની ખુશીમાં આવે તે પ્રમાણે વર્ણભેદ પાડી શકશે.

અન્યતઃ વ્યવહારમાં સરકારે રેલવે કે કોઈ પણ અન્ય સ્થળોએ સમાનતાના ધોરણે હાપવી સમવડો રાખીને નથી. પરંતુ હાલ કાયદાની રૂબી એ દિશાએ નામનો પણ પ્રયત્ન તેને કરવો પડ્યો છે. હાખલા તરીકે ઘણા આફ્રીકનો દેશોમાં બીજા વર્ગની સમવડોની માગણી કરે છે અને મેલકે છે. આવી સમવડો પુરી નહિ પાડવાનું કારણ કે છે કે જે સોજ વર્ગનો ઉપયોગ કરનારી સામાન્ય જનના કરતાં પર એવા બીજા લોકો જેઓ વધારે ખર્ચા આપી શકે છે, અને વધારે સારી સમવડો હવે છે, તેઓની વધતી જતી જરૂરિયાતો ને કશમાં લેતા નથી.

જાતિભેદની દૃષ્ટિએ વિચાર કરવા ને હેવાલેલ સરકારી નોકરોને આફ્રીકનોને અપ્રમ વર્ગ લોકો થયા હોય છે તેનું કાન સરખું નથી અને જે અમલદારો તે જાણે છે તેઓ, થર કરી

રહેણાં ભતીય દેશના કારણે એ વસ્તુને ખાનમાં લેવા નથી.

ગોરા કાળા વચ્ચેના સંબંધ શેઠ અને ગોર સિવાય બીજાં કોઈ પણ ન હોઈ એ ખબર ગામડાઓ કે રાજેશમાંથી જાણ નથી. રાજેશમાં આર્થિક તોરા મળવાથી ગુમાસ્તા, શિક્ષી, પાટીયા, પત્રકાર, દાકતરો વિગેરેના વર્ગ ઉભો થવા લાગ્યો છે અને તે સ્થાવર સ્થૂળમાં જોને ગોરા 'ગરીબ' તરીકે ઓળખવાને રેવાયેલા છે તેના કરતા વધુ છે અને એ બાકિ કોનો મધ્યમ વર્ગ વધારે સારી સમ વડો આજે છે, જે સત્તાધીશ પુરી પાડવાને તૈયાર નથી.

આજે તે પુરી નહિ પાડવાનું કારણ માત્ર દેશ બાજુ નથી પરંતુ હાલનું વહીવટી તંત્ર પડી આવવાની અણી ઉપર આવી ગયું છે એ છે. આથી સરકાર બીન ગોરાઓને આરે સમાવતાના ધોરણે સમગ્ર પુરી પાડવાની જવાબદારીમાંથી કાપેસર રીતે છુટી જવા મળે છે.

યુને. કમીશન સમક્ષ મી. પોલાકની જુથાની

મી. એચ. એસ. એચ. પોલાકનું નામ, આ દેશના હોદ્દાઓને, ખાસ કરી શેઠ વર્ગ પહેલાના હોદ્દાઓને, અણીનું હોલુ ભેદ્ય છે. તેઓ આ દેશમાં માધીજના પુરોધાન સ્થાપી આખાના એક હતા અને માધીજના નેતૃત્વ નીચે આવેલી સત્તામંદની હાલ મા આમજ પડેલા બામ હોધો હતો. દક્ષિણ આફ્રિકામાં વર્તતા જાતીભેદના સવાલની તપાસ કરવા એકલા યુનાઇટેડ નેશન્સ કમીશન સમક્ષ જુથાની આવતા તેમણે કહ્યું હતું કે, જાતી કે વર્ણના આધારે કુનીયના બામલા પાડવા આવશ્યક પોલાક નહિ. હીમલેક સિવાય કોઈ પણ બીજી રીતે તેને એર એન્ડ જનમમાં પાડી શકાય તેમ નહિ.

તેમણે કહ્યું કે સમગ્રા ધર્મો માનવ જાતુનું ચિરાયુ આવનારા છે અને પ્રત્યેક જાતી અને વ્યક્તિને પોતાના માં રહેલી દેવી સ્થિત કેળવવાની અને તેને ઉપયોગ કરવાની પુરેપુરી તા આપવામાં આવતી જોઈએ. નહિ તે મુજબ વસ્તુ વિગેરે અટકાવી અને કુનીયાની શાન્તિ અને રુબેરુબને માટે એ જાનને ઉપયોગ નહિ થવાથી માનવી નો નાશ થશે.

મી. પોલાકે કહ્યું કે, ૧૯૪૪ માં હાલ જોય સરકારના કાયદા એરિયામાં બીમ નો વિરોધ કરતાં જનરલ રમટ્ટે એ બીમમાંથી એરિયામાંથી બહાર કરવા બીનનું હતું અને કહ્યું હતું કે તેમ કરવામાં નહિ આવે તો દક્ષિણ આફ્રિકા આખા એરિયાનો બામ પડેલો. એ

આ રીતે એપાટ'હેન્ટ પ્રતીય જાહેર માં પ્રવૃત્તિ પડી ગયું છે. એપાટ'હેન્ટ વિવાદોમાં, કોઈ પણ જાતની બીજી સંબંધના રહેવા નથી. બીજી સરકારના એક બાદના અમલદારને, પ્રાતિક કે મુનીસીપલ સત્તાધીશને પોતાની મુન સુરીમાં આવે તેવી બીન-ગોરાઓ આરે સમગ્ર પુરી પાડવા અથવા ન પણ પાડવાની સત્તા આરે છે. જુલકાળમાં મોટું કરતી હતી તેમ હવે અમે તેવા ઉપર અવધાનમાં પણ તે વચ્ચે પડી નહિ શકે. એક જ સરકારની સામે પણ જોઈ અહાલને તરફથી બામ મળવાની બીન-ગોરાઓ આજા સેવતા આવેલા છે. એ આજા હવે પડી આગી છે.

જે સરકાર અમે તે જોગે એપાટ'હેન્ટ કાયદા કરવા માંગે છે, તેણે સમગ્રા માનવીઓની સમાવતાને ખાસ કાલ કાઢી નાખશે. પરંતુ સરકારની આગળથી શું જોગો એ જરીપુરાણી નૈતિક માનવાને ત્યામ કરી શકશે ખરાં.

આગાહી જો ૨૫ વર્ષ પુર્વે જ્યારે એરિયામાંની રાષ્ટ્રિય કાયદાઓ આજની તીથ સ્થિતિએ પડેલી નહોતી તેમ આફ્રિકન લોકોમાં કમ્પેટે બાવે જ જાણત પણ મધ હતી, તે વખતે ને સમજ હોય તો આજની ઉપર, એવી રાષ્ટ્રિય માનવા વખતે તે રહેલી વધારે સ્વલ હોવી જોઈએ.

મી. પોલાકે કહ્યું કે, યુનાઇટેડ નેશન્સના અરીતાના વિધાનો એપાટ'હેન્ટની નીતી, જે ગોરી પ્રજાની બીજી સમગ્રા જાતીઓ પરના કાયદાના વચ્ચે પર રચાયેલી છે, એ કેવળ રવાણી સામે પી પર ન હોય તો તેના કથો અર્થ જ નથી. એપાટ'હેન્ટની વચો કરવા નો યુનાઇટેડ નેશન્સને કશો ફેક નથી એવી કે. અસાન અને તેમના સાથી જોની દલીલના જવાબમાં મી. પોલાકે આ જવાબ્યું હતું.

મી. પોલાકે કહ્યું કે, મરજીમાં અને બીમમાં સમગ્રાની પડે એવા કાયદા અને પાસાઓથી રચાવેલ ગમેલો એપાટ'હેન્ટ સિદ્ધાંત અસાન સરકારને શોધી કાઢેલો નથી. એ ૧૮૮૧ ના દક્ષિણ આફ્રિકાના પ્રજાસત્તાક રાજ્ય ના કાયદામાં તેના અમાલેય ધરો હતો.

મી. પોલાકે વધુમાં કહ્યું કે, કે. અસાન એવો ૧૯૨૭ માં હોઈ સરકાર અધિના કેપટાઇન કરારને આરે જવાબ હારે હતા તેઓ. આજે હોદ્દાઓને અધ તે તરીકે મગી કાઢી દક્ષિણ આફ્રિકા માથી કાઢી યુવાન તરફાર ધર્મો છે એ અરેમજ તાજુતી બનેલું છે.

વિવિધ ખબરો

કાશ્મીરના સવાલ પર હીંદ અને પાકીસ્તાનના વહા પ્રધાનોની સુલાકાત

કે. કમીરના વહા પ્રધાન, શેખ અબ્દુલ ને બરતરફ કરવામાં આવ્યા હતા અને ત્યાર પછી કાશ્મીરમાં કુલ મુલ્યે હોવાથી પાકીસ્તાન અને હીંદ વચ્ચે કાશ્મીરની વાટાઘાટ જમદીથી હાથ પરવામાં આવી હતી.

પાકીસ્તાનના વહા પ્રધાન મી. મહેમૂદ અલી વીમાન મારફતે દીંદી અથા હતા અને એરોપર તેમને કુલ હાર તોરણી વધાવી લેવા માં આવ્યા હતા. હીંદના વહા પ્રધાને તેમનું જવાબત કહ્યું હતું. લોકોના રોગને લઈ મી. મહેમૂદ અલીની પ્રજાકાત કરવા આવેલા હીંદી પ્રધાને, પાકીસ્તાનના સમગ્રા વીગેરેની સુલાકાત અટકાવ બની હતી. મી. અલીએ પત્રકારોને લેવા આપે, નહોતો અને તેમને મર્ગે નહિ કાઢેલાં, બધાં તેઓ રહેતા મહેમાન તરીકે રહ્યા હતા, ત્યાં લાજ જવામાં આવ્યા હતા.

ત્યાર પછી હીંદ અને પાકીસ્તાન ના વહા પ્રધાનો કાશ્મીર વીરો વાટા ઘાટ કરવા મધ્યમ હતા. બન્ને દેશોના વહા પ્રધાનોએ જણાવ્યું કે કાશ્મીર નો નીકાલ કાવેલો બન્ને દેશોના કાયદામાં છે. તેઓ અને છે કે આ સવાલનો નીકાલ કાશ્મીરના મોડીની કમ્પેટે મુજબ મરજીમાં વચર ધરો જોઈએ. જો હીંદ અને પાકીસ્તાનમાં અનુકુળ વાતાવરણ હોય તોજ કાશ્મીર મા પેમીસાઇટ કાયમ બને.

ત્યાર પછી બન્ને દેશોના વહા પ્રધાનો આવતા એમોલ મકીનાની આખર સુધીમાં કાશ્મીર આરે પેમી સાઇટ એકાગીરીરૂટર નીમવા ની સમગ્રાની પર આવ્યા છે. આ નવી સમગ્રાનીથી હીંદ અને પાકીસ્તાન ની મીનતામાં એક પમલું આવજ બરડું છે. આ સમાધાન પાકીસ્તાનની એને પસંદ પડે છે કે કેમ તે એવાનું રહે છે. કારણ કે બન્ને દેશોમાં એકસરોબીરૂટ લોગો છે. પરંતુ જ્યારે હીંદમાં મી. નેહરુના કમ્પેટે છે ત્યારે મી. અલીને આખર આ સમાધાન મુકાશ પર રહે છે. કાલ તો બન્ને દેશો અબામન એ છે કે તેઓના પ્રતીનીધીઓ આ ૭ વર્ષ જુની તારારને યુનાઇટેડ નેશન્સ કરતાં સારી રીતે જાંત લાવ્યા છે.

યુનાઇટેડ નેશન્સ કમીશનને એકસરોબીરૂટ અલેલો હેવાલ કશીય આફ્રિકાના રેવીલન દીસ-દીમોનેકના પુરાવા અર્થે 'મધ કેમિક' આર-કેમેટક અને રમી'વવા લીજનને' ૭૮ પાનાનો એક સંકુલ લેવાલ યુનાઇટેડ નેશન્સ કમીશનને

મોકલ્યો છે. ટરઆતમાં આ લેવાલ માં જણાવ્યું છે કે 'અમે માનીએ છીએ કે, મુનીયવતા વર્ણભેદ અને જાતીભેદથી આંતરરાષ્ટ્રીય જોરથી લીતપલ માવ છે તેમજ હીંદ અને બીજા દેશોની રીપાલથી યુનાઇટેડ નેશન્સની જનરલ એસેમ્બલીમાં મતભેદો ઉપજવ મવાનું મુળ કારણ છે.

'મુનીયરસલ કેકેરેલન' આર કુમન રાઇટસ'ના જુદાં જુદાં અમાર્ગ હેલ જાનીએ મુજબ જણાવ્યું હતું. દક્ષિણ આફ્રિકાના કાયદાઓ વર્ણભેદ અને જાતીભેદથી બરેલા છે. કેવળ ની રૂએ મુરોપી અને બીન-મુરોપીઓ સરખા પાવા પર નથી. દક્ષિણ આફ્રિકાનું એપુકેશન, વર્ણભેદ અને જાતીભેદ તેમજ મુરોપીઓ બીન-મુરોપી' એ કરતાં ઉચા દરજ્જાના છે તેવા ખ્યાલોને ઉત્તરના આરે છે.

ઉત્તર કેરેડીયામાં કાયદા ધનાઈ હીંદીઓને પાછા એકહી લેવામાં મોધ'ન' રેડીયોવામાં લેટલ જવા થોડા હોદ્દાઓ કેપાલા રિટમરમાં આવ્યા હતા પરંતુ તેમને લેરે-સેા માઈસ અને એરોપી કાયદા લના લેવા માં આવ્યા નહોતા. ત્યાર પછી તેઓ પાછા મોખ્યાસા મમાં બધાં તેમને કે દીવસ રહેવાનો ફેક અપાવેલો હતો. આજાના એ હોદ્દાઓ નીમાનમાં નાજરેલીયો સોલસર્ડી મવા પરંતુ સધર્ન રેડીયોવાએ તેમને રેડીયોપીઝ કમીમ-ટા જાહેર કમો અને તેઓને પાછા નાજરેલી મોકલી લેવામાં આવ્યા હતા.

મી. પુકાણી એ આપેલી જુલાકાત અણીના હોદ્દા જાનનેલા અને મોગી મી. અમખાલાલ, બંધાવેલ પુરાણીએ સોલસર્ડીમાં રેક ડાનર-અ ને જણાવ્યું કે હીંદ જકારના કોઈ પણ દેશને કેલેલાજક કરવા હોદી સરકાર કે તાના હોદ્દાઓની બીજીય કેમનેલન, બીજા રહીશો સાથે સરખા પાવા પર રહેવા માંગે છે, પરંતુ બીજા દેશો લેવા આરે તે બીજીય કમ્પેટે નથી. બીજા દેશોની કમ્પેટે નથી. આ, રેક ડાનર-અ વખતે બી. પુરાણીએ કેમ એલેમેલીય કાલિ-સીમના મી. માર્કલ 'અરેલો આવેલો લેવાલ કે 'હીંદમાં બોડીકા બીજીય જાળવળ મધ રહી છે' તે બીજી જણાવવામાં આવ્યું હતું. બાના જવાબમાં મી. પુરાણીએ કહ્યું કે, 'તું તમને ખાતી આપું છું કે, હીંદની આદી કોઈ પણ જાતની કમ્પેટે નથી. હીંદ કેમનેલનનું સમજ છે' અને

જનતા માટે કામ લેવા હોદ્દાઓ
પ્રસ્થાપના હોવા તેમને તેમ કરવા
રજુ નોંધાવે, અથવા કોમનવેલ્થના
સભ્ય હોય અને તેથી બીજા કોમન-
વેલ્થના દેશોમાં કામચલાઉ યત્ન અને
અટકાવવા નહિ નોંધાવે."

એલ્બેર્ટ આલ્બર્ટ, કોર્ટોફરને
હાઈ કોર્ટ

યુનીયનના હોદ્દાઓ તેમજ એલ્બેર્ટ
આલ્બર્ટ કોર્ટોફરને એ જાળવનારા સી
કોઈ નહીંને જો પામશે કે ખી.
કોર્ટોફર, જેમની તબીબત કંઈક યુદ્ધ
થી નાદુરસ્ત રહેતી આવેલી છે, તેમને
અથવા રવીવારે સખત હાઈ કોર્ટ યાદ
આવેલો અને સેન્ટ એન્સ હોસ્પિટલ
માં લઈ જવામાં આવેલા છે. તેમની
તબીબત જો કે સુધારાપર છે છતાં
કરીર સંબંધ નબળું પડી ગયું છે.
હવે તેમને જલ્દી સાવ સજા કરી દે
જો તેમને માટે સીની હાર્દિક પ્રાર્થ
ના છે.

કેનીયાકાની સજા મંજૂર રહી

જોએ કેનીયાકા અને બીજા પાંચ
આફ્રિકન નેતાઓને સાથે સાથે
ની કીલમાલ અંગે મળા એપીલમાં
જેલ્ડફ્ટ ખી. રેન્સલી યેકરે કોપેન
કેરીયામાં યુનેયારે દરાવી આવ સાત
જુની સખત કદની સજા કરવાની
હતી અને કેનીયાકા સુપ્રીમ કોર્ટ એ
યુકાફા બોલી રીટે અપાલેલો હોય રહ
કોઈ હતા તેની સામે સરકાર તરફથી
જસ્ટ આફ્રિકન અપીલ કોર્ટને અપીલ
જતાં જો કોર્ટ નીચલી કોર્ટ અપેલો
યુકાફા બહાલ રાખે છે. આરોપીઓ
ના કાઉન્સિલ ખી. ડી. એન. પ્રીટ
જાણીયું છે કે અપીલ કોર્ટના આ
યુક્તિ સામે પ્રીવી કાઉન્સિલને અપીલ
કરવામાં આવશે, આ કેસ લગભગ
૪ મહીના ચાલ્યો હતો. યુનેયારેએ
આ બાબતની અપીલ કરી હતી અને
તેના સુપ્રીમ કોર્ટે બહેર ક્યું કે આ
કેસ અમાલવાનો ખી. યેકરને હકક
નહેતો અને તેથી યુનેયારેને યથેલી
સજા નાજુલ કરી અને કેસ ફરીથી
જાળવવા હરમખ્યું. સરકારે સુપ્રીમ
કોર્ટના આ યુકાફા સામે અપીલ કરી
હતી.

મરજુ પછી બાળવાની

પ્રધાન પધારે
- જોહાનીસબર્ગમાં લગભગ ૪૦ દહા
સુરોપીઓને મરજુ પછી બાળવામાં
આવે છે. આ પ્રધાન દર વર્ષે
વધારે માવ છે. આમજનરીનના
સમકાનમાં ધણીવાર તે લગભગ એક
સીવજમાં જ રહેને અગ્ની સંસ્કાર
કરવામાં આવે છે. ૧૯૪૭માં ૪૬૪
સનેને અગ્નીસંસ્કાર અપાયો હતો.
૧૯૫૩માં ૧,૦૧૧ને અગ્નીસંસ્કાર
અપાયો હતો. આ સરસામાં ૩૬
૨૦૨૨ને હાલવામાં આવ્યા હતા.
રોમન કેથોલિક અને બધુ બાળવાની

પ્રધાની વીરુ છે. નેટીવો સ્થનજ
પસંદ કરે છે.

અવસ્થાન

કુમરકોપના જુના અને જાણીતા
જ્ઞાતી શ્રી. લલુભાઈ ખુદાલ (કોલેસ-
વાળા)ના પત્ની કુંવરબેનનું લાંબી
આંધળી બાદ યુવાર તા. ૧૩મી
ઓગસ્ટના ૧૪ વર્ષની ઉંમરે અવસાન
પામ્યું છે. રમરંધના આપમાને ધર
ચિર શાંતી બધે અને તેમના કુટુંબીજ
નો પર આવી પડેલા મહાન કુખમાં
તેઓને ધીરજ અને હોમત બધે આ
અને સમા વધેલા તેમજ મોટા
તરફથી મહેલા દીકરાસો પાળવન તારો
અને પત્ની માટે મોક્ષનાર, આને. ખી.
લલુભાઈ ખુદાલ (વેકે હરીભાઈ રામજી)
આ પત્નીના આભાર માને છે.

પ્રોટેક્ટરેટ, સુએઝકનાલ વિષે

ડો. મહાન

ડો. મહાને યુનીયનની ધારાસભામાં
એક નિવેદન કરતાં પ્રોટેક્ટરેટ અને
સુએઝ કનાલ વિષે ઉલ્લેખ કર્યો હતો.
તેમણે કહ્યું કે સુએઝ કનાલનું રાષ્ટ્રીય
કારણ થવું જોઈએ. ઇંગ્લેન્ડ અને
બ્રિટન વહીવટ કરનારી બોર્ડોમાં દેહો
લઈ થકે પરંતુ આ બોર્ડમાં બીજા
દેશોનો પણ સમાવેશ થવો જોઈએ.
પ્રોટેક્ટરેટ નીચે બોલતા ડો.
મહાને કહ્યું કે પ્રોટેક્ટરેટ યુનીયનને
સોંપી દેવા જોઈએ. બ્રિટન આ
પ્રોટેક્ટરેટને બીજું કોઈ કેસ કેસ કે
નહાજરીયા બનાવે એ દક્ષિણ આફ્રિકા
સહન કરી શકે નહીં. પ્રોટેક્ટરેટ
જો યુનીયનને સોંપી દેવાય તો તેઓ,
આખી આપે છે કે તે નેટીવ રેડીફીક
જ રહેશે અને સુરોપી સેલ્લમેન્ટ માટે
વપરાશે નહીં.

લંડનમાં અત્યાચારી

કારામીરની કીલમ

કેપુરી-ગીનીસ્ટર જોડે એકસ્ટરનલ
એફેસ ખી. એ. કે. ચક્રે હોંની
પર.સભામાં જાણીયું કે "કારામીર
કન્સીક્ટ" નામની ડેક્ટ્રોન્ટરી શીલ્ડ
પ્રતિનિધિત કરવા માટે હોંની કાપ
કમીસનરની સંડન કાઉન્ડી કાઉન્સિલ
પરની અરજી રહ કરવામાં આવી છે.
આ શીલ્ડ હોંની વીરુ છે. ખી.
ચક્રે કહ્યું કે આ શીલ્ડ હોંની અને
હોંની મોટામાં અલુખમે ઉત્પન્ન
કરી રહી છે. કાઉન્ડી કાઉન્સિલે આ
શીલ્ડ ૧૯૪૧માં મેન કરી હતી અને
પાળવથી આ મેન ઉદ્ધવી લેવામાં
આવ્યો હતો, અને હોંની કાપ
કમીસનરની વીનંતીને નામંજૂર કરવા
માં આવી હતી.

આપાન સાથે વાહ.લાઈ કરવા

એરટ્રેલીયાએ કરેલો ઇનકાર
એરટ્રેલીયા અને આપાન વચ્ચેના
આપાર વીરો વાટાપાટ કરવા આપાને
કરેલી માગવુંગે એરટ્રેલીયાએ ઇનકાર
કર્યો છે.

"સીની ઝે.રનાં ઘેરડું" હખ્યું
છે કે આપાને એરટ્રેલીયાને જાણીયું
હતું કે જો એરટ્રેલીયા નધુ આપાની
માલ ખરીદે નહીં તો તેમને એરટ્રેલીયાએ
ખરીદતું ઉન જોડું કરવું પડશે.

હોંનીમાં પરદેશી સંસ્થાઓ

વધુ હિંદીઓ રાખશે

હોંની વેપાર અને ઉદ્યોગ આતા
ના પ્રધાનના લેવાલ મુજબ હોંનીમાંની
પરદેશી સંસ્થાઓમાં હવે દોહ.ઓ
અને કામ માટે હોંનીઓ રખાવવાની
સરકારની નીતી 'કાઈ' અથવા સરજ
થઈ છે. આથી પરદેશીઓને હોંનીમાં
થી કાઢી દેવા જોઈએ એવા અર્થ
યતો નથી, પરંતુ આ સંસ્થાઓ,
સાથે હોંનીઓના વધુ સખંધ બંધવો
જોઈએ. હોંની સરકારે વેપારીઓની
ચેબ્યરને તેમની નીતી જાણવી હોંની
છે. એબર જોડે કમસે આખી
આખી છે કે તેઓ વધુ હોંનીઓ કામ
પર રોજાય એ બાબત પર આસ બ્યાન
આપશે.

કેરીયા માટે હોંની લેરકર

કેરીયામાં જે યુદ્ધન. કદીઓ પાછા
જવા માંગતા નહીં હોય તેના કખખે
લેવા ૫,૦૦૦નું હોંની કરેલીકમ
લયકર કેરીયા જશે. તેઓ તથુ
રિટમરેમા દક્ષિણ કેરીયાના ઇનગ્લ
ગીનારે જશે. ભાંધી તેઓ દેવગીપર
મારુતે દીક્ષીતરાઈક સેત્રમાં જશે.
સ્વતંત્રતા પછી હોંની આ પહેલી
બોલી રાજકારી જવાબદારી છે.

બીન-યુરોપીઓ તરફ ફેરવ

પક્ષની નીતી

યુનીયન ફેરવ પક્ષની નાટાલમાંની
સજા વખતે નાટાલના નેતા સેનેટર
હીટન નીકસે ફેરવ પક્ષની બીન-
યુરોપી નીતીનો ખુલાસો કર્યો હતો.
આમાં ૧૯૪૬માં જનરલ સખરસે
હોંનીઓને જો જાતનું કોમ પ્રતિનિધિત્વ
આપવા મંજૂર ક્યું હતું તેના જેલ
પ્રતિનિધિત્વ આપવા નકકી ક્યું છે
કાલનું આજુ પાકામેન્ટરી નેટીવ
પ્રતિનિધિત્વ કાપમ રાખવા તેમજ જે
યહેરી વીબામેમા નેટીવો રહેત. કે.પ
ભાંધુ શુપ રીમેન્ટેશન મંજૂર રાખવા
નું પથ નક્કી ક્યું છે.

જોહાનીસબર્ગના ચેરટર્ન

એરીયાઈ

ઇન્ટીડયુટ જોડે રેલ્સ રીલેશને
તાલવાર કરેલા લેવાલ મુજબ ન્યુકેલેર
ને ૧૩૦ ૧ દહા અને સોદાપટાઉન
અને આરેલનકેલ્લ જળાને ૧૩૦ ૪
દહા જેટલાજ રહેવાસીઓ ધરના
પાલીકા છે. ૧૮લા નેટીવો ધરના
ગાલીકા છે એ યુકરર કરવું અલકખ
છે કારણ કે ધણા ધરના સુરોપીયન
બોન્ડ-હેલ્ડર છે અપારે 'અરી રીતે
નેટીવો તેના આકર્ષી છે. વળી અધુક
પરાના આલીકા હોંનીઓ પલ છે અને

તેના સુરોપી બોન્ડ-હેલ્ડર છે. આ
તથુ ટાઉનશીપમ ૫૯,૯૮૨ બીન
સુરોપીઓ છે. તેમાં ૩,૦૪૦ કસડી
અને ૩,૧૮૪ એશીય દીકાનો સમ.વેલ
માવ છે.

રપોર્ટસ

રવીવાર તા. ૧૬મ.એ ચે.ચેરટરમ
હોંની દીમ અને કુમરકોપ' ચેન્ડસ
કીમે વચ્ચે કુલ્યોત્ર નેચ, કુમરકોપ'
ની હોંની કાઉન્ડપર રમાઈ હતી.
કુમરકોપ' ચેન્ડસ ૪ વીરુ ૨ જોલે
છતી હતી છતાં ચે.ચેરટરમ દીમની
રમત લખીજ પ્રસંસનીય હતી. તેમના
મેચાકીઓ વચ્ચેની સમજુતી ધણી
વખાણવા જેવી હતી. જોખખી રમત
કેમ રમાય તેને તેઓએ સુંદર કાખલો
મેચાકી હતા.

ઇરાનમાં ઉલ્લેખ પાઘલ

અથે અલવાડીયે ઇરાનમાં વિજળાની
મતીએ આજુ ઇરાનનું રવરૂ પદસાધ
અયુ. ઇરાનના ચાહના પક્ષ અને તેના
મજુ વડા પ્રધાન ડો. મહમદ મોસા
કેકના પક્ષ વચ્ચે મતમેદ તો આવવા
જ કરતો હતો. મોસાકે પોતાનું
વચંરવ જાણીયું હતું અને સાહના
પક્ષના લોકો વાસી મળા હતા. સેલ્લા
માં ય.દને ઉકાલી દેવાની મેસાકેકના
પક્ષે બાજુ રવી હતી અને સાહને
બાગી જવું પડ્યું પરંતુ મોસાકેકની
બાજુ હળીમૂત નહિ થઈ અને મળા ના
અલવાડીયાના છુધનારે નવ કલાકની
બુનખાર લગાઈ પડી ડો. મોસાકેકના
તંત્રો અંત આવ્યો. નવા વડા પ્રધાન
સાહના પક્ષના જનરલ ફરોહસ્તાફ
અહેદી નીમાયા અને ડો. મોસાકેક અને
તેમના માથુસેને કેદ કરવામાં આવ્યા
છે. ડો. મોસાકેકની ઉમર ૭૨ વર્ષની
છે. સાહની ઉમર ૩૫ વર્ષની છે.

હુસાફા ઇન્ડિઅન રપોર્ટસ કલખ

હુસાફા ઇન્ડિઅન રપોર્ટસ કખગતી
વાખીક જનરલ મીટીમ તા. ૮-૮-૫૩
ના રોજ મલ વાઈનું સરવૈયું કાલવા
અને નવા હોંદોરાની યુટળી કરવા
મળ્યું હતી. જેમાં કખમે એ વર્ષ
દરમીયાન કરેલ સુંદર પ્રગતિની પ્રસાસા
કરવામાં આવી હતી અને મલ વર્ષમાં
કામકોરાની સુંદર કામગીરી બાલ્ક સારા
જખેમાં કેદ કરવામાં આવી હતી.
બાદ નીચે જુલખ નવા હોંદોરાની
સવોનુમતે વરખી કરવામાં આવી હતી.
પ્રેસીન્ટ: નાનુબાઈ ઇ. નમક, સેક્રે-
ટરી: કાલીકાલ ખી. રમુકેડ, ખખખ
મી: બાલુબાઈ ડી. મીટી, કોર્ટ,
હોજી અને વોલીબેલના કેપટન તરીકે
અનુક્રમે જે. ડી. પટેલ, વી. ખી. રમુ-
કેડ તથા મિત્રબાઈ પટેલ અને કમીટી
મેમ્બરોમાં દરકીસનબાઈ રસીકલાલ,
અને અમેન્ડકમારની વરખી કરવામાં
આવી હતી. અંતમાં કખખની સર્વ
પ્રકારે આબારી કખખી મીટીમ અરખાસ
કરવામાં આવી હતી

ઈશ્વરમય જીવન

(પહેલાં પાનાનું અનુસંધાન)

પહેલાં પાનારે. માણી આગણને તે કમર જમાવેલો નથી.

પ્રશ્ન : કમરનું સ્વરૂપ કેવું છે તે વિશે આપ કંઈક કહેશો ?

ઉત્તર : આ જગતમાં જે-જેને જે-જેનાં ધાટ અને સ્વરૂપ છે એ સૌ કમરનાં સ્વરૂપ છે.

પ્રશ્ન : આ પશુઓ પશુ ?

ઉત્તર : જરૂર 'આ સોમાં' પશુઓ પશુ આવી જ શકે છે.

પ્રશ્ન : તે પછી આને આપણે શમ, પૂષ્પ, શિવ વગેરેનાં જે વિશે જોઈએ છીએ તે તે કલાકાર ને ચિત્રકારની રૂપરેખા જ ને ?

ઉત્તર : પશુ કલાકાર ને ચિત્રકાર એટલે બીજો કોણ ? કમર જ કલાકાર, ચિત્રકાર અને સૌથી શ્રેષ્ઠ નાટ્યકાર છે-એ કો એ જ છે-સર્વત્ર એ જ છે. એના વિના બીજું કંઈ નથી.

પ્રશ્ન : તે પછી આ સૌ સ્વરૂપો માધી તેના કયા સ્વરૂપનું આન ધરવું ? કહે છે ને કે એક જ સ્વરૂપનું બધું ધરવાયી આધારમિત્ર માગે' સારી પ્રગતિ થાય છે.

પ્રશ્ન : હૈંક જ સ્વરૂપનું આન ધરવું ને? અર્થ બીજા સ્વરૂપ ઉપર અન્ય ન દેવો જોઈએ. તે જ કમર બીજા સ્વરૂપે સાથે આવીને જોઈ છે એવી ભાવના ડેળવવી જોઈએ. અદિમાથી કમરનાં રૂપનું કરી બહાર આવતા જ શીખ માગતા કોઈ ભિખારી ઉપર દેખ કરી તેને તુચ્છકારી દાંડી કાઢે એ તે પ્રજાના દશનની દાસી છે. કમરના બહાર બની, પેશાના બીજા બાજબી તરફ પૂંચી જતી એ તે ભક્તિના દંભ છે અને આવી ભક્તિ તમને કેટલે દૂર લઈ જાય ? પ્રાણીમાત્રમાં કમરનાં રૂપનું એ જ સાચી ભક્તિ અને એ જ આઈ કમરનું આન છે.

પ્રશ્ન : પણ સ્વામીજી ! આજકાલ તે જાણે કયાકારી ભિખારીઓ રખડે છે. રસ્તામાં કોઈ ભિખારી જોઈ તેને પારખવો મુશ્કેલ છે. તે ખરેખર આઈ અને કુખી છે તે સમજવું મુશ્કેલ છે, તે શું આજ માણસને માટે આપવું જોઈએ ?

ઉત્તર : આવી વખતે તમારા હૃદય ને પુછવું અને અંતરાત્માનાં સૂચન પ્રમાણે કરવું. અને રામદાસ માને છે કે, અંતરાત્માના સૂચન પ્રમાણે વર્તવા જતા તમે તેને કાંઈક ને કાંઈક આપવાના જ.

પ્રશ્ન : કોઈ વાર અંતરાત્મા આપના ની કમળા ચાપ અને કોઈ વખતે ના આપના રીત થાય તે ?

ઉત્તર : અંતરાત્મા એવો અનિશ્ચિત જગત નહિ વાળે, 'આપવા જેવું' નથી' એવો સૂર તમારી ભુદિમાંથી નીકળે. તેમ છતાં તમને સાચે જ, આ તે કયાકારી ભિખારી છે તે ના આપવો.

પ્રશ્ન : તે તે પછી જીવનની નાની મોટી સૌ વાતોમાં અંતરાત્મા કહે તેમ વર્તવું એમ ને ?

ઉત્તર : હા-એમ ખરું. છતાં બની શકે ત્યાંથી ભુદિ અને અંતરાત્માનો વિવેક કરવો ખરો.

પ્રશ્ન : કોઈ મોટી મુશ્કેલી વખતે સૌથી સરળ માર્ગ કયો ?

ઉત્તર : અંતરપ્રેરણા એટલે અંતઃકરણનો અવાજ.

પ્રશ્ન : પશુ આ અંતરના અવાજ ને કેમ સંભળવો ?

ઉત્તર : અંતરનો અવાજ સંભળવા ની સરળ રીત છે. મરીબર શુદ્ધ હૃદયથી કમરને પાદ કરો. મનના સૌ કંકળ-વિકલ્પોને બિલકુલ બંધાવી દો. તમારા સૌ વિચારો કમર સમર્પણ કરો. પછી પ્રાર્થનામાથે તમારી મુશ્કેલીના ઘોંટા મટે તેમની પાસે પ્રકાશની વાચના કરો. જરૂર જરૂર તે પ્રેમજી જ્યોતિ તમારા અંતઃકરણનો અવાજ તમને સંભળાવશે. તમારી મુશ્કેલીના ઘોંટા સાપાડો.

પ્રશ્ન : સ્વામીજી ! ધારો કે મારી ઓશીસના એક મુશ્કેલીનાં દિસામય મોટાળો કમો છે તે મારે તેને શું કરવું ? પેલીસને સેપિલો, રબ્બ આપવી કે છોડી પકવો ?

ઉત્તર : જો તે તમારો અંગત સંગો નહિ હોય તે તમે તેને પેલીસ ને સેપિલાના, પણ ધારો કે તે તમારો અંગત સંગથી બહાર તમારો છે. કદાચ જ છે, તે શું કરશો ? જરૂર તમે તેને પેલીસમાં નહિ જ સેપિલાના ખઈ ને ? તેને પ્રુપ્ત કરવો આખી આડું કામ ફરીથી નહિ કરવાનું કહેશે. એટલું જ ને ?

પ્રશ્ન : આપને એમ નથી ભાગતું કે આવી રીતે ચોરી કરનારને કોઈ મુશ્કેલીમાં બીજાઓ પશુ તે માટે જવા લાગ્યા ?

ઉત્તર : રામદાસનું કહેવું એક જ છે કે તેની સાથે તમારા એક સંગથી એ મુશ્કેલી હોય તેટલી સખતાઈથી તમે વર્તો, અર્થાત્ એક માતા પેતા ના વાળકને સુધારવા ને કંઈ શિક્ષા કરે તેમાં પ્રેમ અને હૃદય એ બન્ને હોય છે તેવી જ ભારનાયી તમારા અંતઃકરણની સૂચના મુજબ તેવી સાચે વર્તો.

પ્રશ્ન : કમરનું શું કર્તવ્ય છે ? કોઈ માણસને કહેવો છે-અમારે એ જાને હૃદયો હોય તેને જમાવવો એ મુશ્કેલી હોય પકડી મેટો પાછું કરે છે તે. તેથી જ મુશ્કેલી એકામવાળું વર્ણન (અ. જમાવું કહેવું) કહેવામાં આવે છે.

ઉત્તર : (હસીને) જરૂર, ઝૂંડ લેવો.

મહાત્મા ગાંધીજીના યજ્ઞ



પૂજ્ય શ્રી. સ્વામીચાતુર્યેન

મહાત્મા ગાંધીજીના ૯૨ વર્ષના યજ્ઞ પૂજ્ય શ્રી. સ્વામીચાતુર્યેનની માંદગીના અમર ગયા અઠવાડિયાના ભારતના પત્રમાં આપવામાં આવ્યા હતા. તેમના વધુ ખબર હમણાજ રાજકોટથી આવેલા શ્રી. રામદાસ ગાંધીના પત્રમાં છે જે વાચકોની નજર મટે જઈ આપણે જોઈએ :

પૂ. ફિયાને એકાએક પક્ષપાતનો એટલે તો, ૨-૮-૫૬ના દિવસે આવ્યો હતો. એટલે આવ્યો ત્યારે પૂ. ફિયા ખાદ્યપાને વાસણ માણ રચા હતા. એટલે તે સર્જક હતો પણ કમર કુપા થી ઉમરી ગયા. ના. બીજા અને ત્રીજા દિવસે તે એમજ લેખાતું હતું કે પૂ. ફિયા જરી. સમયમ ૭૨ કલાક પછી શુદ્ધિમાં આવ્યાં. પહેલે અને બીજા દિવસે તાજાના પશુ ગાયિકા આવતા હતા. પણ પાંચમા દિવસથી શિથિલ સુધારા પર છે, અને અવા સોમવારથી તે પૂર્વ શુદ્ધિમાં આવી ગયાં છે, ડાબા હાથ અને પગ રોજ મુલાકાત લે છે.

ને પક્ષપાતની અસર થઈ ગઈ. બોલી પણ શકતા નથી. 'પશુ' કાન, આંખ અને મગજ ભરાઈ ગયા છે. આવે તે બધાને જોળીને છે-એ કંઈક કહેવો તે સંભળી શકે છે એ બરાબર સમજી પણ શકે છે. અત્યારે 'જે' નાતેના સુધારા થઈ રહેલ છે તે મુજબ 'અંદા' ના કંઈકતરનું કહેવું છે કે 'પશુ' અંદાવાડીયા પછી બોલતાં-થઈ. એમ અને હાથ ને બોટા-પર્ડાં. છે તેને વિશે તે અત્યારે કંઈ કહેવું મુશ્કેલ છે.

સૌરાષ્ટ્ર સરકાર તરફથી પૂ. ફિયાની શક્ય તે બધી રીતે સંભાળ લેવાય છે. રાત અને દિવસ નક્કર રહે છે. આ ઉપરાંત યુ. કુલીમેન (નિમના એકના એક વિષવા લોકરી) અને યુ. નિર્માણમેન (તેમના એકના એક વિષવા મુશ્કેલી) સેવામાં હોય છે. સ્વ. રવિનાથ શ્રી. જેવાળદાસના ધર્મ પરિન પૂ. અક્ષિતયા રોજ મુલાકાત લે છે.

NATHOO TABHA

TIMBER & HARDWARE MERCHANT
& DIRECT IMPORTER

Door, Windows, Corrugated Iron, Cement,
Monarch, Iron Julea, Buffalo, and Elephant
brands paint or any other building material
at reasonable price

Established 1907,

NATHOO TABHA,

107 Queen Street,

Phone 24647,

Telegraph "Mani,"

DUIBAN.

હિંદના ટુંક ખબરો

(અમારા ખબરપત્રી તરફથી)

કોઈ સમીક્ષા વડા પ્રધાન શ્રીમજી સરખાવેને કારણે ભારતરૂંડ કરીને તેમના રથને નાથન વડા પ્રધાન શ્રી ગુલામ મહમદ બહાને વડા પ્રધાન બનાવ્યા છે. પાછળથી શ્રી બહાને ફક્તથી શ્રીમજી સરખાવેની ધરપકડ કરવામાં આવી હતી તેમની સાથે શ્રીમજી સરખાવેના પ્રધાન મંત્રીમાં મહેસુલી પ્રધાન બનેલા શ્રી અરુણ જેતને પણ પકડવામાં આવ્યા છે. શ્રીમજી સરખાવેના તંત્રમાં સાચરવત અને બીજા બહોળા એટલી બધી વધી મછ હતી કે પ્રધાન મંત્રીમાંથી બહુ મતી તથા તેમને સવા જેસા નાર રાષ્ટ્રીય પરિષદનો તેમજ વિશ્વ શ્રમાવી દીધો હતો. રાષ્ટ્રીય પરિષદની છેલ્લી મુદ્દામાં તેમજ નીચેના મોટા માનના ઉમેદવારોનો પરાજય થયો હતો. આમાં છેલ્લે છેલ્લે તેમજ અમેરીકાના પ્રિયકાન અને સાલ્ય દેશના પાકીસ્તાનના પ્રતિપક્ષીઓ સાથે સંપર્ક સાધ્યો હોવાનું અને કારણે તે ભારત અને પાકીસ્તાન બંનેથી સ્વતંત્ર કરવાની બહેરાત કરી હતી પ્રધાન મંત્રીના બહુમતી સમયે ભારત

સાથે જ બેઠાણ ચાલતા હતા, એટલે બંને પક્ષો વચ્ચે અમર્યાદી ચાલુ રહી હતી. આવા સંપર્કોમાં રાષ્ટ્રીય પરીવર્તી તંત્ર ખરાબે ચાલુ હતું અને સુવર્ણ કરચુ સિદ્ધે કાપી પગલાં લઈ શ્રીમજી સરખાવેને ભારતરૂંડ કરી હતા. શ્રીમજી સરખાવેની ભારતરૂંડ અંગે પાકીસ્તાનમાં હજાજ પડી હતી અને હોંડ સામે નેકાદ જગાડવાની માગણી થઈ હતી. દરમિયાન પાકીસ્તાનના વડા પ્રધાને તાત્કાલિક મુલાકાત આપવાની શ્રી નેહરુને પવનિ કરીને હતી. જવાબમાં શ્રી નેહરુએ રખતતા કરી હતી કે, કારણેની આત્મીક બાબતો અંગે તે જવાબ અમો કરવા તર્કપાર નથી. આમ છતાં આ સ્વીકારે પાકીસ્તાનના વડા પ્રધાન સિદ્ધી આવી પહેંચશે.

નદીવાદ : નદીવાદ શહેરમાં બેટી રામ ચાલો દેખાયા છે. અને મુખ્ય, અમર્યાદના સારામાં સારા વાકતરે આવીને તપાસ કરી અપા છતાં આ રામનું નિદાન કછ સુધી થઈ ચક્ર્યું નથી. આ રામને લીધે પત્ર 'સુજી' બધ છે, ત્રીસ થાય છે અને પેટમાં

સુકે અને છે. આ રામમાં આશરે ૧૦૦ મ.પુરો, અપાયા છે અને તેમાં સોમેક માણસોની રિયતિ બહુ ખરાબ છે. આ રામની સરકારના હુકમ તપીબી આપકારીઓ તપાસ કરી રહ્યા છે.

ગુજરાત અને સીરાહમાં ટેર ટેર પણ સારા પ્રમાણમાં વરસાદ પડ્યો છે અને નદી નાળાં તથા તળાવો કબ કાપ ગયા છે. હમબગ બધી નદીઓમાં પુર આવ્યા જેવી રિયતિ છે. હેંતાં ટેર ટેકાએ આસ કુકસાન થયું નથી. વોહરા શહેરમાં બે દિવસમાં આઠ ઈંચ એટલું પાણી પડ્યું છે શહેર રેલવે વિસ્તારથી છુટું પડી ગયું હતું. આથી મોસમમાં પડે તેટલો વરસાદ તેા આપર સુધીમાં જ થયે 'અરે' ટેકાએ પડી ચુક્યો છે.

અરુણ : તાલેતરમાં અરેસર તાલુકાના બંદીઆ મામલાથી કબરો છુટ અને પુન કરી છટકી ગયેલા પાક પહુ ખાનજી બરાજ બહેન અને તેની ટાળકોનો પોલીસ અધિકારી બી. બહેનને બીજો પકડ્યો હતો. રજુ વિસ્તારમાં બંને વચ્ચે ખોમણ થયું હતું. પોલીસના ગોળીબારમાં કેલકાક થાડપાકુ થયેલ થયા હતા. તેમ છતાં

ભારતીય પોલીસને ખાલી કાંચે ખાખ કરવું પડ્યું હતું.

જામનગર : જામનગરમાં ભારતીય લશ્કર, પોલીસ અને કબાલિયા શ્રી ૩૧. ૩૩ લાખના ખર્ચે, લશ્કરી બંધુ સ્થાપના ભારત સરકાર, વિમારી રહી છે.

સુરત : જેમ જાતો સુપરતા બધ છે તેમ, અમવાનને પણ સુપરતાની ટેલીક કરતા બધ છે. બહુમતી મતલ સમાચાર - મુખ્ય, રવાબી નારાયણ મંદીરમાં, અમવાનનો ધીરોનો પુલ'શ્ચે કલ્યાણી-સુખારવાને બહેન અમવાની આસપાસ પાવડરના ક્ષમા સેન્ડની ધીરોનો, સુખ'શ્ચે સાજુ જેવી, બીજે મોહવામાં આવી હતી.

રાજકોટ : સીરાહ સરકારની ખોલીકોનો મહાનોમાં કબે દસ દેશ બંધુ હરિનનો મોટે અનામત રાખવાડ નહીં થયું છે.

સિંધપુર : સિંધપુરમાં ત.બેલકાં એકલ રાતમાં નીસ લેપરેત' તેાંજે છુટવાના અને ચેરીના બનાવો 'બંને' લો.



ફોન : ૨૪૮૪૫.

ગ્રોસરી ક્યાંથી ખરીદશો ?

જો આપ સ્વચ્છ અને બરોસાપત્ર ગ્રોસરી મેળવવાને ઇંતેજાર હો તો અમારા ઉપર લખવા સુકચો નહિ. હમને ખનતી ઝડપે, ચોકબો માલ, કિશમલ ભાવે મોકલાવયું.

“ગ્રાહકોને સંતોષ આપવો” એ હમારો મુદ્દાલેખ છે.

એક રખતને દાપલ બેરડર, આપનો વિશ્વાસ સંપાદન કરવાને અચુક ફનીલુત મરો. કન્ડીના મારકેટ ઉપર સ-વિચેય, કાળજીપુર્વકનું ધ્યાન આપવામાં આવે છે.

ગાંધીવડુ, કોળ, ઘર-અશુ દવાઓ, હવન-પુજાની સામગ્રીઓ, આડી-હુમકા, હગનની પ્રત્યેક જરૂરીયાત.

કન્ડીના મારકેટ સી. ઝા. ડી.બી. મોકલાવવામાં આવશે.

ખુદાની ખોજ

અરૂં પાણી કયું?

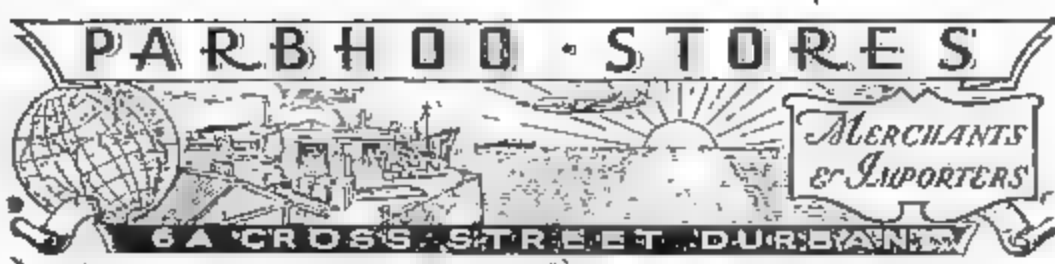
(ડી. ઇ. રાઉ)

ખાદશક ઇબ્રાહીમ રાબબનમાં
અમારો સાથે રાબબાની
વતો કરી રહ્યા હતા.
અમાનક તેમના કાને કરવાળ પા
મતી થાપીને, અવાજ આપ્યો.
“તું અંદર નહીં જઈ શકે.”
કરવાળ બોલતો હતો.
“શા માટે ન જઈ શકું?” કાંત
અવાજ આપ્યો.
“આ તો રાબબન છે, સમજ્યો?”
ઈબ્રાહીમ બાદશાહને બૂમ પાડી
“કરવાળ! તેને આવડે.”
પુરુષ અંદર આપ્યો.
બાદશાહે નજાતીયી પુછ્યું. “તપસ્વી
પુરુષ, આપને શું લેખ્યું છે?”
“લીખું તો કંઈ નહીં. માત્ર એક
દિવસ આ યુગાદરખાનામાં, પરી
રહેવા દો.”
“આ તો રાબબન છે. યુગાદર
ખાતું નથી.”
“તમારા પહેલાં આ બચનનું માર્ગિક
માર્ગ હતું?” તેમની પુછ્યું.
“એક મારા પિતાજી.”
“તેમના પહેલાં કોણ ઉપયોગ
કરતું હતું?”
“મારા દાદા.”
“અને તેમના પહેલાં.”
“તેમના પિતા.”
“આ મહાનમાં નવા મહાસે.
આપના જમ છે અને જુના આજુસો
સાથા જમ છે પછી આ પછ એક
યુગાદરખાનું જ છે ને?”
કહીને આપનાર પુરુષ આવી નીકળ્યો.
બાદશાહ ઇબ્રાહીમ વિચારમાં પડ્યા.
તેમના મનમાં કોઈ નવોજા વિચાર
આકાર મેળો હતો. જુગાને જોતાવની
જેમનામાં મહેઠા પ્રમતી.
બીજા દિવસે ફરી ‘પેલો’ તેમની
પુછ્યું આવીને હતો. એ વખતે બાદશાહ
ઉપરના માળ પર સુતા હતા.
બાદશાહે જોડું તો પેલોજા તપસ્વી!
જેના કુખપર રિમત હતું જાણી બાદશાહ
ને આપનાર ન આપવું હોય. એ
કંઈક રીઝવા પ્રયાસ કરતો હતો.
તેની નજર આજુબાજુ ફરતી હતી.
બાદશાહ પડીને અવાજ થઈ ગયો.
‘મહામહેનતે બાદશાહે પુછ્યું “આપ
શું લેખો છો?”
કહીને તપસ્વીએ કહ્યું “મારું જીવ
જોવાળ થયું છે તે કૈ.મવા આપ્યો છું.”
બાદશાહે જોયે તે જીવ આવી શકે!
ઈબ્રાહીમે પુછ્યું.
“તો પછી, બાદશાહે જોયે રહીને
પુછા કોમી યાજમ ખરો?” કહેતાં
આપનાર અંકિતએ ચાલતી પડી.
બાદશાહ ઇબ્રાહીમ પર એટલી બધી
અધર થઈ કે તેપણ અંકિત પાછળ
આવી નીકળ્યો.
અને જમળને તપસ્વી ઇબ્રાહીમ
મળ્યા.

ખાદી સમા બરાબ છે. ચોતાજનો
બધા એકકાને સહ મયા છે,
કહાને મારે રંગ જામ્યો છે. બા-
આનકાર સતે પ્રથમ પુછ્યો. “સર્વો
જમ પાણી કયું?”
સમાચારી ઉત્તર આપ્યો: અંગા-
જળ.”
અંતે ફરી પ્રથમ પુછ્યો: એથી ચડિ-
યાતું?” સમાચારી પાછો ઉત્તર
આપ્યો. “જોયે અડવા પહેલાંનું એટલે
કે વરસાદનું ‘ગ્રીલી લીધેલું’ પાણી!”
સતે ત્રીજી વાર પ્રથમ કયો: “એથી
ય ચડિયાતું?” ઉત્તર આપ્યો. “સવાર
ના પહેાઈમાં પાંદડાપર પડેલા મે.તી
જેવા યજળન, કોડળનાં બીંદુઓ એકઠા
કરેલું પાણી.”

સતે ચોથી વાર પ્રથમ કયો. “એથી
ય ચડિયાતું?” ઉત્તર આપ્યો. “દોઢરો
પરેશ અગો હોય. ખાર ખાર વરસે
થેર આવી પોતાની જાતેતાને એટલે તે
વખતે માની આખમાંથી ને પ્રેમાકર
વહે તે પાણી.”
સતે પાંચમી વાર પ્રથમ કયો. “એથી
ય ચડિયાતું?” ઉત્તર આપ્યો: “આખી
જીંદગીભર જળ, કપડે, અનીલી,
અપામાર, લાચરવત, કાળા બળર
કરી જુગ લદિમ ભેગી કરી હોય અંત
કાળે તે તમામ લદિમ છોડી પાપના
મે.ટા પુજ સાથે જમળો વખત અ.વે,
તેવે દાજો ને પરતવો આખમાંથી
આવજી અને બાદશાહને વહે તે પાણી.”
સતે છઠી વાર પ્રથમ કયો: “એથીય

ચાડયાતું?” ઉત્તર આપ્યો: “એક તો
સરકારી તોડર હોય, જાતજાની સેવા
કરવાતું મન ઠીપું હોય અને હમણું
જ ક્યાં તે ન કરવાનાં કાચો કરી લાખો
ફરિયા બમા કપો હોય તેવા જેવડા
જુનેમાર સાધુસને આખર થડી, એ ને
અસલ વેદના મામ ન કહેવાય કે ન
સહેવાય એવી પરિસ્થિતિમાં પથરાણ
ના ને મરમ આશુઓ વહે તે પાણી.”
સતે સાતમી વાર પ્રથમ કયો:
“એથી ય ચડિયાતું?” ઉત્તર આપ્યો
“આખો દિવસ પરિશ્રમ કરી પરસેવા
વળા ને માણસ પોતાના જીવજાત
પુરુષને પેલ કહે છે તે પરસેવાનું
પાણી.” આ ઉત્તરથી સંતને પ્રથમ
સંતોષ થયો. —“અખાદાનંદ”
—મુજબમાં એક ધોરિટકના કારખાના
મા આમ લખતાં ૧૧ મરજી પામ્યા
હતા અને ૧૨ને સખત ઇજા થઈ હતી



રસોડાનું રમખાણ? ફોન: ૬૩૦૦૪

અન...ધમ...ધમ...! કરતાં સુરેશે ટેબલ ઉપરથી થાળી, વાડકા ઉઠાજવા મંડાયાં, અને
તીવ રવે તડકયો: “અ.ટલો જમાનો ગયો અને તારી રસોડામાં કંઈ કોઠાજીવ નથી! આ દાગ
ફુલેલી, આ બજામાં કાંઠરી, મમમાં કાઠજી...”

સરલા, ઉમ રવે કપાંત કરતા બોલી: “હવે તો હું તમારાથી કંટાળી છું. હવે આ તમારી
દોઢરી મંજી અને પાલી, અને હું આ ચાલી...”

એટલામાં સરલાની નજંદ, કુસુમ, પડોશમાંથી આવી પહેંચે છે. “શું થયું છે માણી, કહો
તો ખરા?”

“જુએને આ તમારા બાઈ કામની ઉતાવળે જેવા-નેવા માલ લાવે અને પછી રસોડામાં સારો
વાક કહે! મજ કાલે દાળ લાવેલા તે સાવ જુની હતી, અને હવે કહે છે કે રવાં ફુલેલી છે,
મજાના તોડમાં ઝીણી કાઠરી હોય તો પછી બજામાં આવેજ ને!”

કુસુમ: “જુએને બાઈ! આમ બાળીને વાક તમે કરમડીએ કહોડો એ ઠીક નહિ. હમારે
સાં પછુ અમાલે આમજ પ્રતિદીન રામાવજી-મદાભારતનું પુલ થતું હતું, પછુ ને દિવસથી હવે
ડરખતી, પછલુ સ્ટેરર્સ ને લાંબી મ.લ અંગ.વવા માડ્યો, તે દવસથી ઘરમાં સુલેલ થઈ મજ.
એમને લાંબી શોકોએ માલ, તે પછુ કિફાયત લાંબે, અને મજીજ તવરીત ગતીએ મજા
રહે છે. ઉપરાંત તેઓ પ્રવેક ગાંધીવજી-કોટાળ-કરીયાલું-અર-મરજી કવાઓ-લખ-પુજ
સમામાં, વિ. રામે છે. એટલે હમારે જાડી ચીંતા કરવાનું રહેલું નથી. ફક્ત એ પેનીને
જટામ મારી પત જાઓ એટલે નિશ્ચિંત!”

—હમારી કી-જોડ-બાળ, પ્રાઇસ લીસ્ટ માટે આજે જ લખો.—

પરચુરણ

—રૂબ (૧૫) ના રહેવાસી શ્રી નરોત્તમ બાઈ લલુભાઈ પટેલ તા. ૨૪-૬-૫૪ ના દીને સ્વર્ગવાસી થયા હોઈ તેમની આત્મચાલી અર્થે એમના પુત્ર શ્રી નરવરભાઈએ તા. ૧૬મીના બહુમતી કરાવ્યા હતા અને જુદી જુદી સભા આને હાથે કર્યું હતું.

—એન.એસ.સી. (૩૫) ના શ્રી. હમન શાંધિ પરમારે તા. ૨૫-૭-૫૩ ના રરેસથી પોતાના પુ. પિતાશીના અને તા. ૫-૮-૫૩ ના પોતાના પુ. માવૃત્તિ ના રરમવાસના ટો.કમનક અગર મળ્યા હતા. રજસ્થાનના આત્મચાલી સંતિ અર્થે શ્રી. હમનશાંધિ પરમારે હવનકીયા કરાવી હતી અને હોદ તેમજ રથાનિક સરચાએને હાથે કર્યું હતું. તેમના કુ.અમા જાને હાજર થઈ તેમજ અન્ય રીતે દિલ્હીના આપનાર શ્રી બાઈ બેરેનેશી. હમનશાંધિ પરમારે હા.દોઢ આબાર માટે છે.

—રાજકોટ સોરાષ્ટ્રમાં સિંચવેલાના આસપાસે અપેલા બાવો હવે થરી રહ્યા છે અને ખાર ટકા નેટમો થતાં થઈ ગયો છે. શ્રારા વરછાએ લીધે મોટા પાક ઉતરવાની ખારણા છે.

ગુજરાતી કેલેન્ડર

સ.વ. ૨૦૧૦ ની સાલનું

- (૧) અદિત્ય વાર, વિધિ સાથે અર્ચિત તારીખ.
- (૨) રેક આસના કુપ્ત દેવો તહેવારો અર્ચિત તારીખ સાથે.
- (૩) વિધિ સાથે અર્ચિત રાશી તેની ચરખાવના સમય સાંચ આકાશના રેટ-ડોઝ શાકભાજી.
- (૪) રાશીના અક્ષરો (ખાખાડું) નામ પાડવામાં આવેલ તારીખ.
- (૫) રિત્ત અને રાશીના અ.પ.દીવા.
- (૬) બાઈ વેલર ૭૫૪ સુધે પાગલિ વિવ.

હરેક ગુજરાતી કુટુંબમાં બધા કેલેન્ડર અવશ્ય છે.કાંઈ એવમે.

કોમ્પો. શ્રી. ર.ક. પેરેશન સાથે

—પ્રસિદ્ધ કર્તા:—

શ્રી. ગુજરાતી સંસ્કાર મંડળ
શ્રી. એ. બા.કે. ૧૬૦,
ડાંગર (નાકાલ)

નવા પુસ્તકો

મંપી સાહિત્ય

હિન્દી ડાયરી	૧૦
કીરોરસાલ અસરવાળા ૩૫	
સ.સાર ૫૨	૧
ગીતા મંથન	૭
જીવન શોધન	૮
હવે ગીતો	૪
પ્રથમ પરવારુ નવી	૫
મળવાનું કોશ્ચ બા.ઓશીક	
'Indian Opinion', P. Bag,	
Phoenix, Natal.	

એમ. કે. બાઈ લાઈએરી નવા
પારસી રસ્તામજી હોલ કમીટી
૧૪૦, કમીન સ્ટ્રીટ, ડાંગર.

નવા લાઈએરી હોલનું ઉદ્ઘાટન

તથા

૩૨મી વાર્ષિક સભા

એમ. કે. બાઈ લાઈએરીના નવા
હોલનું ઉદ્ઘાટન તથા ૩૨મી વાર્ષિક
સભા સુધવાર તા. ૨-૮-૫૩ ના રોજ
સાંજે ૫.૩૦ વાગ્યે પારસી રસ્તામજી
હોલમાં યોજવામાં આવેલ છે. જે
સમયે એમ. એલ. સુલતાન રેકનીકસ
ડે.લેન્ડના પ્રીન્સીપલ શ્રી. એમ. નેરેસ,
શ્રી. બી. ઇ. "વિદ્યાન અને આધુનિક
પ્રગતિ" ઉપર પ્રવચન કરશે.

સર્વે બાઈ બહેનોને વખતસર
હાજરી આપવા નમ્ર વિનંતી છે.

આ-પાણીને બદોબરત કરવામાં
આવેલ છે.

એમ. કે. શરેરીઆ,
મંપી

'ઇન્ડિયન ઓપિનિયન'ના

એડિટર

એડાનીસબર્ગ :

શ્રી. જી.જી.બાઈ ગોપાળજી, ૬૫ થી
રહીટ, ન્યુટાલિન, રૂમ નંબર ૧૪, અથવા
ફર શ્રી. ધીરજી શ્રી. નાવક, ૨૮
(૬) કમીસનર રહીટ.

કેપ્ટાઇન :

શ્રી. બી. ડી. માવડા, ૧૦૨ એન
રોડ, મોલે.

પોર્ટ એડીટરએથ :

શ્રી. બી.રામજી, ૨૮ નેલસન રહીટ
અને ૬૪ એડરલી રહીટ.

ઈસ્ટ લંકન :

શ્રી. એલ. હેરી,
૧૦૬ સેન્ટ બો.ઈસ રોડ.

દેશ નેતાઓની મહી રાખવા લાયક કમીટી

કોએ પોતાના ધરમાં મહી
રાખવા લાયક સુવ આટ'વેપર
ઉપર બાપસમાં આવેલા દેશ નેતા
ઓની કમીટી.

અહીંના બાંધી,
પુ. હરેશ્વરભા.
સરદાર વલભભાઈ પટેલ અને
૫ રીટ નેહર સાથે,
શ્રી. અરવીંદ જોષ.
રેકની શ્રી. ૧
માર કમીટી સાથે મેનારને થી.
૩-૧ પેરેશન સાથે.

c/o 'Indian Opinion'
P. Bag, Phoenix.

એઈએ.એ. હાડકા

તમારા રોશન કે સાઈડિંગ

પહેંચતા કરવા મારે

અમે દનના

પાં. ૭. આપીશું

ખાલી બેગો રેલ. કોરાયુ ભરી પાછી મોકલી આપીશું

વધુ વિગતો મારે લખો.

THE
BULL BRAND
FERTILIZERS LTD.
SARNIA NATAL

સુંદર નવી નવલ કથાઓ

માનવતાના વિચારો દેખીશ કેવેક મિતર અવધારક હોય
બો.કા
સાથે રા. ના. પાક
ખાંડેરના પુસ્તકોનો અનુવાદ

એડેલી બાવા
રુબન હાકી
બાઈડાઈનારા
બાવા અહીં

ર. મ. દેરાઈ. પુત્ર
વિધી
Obtainable from
INDIAN OPINION
P. Bag, Phoenix, Natal.

એ 'અઠવાડિક' પંચાંગ

વાર	ખોસ્તી ૧૯૫૪ એન.રેટ	હોડ ૨૦૦૬ આવણ	પુસ્તકમાત ૧૩૭૨૫	પારસી ૧૩૨૨ રોજે કમી.	સુધેંદક ૩૩ મી.	સુધેંદક કા.ગી.
શુક્ર	૨૮	૫૬	૪	૧૭	૧	૧-૨૦
શનિ	૨૯	૫૭	૫	૧૮	૨	૧-૨૧
રવિ	૩૦	૫૮	૬	૧૯	૩	૧-૨૨
સો.મ	૩૧	૫૯	૭	૨૦	૪	૧-૨૩
મં.મળ	૧	૬૦	૮	૨૧	૫	૧-૨૪
સુક્ર	૨	૬૧	૯	૨૨	૬	૧-૨૫
શર	૩	૬૨	૧૦	૨૩	૭	૧-૨૬
શુક્ર	૪	૬૩	૧૧	૨૪	૮	૧-૨૭
શનિ	૫	૬૪	૧૨	૨૫	૯	૧-૨૮
રવિ	૬	૬૫	૧૩	૨૬	૧૦	૧-૨૯
સો.મ	૭	૬૬	૧૪	૨૭	૧૧	૧-૩૦
મં.મળ	૮	૬૭	૧૫	૨૮	૧૨	૧-૩૧
સુક્ર	૯	૬૮	૧૬	૨૯	૧૩	૧-૩૨
શર	૧૦	૬૯	૧૭	૩૦	૧૪	૧-૩૩

D. B. MODI & SONS

Specialising in Indian, English, Groceries, Condiments,
Hair oils, Spices, Fancy goods, and everything for the
"INDIAN HOME,"

Try Our Famous
"India Mix Masala."

High Class Indian Confectionery Always in Stock.

Phone 35-4771.

30b 17th Street, Wrededorp
Johannesburg.

૫૦ વર્ષની જુની અને જાણીતી દુકાન

ડી. બી. મોદી એન્ડ સન્સ

ઠીકાણાં, ગંધીયાણાંનાં જુનાં વ્યાપારી

દેશી હેર ચોઈલ, મરી મસાલો વગેરે દેશી મરની ઉપયોગી અનેકા અનેક
વસ્તુઓ હવેનાં રોકામાં મળશે.

ઈન્ડિયન અને ઈંગ્લીશ ટ્રાસરીનાં સ્પેશીયલીસ
એલર્મની જુનામાં જુની મીઠાઈની દુકાન.

"ઈન્ડિયા મીક્સ મસાલા"નાં
એન્ટ્રેપ્રેન્સરો.

તાજુ ઉમદા ફ્રુટ

ફરમાનજી આજુ ૧/૬ રતલ; મોદી કલીનું બસણુ ૧/૬ રતલ; ગોળ બાલ
ખાટ ૧/૬ રતલ; લાંબી અને રાંધેર બાસણીયો ૧/૬ રતલ; કાચી તપા
શેવલી પાન થી. ૫ રતલ; પે.રેલ અલમ.....બનાના, કાચા બનાના,
પોપો, પાંચનાપલ, નાચીસ અને મેન્ડરીન રોલના બજાર બાવધી મળશે.
દેશી શાકભાજીમાં સુરતી સફેદ પાપડી, કાળી પાપડી, ટુવેર સુપ્ત, વેમણ.
મોટાની સોજ, ફૂધી અને લીલાં મરચાં મળશે. થી. ૭-૬ થી થી. ૧૦ નું
પારસલ બનાવી પે.રેલથી મોકલીએ છીએ. સુરણ, આખા હળદ તથા
લીલી હળદની મોસમ ચાલુ મળે છે. કાળી કેરી પણ હવે મળી રહશે.

A. KADER & Co., (PTY) LTD.

WHOLESALE FRUIT MERCHANTS

P. O. Box 251, DURBAN.

ફરનીચર! ફરનીચર!! ફરનીચર!!!

ફોર્મલ જુટ, લાઈનિંગ્સ જુટ, મેલ્ડેબલ, ડરેસિંગ જેસ્ટ,
સાઈલેન્ટ કોફીસ ટેસ્ટ, જુટ ટેસ્ટ, ટેબલ, તાલ કીડાપલ
આને જરીદી કરશે. જાતે પધારી લાભ લેવા જુટશે નહિ.

—બોક્સ, ટેબલ અને કીચન ડરેસર—

જે હમણી દેખરેખ નીચે લઈવાર થાય છે. તેઓ રોકા હવેના લઈ-
વાર રહે છે. આવ રોકા જાવોના પ્રાઈસ લીસ્ટ મંગાવો અને નેપર
આગલ વખતો.

L. MISTRY

51 BREE STREET, BURGERSDORP, J'BURG.

PHONE 33-4691.

BOX 2526.

ધી ન્યુ દિલ ખુશ-સ્વીટ માર્ટ

મેનેજર: મળીમાઈ સાધુભાઈ માધોભાઈ.ના.

દરેક ભાવની જીંદગીમાં, મોખ્ખા ધીની તેમજ મોખા મેખા,
અસાધ્યથી અને બનાવીએ છીએ.

અમારું 'વખજાએકું' સુરતી જુથું લેવ, અમરા, માંડીયા, અજના,
પાતરા વિગેરે દરેક જાતના બનાવીએ છીએ.

ખાટી વીગેરે માટે મોટા અમાણ્યાં જીંદગી મોડેલ અમાણે દુક
વખતમાં બનાવી આપીશું.

PHONE 33-6676.

P. O. BOX 3680.

THE NEW DIL-KHUSH SWEET MART,

34 President St., Corner Diagonal Street.

JOHANNESBURG.

PHONE

33-2551

MASTER BROS.

(PTY) LTD.

MANUFACTURERS OF LADIES' & GIRLS' STRAW & FELT HATS
WHOLESALE MERCHANTS & DIRECT IMPORTERS

HOUSE FOR KEEN CASH PRICES

33 West Street, JOHANNESBURG.

માસ્ટર બ્રધર્સ (પ્રા.) લીમીટેડ

હોલસેલ અરચન્ટ્સ એન્ડ ટાપરેટલ ઇમ્પોર્ટર્સ

દેશી તેમજ સુરતી કપડાં, હુલન રમ્મ. પ્લાન્ડેટલ—જીની બજારો માટે

જાલ ભાવેના માલ. તેમજ કૃપાવીણ ન્યોરલેડ સાડીઓ

વીગેરે માટે હમારે લઈ પ્રથમ હપ્તાએ કરવા સહાયક છે

33 West Street and જોહાનનિસબગ.

ફોન ૩૩-૨૫૫૧

that perva

contin

justic

Settl

ગ્રોસરી મળવાનું ભરોસાપાત્ર મથક**JHAVER HIRA & CO.,**

Phone : 24932

118 Victoria Street,

DURBAN.

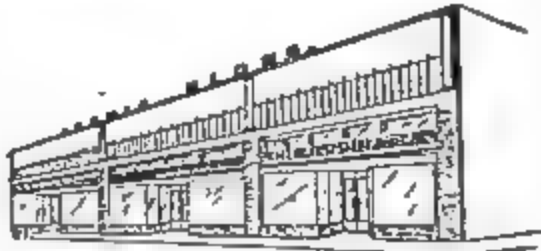
અમારે ત્યાં

ગંધીવડ, કોળ, હવન, પુનની
સામગ્રી અને લગ્ન અંગ્રેની દરેક
જોઈતી વસ્તુઓ મળશે.

માહોતો સતેજ એજ અમારો મુદ્દા લેખ છે. એકર વખત મંગાવી પાળી રહે. માલ સારો અને મોખ્ખો ભરી દેખરેખ નીચે મે.હવવામ.
આવે છે. કંઈ જોઈશે સી. એ. ડી. થી મોકલવામાં આવશે.

K.M. Lodhia & Co.

Manufacturing Jewellers and General Dealers



22 ct Jewellery made to order in latest designs

આવિષ્કાર કેન્દ્ર

સોનાના શરીના ખાસ અમદારી ભત્રી કેપરેજ નીચે. અમને અપાયું
કામ સંતોષ થામે એવી રીતે કરીએ છીએ.

નેકલેસ, શુદ્ધી શુદ્ધી હીનામની ભગડી અંગૂઠા, સાડીની પીન, વીડી
અકકમ એરોગ નીચે ખનારીએ છીએ.

106 Prince Edward Street, Durban.

એકલું તમે ભણે છો કે કેનેડાની વિશ્વ વિખ્યાત કંપની
સન લાઈફ ઓફ કેનેડા
કેપટાઉન કંપનીના હિમી સત્તાવાર એજન્ટ છો.

દક્ષિણ આફ્રિકાની વિવિધ અસહ્યની કેપ ઓફ ગ્રેસ પ્રાઇવેટ લીમિટેડ
ના સરકારે તરફથી નીમાયેલા અંગ્રેજી તથા ગુજરાતી ભાષા-અનુસાર - છીએ
તેમજ અમેની ઉપચારકન અંગેનું કાર્ય પણ ભરતું કમકામ વિના નીલે
ત્વરિત કરીએ વર્ક રાફે છ.

1. Wasteful, therefore a particular Life Assurance Problem as Sun Life of Canada Plan can solve it.
2. Prompt settlement of claims is a mark of the Company's Management.
3. During 1951 the Company paid over £31,000,000 to annuitants, policy holders and their families.

The Sun Life of Canada is a Leader in World Wide Assurance.

(Consult us first.)

C. C. PALSANIA

GENERAL AGENT

Business, Estate, Financial, Insurance and Immigration Consultant.
Sworn Translator.

100 Sir Lowry Road,
P.O. Box 4624.

CAPETOWN
Phone 32190.

Kasturba Gandhi Memorial Number

Copies of Kasturba Gandhi Memorial Number can be had
at this office at Rs. 3d. including postage.

'Indian Opinion'

Phoenix, Natal.

ARRIVALS OF GUJARATI BOOKS AT HAND

ગુજરાતી પુસ્તકો

	રૂા.	પા.
ગુજરાતી ઉચ્ચશિક્ષકની	૨૦	૫
મહાભારત મુળ	૪૦	૫
ગુજરાતી ઉચ્ચશિક્ષક મેટર ૨.૫૮૨	૧૩	૧
રામચરિત્ર રામાયણ	૧	૧
અદિત્યવાણી	૫૫	૫
દારીમાર્ગ પદ્યકું	૩	૩



Film India Monthly	7	0
Life After Death	3	0
Elementary Teachings Of Hindu	3	0
Light Of Truth (Hindu Bible)	22	0

All kinds of MUSICAL INSTRUMENTS REPAIRED
at our address.

BHARAT MUSIC SALOON
AND BOOKSELLERS

Phone: 26070

286 Grey Street, Corner Lorna & Grey Street,
DURBAN.

GIHWALA STORE

(Established 1945)

કેપટાઉનના જુના અને બાણીતા વેપારી

સાવરેકર

કીકભાઈ છમનલાલ ધીવાલા

અમે રૂરેક ભૂતનો દેરી અનાજ અને કરીયાલું
શખીએ છીએ.

ભાવ કીકાયત

જાતે મગો યા લખો

2 Aspeling Street,
CAPETOWN.

Phone: 23102.

No. 36—VOL.—LI

FRIDAY,
4TH SEPTEMBER, 1953

Registered at the G.P.O. as a Newspaper

Price 6d.

INDIAN OPINION

Founded by Mahatma Gandhi in 1903

Mahatma Gandhi On 1914 Settlement

★

IN view of the Governments declared intention to abrogate the 1914 Settlement of the Indian problem in South Africa between the then Union Government and the Indian community it will not be out of place to quote some passages here from Mahatma Gandhi's farewell letter on leaving the shores of South Africa.

If we are to reach real peace in this world and if we are to carry on a real war against war, we shall have to begin with children; and if they will grow up in their natural innocence, we won't have to struggle, we won't have to pass fruitless idle resolutions, but we shall go from love to love and peace to peace, until at last the corners of the world are covered with that peace and love for which, consciously, or unconsciously, the whole world is hungering.

★

"In my humble opinion it is the Magna Charta of our liberty in this land.....The promise made by General Smuts to administer the existing law justly and with due regard to vested rights gives the community breathing time, but these laws are in themselves defective, and can be, as they have been, turned into engines of oppression and instruments by indirect means to drive the resident Indian population from South Africa. The concession to popular prejudice in that we have reconciled ourselves to almost the total prohibition by administrative methods of a fresh influx of Indian immigrants, and to the deprivation of all political power, is, in my opinion, the utmost that could be reasonably expected from us. These two things being assured, I venture to submit that we are entitled to full rights of trade, interprovincial migration and ownership of landed property being restored in the not distant future. I leave South Africa in the hope that the healthy tone that pervades the European community in South Africa today will continue, and that it will enable Europeans to recognise the inherent justice of our submission. To my countrymen I have said, "Nurse the Settlement; see to it that the promises made are being carried out. Attend to development and progress from within. Zealously remove all causes which we may have given for the rise and growth of anti-Indian prejudice or agitation, and patiently cultivate and inform European opinion so as to enable the Government of the day and Legislature to restore to us our rights."

INDIAN OPINION

FRIDAY, 4TH SEPTEMBER, 1953

Smuts-Gandhi Agreement

THE Government is determined to abrogate the Smuts-Gandhi Agreement of 1914 which permitted Indians domiciled in the Union to bring their wives and minor children into the country. So it would appear from the notice given in Parliament by the Minister of the Interior, Dr. T. E. Donges, of a Bill to amend the Immigration Act. This "concession," if you wish to call it so, was purchased by the Indian community at a very heavy price, which was a complete stoppage of Indian immigration barring six educated Indians per year.

When this Agreement was arrived at the Indians in the Union were subjected to many disabilities to which the attention of the Government was drawn and it was agreed that the Indians would rely on the good faith of the Government not to introduce fresh laws to curtail their rights and to administer the existing laws in a sympathetic manner with due regard to the vested rights of Indians domiciled in the Union. This Agreement was however shortlived, for, from 1919 onwards legislation after legislation was introduced curtailing the residential and trading rights of the Indians. Things came to such a pass that in 1926 the Government of India had to intervene and the negotiations between the two Governments resulted in the Capetown Agreement of 1927. The clause

referring to the entry of wives and minor children thereof reads as follows:—

To give effect to paragraph 3 of the Reciprocity Resolutions of the Imperial Conference of 1918, which intended that an Indian should be enabled to live a happy family life in the country in which he is domiciled, the entry of wives and children shall be governed by the following principles (a) the Government of India should certify that each individual for whom a right of entry is claimed is the lawful wife or child, as the case may be, of the person who makes the claim (b) Minor children should not be permitted to enter the Union unless accompanied by their mother, if alive, provided that (1) the mother is not already resident in the Union and (2) the Minister may, in special cases, permit the entry of such children unaccompanied by their mother; (c) in the event of divorce no other wife should be permitted to enter the Union, unless proof of such divorce to the satisfaction of the Minister has been submitted; (d) the definition of wife and child as given in the Indian Relief Act (No. 22 of 1914) (which resulted from the Smuts-Gandhi Agreement) shall remain in force.

It would not be out of place here to refer to the Upliftment Clause of the Capetown Agreement which reads:

The Union Government firmly believe in and adhere to the principle that it is the duty of every civilised Government to devise ways and means and to take all possible steps for the upliftment of every section of their permanent population to the full extent of their capacity and opportunities and accepts the view that in the provision of education and other facilities a

substantial number of Indians who remain part of the permanent population should not be allowed to lag behind other sections of the people."

In view of the above the step the Government now proposes to take is undoubtedly a retrograde one in that, it denies the Indians domiciled in the Union the right and opportunity to live a happy family life. It is an assault on the right and liberty of the individual which no self-respecting human being can tolerate. Any Parliament that can pass such a legislation, and no doubt the Union Parliament will, since worse laws have been passed, we wonder if it can be called a Parliament of civilised people.

The time has come for all who claim to be civilised to take stock of the present position. Unless a change is brought about soon one is at a loss to know what is to become of this country and its people. If the white people believe they can survive by their might they are certainly living in a fools' paradise. They can only hope to survive by right and right alone.

What are we Indians going to do? The time has surely come when we must decide once for all what we intend doing. In such circumstances one can think of doing one of four things. (1) If he is a coward he would flee from the clutches of the tyrant; (2) he would murder the tyrant by whom he has been grievously wronged; (3) he would commit suicide because life is intolerable under such circumstances; (4) he would stand like a rock and face the tyrant without bending to his will and with an unshakable faith in God, who alone is the great dispenser of justice, allow the tyrant to do his very worst. The last course is the only right

and civilised course to adopt. We Indians who claim to teach the Africans the way of non-violence have now the God-given opportunity to do so not by word but by deed. Are we going to live like rats in this country or are we going to live like men. If it is the former we do not deserve to live and we must suffer the fate of rats. If it is the latter we must rise up and consider no sacrifice too great for the vindication of right and the fair name of the great country we are proud to belong and her great leaders to whom we owe our very existence in South Africa. Let us not utter the names of Mahatma Gandhi and Jawaharlal Nehru in vain. If we have any real regard for them the time is now to demonstrate it by our deeds. We cannot nor should we pocket the insults hurled at us and at our venerable leaders, for the sake of a mess of pottage.

NOTES AND NEWS

Bill To Ban Wives Of Domiciled Indians

IN the House of Assembly last Monday the Minister of the Interior, Dr. T. E. Donges, gave notice of a Bill to amend the Immigration Act of 1913. Details of the Bill will not become available until it has been formally introduced and copies circulated to members, but it is believed that the object of the Bill is to abrogate the Smuts-Gandhi agreement of 1913, which permits Indians domiciled in the Union to bring a wife, and children under the age of 18, into the country under certain circumstances, says Sapa's Parliamentary correspondent. The Minister gave notice last session of the Government's intention to introduce this legislation with retrospective effect from the date on which the announcement was made—February 10, 1953. In making the announcement last session, the Minister said there was some justification for the concession at the time it was made, because at that time the female Indian population formed only 37 per

cent. of the total Indian population in South Africa. According to the latest census that unequal relationship between Indian males and females had disappeared. Today the female Indians constituted 48 per cent. of the Indian population.

Crime in The Union

'The Natal Daily News' Pretoria correspondent states, an increase of 39,794 convictions for crime during the first five months of this year compared with the same period last year is shown in the judicial statistics just issued by the Bureau of Census and Statistics. The figure for serious crime only had increased by 1,099. In two cases there were decreases—contraventions of municipal by-laws, where the figure was 1,383 less compared with the same period last year; and convictions for theft, where the number of cases was reduced by 4,099. During these five months there were 66,440 European convictions, 389,570 Native, 10,282 Asiatic and 51,334 Coloured. The figures for serious crime were 4,415 European cases, 20,159 Native, 465 Asiatic and 5,030 Coloured.

Whilst we are pleased to note that the figures for Asiatic convictions are the lowest it is certainly not a matter to be proud of. We must acknowledge with a sense of shame that criminality among Indians has been increasing in recent years. There was a time when there were hardly any criminals to be found among Indians.

JOINT CONFERENCE OF A.N.C. AND T.I.C.

A CONFERENCE of delegates in the Western Region of the Rand, convened by the African National Congress (Transvaal), and the Transvaal Indian Congress, met at Kliptown to "defend homes," protest against the new passes and the "Slave Labour Bill."

The conference was held in a hessian-enclosed pandal. From early in the morning delegates from Orlando, Pietermaritzburg, Johannesburg, Albertonville and Grahamstown converged in buses, lorries, and processions carrying banners, placards and flags of the African National Congress.

Mr. Nelson Mandela, President of the A.N.C. (Transvaal) presided at the conference, which was attended by 2,354 delegates representing branches of the Congresses, Churches, sporting bodies, vigilance associations, women's organisations, youth clubs, traders associations, trade unions and other organisations.

India Has No "Plan" Of Pan-African Conference

The India-Africa Council in a statement issued in New Delhi said that the Council had no plans to hold a Pan-African Conference in Cairo nor was its function to hold such a conference. The Council was referring to the statement by Dr. Daniel Malan in the South African House of Assembly on August 7 that South Africa had not made representations to either Indian or Egyptian Governments about the "plan" of the India-Africa Council for a Pan-African Conference in Cairo. The Council stated that the very title, "Pan-African Conference," clearly implies that, if such a conference was planned or held, it would be a conference of African people and India not being an African nation could not be a member, or convenor, of such a conference. India was a country which had always shown the utmost respect for the political and territorial independence of all nations, including her great friend Egypt; and did not desire to hold a political conference in "another man's house." If and when a Pan-African conference is called by the African people, who are now struggling to throw away the foreign rule in their territories, the Indian people and the India-Africa Council would, in the fitness of their political ideological faith, follow activities of such a conference with great interest and deep "sympathy." — 'Hindustan Standard.'

Mr. Yusuf Cachalia, the Joint Secretary of the South African Indian Congress, who was arrested for attending a similar conference in Sophiatown on June 25th, 1953, attended and spoke at the conference. Although the police, including the Special Branch were present in a large force, they took no action.

The Conference was also addressed by Mr. Dan Tloome, Secretary Transvaal Council of Non-European Trade Unions, who spoke on the new "Native Labour Bill."

Mr. O. Tambo, a member of the National Executive of the ANC spoke on the effects of the new passes and the Registration Books of the African people.

The conference unanimously adopted a resolution supporting the struggle of the people against the removal of the "black spots" and noted "with satisfaction the determination of the people of the Western areas to fight against

the wicked, immoral and barbarous scheme and to defend their homes and families."

An appeal was made to the people to "join the Congresses and to strengthen the fight against white domination."

Another resolution condemned "the appalling conditions under which the non-European peoples live in this country" and noted with "indignation the disabilities imposed upon the people, resulting from inadequate transport, police raids, so-called station barriers and the ever increasing cost of living." The resolution called upon the people "to mobilise the entire people, in their respective areas to join the Congresses and solidify their unity."

R. VITHAL

Bookkeeper, Writing up Bills of Books, Balance Sheets, Income Tax Returns. Apply

9 Adams Arcade,
40 Market Street,
Johannesburg.

THE JAN H. HOFMEYR SCHOOL OF SOCIAL WORK, JOHANNESBURG

* Offers a three-year course of study, preparing for service as Welfare and Case Worker with Social Agencies and Institutions; as Director of Recreation and Physical Education; as Secretaries of Social and Community Centres, Y.M.C.A. and Youth Organisations. Entrance Requirement: The Senior Certificate (Matric), or equivalent. In only very exceptional circumstances exemption from this requirement may be granted. The next class will enrol on February 8th, 1954. Applicants will be required to produce evidence of character as well as academic qualifications.

Prospectus and Application Forms may be obtained from.

The DIRECTOR,
Jan H. Hofmeyr School of Social Work,
Jubilee Social Centre,
Eloff Street South,
JOHANNESBURG.

BUSINESS FOR SALE

COMPETITIVE NATIVE TRADE BUSINESS IN
VARIOUS TOWNS OF NORTHERN
RHODESIA
FOR SALE

CONTACT EARLY IN PERSON TO AVOID
DISAPPOINTMENT.

A. I. BOBAT & CO.

Phone: 2338. P.O. Box 113.
LUSAKA, N. RHODESIA.

P.O. Box 78, Telephone:
FORDSBURG. 83-0129.

LAI HING & CO.,

WHOLESALE MERCHANTS & DIRECT IMPORTERS

Just Arrived Large Variety Of
Chinese And English Crackers.

36-38 Avenue Road, Fordsburg,
JOHANNESBURG

The New India Assurance Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950
31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	
Marine Premium	56,04,844	Assets exceed	54,34,00,000
Miscellaneous Premium	35,84,968	Total claims paid over	15,36,00,000
Life Premium	2,88,79,302		17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The New India Assurance Company Limited

Cable & Telegraphic
Address:
"RUSTOMJEE" or
"NIASURANCE"

RUSTOMJEE (PTY.) LTD.

Directors: Sorabjee Rustomjee
Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 2345, 27007 & 28513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box-110

LUSAKA, 'NORTHERN RHODESIA'
**BRADFORD CLOTHING
FACTORY**

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAI D. PATEL

Branch:

CITY STORE
Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crocery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 68.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

We specialise in
Manufacturing
**OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

THE UNITED PARTY AND THE ELECTION

WHITE SUPREMACY WITH JUSTICE

By C. W. M. GELL

IV

SOME people think the U.P. failed to get its principles over to the electorate. I think the failure was to define its racial principles clearly to itself. You can't "put over" what you haven't got. The result was that the country doubted whether the U.P. had any definite colour policy based upon clear-cut principles, distinct from those of the Nat. The latter proceeded openly on the assumption that civilisation is White and can only be preserved by uncompromising White domination. If the U.P. agreed with these propositions, the Nat. had reserves of ruthlessness which guaranteed their outbidding any U.P. version of benevolence. If the U.P. differed, what were its own principles?

Just after the election a leading Johannesburg daily summarized the U.P. election principles as (1) the broad national unity of all South Africans (but applied this splendid affirmation only to Europeans); (2) acceptance of the Afrikaner as a permanent part of the South African community (but evidently only in an economic sense); (3) retention of the Coloured vote; (4) sanctity of the Constitution; (5) the Commonwealth connection. I have discussed (3) and (4) in an earlier article and (5) should not be a racial issue at all. As to (1) it would be an admirable objective in an all-White country. But it is inconsistent with (2) as a principle in a multi-racial society.

And, therefore, we start straight away with the Nat. premise that the population of the Union consists of South Africans and non-Europeans. It was no doubt in this sense that the U.P. leaders, while rededicating themselves to repatriation of our Indians, warned them that they must choose between loyalty to South Africa or to India. But they have quite obviously chosen to be loyal to the four-fifths majority of our population who are struggling for increased rights and opportunities in the land of their birth. It is this conflict of loyalties within South Africa that is the heart of our racial problem.

Mr. Struys agreed with Dr. Malan that the colour question is our most important and pressing problem, "too big and too serious to be treated on a party political basis." But his proposal to "put the question out of politics" does not really mean what he said.

Nothing can take the basic problem of our lives out of politics. Possibly his procedural suggestion is one way to achieve a dispassionate approach. But it is unrealistic to pretend that it will keep the decision out of party politics.

This question of tactics apart, Mr. Struys put three alternatives before us: total apartheid which, he said the Nat. agree, is impossible; complete equality which he rejects as emphatically as the Nat.; and "the traditional South African middle way." Thus the Nat. and the U.P. are competing with each other for the middle ground between two eternally unpalatable extremes.

To its credit the U.P. has never used the phrase "White domination." But its alternative "White supremacy with justice" comes to much the same thing. That same Johannesburg U.P. daily wrote: "At no stage can there be any question of the European abdication from his leadership." It spoke of "Christian trusteeship with justice," "residential and social segregation implemented with humanity," "economic opportunities for all according to their capacities," "reasonable rights of representation for non-Europeans," and added that within this framework "there ought to be ample scope for non-European advance." But the italicized words beg all the questions. Are Europeans and non-Europeans agreed on what constitutes "justice," "humanity," "ample scope" and what their respective potential capacities are? If not, who decides between them? And the answers were made repeatedly clear. The trustees do not envisage a day when their wards will grow up: "It will be many, many generations before non-Europeans rise to anything approaching 'our standards.'" But if that is the U.P.'s unyielding attitude in face of the patent progress of non-Europeans towards closing the cultural gap and despite the fact that a small educated minority is already more "civilized" than some of our feebler White brethren, are not the Nat. more realistic in preparing to fight than Mr. Struys is wanting to disperse our "armed camp"?

Certainly the U.P. admits honestly that Africans are in our economy to stay. But, except that it would bring some of the more arbitrary laws within the jurisdiction of the courts and

administer others less progressively in the hope of re-establishing "a submissive and co-operative labour force in our homes, on our farms, in our mines and in our factories," does it really offer the non-Europeans a better deal and an improving future? Stubborn economic factors are making nonsense of the Nat.'s avowed intention of reversing the drift to the towns; and the U.P. is hardly less committed to influx control, compulsory residential and social segregation and the industrial colour bar. Even though accepting Africans "as permanent members of the community," the U.P. will go no further than appointing "a commission to examine such contentious matters as franchise rights for non-Europeans." It will release Europeans from the obligation to carry passes (without the Native's liability to instant arrest for forgetfulness) and it will probably remove the most stupid of the railway and post office pinpricks but only "very deserving Natives" will be considered for exemption from the Pass Laws proper. This is a serious retreat from even the Fagan Report. Thus when various U.P. stalwarts argued that U.P. segregation and Nat. apartheid were identical with "our traditional South African way," they were only too nearly quite correct. And this was further confirmed by the U.P.'s stiffest attitude to the 1934 settlement in regard to the Reserves and Native representation.

Now the fundamental weakness of the whole U.P. colour policy for this election was that it offers little or nothing to alleviate the very real grievances and frustrations of all three non-European communities. Not only are small non-European minorities daily advancing towards civilization; at the same time the Nat. have finally confronted them with the full, fatal implications of "our traditional policy," which graces men like Smuts had the sense to keep in the background. The affront to non-European self-respect and the blighting of their aspirations are beyond the imagining of most Europeans. In these circumstances "the old road of Botha, Hertzog and Smuts" is closed for ever. The U.P. paid lip-service to "contributions with moderate non-European leaders" upon a basis that they could not reasonably be expected to accept. At the Nat. have rightly said, consultation implies concessions as is meaningless. The U.P. offered none. Yet at the same time it appeared to want to abolish a few of the arbitrary powers and modify some of the strong arm methods that race war almost certainly demands. The Nat. say it is war and we fight. The U.P. says it ought not to be war,

offers to disarm slightly but does next to nothing to remove the means of war. At the last minute the party seemed to realize its false position. Hence, perhaps its undignified performance over the Swart Act, which was measures, and Mr. Struys's lamentable broadcast of April 13, when he tried to "out Nat" the Nat. in emphasizing the African's primitive background. And he committed the unpardonable sin of solemnity of condemning as "the idlers and the enemy" not merely tenants and shokos but "the so-called intellectuals who brooded over imaginary grievances and coveted Naboth's vineyard which the Europeans had tilled by the sweat of their brow." (In South Africa? Not very likely!) But these intellectuals are the leaders of urban non-European opinion which with its homelessness, squalor, crime, disease and thwarted lives is (as General Smuts foretold) the force that will make or break South Africa. The resentment of urban leaders springs from lack of opportunities to develop their skills and qualifications in a free and competitive economy. Words such as Mr. Struys used only make it more certain even than their circumstances that they will turn to political and economic agitation. And more members of the main political parties offers them any real prospect of a constructive and enlarging future, how will they avoid going anti-White?

Thus if the White electorate is asked to decide which party shall "put the niggers in his place," it will always opt for those who, fortified by religious dogmas and scriptural sanctions, are untroubled by any qualms of "liberalism" conscience. It should be counted to the U.P.'s moral credit that such a vote goes against it; but the source of its political weakness is that it allows the electoral battle to be fought on the ground of its opponents' choosing in the foolish hope of detaching "Boat-lag" Nationalists.

VACANCIES AT INDIAN AND COLOURED SCHOOL

FOR STANDARD VI, VII AND VIII
Accommodation available for a limited number of Pupils for Standard VI, VII and VIII at the Pieterburg Indian and Coloured School. Interested parents should contact the undersigned before the 15th day of October 1953.

Arrangements for Boarding and Lodging will be made if the demand necessitates it. Parents will be advised in good time of the acceptance or non-acceptance of their children.

Write to:
The Secretary,
School Parent Committee,
P.O. Box 210,
Pieterburg, T.Vad.

HUMAN RELATIONS IN THE UNION AND IN AMERICA

FRANK S. LOESCHER, Ph.D.

Executive Director, Commission On Human Relations, City of Philadelphia, who recently visited the Union.

THE Union of South Africa and the United States of America have much in common. The two "U.S.A.'s" are the leaders in their respective continents. The dominant group in both is white Anglo-Saxon Protestant. In the minds of both dominant groups there is a moral conflict. Myrdal in his recent study of Negro-White relations in America speaks of "The American Dilemma." This dilemma exists in South Africa because of the conflict between our creed based on Christianity and Western democracy, on the one hand, and our every-day deeds of failing to live up to the ideals when it comes to our neighbours of a different skin colour.

This moral conflict is in the hearts of white South Africans of all backgrounds. Many times I found myself in disagreement on goals and strategies with English-speaking and Afrikaans-speaking people, but one of my most satisfying experiences in South Africa has been the number of occasions when I was able to find common ground at a deeper level. I will return to America with the richest of possessions—a host of good friends, both European—Afrikans and English speaking and non-European—African, Indian and Coloured. I look forward to maintaining these friendships by correspondence and by future visits.

Our two countries are also alike in that the whole world is watching us. Americans who go to Europe or Asia are always asked about our treatment of the Negro. I am told the same things happen to South Africans, when they go abroad.

As I drove around the Union during my brief four month visit, seeing Johannesburg, Pretoria, Pietermaritzburg, Durban, the Transkei and the Ciskei, Port Elizabeth, Cape Town, Beaufort West (with ten degrees of frost!), Bloemfontein and Welkom, I was reminded many times of the geography and scenery in the States. Your Chambers of Commerce should put me on their pay rolls, considering how I have urged my fellow-Americans to be sure to include Cape Town and Durban and Johannesburg and your other beautiful cities in their travels. Frankly, I was not prepared for the beauty of South Africa.



Dr. Frank D. Loescher Ph.D.

I was well prepared for many of your problems, thanks to the interest of the press and the many books now being written about South Africa. I had read about Maroka and Cato Manor and Windemere. Your slums are well reported! But I was not prepared for the model villages and other constructive schemes.

I can sympathise with the reactions of white South Africans to the singling out of the negative aspects of urban housing. I recall my feelings when visitors from foreign countries would come to Philadelphia and would ask me the most embarrassing questions about the slums where so many Negroes live. And yet, as I think about it, it was good to have these failings pointed out, because it is easy to become accustomed to slum conditions in our communities and to do nothing about them.

While I could go on and list many more similarities between our two countries, it is obvious that one big difference is that the ratio of white to non-white is about ten to one in the States, whereas here the Europeans are outnumbered four to one. There are many other differences, but that in itself makes the South African problem more difficult. Group relations in South Africa are as complex as in any country in the world, and I do wish every foreign critic could visit South Africa and see for himself the good as well as the bad.

But I would be less than honest, and I know my South African friends would think less of me, if I did not give some of my negative impres-

sions, tentative though they may be. I must tell you that I found a despair among Africans that was disturbing. When our discussions got around to how their living conditions could be improved in government, there was an unmistakable lack of faith and confidence that the Europeans would extend democracy to them. This was my most disturbing experience.

The better educated African people who had fairly good jobs and who lived in some of the model locations, felt no doubt in my mind that to them it all seemed like life in a model minimum-security prison. Their desire was a common one of all mankind—to have a say in the affairs of the community, to be able to secure a job on the basis of their merit, to own land freehold, to help their children do a little better than they were able to do. It does seem that man the world over, in addition to food and clothing and shelter has a basic need for a feeling of dignity and acceptance by his fellows.

When Africans asked me what they could do, I urged them to persist in their efforts to reach the minds and hearts of white South Africans of good will. Africans and Indians, and Coloureds also have a responsibility. It is a two-way proposition.

In Philadelphia a typical Northern city, I meet, somewhat the same reactions. About twenty per cent of the population is Negro. Qualified Negroes are beginning to work alongside whites in departmental stores, banks, insurance companies, factories, schools and hospitals. Since the war segregation and discrimination in schools, cinemas and parks has been decreasing. But it will be some time before the white American's irrational feelings about colour disappear, as witnessed by the fact that despite the progress made in recent years it is almost impossible in Philadelphia for a Negro to buy a newly constructed home.

It is easy for outsiders to criticise white Americans or white South Africans. It is also easy to set Christian and democratic goals before the United States and South Africa. But it is not so easy to find the ways to achieve these goals. That is where the social engineer is necessary to help people of good-will find the right way. In the United

States, World war II and Hitler's ideologies helped to make white Americans more conscious of the conflict between the American creed and the American deed. It began to dawn on some Americans that there was a grave danger that we would lose our Christian and democratic ideals if we did not practise them, that the American creed would be brought down to the level of the American deed of discrimination.

Numerous organisations, private and public, have been established to try to find the ways of bringing American racial practices a little more in line with American ideals. Scientific research is no longer limited to the material side of life but is being brought to bear on problems of how prejudice is acquired and how discrimination and segregation can be reduced. Our clergymen and teachers, union officials and employers are increasingly finding that a major part of their responsibility is in the field of human relations. They have to learn the correct techniques of building tolerance and, if possible, respect and appreciation for differences of colour, religion and national background.

Some Americans are learning that in race relations as in every other aspect of life the right thing morally is also the right thing practically. It is a hard lesson for many of us to grasp, but force of circumstances is teaching us that for economic, moral and international reasons we must apply our Christian and democratic ideals in everyday life to our brothers under the skin.

Economically, it is good business to employ the best qualified person for the job—regardless of race, religion or ancestry. American business leadership is loud in its praises of free enterprise and the opportunity system. If this system is to have wide acceptance by Americans, then equal job opportunity will have to be accorded to all Americans. The lesson is also being learned that there is a great Negro market for the products of American industry. Recent figures show that Negroes now have a purchasing power of more than four billion pounds a year. The better educated, the more productive, the greater the Negro American's feeling that he too has a stake in America, the better for the American economy as a whole.

The moral aspect is also beginning to be sensed by white Americans although I must say

that there is only a handful of white Americans who really care, who fully appreciate what it means to have a black skin and, because of that accident of birth, be subjected to prejudice and disdain. Still some progress is evident and we can hope and work and pray that this sensitivity will grow.

The international aspect is at least being recognised. Visitors to America over the past century have been shocked by the callous treatment of Negroes. They could not comprehend how white Americans could go on decade after decade refusing to recognise the difference between the educated and uneducated Negro and keeping all "in their place." But Americans are learning by travel, by press and radio that most of the world is sceptical of America's efforts to sell democracy while discrimination and segregation are part of the American system. America is learning that if she is to have friends for the democratic way of life abroad, democracy must be practised at home.

Both "U.S.A.'s" are on the spot in the eyes of the world. Our great need, as I see it, is to keep our systems flexible, so that they do not harden and make evolutionary change impossible. If we can keep our minds open to new truth and our hearts sensitive to leadings of the Spirit, then our two countries need have no fear. Both our countries have to learn to live in a great big world with people of different colours and cultures. White Americans have an easier task than white South Africans in learning how to live with their black and brown fellow Americans because white Americans are in the majority. White South Africans, being in a minority, are in a more difficult situation.

White South Africans confront now what Europe and America are to face shortly in the whole world. South Africa is a microcosm of the world's situation in which a large majority of the people have yellow or brown or black skins. The peoples of the United States and Western Europe, living in a smaller, more closely knit world, cannot live alone and must find a compatible way of living together with peoples of other colours and cultures. Perhaps South Africa

will show the world how people of different colours and cultures can live together with equal opportunity and equal treatment for all.

Should we be pessimistic about white South Africans meeting the challenge? I do not feel that way. I believe there is still a reservoir of goodwill among the African people, that they will respond, if the hand of friendship and fellowship is extended.

May white men and women in both South Africa and the United States learn how to extend the hand of friendship and fellowship while there is still time.

"Dixie's 1953 Seed Catalogue Price List—listing not only seeds but all Garden Requisites.

Write for a free copy: Dixie's Seeds (Pty) Ltd., Box 2060, Johannesburg."

TROUBLED WATERS

By JOHN O'HIND

This book deals with that period of Indian history when three empires were at a clash with each other on the Indian Peninsula. The Mughal Empire was breaking up; the Maratha Kingdom was declining; and the British were establishing themselves. The story is full of suspense, keeping the reader engrossed in the acts of heroism and valour, naval bombardment and piracy on the high seas, escapades, a chase with bloodhounds, and romance. Order your copy as soon as possible, as there are only a few copies on sale at our office.

Price 10s.

Available at:

'Indian Opinion',
P/Bag, Phoenix, Natal.

Cuticura
SUBSTITUTED
OINTMENT



FOR SAFETY'S SAKE

A break in the skin is a 'way in' for germs! Apply Cuticura Ointment—quickly. To rapidly restore skin health. To combat infection. To ally soreness, and to keep the injury clean and comfortable while it heals.

FOR CUTS AND SCRATCHES



B. I. S. N. Co. Ltd.

S.S. Kampala arriving Sept. 28. Sailing October 3 for Bombay

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES: DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-13-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)	without food		21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6
Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.

Tel. Add.: "KARAMAT."

STAR PROFILE

A record of intimate life and photographs of one of India's top filmstars, Nimi, published under her supervision. This book contains her biography covering almost all aspects of her social, cultural and film life and traces her story from the first film she appeared in "Barsaat" to the latest one she signed a month ago (her 25th). Among over 60 photographs this book contains are many of her private poses side by side with stills from the films she has worked in.

Printed on art paper, with a tri-colour art card cover, the book is a beautiful production and a real treat for all those interested in Indian films and filmstars.

7s. 6d. a copy (Postage free)

Also available are the following:

6½" x 6½" Camera photographs of all Indian film stars on Kodak Silky paper. One Photo: 3s., Three Photos: 5s., Twelve Photos: 9s.

While writing out the order, please mention the film stars of whom you require photos.

PICTURE POST CARD ALBUMS

"Beautiful India"—24 post cards	6s.
12 Views of Taj Mahal	3s.
12 Views of Bombay	3s.
12 Views of Delhi—in colours	5s.

Send your order with remittance to:

Indian Enterprisers

P.O. Box 6541

2/23 Nanak Nivas, Bombay-26 (India)

SHINGADIA STORES

(Prop: Premier Silk Bazar Ltd.)
Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.
Telegrams: "Pramsilk" Phone: 2523.

PREMIER WHOLESALERS

(Members of the International Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.
UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Pleas Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,
Plot 43, "C" Road,
Churchgate Reclamation,

Cables: "Indorhod." BOMBAY, INDIA.

Phone
Day 24169

Phone
Night 033549

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 29386, 7

P. HARGOVAN & CO.

(PTY.) LTD.

WHOLESALE MERCHANTS
AND IMPORTERS.

P. O. BOX 1250.
155/7 Warwick Avenue
DURBAN.

SWEETMEATS

PURE

WHOLESOME

HEALTHY

★ APPETISING—

★ DISTINCTIVENESS of Flavour.

★ Combined with INGREDIENTS of the
PUREST QUALITY go into the making
of our SWEETMEATS.

★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental DELICACIES.

★ Assure YOU of the most PALATABLE
SWEETMEATS money can buy any-
where in SOUTH AFRICA.

અમે દરેક ભારતીય મીઠાઈઓ બનાવીને તમારે
આપણે તમારો સ્વાસ્થ્ય અને સુખ આપવા માટે તમારે

★ Great care is exercised in the PACKING and
DISPATCHING of country and foreign orders.

★ WE assure you of PROMPT, HYGENIC
SERVICE with the GUARANTEE of
SATISFACTION.

THE HOUSE OF



HOME MADE SWEETMEATS

We specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Naan etc.

Victory V Lounge

(Cnr: Gray & Victoria Streets.)
Phone 24965, — DURBAN.

AFRICAN VIEWPOINT

DADOOISM AND DADOO-BOYS

By JORDAN K. NGUBANE

DR. DADOO has done me the honour to reply very courteously to my comments on Dadooism and the Dadoo-boys in Johannesburg. I shall endeavour to reciprocate the compliment. He asks me quite a number of questions, the gravamen of which is to find out precisely who the Dadoo-boys are and what Dadooism is. I am eager to return replies to these. But before doing so, let me explain one or two points.

Firstly, I deliberately wish to avoid names in this controversy for the reason that they are not important for the purpose of my main theme. It is policies which are under fire and dragging in personalities might confuse the real points at issue. I dragged in Dr. Dadoo's name because he is the driving power behind the policies of which I am very critical. I have mentioned Mr. Sisulu because the so-called Sisulu Plan figures prominently in this controversy.

Dadooism is the policy by which the Afro-Indian alliance is manipulated to create situations—some awkward some embarrassing—where our Indian ally, in particular the Dadoo wing of the South African Indian Congress, wields an influence on events out of all proportion to the Indian's actual contribution to the struggle we wage jointly. The Dadoo-boys are those people in the African National Congress who, for one reason or the other, find it politically profitable to connive at this and not draw attention to the harm this is producing inside the ranks of the African National Congress.

I think I have defined terms in as clear a manner as is humanly possible in the situation under review. Now let me take a few concrete cases to illustrate my point.

When the South African Liberal Party was formed, Dr. Dadoo made comments on it which created the impression that he was speaking for the non-European peoples when, in fact, this was not the case. He himself failed to make it clear beyond all shadow of doubt that he was speaking only for that section which he leads. To me this failure was significant. It was calculated to cement the non-Europeans in advance to a particular stand *vis-à-vis* the Liberal Party and then dare every non-European leader to deviate. This was a form of political blackmail and Dr. Dadoo used it in the knowledge

that responsible African leaders who held contrary views would not publicly dissent just then because of delicate situations inside the African National Congress which, for security purposes, I do not feel called upon to discuss here.

The actual position, of course, is that in condemning the Liberal Party in the way he did he certainly was not speaking for the African. As I have said, this was no mistake. It was part of a carefully designed policy dating to the days before the resistance movement. Even in the resistance movement, it will be remembered that it was the Johannesburg people, closest to Dr. Dadoo, who exerted inordinate pressure on the other three provinces to rush to launch the resistance campaign.

In the light of subsequent events, the so-called Sisulu Plan was one of the biggest political frauds foisted on the African people. When it came to actual performance the people who had so much to say for the so-called Sisulu Plan fell short of expectations. The men who clamoured for the immediate launching of the 'voluntarist' movement at Bloemfontein told the country and the world that the people—the Africans, the Indians and the Coloureds—were ready for action and that those who argued a careful taking into account of all factors were waverers. But when it was time for the brave to show their strength and bring forward the people whom they claimed to have behind them, the Transvaal produced only a trickle by comparison. I must hasten to say that I do not in any way blame Dr. Dadoo for the trickle. It was no business of his to produce the Africans who would have given weight to the word of the men from Johannesburg. But as the principal spokesman of our Indian ally, he failed to use his influence to slow down a disastrous rush the end of which we have not as yet reached. This, when he had effectively used his influence elsewhere on matters of equal importance.

When Swart showed his hand, the so-called Sisulu Plan was quickly shelved, the resistance movement was, for all practical purposes, called off in a hurry and rather than explain all this satisfactorily to the people, Mr. Sisulu found it convenient to run away to Bucharest.

I happen to know that Dr. Dadoo wields a considerable

amount of influence on some of the Congress higher-ups in Johannesburg. Not without cause. I have known him for one of the hardest-working, most determined and most self-sacrificing figures on the political horizon in this country. But he cannot escape blame when these under his influence rush from one blunder to another.

Even on the resistance movement, there are people inside the African National Congress and the South African Indian Congress who openly say that non-violence was only a tactic for a particular purpose. It so happens that people who take up this attitude are closest to Dr. Dadoo. It might be a coincidence that this is the case in this instance. But if it is, it is for Dr. Dadoo to show it is.

People who take up this attitude do not realise its catastrophic effects on world opinion. I, for one, should hate to feel that the Joint Planning Council of the resistance campaign said so much about non-violence not because it believed in non-violence but because India had to be misled into taking an active interest in the struggle of the non-Europeans. India and the world and people like me were made to believe that the leaders of the resistance movement genuinely accepted non-violence as the only means of solving our problems in a peaceful way. Much of the help the campaign got from overseas was sent out on this understanding. Now for us to be told that we no longer believe in non-violence is a very rude shock. But for the author of the whole plan of resistance to dash to Bucharest instead of straightening out the tangle into which he has led us, his followers, the world, India and everybody, is, politically speaking, a betrayal of a trust.

Two people have explanations to make in connection with this. One of them is Dr. B. S. Molomo, the Treasurer-General of the African National Congress and the other is Dr. Dadoo. Dr. Dadoo because of his influence in the Joint Planning Council. Both have to say precisely where Mr. Sisulu got the money to travel overseas. Dr. Molomo will be called to book at the national conference of Congress. Dr. Dadoo might explain now.

I speak of harm to the African National Congress. What harm have all these moves done to the movement? Quite clearly the inexplicable shifts of ground and policy are creating the impression that the African National Congress and the South African Indian Congress are irresponsible bodies. We cannot afford to expose ourselves to

such a grave charge at any time, but more so at the moment. The burden on the shoulders of the Indian Congress is less than that borne by its African counterpart. Consequently the responsibility of the leaders of the African Congress is incomparably greater. We cannot afford to make South Africa and the world believe that these men are irresponsible. And that is precisely the position in which we now find ourselves after the dishonourable way in which the so-called Sisulu Plan was shelved and the way in which its author avoided Nemesis by running away to Bucharest.

There is a second, equally grave danger. The violent jolt which these shifts of policy give the provinces impose a strain on the provincial branches of the African National Congress which will one day impair Congress's solidarity. I hate to feel that these strains are imposed on the provinces with Dr. Dadoo's connivance. At the moment the tensions this has generated are of such a nature that the African National Congress is virtually paralysed for action of any sort.

I must make a few final explanations. I do not put the blame for the mess in Congress affairs wholly on Dr. Dadoo. But I insist that he and those whom he influences, because, of one reason or the other, are collectively responsible for the disastrous strains imposed on the inner working of the African National Congress.

Secondly, by referring to the Liberal Party I do not suggest that if Dr. Dadoo had commented favourably, I would not have taken him to task. I am not interested in what he said or said; I am interested in its effects and the way he said it. Quite frankly I am in favour of the Liberal Party. I do not regard it as a hostile group in the sense that I regard the Malan Party and the United Party. On the contrary, it is a friendly group. I am not a member of it, but this does not blind me to the fact that it is moving in the right direction. I make this explanation to show my real sympathies and to emphasise that in spite of this, my strident against Dr. Dadoo's pronouncement are against the impressions he allowed his remarks to create.

Let me end on a constructive note—because whatever I have written against Dr. Dadoo, I have no doubt in my mind that he is a determined enemy of racial oppression. For this reason, whatever impairs the solidarity of the anti-oppression front is not in his interest or that of the group of which he is the principal spokesman. The criticisms

levelled against him are designed to remove fatal weaknesses in the non-white front. If they cannot be removed, the African National Congress will find that it loses the field to the successors of the Bheugus. I am personally delighted that the Bheugus-Dongas axis has ended in catastrophe. But I definitely do not want the Afro-Indian alliance to go that way. And if the current trend of events in the African National Congress and the South African Indian Congress persists, we cannot avoid catastrophe.

I mentioned a constructive note. At the moment the constitution of the African National Congress is being revised. I believe one of the reasons for this is the disasters into which centralisation has thrown the whole organisation. We need a federal constitution which will

place the provinces in the position not to be dominated by any one of them as is the case at the moment. The working committee is a very sound idea—but it must be consolidated differently. Instead of getting a clique of men in one province in it for reasons of economy, it must be truly representative. Each province must be equally represented on it. Then, if the Transvaal favours the Dadoo approach, it can freely canvass support for it from the other provinces instead of imposing it on the rest of us.

I have endeavoured to cover nearly all the ground envisaged by Dr. Dadoo in his questions. I should like to make my only request to him. He has asked me to call a spade a spade, I should appreciate it if he tells me the spade he has in mind!

NATIONALISATION OF AIRLINES IN INDIA

ON August 1, the Government of India merged all the air companies operating in India into two Corporations, 'Indian Airlines' and 'Air-India International', the former to operate all internal services and the latter all international services.

Indian Airlines

Until such time as the various companies are completely integrated into a single Corporation, each unit has been allotted a Line number, as follows:

Line	1	2	3	4	5	6	7
"	"	"	"	"	"	"	"

Indian Airlines	"	"	"	"	"	"	"
"	"	"	"	"	"	"	"

Airways (India)
 Bharat Airways
 Himalayan Aviation
 Kalinga Airlines
 Indian National Airways
 Deccan Airways
 Air-India
 Air Service Of India

Exchange Vouchers, Cables, Correspondence, Etc.

Exchange Vouchers for travel on any of the above-mentioned nationalised companies should be issued in the name of "Indian Airlines," adding the Line number as detailed above. Similarly, cables and correspondence

should also be sent to "Indian Airlines," followed by the appropriate Line number.

Air-India International

Air-India International ceased to be a Limited Company and became a Corporation as from 1st August, 1953; the telegraphic address of all stations remains the same. All international services will continue to be operated by Air-India International and agents and passengers are assured of the same high standard of service.

Member of I.A.T.A. is at 95 Salisbury House, Smith Street, Dorban. Phone 61963. Cable: "Airindia." P.O. Box 1955.

NOW PLAYING

Live Theatre

at the

BOLTON THEATRE

79-81 Albert Street,

MICHAEL McNEILL presents

THE

INTIMATE THEATRE CO.

Their Famous Comedy Thriller

SOMEONE AT THE DOOR

By Dorothy & Campbell Christie
 Produced by MICHAEL McNEILL
 with

GERALD SIM, NORMAN COOMBS

JOYCE GREGG

UNTIL 9th SEPT.

at 7.45 p.m.

Booking at:—

GOODWILL LOUNGE

38 Victoria Street.

6/-, 4/6 & 2/2 (Incldg Tax)

(Walter Kirby Adels)

HOW TO DEAL WITH TOUGH STEAK



Ronnie Martin (Gerald Sim) shows Bill Reed how to deal with a particularly tough steak in an amusing scene from Intimate Theatre's famous comedy-thriller "Someone at the Door," which is now playing to non-European audiences at the Bolton Theatre. The play was Intimate Theatre's biggest success last season when it played to European audiences and was produced by Michael McNeill, who is Director, Producer, Manager, Actor and Founder of the Intimate Theatre Company which has now been playing almost continuously to European audiences since December of last year. If the current non-European season is a success, it is the intention of Intimate Theatre to present plays regularly for non-European audiences. —Ronald W. Morris.

KARACHI
BOMBAY
ADEN
NAIROBI
DURBAN

FASTEST to INDIA and PAKISTAN

A luxurious Constellation leaves Nairobi regularly for Karachi and Bombay with full business service and the choice of vegetarian and non-vegetarian meals. There is also a special tourist class service from Nairobi. Ask your Travel Agent for full details.

AIR-INDIA INTERNATIONAL

FOR DETAILS APPLY I.A.T.A. AIRLINES AND AGENTS

**Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.**



For nearly half a century we are leading in the manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST 'INDIAN RECORDS.'

Address:

KAPITANS BALCONY HOTEL,

(KORNER SWEETMEAT HOUSE)

Corner Gray and Victoria Streets

DURBAN.

Phone 23414.

Tel. Add. 'KAPITANS.'

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add. 'GREENFEAST.'

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

P.O. Box 96.

Phone 24471.

To Furnish Your Home Economically

==

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St.
DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSE-
HOLD EFFECTS. RADIOS & RADIOGRAMS, MUSI-
CAL INSTRUMENTS, SEWING MACHINES & OFFICE
FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and
Vegetables. We specialize in green ginger and Indian
Vegetables. Wholesale only. Write for particulars
Box 96, Durban.

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with 'THE OLD MUTUAL' your friend for Life—

The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1760,
JOHANNESBURG.

Phone:— } Business 33-0711
Residence 33-5961

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

Extensive range always carried in
the following:

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

Stockists of well-known branded
Watches.

COPPERBELT PIONEER STORE.

Where Quality and Service
are Paramount.

Luanshya,

Northern Rhodesia.

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHENE 45" 5/6 yd.

EMBOSS GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CHENILE -
GEORGETTES 45" 13/6 yd.

44" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.

44" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 10/6 pair.
Colours: Green, White, Red,
Brown, Blue and Wine.

SAREES!

EMBROIDERED GEORGETTE
SAREES.
all shades 23/15/0 each.

WHITE COTTON SAREES
21/6 each.

GEORGETTE JARI WORE
SAREES 25-10-0.

EMBROIDERED SUEDE SILK
SAREES with borders 43/- each.

LADIES UNDIES

Huge range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Saree Borders, Jari Trimmings
Always in Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
BIBBLES 17/6 to 30/- each.

WYATT/IN-OUT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED
12/11 each.

INFANTS BOOTIES, BONNETS,
BIBS, PILCHERS,
all one price 2/11 each.

HOUSE - HOLD

Bedsheets 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Bath Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specially reduced.

JAYBEE SILK HOUSE

39a MARKET STREET, JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

FOR RUBBER STAMPS**AND PRINTING****CONTACT STANDARD PRINTING PRESS**

GENERAL PRINTERS
AND
RUBBER STAMP MAKERS

73 BEATRICE STREET, DURBAN.

PHONE 61008. TELEGRAPHIC ADDRESS: "EMCKPRINT".
P.O. BOX 2762.

"Nugget White keeps me bright!"



NUGGET WHITE CLEANER
Stays whiter... longer!
In jars and Tubes complete with handy sponges for easy application.

INDIA LETTER

(From Our Own Correspondent)

Bombay, August 28.

DRAMATIC developments took place during the past fortnight in regard to Kashmir. Sheikh Mahomed Abdullah, the 48-year-old Prime Minister of Kashmir, was dismissed by the Sadr-i-Riyasat and his cabinet had lost the confidence of the people.

The dismissal of Sheikh Abdullah was followed by the elevation of the Deputy Prime Minister Bakshi Gulam Mahomed to the Premiership of the State. Mr. Bakshi included in his Cabinet Mir Qasim, Mr. Gurdharial Dagra and Shamial Saraf, who were in Sheikh Abdullah's Cabinet. The name of the fifth Minister will be announced later.

The dismissed Prime Minister, who was taken in custody under the Public Security Act, was charged with disruption, corruption, nepotism, maladministration and establishing foreign contacts of a kind dangerous to the peace of the State.

Among others arrested with Sheikh Abdullah were Mir Asaf Beg, Revenue Minister, Mr. Jashinath Zushfi, Director-General of Information and Broadcasting, Mr. B. P. Sharma, Principal Information Officer, Mr. E. C. Rama, Private Secretary to Sheikh Abdullah and Mr. Sham Lal Kaul, Director of the Visitors Bureau.

After the arrest of Sheikh Abdullah scattered demonstrations by pro-Pakistan elements took place at few places, but were quelled with a firm hand. Now the situation has returned to normal. Kashmiri people are realising the dangers inherent in Sheikh Abdullah's plan for "independence" from India and Pakistan. Certain U.N. officials were seen inciting the people against the new regime.

Strange reactions came from Pakistan. The Pakistani leaders and the Press, which had not spared any invectives in describing Abdullah as traitor, arch villain and enemy of Islam and demanded his removal from office, overnight became the champions of Sheikh Abdullah. False reports of repression in Kashmir were published in Pakistan and anti-Indian feelings were whipped up.

Pakistan Premier Mr. Mahomed Ali expressed concern at the developments in Kashmir and requested Mr. Nehru for an immediate meeting to discuss the latest developments in Kashmir. Mr. Mahomed Ali

was prepared to come to Delhi on that very day. But Mr. Nehru specifically told Mr. Mahomed Ali that the change of the Government in Kashmir was Kashmir's internal affair and as such could not be discussed. Even then after seven sittings of the Pakistan Cabinet discussing the Kashmir question, the Prime Minister of Pakistan along with the Foreign Minister Zafarulla Khan, has arrived in New Delhi and the talks are going on between the two Prime Ministers on the Kashmir question as a whole.

Mr. Nehru made it clear in the House of the People and assured Pakistan that all the pledges given to the people of Kashmir will be carried out and India stood by the declaration that the future of Kashmir shall be decided by the people of Kashmir through free and fair plebiscite. The Government of India had not interfered in the internal matters of Kashmir and was not going to do it in the future. The Sadr-i-Riyasat, Yuvraj Karan-sinhji, the elected head of Kashmir had taken all the steps on his own and was not in any way directed by the Government of India.

Pakistan's behaviour towards Sheikh Abdullah's dismissal came as a rude shock to the people of India, as they had come to believe, after Mr. Nehru's visit to Karachi, that Pakistani leaders and the people generally genuinely wanted friendship with India. But when the story behind Sheikh Abdullah's dismissal came to light they understood the significance of Pakistan's outbursts very well.

Sheikh Abdullah had hatched a plan on the inspiration and with the contrivance of certain U.N. observers in Kashmir (who are mainly Americans) to spring a surprise on India by arresting Ministers and leading National Conference workers and proclaiming independence and seek U.N. protection. But the Deputy Premier and the Sadr-i-Riyasat came to know of this plan in time and got a chance to remove Sheikh Abdullah. When he asked Mr. Shamial Saraf, a Minister in his Cabinet to resign and the latter refused to oblige him. This indiscretion on the part of Sheikh Abdullah precipitated matters and prevented one of the foulest sell-out in modern history.

Of late Sheikh Abdullah came to be referred to as "King Abdullah" by U.N. officials in Srinagar in their inner circles. For months past details of how Kashmir would be developed had been worked out by officials of an U.N. agency for economic and technical aid to under-developed areas. The entire Kashmir Valley having been mapped and surveyed for the purpose of development by expert officials who came under one guise or another, a draft constitution for Kashmir as a U.N. State was prepared but an obstacle held up its finalisation.

Sheikh Abdullah wanted the proposed constitution to name him as the Chief of the State establishing a sort of permanent Sultanate. These foreign officials fearing that that would expose the true character of the deal hesitated. References were made to New York to straighten the matter out and instructions were awaited. The chagrin of U.N. officials at the recent events and their action of inciting the people to resort to violence against the new regime is, therefore, understandable, and also of Pakistan which while aware of the plot thought that an independent Kashmir would be an easy prey for Pakistan. Pakistan was confident of its agents in the Valley sabotaging Abdullah's move after India's removal from the picture, so that what they failed by arms they could achieve through a plot betraying the sub-continent.

After hearing the order of dismissal Abdullah went to Gulmarg, a town near Pakistan border. Had the new regime not arrested Abdullah in time, he might have escaped to Pakistan and would have provided a good stooge for propaganda against India.

The Kashmir Government has warned the U.N. officials that it would take stern steps against them if they meddle in the internal affairs of Kashmir.

In the meanwhile Pakistan Press and the Radio continues to demand a war on India without giving any thought to the outcome of such an action which will definitely harm Pakistan more than India.

The Pakistan Prime Minister was given an enthusiastic welcome when he arrived in Delhi by the citizens who gathered in thousands to receive him at the airport. No other foreigner, except Lord Mountbatten, had received such a grand reception after India's independence.

In a speech in the House of the People, welcoming the Prime Minister of Pakistan,

Mr. Nehru assured him of India's anxiety to settle all the disputes between the two countries in a peaceful manner.

"There may be and are difficulties," Mr. Nehru said, "and sometimes a solution is not easy to find. But where there is a firm desire to follow the path of peace and reconciliation there can be no doubt that success will come. Only those who had little understanding of the world today and of India and Pakistan and had no vision at all could think in terms of conflict between the two countries."

"It was nonetheless a matter of deep regret that some sections of people both in Pakistan and India challenged the basic policy of co-operation and friendship between the two countries contained in the joint statement issued by Mr. Mahomed Ali and himself after their meeting in Karachi last month. India was firmly resolved to pursue this policy and not be diverted from it even though some people might be swept away by the passion and prejudice of the moment."

India entered the seventh year of her freedom on August 15 with a greater sense of confidence in the future, both in the domestic sphere and in the field of international relations. Within the country the economic outlook is brighter than it has been in the last several years, though mounting unemployment and high prices of essential commodities have been a source of concern to the Government and distress to the people.

The Finance Minister has, however, attributed these economic factors to the transition from a seller's market to a buyer's market.

In the international sphere India's efforts to bring peace to war-torn Korea have proved successful and the dispatch of the custodian force to Korea have synchronised with the celebrations of Independence Day.

NEW BOOKS

Just Arrived From India
A Gandhi Anthology
—By V. G. Datta 5d.
Which Way Lies Hope
—By R. B. Gregg 2/-
Economy Of Permanence
—By Kumarappa 2/-
Gandhi And Marx
—By K. G. Mahabalan 2/6

"INDIAN OPINION,"
1 P/Bag, Phoenix, Natal.

INDIAN EDUCATIONAL NEEDS IN NATAL

MEMORANDUM PRESENTED TO THE ADMINISTRATOR-IN-EXECUTIVE BY THE INDIAN EDUCATION COMMITTEE, DURBAN

THE Indian Education Committee is a body widely representative of Indian organisations and was formed early this year to deal jointly with the pressing problems of Indian education in the Province of Natal. It represents the following organisations:—

Natal Indian Teachers' Society, Natal Indian Council for Child Welfare, Natal Indian Congress, Natal Indian Organisation, Durban Combined Indian Ratepayers' Association, Durban Indian Benevolent Society, Friends of the Sick Association, Natal Indian Youth Congress, Natal Indian Blind Society, 15 Trade Unions and a large number of Aided School Committees and Gramikas.

At a Conference of these organisations held at the Albert Cinema, Durban, on 21st June, 1953, a resolution was adopted concerning:—(1) the provision of adequate school accommodation for Indian children, and (2) the extension of the principle of compulsory education to Indian children.

The Resolution of Conference has been forwarded to you already and this Memorandum deals further with the two pressing needs of Indian Education, referred to above, which the Indian Education Committee believes could be solved with the mutual co-operation of the Natal Provincial Administration and the Indian community.

It will bear constant repetition in emphasise that the Indian community of Natal is a permanent and integral part of the South African nation. As such, the Indian community like every other section of the South African people, is very much concerned that its children should receive the benefits of a well-regulated school education. Owing so it does its sole allegiance to South Africa, the Indian community is anxious that its children should grow up to take their place as responsible, law-abiding, disciplined, productive and progressive members of the South African nation.

The Indian Education Committee is gravely disturbed about the present condition of Indian education in Natal, and submits that there is no room for complacency either on the part of the Natal Provincial Administration or on the part of the Indian community. Vigorous and strenuous efforts are required to deal with a very unsatisfactory situation.

The Indian Education Committee is cognisant of the great progress made in the enrolment of Indian children at the Government, Government-Aided, Platoon and Private Registered schools in the past ten years (1943-1952). Just over 30,000 additional pupils have been enrolled, making the total attendance in September, 1952, at 61,333 pupils in the primary and secondary schools.

Yet it is common knowledge that every year thousands of Indian children of school-going age seeking admission into the schools are turned away for want of accommodation. In January, 1952, the census conducted by the Natal Education Department revealed that in the Durban and peri-Durban areas alone over 14,000 children were unable to gain admission into the schools. Even this figure is an underestimate for hundreds of children were not recorded at this census for various reasons. The 1949 Report of the Director of Education estimates that over 30,000 Indian children of school-going age in Natal are out of school. (Vide page 12). Our calculation is that more than 33,000 Indian children between 5-16 years were out of school in September, 1952.

It would appear, therefore, that the 30,000 additional places made available in the past ten years have been less than sufficient to keep pace with the normal growth of the population. The number of children who reach the school-going age of 6 every year is about 8,500—9,000. Allowing for school leavers the annual needs are about 4,000—4,500 places per annum. Thus provision was not made for the accumulated backlog of 33,000 children, nor even for the normal annual requirements.

As it has been publicly acknowledged by representatives of the Natal Provincial Administration, we do not wish to dwell upon the large measure of self-help and self-sacrifice displayed by the Indian community in taking the initiative to build schools, for their children. Suffice it to record that of the 237 Government, Government-Aided, Platoon and Private Registered schools in 1952, nearly 90 per cent of these (including four secondary and several primary schools handed over to the Administration) have been built by the Indian community at a cost running into several hundred thousand pounds. Even now the community will not be found waiting in the

desire to do whatever it can for the education of its children.

But the time has arrived when the Indian community is literally staggering under the burden of having to finance the building of schools for its children. It is not often realised that the same community has also been 'forced' to finance other health and social welfare programmes in the absence of adequate facilities. It should be borne in mind that by and large the Indian community is a very poor section of the population.

The Indian Education Committee is appreciative of the more progressive spirit that has been animating the Natal Provincial Administration in recent years in its attitude towards the educational needs of the Indian people. However, the Committee feels that there is still considerable opportunity and need for more generous financing of Indian education, particularly in respect of capital expenditure on school buildings and equipment.

The main burden of the capital expenditure for providing a system of schools for Indian children has fallen upon the shoulders of the Indian people themselves.

Only 33 out of 221 primary and secondary schools are Government schools, the rest being Government-Aided. Furthermore, many of the schools which are now classified as Government schools were built largely with money raised from the Indian community.

The aided schools were built with the assistance of Building Grants from the Province, and this has been gradually increased from one-third to one-half of the approved cost of the building. Since this grant-in-aid towards the building was met out of Recurrent Expenditure and thus came in for a Union subsidy, the actual contribution from the Provincial Revenue was nil up to 1939, since less was spent on Indian education than what was raised by way of subsidy. Under the new Financial Relations Act of 1945 the Province has been contributing about 50 per cent of the Expenditure on Indian education. But here, too, the burden upon the Province for financing the building of aided Indian schools was halved, because the building grant was voted under Recurrent Expenditure and thus came in for a subsidy. We are not questioning nor commenting upon the propriety of this procedure. Our point is merely to suggest that the Province has a moral responsibility to come in

the assistance of the Indian people and embark upon a vigorous programme of building schools.

At this juncture we may, perhaps, express our concern at the position disclosed in the Provincial Auditor's Reports for 1949/1950, 1950/1951 and 1951/1952. Out of the amounts set aside every year for Maintenance Equipment and Building Grants, sums of £38,763, £32,539 and £17,604 were unused in the respective years. These are appreciable amounts and should not have been allowed to lapse when there is such a pressing need for school buildings.

This Committee has started an inquiry into the building needs of different schools and localities. The inquiry is not complete but from the information we have up to now, we gather that 33 School Committees require, and are planning for, extensions, new building or re-building. It is estimated that this programme would need £126,000. This is only a fraction of what is likely to be required to bring all the children out of school into school.

Our inquiries also indicate that much headway is not likely to be made for many years to come in getting on with this programme, because the groups within the community which are sorely in need of additional accommodation are too poor to raise so much money for land, buildings and equipment without more generous help from the Province.

As an incentive to further community effort, this Committee requests that the Building and Equipment Grant to aided schools be raised from 50 per cent to 75 per cent of the approved cost.

Furthermore, this Committee urges upon the Natal Provincial Administration to build Government schools in areas such as Sydenham, Overport, Clate Estate, Cato Manor, Durban-Central, Clairwood and Pietermaritzburg where the need is urgent.

Additional classrooms are also required at Government schools like Sastri College and at Depot Road, Dartnell Crescent, Pinetown, Tongaat, Stanger, Port Shepstone, Newcastle and Ladysmith. The building of the proposed secondary school at Clairwood and the primary school at Springfield should be expedited.

We now come to the second serious issue in Indian education referred to in our Resolution. The tremendous wastage in Indian schools as a result of the falling off in attendance from year to year is a matter for grave concern, for the whole system of Indian education is being built on unsteady foundations.

and results in a futile expenditure of public funds. It has been calculated that the average school life of an Indian child at a primary school is about four years. The time, therefore has arrived for the introduction of a measure of compulsory education for Indian children.

We request that the recommendations made by the Provincial Education Committee in their Report of 1946 (Wilks Report) in paragraph 489 be implemented, as a first step in that direction.

Conclusion

The Indian Community feels keenly that it alone has been singled out to bear an additional heavy taxation for the education of its children, poorer and more needy though it is than other sections of the population. It, therefore, requests His Honour the Administrator-in-Executive to give these representations on behalf of the Indian community of Natal its earnest and sympathetic consideration.

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Books, Trade Licences, Revenue Clearance Certificate, Passports And Immigration Matters.

Representatives: National Mutual Life Assn. Of Australasia, Yorkshire Insurance Co. Ltd.

Telephone: 33-9033. 29a Commissioner Street, JOHANNESBURG.

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	5	0
PILGRIMAGE FOR PEACE—Pyarelal	12	6
SELECTIONS FROM GANDHI—Nimar Kumar Bose	10	0
GANDHIAN ETHICS—Benoy Gopal Ray	2	0
BAPU—Marry F. Barr	4	0
COMMUNAL UNITY—M. K. Gandhi	20	0
FAMOUS PARSES	7	6
CHAITANYA TO VIVEKANANDA	8	8
STORY OF SATARA—Major B. D. Bann, (I.M.S.)	15	0
SEVEN MONTHS WITH GANDHI—Krisnadasa	12	8
STORY OF THE BIBLE—S. K. George	5	0
DELHI DIARY—Gandhiji	10	6
A RIGHTEOUS STRUGGLE—Mahadev Desai	2	3
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Dhawan	17	9
GANDHI AS WE KNOW HIM—Intimate and delightful incidents by various writers	0	0
NON-VIOLENCE IN PEACE AND WAR Vol. I.—M. K. Gandhi	16	0
NON-VIOLENCE IN PEACE AND WAR Vol. II.—M. K. Gandhi	14	0
THE STORY OF BARDOLI—Mahadev Desai	5	0
FROM YERAVDA MANDIR—M. K. Gandhi	1	0
MAHADEV DESAI'S EARLY LIFE —By Narmhari D. Patil	2	6

Obtainable from:

"INDIAN OPINION,"

P. Bag, Phoenix, Natal.

BONES WANTED

We Pay
£7 PER TON
F.O.R. your
Station or Siding

BAGS RETURNED RAILAGE PAID

For Full Particulars write to:

THE
**BULLBRAND
FERTILIZERS LTD.**
SARNIA, NATAL.

Are You a subscriber of
'Indian Opinion'
If not, Why not?

Golden Number OF

"INDIAN OPINION"

Souvenir

Of The

Passive Resistance

Movement

1906—1914

Price: Four Shillings.

Obtainable From:

"Indian Opinion"

Phoenix, Natal.

Phones: 29121/3 (Switchboard)
24179 (Manager)

Cables & Tel. Add:
"PROSPERITY" (All Branches)

P.O. Box 2197

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Maize Products, Wheat, Wheaten Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG

Phones: 34-3554/5
P.O. Box 200, Fordsburg,
82, Crown Road,
Fordsburg, Johannesburg.

BENONI

Benoni Coal Site
Phone 54-1813,
Rangeview Coal Sites—54-2205
P.O. Box 392, Benoni.



Full range of men's and
boys' khaki shirts and
clothing.

In khaki,
gabs,
tropicals.

DENTONA

SHORTS AND SLACKS

IN NOVELTYES

TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND.

DENTON TRADING CO.

Phone 34-4331

JOHANNESBURG

P.O. Box 3546

N. RHODESIA

FEIGENBAUM BROS.

Phone 2758

BULAWAYO

P.O. Box 354

SOUTHERN RHODESIA

MASHONALAND, P.E.A. & N. BECHUANALAND

W. F. NEUMAN

Phone 2-1219/2-4924

SALISBURY

P.O. Box 1492

BRITISH EAST AFRICA

VAN BRUSSEL & CO. (E.A.) LTD.

Phone 4019

Trent Mansions

NAIROBI

BULAWAYO CLOTHING FACTORY LTD.

Phone 2410,

Bulawayo,

P.O. Box 427,

Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel
V. B. Patel, H. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.

Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representative:

H. L. Hompes & Co.,
(Pty.) Ltd.

Durban, P.O. Box 1301.

Johannesburg, P.O. Box 3480.

Capetown, P.O. Box 824.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE AT:

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

(Directors: N. V. MEHTA, J. P. COOKE, K. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS

OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 22623
63315

P.O. BOX 1317
Tel. Add. NOSLIMITED.

For Quality Printing Consult:-

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.

જિજ્ઞાસુના આ પત્રિકા

મહાત્મા ગાંધીજીના દરને
સને ૧૯૦૩માં રચાયેલું.

પુસ્તક પર છું—અંક ૩૯

શુક્રવાર તા. ૪ સપ્ટેમ્બર, ૧૯૫૩.

પ્રકાશક નરેશ પેની ૬

કાર્યકર્તાઓ કેવા હોવા જોઈએ ?

(ડાહલનગરમાં વિરોધાજ્ઞાનું એક બાપણ)

જિજ્ઞાસુ પહેલાં હું આ જાણના
એક વાર પ્રવચન કરી ચુક્યો
હું. આ જ જિજ્ઞાસુનાં દેશના વાતા
વરણમાં મણું પરિવર્તન થઈ ગયું છે.
આ જાણનાં હું બધારે પહેલી વાર
આપ્યો હતો, ત્યારે બધી બુદ્ધિઓ
દસવાર હજાર એકરની વાત કરતો
હતો. પણ હવે તમે જુઓ છો કે
સામાજીક વાત થઈ રહી છે. બિહાર
દેશમાં પહેલાં દશ વાર આ બાબતો
હતો, પણ તે હવે બીજા બાબતો
થયો છે. આ પ્રમાણે જેમ દેશની
આકાંક્ષાઓ વધતી ગઈ છે, તેમ
વાણી પણ હવે ઉડતી ગઈ છે.
કાર્યકર્તાઓની સંખ્યામાં જે રુદ્ધિ થઈ
છે. દરેક પક્ષે આ કામ પ્રત્યે પોતા
ની સહાનુભૂતિ બતાવી છે; અને દરેક
ના હિતમાં તેના અલગ અલગ હિતો
હતા. કેટલીક જગ્યાએ ઉડતી રહે છે.
પણ એક રીતે આ જરૂરી અને માટે
પણ છે. કારણ કે જો હવે છે તે
વિચારોની શુદ્ધિ પણ થઈ ગઈ છે.
પણ એ વિષયે કોઈને સંશયમાં સંદેહ
નથી કે જુદાન પદ અસિદ્ધિ એક
કરવાપણની આશંકા છે. કેટલાક
લોકોને તેની અતિ ધીમી લાગે છે.
તેની આશંકા પૂર્ણ કાન્તિ થાય કે નહીં
તે વિષે પણ બે અલગ હોય છે.
પણ આટલી વાત તો કોઈએ સ્વીકારી
છે કે આ આશંકાને નેટલું વધારી
એટલું લોકોનું કલ્યાણ થશે.

વિચારોની ગતિ

કેમ પણ કાલિદાસ કાવ્યને ઉચ્ચ
પદેમાં ગિતિમાં લાવે છે. પછીથી
વાણી દ્વારા પ્રકટ થાય છે, સકલપનું
રૂપ લે છે અને અંતમાં કૃતિનું રૂપ લે
છે. કૃતિ પણ પ્રથમ અસ્પષ્ટ થાય
છે, પછી સામ્યિક અને છે. પછી
થી તેના પર આપના સમાજની
મંજુરીની મહોર લાગે છે. આ
પ્રમાણે પહેલાં કોઈક અસ્પષ્ટ અર્થ
માં કાર્યકર્તાઓને ઉચ્ચ થાય છે અને
પછીથી તે આખા સમાજમાં એક
રૂપિત અથવા કાનુનનું રૂપ લે છે.
ત્યાર પછી તે જ આચાર અથવા
જીવનનિયમના રૂપમાં માનવામાં આવે
છે. એક સામાજીક આપણે કહ્યું.
આને ચોરી કરવી એ ખરાબ મહાવ
છે. સર્વસાધારણ સમાજ અને
કાયદો પણ ચોરીની વિરુદ્ધ છે. પણ
એમ દર્શાવત નથી કે ચોરીની વિરુદ્ધ
કાયદો લગવાથી લોકો ચોરી કરતા
નથી. પણ માણસની વિવેકશુદ્ધિએ

એમ માન્યું છે કે ચોરી કરવી એ
માનવતાની વિરુદ્ધ છે. તેથી કાર્યકર્તાઓ
અથવા કાનુન બંનેમાં એને સ્થાન
થયે છે. જીવનમાં એકી જાતના
નહોતી. પણ જેમ જેમ નીતિવિચાર
રિધર થતો ગયો, તેમ તેમ નિષ્ઠા
વધતી ગઈ. સમાજની નિષ્ઠાની બાબત
માં જે આ એક લાખનો આપ્યો.
તે પ્રમાણે હવે એ કાર્યકર્તાઓ રૂપ
કરવો છે કે પોતાની પાસે જરૂરી
વધારે જમીન રાખવી ન જોઈએ,
વધારે સંપત્તિ કરવો પાપ છે. આ
વિચાર કાર્મ નવો નથી, જુનો જ છે.
અધિકારો પોતાના જીવનમાં તેનું
અચરણ ક્યું કર્યું. વ્યક્તિગત રીતે
તેનું આચરણ કરનારા મહાત્માઓ
અને સાધુસંતો આપણે ત્યાં થયા છે.
પણ આમજનતામાં ચોરીની વિરુદ્ધ
જેવી ભાવના છે, એવી તીવ્ર અને
દૃઢ ભાવના સંપત્તિની વિરુદ્ધ નથી.
આપણે હવે તે પેદા કરવાની છે.
તેથી જે આ આશંકાને કાર્યકર્તાઓ
પ્રવર્તન નામ આપ્યું છે. કારણ કે
તેની પાછળ એક વિચારને સામાજિક
સ્વરૂપ આપવાનો હેતુ છે. અસંપત્તિ
અને અપરિપક્વતાને શુદ્ધ અર્થ અને
સાધુ-સંપાત્તિઓને શોભા આપનારો
માનવમાં આવ્યો. હવે પણ તે
સામાજિક લોકોના એટલે કે ગૃહસ્થોના
જીવનમાં પણ એટલો જ મોટો અસર
છે. તે વિના કોઈપણ નાણું થશે
નહીં. આ કાર્યકર્તાઓની સામાજિક
નિષ્ઠાના રૂપમાં આપણે સ્થાપના કરવી
છે. તેનો આરંભ વિચારકાંતિથી અને
અંત સામાજિક કાંતિથી થશે.

સામાજિક કાંતિને આરંભ

આનો આરંભ જમીનનો કેમડો
હવે કરવાથી થયો છે. તે માટે હું
આપણું હૃદયસ્થાન કરી રહ્યો છું અને
બીજા લોકો પણ કરી રહ્યા છે.
પણ જે એવો નિષ્ઠા થયો કે કેમડો
એક પ્રાંતમાં તેનો વ્યાપક રીતે પ્રયોગ
કરીને કોઈનાં ઉદ્ધાર કરી રીતે થાય
છે તે બતાવવું જોઈએ. તેથી જે
બિહાર પાસે બીજા લાખ એકરની
મામણી કરી. આ આંકડો કેમડો
મોટો લાગે છે પણ બધારે આપણે
બધી જમીનને અલગ ઉદ્ધારવાની દૃષ્ટિ
થી વિચાર કરીએ છીએ ત્યારે તે

બધું મોટો લાભનો નથી. આપણે
જો આજમાં એકી બીજા લાખ
એકર જમીન અહીંસા, પ્રેમ અને
કાંતિથી-એકી કરી લઈએ; વધારે
સમૃદ્ધ કરવો એ પાપ છે, એ
સહભાવનાનો પ્રચાર કરીને, એ નિષ્ઠા
સમાજને ગમે જોવાની આટલું કામ
કરીએ; તો જમીનનો કેમડો હવે
થાય કે ન થાય પણ આપણે એટલું
તો જરૂર કરી શકીએ કે કેમડો હવે
કરવાનો રહેતો સાથ કરી દીધો. તેથી
આ કામને જેમ આપવાને માટે
વિચારપ્રચાર કરવો જોઈએ. અને
જો લોકોએ તેનો અમલ કર્યો હશે
તેમો જ વિચારપ્રચારનું કામ કરી
શકશે. આ પ્રમાણે આ વિચારનો
અમલ કરનારા કાર્યકર્તાઓ નેટલા
વધારે સંખ્યામાં મળશે, એટલું કામ
વધારે જલદી થશે. તેનો મૂળ વિચાર
વાતાવરણમાં ફેલાઈ ગયો છે. આપણે
જોઈએ છીએ કે પંચાયત જેવા પછાત
જાણમાં પણ લોકો જમીન દેવાને
માટે કેટલા આતુર છે! વિચાર
સમજના પછી તેઓ જમીન આપવા
માં વિશ્વસ કરતા નથી. તેનો અર્થ
એ કે અભ્યક્ત રૂપમાં આ વાત
વાતાવરણમાં ફેલાઈ ગઈ છે. તેને
અક્ષત રૂપ આપવા માટે જામેશાસના
દરેક એકત પાસેથી હાનપત્ર મેળવવા
જોઈએ. ત્યારે તેને વ્યાપક કિંવાનમક
રૂપ મળી શકશે.

કાર્યકર્તાઓની જરૂર

આ કામને માટે ઉત્તમ ચરિત્રવાળા
અને નિષ્ઠાવાન કાર્યકર્તાઓની જરૂર
છે. કદાચ એક પદ્માવતી જાણમાં જ
લગભગ રોડ લાખ એકર જમીન
મળી છે. તેથી બમણી પણ મળી
શે. પણ એટલાથી કામ નહીં થાય,
દરેક મામલા દરેક એકત પાસેથી
ન્યારે પ્રેમની નિષ્ઠાની તરીકે લોકો
પણ હાન મળશે ત્યારે આ કામ પૂરું
થઈ શકે. આ બધું કરવાને માટે
કાર્યકર્તાઓની સેના જોઈએ.
દેવગઢ કર્મ નહીં, પણ કર્મચોગ
સાદિત્યપ્રચારને માટે અને જમીન
સાથે પુરતો લઈને કરીએ છીએ.
તેમણે હું ગીતા પ્રવચનોની આસ
ભાગમણું કર્યું છું. આ માટે તે
માટે કે બધારે હું બહાન પેદા વિશે

વિચાર કરું છું. ત્યારે ગીતાનો ઉપદેશ
અને શાસ્ત્ર આવે છે. કાર્યકર્તાઓ
કર્મચોગ પ્રવચન દ્વારા જ ફેલાઈ શકે છે.
ગીતાએ જે વાત કીધી છે, તે
શીખ્યા વિના નિષ્ઠાવાન કાર્યકર્તાઓ
મળશે નહીં. કારણ કે તેને માટે
કર્મચોગના શિક્ષણની જરૂર છે. કર્મ
તો બધું કરે છે. કર્મ વિનાનું કોઈ
છાં બાળક બિખારી પણ છેવટે
શીખ માનવાનું કામ તો કરે જ છે.
પણ અને તે કર્મ કરવામાં કરી
વિશેષતા નથી. આશુસ બધારે અહંકાર
છોડીને કામ કરે; બધારે તેનામાં
રામ, દેવ, કોઈ વગેરે રહે નહીં;
ફળની વાસના તેને મુખ્ય કરે નહીં,
બધારે તે દરેક કામ કર્મચોગ સમજીને
નિરપેક્ષ શુદ્ધિ કરતો રહે છે, ત્યારે
કર્મચોગ સિદ્ધ થાય છે. આવા કર્મ
ચોગી પ્રચારકોની જરૂર છે. પછી
બહેને તેઓ મુશ્કેલ કામ ન હોય.
જે જગ્યાએ કાર્યકર્તાઓની મામણી
કરી છે. પણ તેમાં આ બધું
રહેશે જ છે કે સામાજિક મામલાઓમાં
જરૂર છે; તે માટે જગ્યાએ કાર્યકર્તાઓ
જોઈએ, પણ આ બધા સાચા કાર્ય
કર્તા હોવા જોઈએ. તેથી અને ગીતા
નું સ્મરણ થાય છે.

કાર્યકર્તાઓના શુભ

મારી એ ઇચ્છા છે કે લોકો
એવા કાર્યકર્તાઓ હોવા જોઈએ કે
જેઓ નિષ્ઠા કરે કે આ કામ પૂરું
થાય નહીં ત્યાં સુધી તેઓ બીજા
કામમાં નહીં કરે. પાંચ-પચીસ
પણ આવા કાર્યકર્તાઓ મળી જાય
તો જે રચના આપણે કરવા ઇચ્છીએ
છીએ, તે પ્રવક્ષ કરી શકીશું. તે
કાર્યકર્તાઓ એવા હોવા જોઈએ જેઓ
કેમડ પણ પહેલે માનવા ન હોય, જે
અનુભવમાનને પોતાનો સ્વામી અને
પોતાને તેના સેવક માનતા હોય;
નેટલા આશુસ છે. તે બધા આપણી
સેવાના પાત્ર છે; આપણા સ્વામી છે
અને આપણે તેમના સેવક છીએ;
એવી સ્વામી-સેવકની ભાવનાથી કામ
કરનારા કાર્યકર્તાઓ જોઈએ.

અહીં થયું તથા આખા છે અને
કાંતિપ્રવૃત્તિ આઈ બાપણ સાંભળી રહ્યા
છે. મારો અવાજ તેમના કાન સુધી
ચોંટાયો હશે. તે તેમના હૃદય સુધી
પહોંચે એમ હમણું છું. હૃદયસ્થાન
હવે સ્વતંત્ર થયું છે. આપણે એ
વાત ખાનગી રાખવી જોઈએ કે
(અનુસંધાન પત્ર ૪૪૧ મે)

Phone 22905 - Tel. ADD. : "GANDABHAI"

The Home Of
INDIAN SWEETMEATS.

G. C. Kapitan & Son

Vegetarian Restaurant

Upcountry customers are requested to send their
cheques with their orders.

Write For Price List.

સ્વાદિષ્ટ મીઠાઈનું જાણીતું મથક

ખહારમાથના પ્રાદેશી સોરઠર સાથે એક એકમવા મહેરમાની (કરવી).

પ્રાથમ લીસ્ટ અંગાલે

154 GREY STREET,
DURBAN.

Phone 339859

Phone 228727

K. J. TAVARIA

Representing Associated Shop Fitters Ltd.
43 Commissioner Street, JOHANNESBURG

ગણતંત્ર કાઉન્ટર

સુન્દર અને હમણે વધારા કાઉન્ટર, ટો કોસ્ટ, ગ્રાસ કોસ્ટ, સ્પેશીયલ કાઉન્ટર
સેમલ કોસ્ટ કાઉન્ટર, ફીસ કાઉન્ટર, સુન્દર વીન્ડો ફીટિંગ્સ વીન્ડો કમ્પાર્ટમેન્ટ અથવા
તમારા જુના કાઉન્ટર-ગ્લાસ અથવા ગેસ આપીશું.

શાંતી સુરતની ઉપકરણો ગ્રાહકો કંપી આપીશું.

GLASS COUNTERS

Glass Counters, Show Cases, Wall Cases, Sweet Counters, Fridge Counters,
Fish Frier, also up to date Window Fittings.
We sell your old Counters.
Easy Terms Arranged.

ધીરુભાઈ પી. નાયક

મુસાફરી. વીમાનાં અને જનરલ એજન્ટ

દીર્ઘકાળ અમર દુનીયાના કોઈ પણ ભાગની ક્વાર્ટર ટિકિટો અમર જમાન
માર્ગે મુસાફરી કરવા બદલ શ્રેષ્ઠ અમારી ખાસિયતે મુદ્દત કરો.

ઈંગ્લીશ, આંગ, બારી, ફ્રેન્ચ, અરબી, પોર્ટુગીઝ, સ્પેનિશ, રશિયન, જાપાનીઝ
વિદેશી આપીએ છીએ.

ઈન્ડિયન, પર્સિયન, ટુરક, હિસાબના ચોપડા અથવા રેવન્યુ કમીશનર
સર્ટિફિકેટ કે ગેરન્ટી આપીએ છીએ. પાસપોર્ટ સેમલ ઈન્ડિયનને અમલી
માન્યતામાં કોઈ પણ ફી લીધા વિના અમે અત્યંત સલાહ આપીએ છીએ.

નેશનલ ટ્રુસ્ટીયસ કોર્પોરેશન ઓફ સાઉથ આફ્રિકા, મોંઝાસા
ઈન્ડિયન કંપની લીમિટેડના પ્રતિનિધિ.

Phone: 33-9033. 29a Commissioner Street,
JOHANNESBURG.

યુનિયન પ્રોટીઝ વકેસ

(જુકે કોલેસ, સ્ટેશનર, અને જનરલ કોલેસ)

દરેક ભવન અર્જી, કુટુંબ, ગુજરાતી, અંગ્રેજી, હોલી ભાષામાં અથવા વિદ્યવાન
પુસ્તકો-ગીતાઓ-કુશને સર્વિસ કરેલાં પ્રિંટ અથવા આંખે છે.

યુનાની-ગ્રીક-સ્પેનિશ-ઇટાલી-અરબી-હિબ્રી-અથવા અન્ય.

પ્રાથમિક પુસ્તકો

ગિરજાપીઠા, દુર્ગામાસીકા, નવમદવા પાઠો, પુજાપાન, શ્રી.
સતીશ્વરી કથા, રામ ભાગવત, શ્રી આજ્ઞાસ, બ્રહ્મસૂત્ર સ્તોત્ર-

દરેકની કીમત ૧ રૂપિયા

દુનિયાના આશીસ, દુર્ગામાસીકાને કોઈની સાખીએ, અનુભવ મીઠા,
દુનિયાના અપારિત, આરતી સંકલ્પ, પદમવલ્લભ ને સુવર્ણવર્ણ પ્રાચીના,
કુન મોખીની વચ્ચે તથા કાશ્મીરી, નારાયણ કથા, ભગવદ્
ગુણગીત, શ્રીકૃષ્ણ ભગવત, કુલદેવ, બીજા સંકલ્પ અને
દાસ એક પુસ્તક ગુજરાતી શ્રીકૃષ્ણ ભગવતનો પાઠ, રામ
ચરિતમા સ્તોત્ર, શ્રી. વિષ્ણુ સદાશ નામવાળી, શ્રી શિવ સદાશ
નામવાળી, આનંદને, અરજી, શાસ્ત્રમંડળની અખીએ, શાશ્વતીકા
સાથે, અન્ય અંગ્રેજી, સુકનાચી અને સ્પેનિશની દરેકની

કીમત રૂ. ૧

ગીતાઓની કથા, સુવર્ણવર્ણની કથા, ભગ્વત ગીતા, ગેતાલ
પદ્યો-દરેકની કીમત એક રૂપિયા અને ૬ રૂપિયા

પ્રો. ઈ. ઈ. ઈ. ગુજરાતી સેકર સર્કલ (૫૫ એવરેસ્ટ પુસ્તક) ૭/૧

" " " " રીમર (૫૫ આ અંગ્રેજી ગીતા) ૭/૧

" " " " શ્રીકૃષ્ણ ગીતા ગુજરાતી ૬ અંગ્રેજી શ્રીકૃષ્ણ ગીતા ૭/૧

એ સીવાય અન્ય અનેક ભવન વિધવા પુસ્તકો-ગીતાઓ અર્જી, ગીતાઓ
શ્રી-પ્રાથમિક પુસ્તકો વીન્ડો સ્ટોર્સમાં વહે છે માટે અમને-એકથી વરુઓની
શ્રીકૃષ્ણ ગીતાઓ તે કાલના સાગ લખી જમાવે.

એક વચ્ચે પધારી અથવા કોઈએ આપી આપી કરો.

વી. પી. (C.O.D.) થી અંગ્રજીનારને શ્રી. ૧ વધુ અરજી પડશે.



નવલ કથાઓ

માનવી અંગ્રીયો (એક રમત પિત્તીની આત્મ કથા) ૧ ૦

અલ્બા (અંધ સેખાના કેવલ કેવળના પુસ્તકની અનુવાદ) ૧ ૦

કાશ્મીરી (કાશ્મીર રસપી ભાગ્ય મેનેજ) ૭ ૦

બાલ એવલ (૧. ૫. રીસર્ચ ફ્રમ) ૧૪ ૦

કોલેસ ભાગવત (નાનાભાઈ કાકે ફ્રમ) શ્રીમદભાગવતની કથાઓ ૧૧ ૦

કોલેસભાગવત (૧૦ મહાન નરનારીઓના કુલ પરીચય) ૧ ૦

સાક્ષી કથા (નવલકાઈ સાથે) જ્ઞાન સાથે આનંદ ૭ ૦

નવલકાઈ કથા (પુસ્તક અંગ્રજીમાં) ૭ ૦

માનવીની અવલ (પન્નાલાલ ખરેલ) ૧૪ ૦

બાલ સાહિત્ય

અલ્બ અને કાલક (૧૨૫૫ વર્ષ) ૧ ૧

કોલેસ કોલેસ એક કાલકથી અરુણ ભાગ વર્ષ ૩ ૦

મળવાનું ઠેકાણું

'INDIAN OPINION'

P. Bag,

Phoenix, Natal.

“ઇન્ડિયન ઓપિનિયન”

શુક્રવાર તા. ૪ સપ્ટેમ્બર, ૧૯૫૩.

રમટસ-ગાંધી કરાર

૧૯૧૪ના રમટસ-ગાંધી કરાર કે જેની રૂબે આ દેશમાં ડોમીસાઇલ થએલા હિંદીઓ પોતાની પત્નીઓ અને સગીર બાળકોને આ દેશમાં હાખલ કરવાનો હક મેળવી શક્યા છે, તે નાણુદ કરવાનો સરકારે નિશ્ચય કરેલો છે. સુદહી પ્રધાન ડો. ડી. ઇ. ડોંગીસે ઇન્ડિયન એક્ટ માં સુધારો કરનાર ધીલ પાલો-મેન્ટમાં હાખલ કરવાની અ.પેલી નોટીસપરથી એમ સમજાય છે, આ છુટ-એ તેને “છુટ” કહી શકાતી હોય તો-મોટી કીમતે મેળવાઈ હતી અને તે એ હતી કે વરસના છ કેળવાયેલા હિંદીઓ સુનીયનમાં હાખલ થવાની છુટ રહે એ સિવાય કોઈ પણ નવા હિંદીઓ આ દેશમાં હાખલ નહિ થઈ શકે. આ કરાર થયા એ વખતે સુનીયન માં હિંદીઓ બીજી અનેક હાઠ મારીઓ ભોગવી રહ્યા હતા જે તરફ સરકારનું ધ્યાન એવવામાં આવ્યું હતું અને એવી કણુલાત થઈ હતી કે પોતાના હકોપર કાપ સુકનારા નવા કાયદા હાખલ કરવામાં નહિ આવે અને હયાત કાયદાઓનો સુનીયનમાં ડોમીસાઇલ થએલા હિંદીઓના રચાપિલ હકોને ખલાસમાં રાખી ને દિલસોણથી અમલ કરવામાં આવશે એવી સરકારની શુભનિષ્ઠા માં હિંદીઓએ વિશ્વાસ રાખે. પરંતુ આ કરાર અલ્પ છુટી નીવડ્યા. કારણ ૧૯૧૬ની સાલ થી હિંદીઓના વસવાટના અને વેપારના હકોપર કાપ સુકનારા એક ધમી એક નવા કાયદા હાખલ થવા લાગ્યા. પરિસ્થિતિ એટલી બગડી કે ૧૯૨૬માં હિંદી સરકારને વચ્ચે મુકું થયું અને અને સરકારે વચ્ચેની મસહતો ના પરિણામે ૧૯૨૭ના કેપટાઉન કરાર થયા.

એ કરારની પત્નીઓ અને સગીર બાળકોને હાજતી કલમ નીચે પ્રમાણે છે :

“૧૯૧૮ની યાદી પરિધના અલસખલાની નીતી ગિરેના દરાવ નો પારિમાલ નીચે નો એવો સિદ્ધાંત રચાપિલ કરનારો હતો કે, કોઇ પણ દેશમાં ડોમીસાઇલ થએલા હિંદીને એ દેશમાં સુખી કૌટુંબીક જીવન જીવવા હેતુ જોઇએ, તેને અમલમાં શુકવાને ખાતર, પત્નીઓ અને બાળકોના આ દેશમાં આગમન માટે નીચેના સિદ્ધાંતો લાગુ પાડવા માં આવશે : (અ) પ્રત્યેક વ્યક્તિ જેને માટે હાખલ થવાનો હક માંભવામાં આવેલો હોય તે તેની માંગણી કરનાર માણસની કાયદેસર પત્ની અથવા તો કાયદેસર બાળક ને હોય તે-એ કે નહિ તેનું હિંદી સરકારે સર્ટીફિકેટ આપવું; (બ) સગીર બાળક ને તેની માની સાથે ન હોય-એ તે જીવતી હોય-તો તેને હાખલ થવા નહિ હેતુ, સિવાય કે (૧) તેની મા સુનીયનમાં રહેતી હોય અને (૨) પ્રધાને ખાસ ફરો માં, તેવા બાળકોને આ સાથે નહિ હોય તો પણ હાખલ થવાની છુટ આપેલી હોય. ને પતિન દારગત થએલી હોય તો બીજી કોઇ પણ પત્નીને હાખલ કરવામાં નહિ આવે, સિવાય કે, તેની દારગતીને પ્રધાન ને સંતોષ થાય તેવા પુરાવો રજુ કરવામાં આવેલો હોય. (ક) પત્ની અને બાળકની વ્યાખ્યા (રમટસ ગાંધી કરાર મુજબના) ૧૯૧૪ના ઇન્ડિયન રીલીફ એક્ટમાં આપવા માં આવેલી છે તે મુજબ રહેશે.

કેપટાઉન કરારમાંની ઉન્નાત ને લગતી કલમનું સુચન કરવું અંદિ અરથાને નહિ ગણાય. તે આ પ્રમાણે છે :

“પોતાની રચાપી વસતીના પ્રત્યેક વર્ષની ઉજતિ તેની સંપૂર્ણ સહિત અને તો સુખ્ય કરવાના બનતાં અમળાં પગલાં લેવાની અને તેને માટે માગો અને સાધનો ચોળવાની હેતુ સુધેલો સરકાર ની દરજ છે એ સિદ્ધાંતો સુનીયન સરકાર સ્વિકાર કરે છે અને તેનું પાલન કરવા તકપાર છે અને જેનરણી અને અન્ય સમયકે પુરી પાડવાના સંબંધમાં હિંદીઓની જે મોટી સંખ્યા રચાપી વસતીના એક મામ તરીકે રહેલી છે તેને વસતી ના-અન્ય વગેરી પાછળ મસહાવા

દેતી નહિ જોઇએ એ વસ્તુનો સ્વિકાર કરે છે ...”

ઉપલી વસ્તુ એતાં સરકાર હવે જે પગલું લેવા હારી રહી છે. તે બેચક અવગતી કરનાર છે કારણ તે સુનીયનમાં ડોમીસાઇલ થએલા હિંદીઓનો સુખી કૌટુંબીક જીવન જીવવાનો હક અને તેને માટેની તકો છીનવી લેનાર છે વ્યક્તિના હક અને સ્વતંત્રતા પર તે એવો પ્રહાર કરનાર છે કે જે કોઈ પણ સ્વમાનપ્રિય માનવીથી સહી નહિ શકાય. જે કોઈ પાલોમેન્ટ આવો કાયદો પસાર કરી શકે, અને સુનીયન પાલોમેન્ટ કરશે તે વિષે કરો શક નથી, કારણ તે કરતાં છુરા કાયદા તેણે પસાર કરેલા છે, તો તેવી પાલોમેન્ટને સુધરેલા હોકોની પાલોમેન્ટ કહી શકાય કે કેમ એ શંકાબરેલું છે. જેઓ પોતાને સુધરેલા કહેવકારે છે તે સઘળાઓને માટે હવે એ વખત આવી લાગેલો છે કે જ્યારે તેઓએ વર્તમાન પરિસ્થિતિનું નીરીક્ષણ કરવું જોઇએ અને તેને સુધારવાના જે તાકીદે પગલાં લેવામાં નહિ આવે તો આ દેશ હું અને તેની પ્રજાનું શું થયે એ કળી શકાતું નથી, જોરી પ્રજા જે એમ માનતી હોય કે તે પોતાના બળથી ટકી શકશે તો તે સુખોના સ્વર્ગમાં જોયાં ખાઈ રહી છે. સત્ય અને ન્યાય થીજ તે પોતાનું અસ્તિત્વ ટકાવી રાખી શકશે.

આપણે હિંદીઓ આ સંજ્ઞા માં શું કરીશું? એ વખત આવી લાગેલો છે કે જ્યારે આપણે શું કરવા માંગીએ છીએ તેના ઉવટનો નિર્ણય કરી નાખવો જોઇએ. આવા સંજોગોમાં માણસ આરમાંથી એક મર્ગ લઈ શકે : (૧) જે તે નામદ હોય તો જાલીમના પંજમાંથી છુટવાને નકોસી છુટે; (૨) જે જાલીમ તેને એટલો બધો રંજાડી રહ્યો છે તેનું સુન કરી નાખે; (૩) આપણાત કદે કારણ આવા સંજોગોમાં જીવવું અસહ્ય છે; (૪) ખરો ન્યાય આપનાર ઇશ્વરજ છે એવી ઇશ્વરપર અચળ શ્રદ્ધા રાખીને જાલીમને પોતાનું પુરામાં છુકે કરવા કે પરંતુ તેની ઇચ્છાને આધીન થયા વગર તેની સામે પહોડની જેમ અડગ

થઈ ઉભો રહે. આ છેલ્લો મર્ગ જ ખરો અને સુધરેલો મર્ગ છે. આપણે હિંદીઓ, જેઓ આફ્રીકનોને અર્હીસાનો ખાઠ શીખવવાનો હાલો કરીએ છીએ, તેઓને સંજોગથી નહિ પરંતુ કાયદી તેમ કરવાની ઇચ્છા તક આપેલી છે. શું આપણે આ દેશમાં ઉદરેની જેમ રહેવા માંગીએ છીએ? જો ઉદરેની જેમ રહેવા માંગતા હોઈએ તો આપણી બતી ઉદરેના જેવીજ થશે અને તેને આપણે લાયક કરીશું. જો મરદોની જેમ રહેવા માંગતા હોઈએ તો આપણે જાજત થઈ ખડા સવું જોઈએ અને સત્ય અને ન્યાયને ખાતર અને જે મહાન દેશના વતનીઓ હોવાનો આપણે અર્વ લઈએ છીએ એ દેશના ગૌરવને ખાતર અને જો દેશના મહાન નેતાઓ, કે જેઓના પ્રતોપ દક્ષિણ આફ્રીકમાં આપણી હસ્તી છે, તેઓના નામને ખાતર જે કંઈ પણ ભોગો આપવા પડે તે તુચ્છ ગણવા જોઈએ. મહાત્મા ગાંધીજી અને જવાહરલાલ નેહરૂના નામો આપણે વૃથા લેવા નહિ જોઈએ. તેઓને માટે જો આપણે ખરેખર માન અને આદર ધરાવતા હોઈ એ તો આપણા વર્તથી તે બતાવી આપવાનો હવે વખત આવી લાગેલો છે. આપણા ઉપર તેમજ આપણા આદરણીય નેતાઓપર વર્ણવવામાં આવી રહેલાં અપમાનો પાપી પેટને ખાતર આપણે સહન કરી બેસી રહેવું નહિ જોઈએ. ઇશ્વર આપણને સીને સન્મતી આપે.

નોંધ

હિંદીઓની પતિઓને સુનીયન માં હાખલ થતી અવકાશનાર ધીલ સુલજી પ્રધાન ડો. ડોંગીસે અવ. સોમવારે પાલોમેન્ટમાં ૧૯૪૭ના ઇન્ડિયન એક્ટમાં સુધારો કરનાર ધીલ હાખલ કરવાની નોટીસ આપી હતી. સાપાને સંદેશો કેપટાઉનથી જખુધે છે કે ધીલ હાખલ નહિ આવ અને પ.લોમેન્ટના સંખેના હાથમાં નહિ મુકાય ત્યાં સુધી તેની વીગતો જખુધી નહિ શકાય. પરંતુ માનવામાં આવે છે કે ધીલને હેતુ ૧૯૧૪ના રમટસ-ગાંધી કરાર જે સુનીયનમાં ડોમીસાઇલ થએલા હિંદીઓને પોતાની પતિ અને ૧૬ વર્ષની અંદરના હાક રાખેને અધિક સંજોગોમાં હાખલ

કરવાની છુટ આપે છે તે રદ કરવા નો છે.

અહ મેહઠમાં પ્રધાને નોટીસ આપી હતી કે આ કાગળો સાવવનો સરકાર નો ધરાવો છે અને તેના અમલ ફેલાવવાની તા. ૧૦મીના, આ વસ્તુ જાહેર કરવામાં આવી ત્યારથી કરવા માં આવ્યો.

અહ મેહઠમાં આ જાહેરાત કરતાં પ્રધાને કહ્યું હતું કે જે વખતે આ છુટ આપાઈ હતી તે વખતે તેને મારે કે જે વાળખીપણું હતું, કારણ કે વખતે હોદ્દા અંગીઓની વસતી હિંદુ અંગીઓની હોદ્દાઓની આખી વસતી ની રૂબ રૂબ જેટલી હતી. જેટલી વસતી મળુનીના આંકડા પ્રુન્ય હોદ્દા પ્રુપો અને સોમો વચ્ચેની એ આપના રહી નથી. આને હોદ્દા અંગીઓની વસતી કેલ હોદ્દા વસતીની ૪૮ ટકા જેટલી છે.

પ્રુનીયનમાં પ્રુનાઓનું વધારું
જેટું પ્રમાણ
જ્યુરો એક સેન્સસ તરફથી ન્યાય ખાતાના પ્રસિદ્ધ યજ્ઞેષા પદેષા પાંચ માસના આંકડાઓ પ્રુન્ય અત વધુ

નાટાલમાં હોદ્દાઓની શિક્ષણની જરૂરીયાતો

પ્રાંતિક સરકાર સમક્ષ રજુ કરવામાં આવેલું નિવેદન

હોદ્દાઓની સમસ્યા સુધારા જાહેર સંવાદોનું પ્રતિનિધિત્વ ધરાવતી ટુંક પ્રુત પૃ કરમનમાં અંગેલી પરિષદે કરેલાં કરાવણસાર એજ પરિપદમાં નીમણેલી પ્રુનિયન એજ્યુકેશન કમીટી એ નાટાલ પ્રાંતિક કાઉન્સિલ સમક્ષ યોગ્ય વિવેક ઉપર હોદ્દાઓની શિક્ષણ ની જરૂરીયાતો દર્શાવનારું એક વિસ્તૃત નિવેદન રજુ કર્યું હતું. તેમાં જણાવવામાં આવ્યું હતું કે, હોદ્દાઓની શિક્ષણ અંગેની કાલની વિધિવિધિ હોદ્દા પ્રુમને ધણી ચિંતા થઈ રહી છે અને તે માને છે કે એ આપતમાં હવે હોદ્દા પ્રુમે કે પ્રાંતિક સરકારે શિધીલ નહિ રહેતાં એ અસતોષકારક રિશિતે સુધારવાના અણગમ અને તરિત ધમમાં મેવાં જોઈએ.

હોદ્દા પ્રુમે એ વસ્તુથી વારી છે કે ૧૯૪૭ થી ૧૯૫૨ સુધીના જેટલાં દસ વર્ષમાં સરકારી, સરકારી મદદ મળતી, પ્રેલુન અને પ્રાધવેટ રૂપોમાં નીચ કનર ધર જોડારંગોને કામલ કરવા માં આવ્યાં છે જેથી ૧૯૫૨ના સપ્ટેમ્બરમાં પ્રાથમિક નિકાલમાં હોદ્દા વિદ્યાર્થીઓની કાલનીની કેલ અંગે ૧૧૩૩૩ની થઈ હતી.

તેમ જનાં ૬૨ વર્ષે નિકાલે જનાની વપના કનરો જોડારંગોને મારે નિકાલો ની સમગ્ર નથી.

૧૯૫૨ના જાન્યુઆરીમાં નાટાલ એજ્યુકેશન ડીપાર્ટમેન્ટ તરફથી અંગેલી

ની તેરલી પ્રુલના કરતાં ૩૯૭૭૪ વધારે પ્રુના થવા હતા. અંગેલી પ્રુના ૧૦૬૬ થવા હતા. પ્રુનીસીપલ પ્રુના જોના અંગેના અને મોરીઓના પ્રુના માં મટાડો થયો હતો. પ્રુનીસીપલ પ્રુનાઓના અંગેના પ્રુના આમમાં વધુ કરતાં ૧૩૮૩ જોડા થવા હતા અને મોરીના ૪૦૬૬ જોડા થવા હતા. આ પાંચ આંકમાં પ્રુનેમાર રિકા પ્રુપીપીઓની પ્રુપ્રમા ૧૧૪૪૦ની, મેટીવોની ૩૮૬૫૭૦ની, એટીપીટીઓની ૧૦૨૮૨ની અને ડસડોની ૫૧૩૩૩ની થઈ હતી. અંગેલી પ્રુનાના આંકડા નીચે પ્રમાણે હતા: પ્રુપીપીઓ ૪૪૨૫, મેટીવો ૨૦૧૫૮, એટીપીટી ૪૧૫ અને ડસડો ૫૦૩૦.

એટીપીટી પ્રુનેમારની પ્રુપ્રમા સીધી જોડી છે એ નોંધ લેતાં જો કે અમને સંતોષ થાય છે છતાં એ વસ્તુ ખાસ અર્થ લેવા જેવી થો નજ મળ્યા. અમારે ઘરમ સાથે રિવકાર્ડ પડે છે કે હમણાના વર્ષોમાં હોદ્દાઓ માં પ્રુનાનું પ્રમાણ ધણું જ વધવા લાગ્યું છે. એક વખત એવો હતો જ્યારે હોદ્દા પ્રુનેમારો આંગેજ લેવા માં આવતા હતા.

અણુપી પરથી જણાવું હતું કે કરમન અને પેરી કરમનના જ વિસ્તારમાં ૧૪૦૦૦ જોડારંગોને નિકાલમાં કામલ કરી યાચવા નહોતાં, આ આંકડો પણ જોરોજોર થો નજ મળ્યા કારણ ધણી જોડારંગોને અનેક કારણો સર એ અણુપીમાં સમાવેશ થયો નહોતો.

૧૯૪૬ના ડાહરેકટર એક એમ્બુ પ્રેલના રીપોર્ટમાં અસડવામાં આવ્યું હતું કે નાટાલમાં નિકાલે જનાની વપના ૩૦ કનર ધર હોદ્દા જોડારંગોને મારે નિકાલોની સમગ્ર નથી.

હોદ્દાઓની અણુપી પ્રુન્ય ૧૯૫૨ના સપ્ટેમ્બરમાં છે થી સીજ વર્ષની વપના ૩૫ કનર ધર હોદ્દા જોડારંગો ની નિકાલમાં કામલ થવાં નહોતાં.

આ પરથી જણાય છે કે દસ વર્ષ માં ત્રીસ કનર જોડારંગોને મારે નિકાલમાં સમગ્ર થયેલી થોવા હતાં વસતીમાં થતા જનાં સાધારણ વધારા પ્રુન્ય એટલું પ્રુપ્રુ નથી.

૬૨ વર્ષ નિકાલે જનાની છે વર્ષની વપના જોડારંગોની અંગેના સમગ્ર ૮૫૦૦ થી ૬૦૦૦ સુધીની વપના વપ છે, એટલે ૬૨ વર્ષે ૪૦૦૦ થી ૪૫૦૦ જેટલું જોડારંગોને મારે ૬૨ વર્ષે સમગ્ર થવાની જરૂર છે.

હોદ્દાઓને વોલાના જોડારંગોના શિક્ષણને મારે જનમનેવતપી પ્રુપ્રુ સર કામ કરેલું થોવાનું પ્રાંતિક સપા

ધોરીએ વખતો વખત રિવકારેલું છે. ૧૯૫૨માં ૨૩૭ સરકારી મદદ મળતી, પ્રેલુન અને ખાનગી નિકાલોમાંથી સમગ્ર નેલુ ટકા જેટલી સાથે પાઈ ની પ્રુમને હોદ્દાઓ તરફથી બાંધી સરકારને સુપ્રત કરવામાં આવી હતી. જેમાં ચાર માધ્યમિક અને અનેક પ્રાથમિક નિકાલોનો સમાવેશ થાય છે. હવે સરકારી મદદ વિના હોદ્દા પ્રુમે ની એ રિકાએ કાપે ચિહિત ફીલ થવા લાગી છે પ્રુમે તેના ઉપર આરોગ્ય અને સામાજિક સુધારાની સમગ્ર પલુ સરકારની મદદના અભાવે જન પ્રુ પાડવાને વધારાને મેળો રહેલો છે.

૨૨૨ પ્રાથમિક અને માધ્યમિક નિકાલોમાંથી માત્ર ૩૩ સરકારી છે. બાકીની સરકારી મદદ મળતી છે. વળા ધણી નિકાલો જે સરકારી તરીકે લેખાય છે તે પણ જેટલે આને હોદ્દા પ્રુમને પેલેજ બંધાયેલી છે.

સરકારી મદદ મળતી નિકાલો બાંધવામાં પ્રાંતિક સરકાર તરફથી મદદ મળતી આવેલી છે જેમાં પ્રુમે પ્રુમે ત્રીજ આમથી હવે જરૂર કામ સુધી નો વધારો થયો છે. પરંતુ ૧૯૩૬ સુધી પ્રાંતિક સરકારને વોલાને મહારું પડેલું નહોતું પ્રુમે એ મદદ પ્રુનીયન સરકાર તરફથી પ્રાંતિક સરકારને કે શિક્ષણપેટ મળતી મદદની રકમમાં અ.વવામાં આવતી હતી જે તેને પ્રુનીયન સરકાર તરફથી મળતી રકમ

નો કરતાં જોડી હતી.

૧૯૪૫ના નવા કાપડા પ્રુન્ય હવે પ્રાંત તરફથી હોદ્દાઓનાં શિક્ષણ પર ૫૦ ટકા જેટલો અર્થ કરવો પડે છે, પરંતુ તેમાંથી ધણી મકાનોના બાંધકામને અરધો અરધ પ્રુનીયન સરકાર તરફથી મળતી મદદમાંથી અપાય છે.

આને ૩૩ લુલ કમીટીએ નવી નિકાલો બાંધવાની અને હવાત નિકાલો ના મકાનોમાં વધારો કરવાની વોલાના ધરી રહી છે જેમાં ૧૨૬ કનર પાઈ ની જરૂર થવાનું અસડવામાં આવે છે. આ થો આખી રકમને પ્રુન્ય બાંધજ છે.

હોદ્દા પ્રુમે આ કાપડા પ્રોપ્રાકન આપવા મકાનોના બાંધકામ પર કામ આપવામાં આવતી ૫૦ ટકા મદદને વધારી ૭૫ ટકા કરવાની કમીટીએ પ્રાંતિક સરકારને વિનંતિ કરી છે. તેમજ સીડનમ, જોવરપોટ, કમેરે એરેટ, કોટોનેર, કરમન-સે-ફ્રમ, કમેરે પ્રુ અને પોટરમેરીટપ્રુમાં સરકારી નિકાલો બાંધવાની પણ વિનંતિ કરી છે. વળા કાલો પ્રેલેજ, ડેવેરો, કાટનમ પ્રેલેજ, પાઇનટાઇન, ડેનાડ, રેન્મર, પોટ પ્રેલેજ, પ્રુપ્રાસલ અને મેટીપીટીઓની સરકારી નિકાલોમાં વધારાના વર્ગો બાંધવાની જરૂરીયાત તરફ ખાન એવવામાં આવ્યું છે. ઉપરાંત હોદ્દા જોડારંગોને મારે ૬૨ થો માત્ર શિક્ષણની પ્રમા કામલ કરવા પર ખાસ કાર કુલમાં આવે છે.

વિવિધ ખબરો

કોરીયન પીસ કોન્ટ્ર-સમાંથી હોદ્દા પ્રુમે હોદ્દા પ્રુમે પોલાનું નામ

કોરીયન પીસ કોન્ટ્ર-સના સમ નીમાપા પ્રુનાઈટ નેલ-સની જન રલ એસેમ્બલીમાં હોદ્દા પ્રુલાનું નામ એવો થીલુ છે. બોટન, જોરૂસીમા, કોનેસ અને પ્રુપ્રીસ-૩, હોદ્દા પ્રુ-૨-સના સમ તરીકે નીમવા ડીનેલર હતા પરંતુ પ્રુનાઈટ રોટસ વીરુ હતું. આમજ, હિંદુ કોરીયાના પર રેલ ખાતાના અંગે, પીલન ટંક ટંક પ્રુનાઈટ નેલ-સની વોલીટીસ કમીટી માં જણાવ્યું હતું કે કોરીયાની પીસ કોન્ટ્ર-સમાં હોદ્દા સાથે અમણુની મળવાની જરૂર છે. તેમજે જણાવ્યું કે હોદ્દા પ્રુપ્રીસ સાથે મીમતા રાખી અને સ્વતંત્રતાની લડતમાં એક ધણ સીપાઇ મોલરો નહો. એસેમ્બલીની વોલીટીસ કમીટીએ હોદ્દા પ્રુસ કોન્ટ્ર-સના સમ ખનાવવાની જરૂરત અંગે રાખી હતી, હોદ્દા પ્રતિનિધી પ્રુ, પ્રુને એસેમ્બલીમાં કહ્યું કે મત મોટો મારે આ વખત નથી. આપણે ફક્ત પ્રુ અડકાવવા તરફ આમજ

વધી રથા બીએ એટલું જ નહીં પણ શાંતી રથાવવા આમજ વધી રથા હીએ. આ આમતમાં શાંતી પ્રુ વાતા વરણ લેપલ કર્યું જોઈએ. તેમજે હોદ્દા પ્રુ કોન્ટ્ર-સના સમ તરીકે નીમવા આમજ નહીં કરવા-એસેમ્બલીને જણાવ્યું હતું. જ્યારે પ્રુ, પ્રુનેન પ્રોટ્રોમાં પરથી જતરી અથવા પ્રુ એસેમ્બલીમાં પ્રતીનીધીઓએ અબીનંદન આપ્યું હતા. પ્રુનાઈટ રોટસના પ્રતીનીધી પ્રુ, પ્રુનેરી પ્રોટ્રો મોને પ્રુ, પ્રુનેનને તેમની જોડારંગો અને કુલસીગીરી મારે અબીનંદન આપ્યા હતા.

કહડોને કોમનવેલ્થ પરથી કાલી નાંખવા સાથે બીન-પ્રુપ્રીસીઓનો થાયો

કહડો, હોદ્દાઓ, જાણપ્રમે અને પ્રોપ્રીસ મોમોને મત ધરાવતા, પ્રુ પ્રુપ્રીસી પ્રીટી લીન અને રેટ પ્રુપ્રી એસેમ્બલીને એક લેવાય રજુ થયો છે જેમાં તેમજે કહડોને કોમન રેલ પરથી કાલી નાંખવાની જરૂરત

જાણી જાણી છે. આ હેવલ એપાટ' હોને લક્ષતા બધા સુચનો, જેવા કે ગ્રુપ એરીનાઝ એકદ વીગેરેને પણ નામગુર કરે છે. વધુમાં આ હેવાલ, કે 'અધુર માથેનેરીટી ગ્રુપો પોતાની જીનતી માટે સરકારની એપાટ'હેતી નીતી કબુલ કરે છે' તેને પણ નામગુર કર્યો હતો. તેઓ કે. મલાન તે એપેટ રેપ્રેઝેન્ટેશન એક્ટ. ગ્રુપ એરીનાઝ એક્ટ અને બીજા એપાટ'હેતે લક્ષતા કાવચાએ વીરો બીન-પુરાણીઓના ચત લેવા એલેન્સ કરે છે.

યુનીયનનો માલ ખરીદવા પાકીરતાનની છુપા

કાશમાં યુનીયનમાં આવેલા પાકી-સ્તાન ટ્રેડ કમીશનર મી. એ. એચ. પ્રીયાએ પ્રીટીરીયાની હોદી રોમર-થીયલ એસોસીએશનને જણાવ્યું કે તેઓ દક્ષિણ આફ્રીકા પાકીસ્તાન માટે થયે માલ નીકાલ કરી રહે છે તે માહિતી મેળવવા આવ્યા છે. પાકી-સ્તાન હાલ દક્ષિણ આફ્રીકાના હાલસા આપત કરે છે અને બીજે માલ આપત કરવા આશા રાખે છે.

ઉત્તર રોડેરીયામાં આવેલા હોદીઓ

અને મહીને ૬૪ કમીઅન્ટો નોર્થન રોડેરીયા આવ્યા હતાં અને આવ્યા વર્ષ દરમીયાન ૨૯૮ આવ્યા હતા. અને વર્ષે ૬૫૨ કમીઅન્ટો આવ્યા હતા. આ વર્ષે જે હોદીઓને કાબલ કરવામાં આવ્યા હતા તેમાંના ૧૯૮ રોપ એસીસ્ટન્ટો હતા. કાશમાં આવેલા ૨૩ હોદીઓને મેરા ઉતરવા દેવામાં આવ્યા નહોતા કારણ કે તેમની પાસે નોર્થન રોડેરીયામાં કાબલ થવા પરમીટ નહોતી. બીજા પંખે ઉતરવા દેવામાં આવ્યા હતા.

અબીબમાં સુધ્દ દીરજમાંથી સફતી ઉત્પત કરાશે

"ફોરમ્યુન" નામના મેગેઝીનમાં મી. ફેરીક હે.જી.એ એક લેખમાં જણાવ્યું છે કે મનુષ્ય ભતી, સુધ્દ તરફથી મળતી કચિતેનો લગભગ ૯૦-૯૫ ટકા નેટલા બાગનો બપ કરે છે. ૨૦ વર્ષમાં ફુનીયા પરના કાલસા, તેલ, ગેસ વીગેરે થણા જોજા થઈ જાય છે. હતાં મનુષ્યોએ સુધ્દમાંથી મળતી કચતી એકઠી કરવા નહીં નેહું કામ કહ્યું છે. અમેરીકાના ગૌરાનીકો માને છે કે 'એરોગીક એનરજી' કરતાં 'સોલર એનરજી' વધુ અસત્યની છે. આ ભાવતમાં બે દિસામાં રોપ થઈ રહી છે. (૧) પાવર માટે સરતા કીટ કચેક દરો બનાવવા અને (૨) ક્વોરોરીય અને સુધ્દકીરજની મદદથી, પાણી અને કારબન-ડાય-ઓક્સાઇડમાંથી કારબો હાઈડ્રોકલ્સ કે રી રીતે બને છે તે શોધવા.

મેસેયુસીટસમાં-પ્રધોમ ખાતર એક બર બાંધવામાં આવ્યું છે આ વરમાં બર હોદીમાં પણ રહી કાશ છે. જીન.જામાં "ગેસીયસ" સોલ્ટ બીનમાં" મરમી ભરી રખાય છે. આ સોલ્ટ ૯૦ પરસેન્ટ ફેરનકીટ એમળી બપ છે અને હોદી પકાતાં બપારે તે થટ બને છે ત્યારે તે મરમી પાછી આવે છે.

રીટા-આલી પ્રકરણ

નામદાર આમાખાનના કુવર પ્રીન્સ જાહી ખાન જેમના શીશ્ય રટાર રીટા હેવલ' સાથે મયા બાન્ધુઆરીમાં છુટા છેડા થયા, તેમના વધીલ અને રીટા ના વધીલ બનેએ ખર્ચ વિશે સમાધાન કહ્યું છે. ના. આમાખાનની સમતી મળશે તો તે કાયમ રહેશે. સમાધાન એ થયું છે કે તેઓની કોઠરી રેસમીન તે માટે પા. કપડાંનું એક દરેટ કરવું અને પ્રીન્સ અલી ખાને રીટાને એક મુસ્લીમ શાદબદીને ઉછેરી કાશ તે બદલ પા. ૭૧૪૦ નું વધીસન આપવું. રીટા વરસમાં દસ આઠવાડીયા પોતાની કોઠરીને પોતાના પિતાની પાસે જવા દેશે, પરંતુ રીટાની કાજરી માંબ. ઉપરાંત પેરીસમાં રીટાને માટે એક બર રાખવામાં આવશે.

મી. પ્રાણશંકર જોશીના માતૃશ્રી નું અવસાન

મી. પ્રાણશંકર સોમેશ્વર જોશી, જેઓ ટેકાક વખતપર સ્વદેશ મયા હતા અને ફોટોકા માસ થયાં જોહાનીસ જર્મ' પાછા આવી પધેંચ્યા છે, તેમને સ્વદેશથી પોતાના ૮૭ વર્ષના ૨૬ માતૃશ્રીનાં સ્વર્ગવાસના ખગર મળ્યા છે. તેમનું અવસાન કુકે માદગી બાદ તા. ૨૫ જોગરટના સોરાષ્ટ્રમાં જોત પુર આવે થયું છે. મી. જોશીને થયેલી મહાન જોટમાં તેમને જોજાખનારા સોની હારીક દિલસોજી તેમના પ્રાચે જઈ. સદમત આત્માને પ્રથર ચિર-ચાતી બહે અને તેમના કુટુંબીજનોને ખીરજ અને હોમત બહે.

પોતાના માતૃશ્રીના અવસાનમાં તાર, ટપાલ કે ટ્રેકીફોન દારા કે ફોનમાં આવી દિલસોજી દર્શાવનાર સર્વેનો જી જોશી આ પત્રદારા આભાર માને છે.

બ્રીકલ્સ હીલ ઇન્ડિઅન સ્કેલ

જોહાનકીયથી લખી જણાવવામાં આવે છે કે અંગ્રેની ઇન્ડિઅન સ્કેલે રવિવાર તા. ૧૬મી જોગરટ ૧૯૫૨ નો દિન રફલના ઇતિહાસમાં પહેલી જ વાર "રમત-મમત દિન" તરીકે ઉજવ્યો હતો. શાળાના એકએક બાળકે આ કાર્યક્રમમાં ભાગ લીધો હતો અને 'રમત મમત દિન' ચાનદાર રીતે ઉજવ્યો હતો. બધી દરકાશ પુરી થયા બાદ જોહાનકીય ઇન્ડિઅન સ્કેલ પેરન્ટ-ટીચર્સ એસોસીએશનના આધારા ડેલબ થી લલ્લુબાઈ બી. પટેલના પ્રમુખપદે મેળાવડો મેળાવમાં આવ્યો હતો.

પહેલા તેમજ બીજા નંબરે આખનાર બાળકોને ઇનામ માં લલ્લુબાઈ પટેલના શુભ હરતે વહેંચવામાં આવ્યા હતા. વધારેમાં વધારે ઇનામે ટુટી બનાર મેન કાન્તાબેન બી. દેસાઈ હતાં અને બીજા નંબરે બાઈ કાન્તિકાલ દી. પટેલ હતા.

મુખ્યપદેથી શ્રી લલ્લુબાઈએ કાપણ કરતાં અ.વો કાર્યક્રમ રજુ કરવા બદલ શિક્ષકોને તેમજ જનતાએ રફલમાં રફ લઈ કાજરી આવી બાળકોને ઉત્સાહિત કરવા બદલ જનતાને આભાર માન્યો હતો.

પેરન્ટ-ટીચર્સ એસોસીએશનના મંત્રી શ્રી રફલબાઈ કુતાવાલએ બાળકોમાં આવી રીતે કાર્યક્રમ ગોડવી ઉત્સાહ રજનાર શિક્ષકોને તેમજ આ કાર્યક્રમને સફળ બનાવવામાં કોષ્ટને કોષ્ટ રીતે મદદ કરનાર સર્વેનો આભાર માન્યો હતો.

રાષ્ટ્રગીત 'જનમનમજ્ય અધિનાયક' માંખે સો વિશ્વન થયા હતા.

હારત-સમજી, વેદમંદિરને ૨૧ મો વાર્ષીકોત્સવ

મેરે-કોમાઈવસથી લખી જણાવવા માં આવે છે કે, અંગ્રે તા. ૧૪ અને ૧૫મી જોગરટના રોજ હારત-સમાજ નો ૨૨મો વાર્ષીકોત્સવ મુજબ ઉત્સાહ થી ઉજવવામાં આવ્યો હતો. ઉત્સવ ની શરૂઆત યજ્ઞ-કવનથી થઈ હતી. પ્રથમ દિવસે રાત્રે વાર્ષીક હેવલો રજુ થયા હતા તથા વિદ્યાર્થી તેમજ યુવકો તરફથી "સંયુક્ત-કુટુંબ" નામનો મને.રંજક નાટક બજાવવામાં આવ્યો હતો. પ્રથમ દિવસના પ્રમુખ અંગ્રેની જાણીતી પેટી મી કાજબાઈ કુના બાગી દાર મી નાયાલાલબાઈ નાનજી હતા.

બીજે દિવસે સવારના યજ્ઞ-કવન બાદ, બજારીકથુનો વિધિ થયે. હતો એ પછી વિદ્યાર્થી-વિદ્યાર્થીની તી રેડી રમતોને સુદર કાર્યક્રમ હતો. રાત્રે બાળાઓના મરખા તેમજ "નવ સર્જન ના રોડ" નામનો સંવાદ બજાવવામાં આવ્યો હતો. મરખાને ગ્રો-માથ મુજબ સુદર હતો. તે બદલ મરખા તકવાર કરવનાર બાઈબહેન નો પ્રશંસા સરિત આભાર માનવામાં આવ્યો હતો. બીજા દિવસનું પ્રમુખ શ્યામ અંગ્રેના જણતા મેપારી શ્રી મોદેરજ જીનવાલએ લીધું હતું. ઉત્સવ ની સફળતા માટે બંને પ્રમુખોને, તાર તથા ટપાલ દારા સંદેશાએ મોકલનાર જોહાનીસજર્મ તથા કરખન ના બાઈઓનો તેમજ શ્રી મંત્રીજીની શાળા સંચાલન માટે કરામેલી આર્થિક આપીથને જનતા તરફથી જે સારો સહકાર મળ્યો તે બદલ સર્વેનો અંતઃ દરજી પુર્વક આભાર માનવામાં આવ્યો હતો. ચાંતી થાદ બાદ મેળાવડો ખર ખારત થયો હતો.

આભાર - જોહાનીસજર્મ નોન-પુરોપાધન હોસ-પોટલ હોંડુ મુસ્લીમ વેડમાં લેડીરમીથ નિવાસી શ્રી વિલ્લુબાઈ કાલાની મદદગી દરમીયાન, જે જે બાઈઓ અને બહેને, એ ખાસ જાતે ખખર લેવા આવી આવ્યાસન આવ્યું, અને બહારથી પણ જે બાઈ બહેનોએ તાર-પત્રોથી આ-આસન આવ્યું, તે બદલ તેઓ સર્વેનો તથા ખાસ કરીને જોહાનીસજર્મના મીયુત રજુકોડબાઈ એલ. મારટર અને શ્રીમતિ કાલીબેન કે જેમણે વખતો વખત ખાસ હાજરી મોજન બનાવી મે.કલ્કુ હતું તે બદલ તેમનો શ્રી વીલ્લુ બાઈ કાલાના પુત્રો શ્રી જમવાનદાસ તથા શ્રી કમોદર આ પત્ર દારા અંતઃ દરજીથી આભાર માને છે. શ્રી વિલ્લુ બાઈ જોહાનીસજર્મથી આવી મયા છે અને તેમની તખીયત સુધારા પર છે.

પરચુરજી

—ગુબકમાં એક એરિટના કરખાના માં આજ લાગતા ૧૧ મરજી પામ્યા હતા અને ૧૨ને સખત હળ થઈ હતી. —"એબજરવર" પત્રના સંખ મી. દરગુસનના (સંડનમાં) લગ્ન વખતે મી. સીરેટરી ખામા મેરટમેન થયા હતા.

—કેપટાઉનની વિદ્યાપીઠમાં, જે આરો કનોને મુકુડ-ટલ રેપ્રેઝેન્ટેટીવ કાઉન્સીલ ના સંખ તરીકે ચુટવામાં આવ્યા છે. આમ પહેલીજ વાર નેડીવેને સંખ તરીકે ચુટવામાં આવ્યા છે.

—જનરલ નગીબ વીઝાનમાં હજ માટે મક્કા મયા હતા.

—છજીએ અને સોવીયેટ યુનીયને કાપ રામાં મેપ.રી કર.૨ ૫૨ સહી કરી છે. આ કરાર મુજબ ૭૪૪૮, બનીજ, મંત્રો અને કાકડાના બદલામાં રચીયા ને કાટન, ફેસફેટસ અને મંગેનીન આપશે.

—દક્ષીણ આફ્રીકાના વર્ણમેદ અને ભતીએક ૫૨ આફ્રીકન નેશનલ ડેમોક્રેસ અને દક્ષિણ આફ્રીકાની હોદી ડેમોક્રેસ યુનાઇટડ નેશન્સ કમીશનને ચુનાની આપશે

યુનીયનમાં આવેલી નવી મોટર કારો નો લગભગ અઢધા ઉપરાંતનો ભાગ ખીટનથી આવ્યો છે.

—વેમવા માટે પ્રદર્શીત કરેલા બધા માલ પર કાલ મુકવા, મવરમેન્ટ એકેટ એકસદા જોરડીનરીમાં દર્શાવ્યું છે. આ બાવ નોર્મલ રીટેલ આવ દેવો એકએ.

—મી. રહી કોડવાઈએ હોદમાં જણાવ્યું છે કે હોદમાં જાનાજની પરિરિપતિ સુધરી મજ છે.

—સ્વતંત્ર થયા પછીના ૬ વર્ષ દરમીયાન, પાકીરતાને હાફકો ઇનેક્ટીફ રિમો અને રિટમ જનરેટરથી વિપુતમાં તથા મલો વધારો કર્યો છે.

કાર્યકર્તાઓ કેવા હોવા જોઈએ ?

(પહેલાં પાનાનું અનુસંધાન)

પ્રાચીન સંસ્કૃતિના પાયા પર આપણા દેશની પ્રતિષ્ઠા વધારવા માટે આપણે જે આપણું જીવન પણ આપણે છીએ તે તે આપણને લાભકારક જ છે. આ દેશમાં હંતમ સરકારોને દબાવે. પરસેથી ચેપણુ આપણું આપણું છે અને હવે રાજાજી મળ્યા પછી તે આપણે આપણી કુનિયાની સેવા કરી છીએ. આપણે એમ પહેલાં કદી આપણે નહોતા. તેથી જોએ જનતાના શિશુ અને સંસ્કારોને ખાનમાં ગાળીને માનવમાનમાં અંગે કરનારા અને કામ પણ પસંદો આપણે ન રાખતાં અહીં કાર હોડીને કામ કરનારા હોય એવા સેકસેવરો માટે મારી માગણી છે. આપણી વાણીમાં પ્રવૃત્તા હોવી જોઈએ, શુદ્ધ અને દુષ્ટતામાં નમના હોવી જોઈએ તથા વિચારોમાં શુદ્ધિ જોઈએ. આપણે આપણો વિચાર લોકોને સમજાવીએ અને ને સોડા દાન આપે તેમની પાસેથી લઈ યિ. ને ન આપે તેમને એમ સમજ ને નમસ્કાર કરીએ કે આ ભાષણોને ત્યાં ફરી આપણે આપણું જોઈએ, આ તેમને પહેલાં પરિચય થશે અને આ પહેલી મુલાકાતમાં જોઈએ એમજ આપણને જાણ વાર આવવાનું નિમંત્રણ આપ્યું. આમ સમજીને આ નારાજગતી મુતીને નમસ્કાર કરીને આપણે ત્યાંથી આગળ વધું જોઈએ અને

પછીથી અનુકૂળ વખત જોઈને પાછા તેની પાસે જવું જોઈએ. આ રીતે આપણે નિષ્ઠા અને નમ્રતાથી નિરંકાર થઈને કામ કરીશું તે આપણા જીવન અંગેય થશે, તે કદી નિષ્ફળ જશે નહીં.

આત્માની વ્યાપકતાની અનુભૂતિ આપણે આપણા સ્વાર્થી-જનતા-ને દીક્ષા આપીએ, તેને એ વાત સમજાવી એ કે આત્મા કંઈ ફક્ત નાનાયા દેહ ની અંદર જ બંધાયેલો નથી, ખરે તમારી સાથે જેટલાં શરીર દેખાય છે, તે બધામાં તમે વ્યાપ્ત છો તેથી ફક્ત ચેતનાને અને ચેતનાના માનવામાં આલેષા કુટુંબો જ વિચાર ન કરતાં આપણા સમાજનો વિચાર કરો. સમાજને જીવતા રહેવું હોય, તે આપણે સંકલિત રહીએ તેની નહીં આવે. આપણા આત્માની વ્યાપકતાનું જ્ઞાન જે આપણે તેને કરાવી છીએ, તે તે જરૂર સમજાશે. કારણ કે આ એક વસ્તુચિતિ છે. વ્યાપકતાની અનુભૂતિ જ ખરી છે. તેથી તે લોકો યુદ્ધમાં પ્રમ માટે છે, બાળખર્યાને જન્મ આપે છે અને તે દારા સમાજ સુધી પહોંચે છે, જે તે દારા સમાજ સુધી પહોંચે નહીં, તે પછી આત્માને મર્યાદિત બનાવે, તેથી માનુષને કદી સમાધાન મળનારું નથી. તેથી આત્મા ને કદી ન બનાવે. આ વાત જે

લોકોને સમજાવવામાં આવે, તે અને વિશ્વાસ છે કે તેઓ જરૂર દાન આપશે. આ વિશ્વાસથી કામ કરનારા કાર્યકર્તાઓની જરૂર છે.

રોડેસીયાના ખખરો

(લીર્વિંગસ્ટનના ખખરખખી લેખકથી)
શ્રી. અંબુભાઈ પુરાણીનું આગમન આ કોકાની મુલાકાતે આવેલા શ્રી. અંબુભાઈ પુરાણી અને આપણા દતા. જોષીદસ થીએટરમાં રચાનિક હોડીએ તરફથી તેમનું સ્વાગત કરવામાં આવ્યું હતું. શ્રી. પુરાણીજી બીહારીવા ફેમ્સ જોવા ગયા હતા તેમજ ખીજ ફેમ્સથીની સંસ્થાઓની તેમજ શ્રી. અરવીંદ પુરતકાસય વિ.ની મુલાકાત લીધી હતી. અંબેજીમાં તેમજ યુદ્ધરાત્રીમાં બાળખાનો આપમાં હતાં. અંગ્રેજી થી પુરાણીજી જીવવાયો જીવડી ગયા હતા નર્મ તેમનું સ્વાગત જીવવાયો હોડી સોસાયટી તરફથી કરવામાં આવ્યું હતું.

કંપાસા રીમરમાં ૩૮ જેટલા નવા છપીમરો નોર્થ રોડેસીયામાં ફાખલ થવા છમ્મતા હતા તેઓને બેરામાં રોકવામાં આવ્યા હતા. નોર્થ રોડેસીયા ના છપીમરો આતાં તરફથી ખજે

એન્ડી પરમીટની માંગણી કરવાનું ફરમાવાનું હોય એમ લાગે છે. એ બધા ભાષણોને મંબાસા ઉતરવાની એક વીકની રજા આપવામાં આવી હતી. જે ભાષણો જેમણે દારા નોર્થ માં ફાખલ થઈ મમાના સમાચાર મળે છે. ૩૨ જો મંબાસાથી પોતે ચાલે રહ્યું હતું. એ બધા ભાષણોને બેનેટાપર થઈને સોલ્સજરી આવવાનો વિચાર હતો પણ બેનેટાપરથી આપણે જવા ન પામ્યા. કારણ ત્યાં પણ એન્ડી પરમીટની માંગણી કરી હતી અને નોર્થ રોડેસીયામાં એન્ડી પરમીટ આપવાની સખત મનાઇ છે. જેટલે બેનેટાપરમાં પણ હોડીએનું અપમાન થયું અને બધા ભાષણોને એજ વિમાનમાં પાછા મંબાસા જઈ પડ્યું હતું. સત્તાવાર જાણવા મળે છે કે કરજ રીમરમાંથી પણ નવા છપીમરો ને મંબાસા ઉતરવા દેવામાં આવ્યા નથી.

તા. ૧૫મી જોમરદના પવિત્ર દીને મહાગી અરવીંદના દરમાં જન્મ દીન નિમિત્તે થી અરવીંદ પુરતકાસયના આશરે હેઠળ એજ દિવસે રાત્રે ૮ વાગે થી, ૭, નાનાના નિવાસસ્થાને એક જગેર સભા રાખવામાં આવી હતી. પ્રાર્થના બાદ શ્રી. અરવીંદના વચનોનું વાંચન રાખવામાં આવ્યું હતું.



ફોન: ૨૪૮૪૫.

ગ્રોસરી ક્યાંથી ખરીદશો ?

જો આપ સ્વચ્છ અને ભરેસાપાત્ર ગ્રોસરી મેળવવાને ઈતેન્દર હો તે અમારા ઉપર લખવા સુકશે નહિ. હવે બનતી અડપે, ગ્રોસરી માલ, કિશાયત ભાવે મોકલાવશું.

“ગ્રાહકોને સંતોષ આપવો” એ હમારો મુદ્દાલેખ છે.

એક વખતને દ્વાયલ જોરદર, આપનો વિશ્વાસ સંપાદન કરવાને અચુક ફળીભુત થશે. કન્ડીના જોરકરો ઉપર સંવિરોધ, કાળજીપૂર્વકનું ધ્યાન આપવામાં આવે છે.

માંધીનદુ, કોશળ, ધર-ગથ્ય દવાઓ, લવન-પુળની સામગ્રીઓ. સાડી લુગડા, લગ્નની પ્રત્યેક જરૂરીયાત.

કન્ડીના એ રહે સી. ઝા. ડી.થી મોકલાવવામાં આવશે.

હિંદના દુક ખબરો

(અમારા ખબરપત્રી તરફથી)

ભારતે અને વરસે પરદેશી એક કરોડ રૂપિયાનાં પ્રસ્તુતો મંજૂર કર્યાં હતાં. ભારતે ભારતથી ૫૪ લાખ ની હિંમતનાં પ્રસ્તુતો પરદેશમાં મોકલ્યાં હતાં.

એક ધંધે પેદીદર પેદીએ ઉતરતો આવે તો તેમાં કુશળતા આવે તેમ મનાય છે, તે મુજબ આમાં તાજ નેવા જનારાઓને પોતાના છુટ ઉતારવાના હોય છે તેના માટે સાચવનારા પૃથુ હોય છે. ભારતે હમણા મહિલાના અણુલ કલામ આઠાડ (ગિલ્લથી ખાતાનાં પ્રધાન) તાજ નેવા મ્પા ત્યારે તેમના જોડા જમનાદાસ (ઉપાધ્યક્ષ)ને આપી મ્પા હતા. આજના ત્યારે તેમજે દસ-ની નોટ તેને આપી. તેજે લેવાની ના પાડી/તો કહે કે કાપેા મામવાની ના પાડે છે, ખુદી થી આવે તે લેવાની છુટ છે. તેથી લીધા. બાદ જમનાદાસે આ સેવા કાપે પોતે યદુ કરેલ નથી પથુ તેના પિતાશ્રી પાસેથી વારસામાં મળેલ છે એટલુજ નહિ પથુ તેના દાદા પથુ જોજ કામ કરતા એમ તથુ પેદીને વારસે લેની સેવામાં સમાવેલો છે.

કાકા સાહેબ કાલેલકર લખે છેઃ અમારા જમાનામાં બાકાલો કુંગળી આવ નહિ અને આવ તો કથુલ ન કરે. બધેરે રંધાય તે કોરેજને જોમ મરાય તેથી દિવસે તો ખવાય નહિ એટલે શતે આવ જેથી મંધ ન આવે. પથુ ચાતુર્માસ બેડો એટલે કુંગળી બીલકુલ બંધ તે દાડમારી સદન ન થાય એટલે પૂર્વ તંદબારી તરીકે અપાડ નવમી "કાદા નવમી"નો ઉત્સવ મણાય છે. તે દિવસે કુંગળીના શોખી નો મરાધને કુંગળી ખાઇ લે. બજામાં માં, ચાકમાં અને ફાળમાં તે, કુંગળી હોયજ, પથુ કેટલાક તે રોટલીમાં અને બાતમાં પથુ નાખે. આમ કાદા નવમીને દિવસે કુંગળીનું રાજ હોય. અને તે દિવસે તેને બધે પહોંચવાનો અધિકાર.

અમદાવાદના લોતો બે' બે કરોડ રૂપિયાનું શાક ખાંધ છે. તેમાં ૫૨ લાખના બટાકા અને ૩૧. ૧૨ લાખ ૪૦ હજારની કુંગળી ખવાય છે. અમદાવાદમાં માથુલસીક સરેરાશ શાક ૭ આઉસ શાકબાજી વપરાય છે. મારકેટ માં શાકબાજી ૧ કરોડ ૬૨ લાખ શા. ની વેચાય છે જે ૨૮ લાખ મથુ શાક મથુ. - કાકડી, મોઝરી, મેથી હમેટા, મુળો વિગેરે શાક કરકસ વવાયું મથાય છે. કારણ તેમાં તેલ

જોડું જોડમે. બીડા અને ઓલોડા મા વધારે તેલ જોડમે. ૪૬૦૦ માથુસનો ધંધો શાક ઉપર છે. ૬૦૦ લોકો રોજ શાક વેચવા જાય છે. ડીસા અને સીમલાથી બટાકા, વેરાવળ નાસીક, મહુવાથી કુંગળી, મરઆ આમાં અને જમપુરથી અને અમદાવાદ થી ૩૦ માઇલ દુરથી પથુ લોકો શાક લાવે છે. પુના તરફથી બાજી આવે છે. પુનામાં ૪ લાખની વસતી માં ૭ લાખ મથુ બાજી લોકો ખાય છે ભારતે અમદાવાદની ૮ લાખની વસતીમાં ૧ લાખ ૩૪ હજાર મથુ વપરાય છે. અમદાવાદમાં એમી. કલ્પતરક પ્રોડ્યુસ મારકેટ પાડે રમપાવાને પાંચ વરસ થયા છે. ત્યાં શાક વેચાય છે. વરસે એકુતોને એક કરોડ ૬૦ લાખ રૂ. મુકવાય છે.

મુકરપુરમાં કરીનું પ્રદર્શન બરત્ન હતું તેમાં ૧૫૦ જાતની ટ્રીઓ મુકાઇ હતી. તીરદત છલો ને જસરતમાં ટ્રીના મોટામાં મોટા પાક માટે જાણીતો છે, ત્યાંથી ઘણી જાતની ટ્રી આપી હતી.

રાષ્ટ્ર પ્રમુખ ડૉ. રાજેન્દ્ર બાલુચી પોતાની બએલ હાંદી આત્મકથાની ૩૦ હજાર નામ વેચાઇ ગઇ, જે રેકોર્ડ મણાય છે. બીજી આરતિ બટાર પડી છે. તેના તરજુમે અંગ્રેજી, ઉરદુ, બંગાળી અને ટેમીસ માં થાય છે.

રેલવેના વેગત બનાવવાનું કારખાનુ મદાસ પાસે સ્વીસ પેદી નાખે છે. ૧૯૫૫ ના અધવચમાં તે તકવાર થવા વધી છે. ફુનીયામાં મોડું મથુશી. તેમાં વરસની કપવ વેગત થશે.

ખંદર વરસ પહેલાં એટલા મેટીક અને બી. એ.માં વિદ્યાર્થીઓ પાસ ધએલ તેનાથી ચારમણ આ વરસે પાસ થયા છે. નોકરી વગર તેઓનું યું થશે એ પ્રકુ યદ પડ્યો છે.

મધ્ય પ્રદેશની સરકારે પ્રીટીશ સંચની લાતમાં કોચેસીએને ને જલ માં રાખવામાં આજના હતા ત્યાં હવે એમી માટેની જલ કરી છે. જેમાં ૨૧ ૫૫ નીએની એએ હશે. તે આદર્શ જલ થશે.

૩૨૭ માંબીમાં થીમતી ચાર. એચ. શાક નામના સ્થાતરી પહેલ વહેલા એમીકચર એપીસર નીમાર્મ

અમદાવાદમાં એક કરોડ રૂપિયાના ખરચે એક સીવીલ ફોરપીટલ બંધાઇ છે જે સપ્ટેમ્બરમાં પુરી થશે. તેનું ઉદ્ઘાટન સીરાજના મુખ્ય પ્રધાન કરશે. ફોરપીટલમાં ૪૫૦ બેઠની સચલ છે જે વધારીને હજારની થઇ શકે તેવી સગવડ છે. મેટીકમ કોલેજ પથુ ત્યાં જશે.

કોલોએ પ્રવેશના વર્તોવની ગૈગાનિક તાલીમ મેળવવા માટે જેમના અધિકારી એને ૧૫ ૨૪ જોએ લખતી મોકલ્યા છે. લખતીમાં આ જાતની જલસાના સરકાર તરફથી જોલવામાં આવી છે જેમાં જેમને શિક્ષણ અપાય છે. આ જાતની એટીપાબરમાં આ પહેવદેથી શાળા છે.

એસાથુ પાસે ખરોડ મામ મુપ ટામેલ તરફથી રસ્તો બંધવા અમલિની રજાએલી રહી છે. ૧૧૦ મથુસો ટાપમાં લઇ બોદેલ માટી માથે લિપાડી લિસાહથી કામ કરે છે. ૧૨ માઈલ નો રસ્તો બાધવતો છે. જમના માટે રસોડું નથી બોલ્યું પથુ મામના ૫૦-૫૫ બર બેકુના છે તેઓ બએ માથુસોને પોતાને ઘેર લઇ જાય છે.

રાજકોટમાં વેપારીઓની સંગઠ બોરીને અંગે આસમાને ચડી રહેલા બાલોઃ

હાલમાં બેવમાસ પહેલાં	૩૧. ૩૧.
પટ્ટ	૮૧ ૮૧
બાજરો	૬ ૬૧
જુવાર	૮ ૬
ચોખા	૨૦ ૧૪
તેલ	૩૭ ૨૦
મરચાં	૩૮ ૨૦
ગોળ	૧૩ ૭
કપારીયા	૫૦ ૩૦
લી	૩ ૨
કરોડને ત્યાંનું ચવાયું	૧ ૧= આના શેરનાં.

હલકતથી ૩૦ માઈલ બંધાવું કલ્યાણ નગર જેનો ખર્ચ ૧૪ કરોડ થવાનો છે ત્યાં કોચેસ નગર બંધાવાનું કામકાજ યદ થઇ મથુ છે. નામપુર નજીક એક સ્ત્રી સતી થતી હતી તેને જોવા તથુ હજાર માથુસો બેળા થતાં હતાં. પોલીસને ખબર પડતાં ત્યાં જઇ ઓતી સાડી સળગતી હતી ત્યાંથી જીવડી લીધી. લોકો પોલીસની સામ થવા તેથી એક બેળાબર હવામાં કરેલ.

જુનાગઢથી ૭૦ માઇલ દુર એક સીડ માલધારીનું વાહરડું લિપાડી મયો તેની ખબર જાના નામના ૨૫ વરસના બરડાને પડી અને દોડ્યો. કુવાડી તેજે સીડના માથામાં કીડી

એટલે સીડ વાહરડું મુખી નાંધો.

મુખની મુનીવર્સીટીમાં બી. એ.નું પરિણામ ૭૨ ટકા આજુ છે. મુજરાત મુનીવર્સીટી બરોડા, મુંબઈ, પુના અને કરજાટક એટલી મુખ્ય પ્રાંતમાં છે.

નામપુર નજીક પાણીની ઘણી જોંચ હોવાથી આત તરસા વાંદરાએ કુવામાં અંધલાખું. ખબર પડતાં ગ્રામવાસી એ દોડી આજા અને ૭ બચાવી શકાયા એક મરી મયો.

રાંચી ખીકારમાં ૨૭ ખાતના કારખાના છે. ૭ કરોડ ૪૦ લાખ ને ૨૬ શેર શેરડી ખીલવામાં આવી હતી. ૭૪ લાખ ૭૭ હજાર ૨૧ શેર ખાંડ મર્ફ. છેલ્લા બાર માસમાં આવો પાક થયો નથી. શેરડીમાંથી દસ ટકા ખાંડ થાય એ સારું પ્રમાણ મથુ, પ છે.

ભારતમાં ૧૧૫૭ પરદેશી પેદીએ છે જેમાં હજાર ઉપરના પમારના ૬૬૪ પરદેશી નોકરો છે ભારતે ભારત વાસી ૨૨૫૬ છે. ૧૯૪૭માં ૫૭૩૦ પરદેશીએ અને ૪૭૬ ભારતવાસીએ હતા.

ભારત સરકાર દેશમાં મોટર બનાવવાના ઉલોખને ઉતોજન આપશે. અભારે મોટરના ૧૨ કારખાના છે તેમાં પાંચ કારખાનાવાળાએ અ. સ્વીમ મુજબ વરતવા તકવાર છે. ફોડ જનરલ મોટર લિ. વાળાએ કહે છે કે અમે તો એસએલ કરીએ ભારતમાં ન બનાવીએ. તેથી તથુ વરસમાં તેઓએ તેમના કારખાના બંધ કરવા પડશે. અભારે દેશમાં ચાર હજાર મોટર રોટકમાં છે. અને જકાત ધટાડવાની વાત હોવાથી કાર સસ્તી થવી જોઈએ/તેમ સરકાર માને છે. ૧૯૫૬ સુધીમાં મોટરમાં આવતી બધી મશીનરીમાં અરોઅરખ ભારત માં બનવી જોઈએ તેવો સરકારનો આમક છે. ફોડ વાળાને ત્યાં ૪૦૪ કામ કરનારા અને ૧૭૦ કલાડ છે જનરલ વાળાને ત્યાં ૧૨૦૦ અને ૫૦૦ છે.

મીરનારની તમેટીમાં એક દોડુ ધર્મશ.જા નહોતી તેથી એક લાખને ખરચે બાંધવાની હીચચાસ યદ થઇ છે. તેમાં ૩૧. ૨૫ હજાર શેડ નાનજી કાળીસે આપેલા છે.

મુખઈ સેન્ડ્રલ રેશન ઉપરથી ખીરતમાં સંતાહેનું ૧૭૨૦ તેલા સોનું ચોરાય માલ હોવાની ચંદા ઉપરથી પોલીસે ૫૭૩૭ છે.

ભારતનો પત્ર

(અમારા અનરપત્રી તરફથી)

મુંબઈ, તા. ૧૮-૯-૫૩.

આ પત્રવહાણમાં ભારત તથા પાકીસ્તાનની પ્રતિ રાષ્ટ્રીય કુદનાર નવાજ કાશ્મીરના વડા પ્રધાન શૈખ મહમદ અબ્દુલ્લાની ભરતરફી અને ધરપકડનો કલેશ, શૈખ અબ્દુલ્લાના માનસમાં અમાનક જેવા તથા ભાસ થી પડેલા આંખોનો કલેશ અને તેઓ કાશ્મીરને ભારત તથા પાકીસ્તાન બંને થી સ્વતંત્ર એવું રાજ્ય નવારવા માહત્તા હતા. તેમણે રોલે ભારત સાથે કાશ્મીરને માત્ર ગ્રુપ્પ વિષયે પુરતું સંરક્ષણ, સંરક્ષણકાર અને વિરોધી બાબતો પુરતું ભેટવા માટે કરેલા 'દિલ્લી કરાર'નો અમલ કરવામાં તેઓ અપાડા કરતા હતા. કાશ્મીરને સંપૂર્ણ રીતે ભારત સાથે ભેડતા હતા. પરંતુ કાશ્મીરના આજ દરબાને કલ્પમાં કાશ્મીર સરકારે આમાં છુટ મુકી આ મુલ્ય વિષયે પુરતું ભેટવા કરવાનો વિચાર કર્યો હતો. આમ જતાં શૈખ અબ્દુલ્લા પર્વતોએના કલ્પિત નવી મથા હતા. અબ્દુલ્લાના તંત્રમાં કાશ્મીર દરબાને કાઢી મુકી મથો. તેમની અંત કાશ્મીરીથી તેમના સાથી પ્રધાનો અને રાષ્ટ્રીય પરિષદના તેમના સાથી કાશ્મીરે રોલે ભરવા હતા. તેમના ગૌરવકીવટથી તેમની સામેના અસંતોષ વધતો જતો હતો, તે તેમણે સ્વતંત્ર થવાની વાતો કરતાં પરાકાષ્ટિ પહેલો હતો. મોતીની આંખો રિયલિટી બહુ ખરાબ બની હતી અને એનો કોઈ ભારતને માથે જોડાડવાના અને પોતે સારા થવા તેમણે કાશ્મીરમાં ભારત વિરોધી પ્રચાર કર કર્યો. તેમના સાથી પ્રધાનો અને રાષ્ટ્રીય પરિષદના કાશ્મીરે સામી-પરિરિયલિટી વાંદે હતા. તેમણે શૈખ અબ્દુલ્લાને પાકીસ્તાન નિવેદનો કર્યો અને બંને પક્ષો વચ્ચે એમતાજી ચાલી. કાશ્મીર રાષ્ટ્રીય પરિષદની મુદ્દાથી કાશ્મીરમાં શૈખ અબ્દુલ્લાને ઉભા કરેલા તેમના પોતાના ઉમેદવારોનો મોટો ભાગ હતો. એટલે પરિષદના પ્રમુખ તરીકે તેમણે મુદ્દાથી જ એ.કે. રાખી પ્રધાન મંત્રીમાં પણ મુદ્દાથી પ્રધાનો તેમની વિરુદ્ધ હતા. તેમણે કાશ્મીરના આ-રોજ પ્રધાન થી સમસાઈ કરાધને રાજનામું આપવાનું કહ્યું, પણ થી કરાધે રાજનામું આપવાની ના પાડી. આ દરમિયાન નામન વડા પ્રધાન થી મુશાય મહમદ બદી અને કાશ્મીરના મુદ્દાએ વડા સર-એ-રિયાસત મુશાયમ હરશ્મીદને અબ્દુલ્લાને અમે-રીકા સાથે મળીને રમેશ વાશંજની અપર પડી મથ. એટલે સર-એ-

રિયાસતે તરત જ શૈખ, અબ્દુલ્લાને ભરતરફી કર્યો અને નામન વડા પ્રધાન થી બદીને વડા પ્રધાન બનાવ્યા. ભરતરફીના સમાચાર અભિજ્ઞને શૈખ અબ્દુલ્લા, તેમના મહેસુલી પ્રધાન મીર અહમદ મેઝ અને બીજા હોદ્દા કાશ્મીરને લખે પાકીસ્તાનની સરકાર પાસે આનેલા સુલમજ નમર જેવા કપડી મથા. શૈખ અબ્દુલ્લાને હોદ્દા સમય પહેલાં જ પોતાના કરીને પાકી સેવા માટે પસાર કરેલા બહેર સમાપતિ મારા હોળ તેમની જ પર પકડ કરવા પોલીસ તેમની પાછળ પડી અને સુલમજ આતે જ તેમને પકડી પાડ્યા. બે પોલીસ સમયસર મથા ન કીધા હોત તો તેઓ કાશ્મીર પાકીસ્તાન નાસી જાત. તેમની સાથે મહેસુલી પ્રધાન મીર અહમદ મેઝ, કાશ્મીરના માહિતી અને રીડી પોતાના થી બનગીનાથ, મુખ્ય માહિતી અધિકારી થી બી. પી. સમો, અબ્દુલ્લાના અંત મદદનીશ થી આર. સી. રેના, પ્રવાસી પોતાના વડા પ્રધાન થી કાશ્મીર હોળની પછી ધરપકડ કરવામાં આવી હતી. શૈખ અબ્દુલ્લાને જમુમાં કાશ્મીર ઉદ્ધમપુરના મહેસુલી નબર કે રાખવામાં આવ્યા છે. શૈખ અબ્દુલ્લાની ધરપકડ પછી કાશ્મીર અને બીજા પછી કે કેકલે પાકીસ્તાન તરફી હોદ્દાએ તેમને કાશ્મીરમાં રહેતા કેટલાક અમેરિકન અધિકારીઓ તરફી થતી હતી. કાશ્મીર સરકારે તરત જ આ અધિકારીઓને ચેતવણી આપીને મથા સેવાની મથા આપી હતી. આ તેમને ચેતવણ દિવસમાં સાથ જમાઈ થવા પછી કરે અબ્દુલ્લા વિરોધી સરપસો નીકળે છે અને થી બદીની સરકાર પ્રત્યે વહાવારી કામચલા હોવાનો માથ છે. ભારતની પ્રતિ રાષ્ટ્રીય કુદનાર નવાજ કાશ્મીરના વડા પ્રધાન શૈખ મહમદ અબ્દુલ્લાને માથે આવામાં પાકીસ્તાનની અપમારો, રીડીઓ અને નેત્ર એઓ જરાય બાકી રાખી નહોતી. તેને હરશમના અરસ નંવરના કુશન તરીકે જ આજવાવમાં આવતો હતો. પરંતુ જેથી શૈખ અબ્દુલ્લાની ધરપકડ મથ કે તરત જ પાકીસ્તાનની અપમારો રીડીઓ અને નેત્રાઓ ભારત પર ટુટી પડ્યા. શૈખ અબ્દુલ્લાના અમાનક મહાન માથા મથ મથો. શૈખ અબ્દુલ્લાને મુકત કરી તેમને હરી

સતા પર મેસાઈવાની મામળી પાકીસ્તાન તરફી થવા લાગી. કેકલે કાશ્મીર પાકીસ્તાન તરફી કરે વામાં આવતું હતું કે, શૈખ અબ્દુલ્લા અપાર હોળ ત્યાં કાશ્મીરમાં મોકમત સેવાને પાકીસ્તાન તરફી નથી, એ આમ અમાનક હરી મથ અને હોદ્દાએ કરવા લાગ્યું એટલું જ નહિ, પણ ભારત સાથે મુક બહેર કરવાની મામળી થવા લાગી છે. પંડીત નેકરની મુશાકાત પછી પાકીસ્તાનની નેત્રાઓ અને અપમારો તરફી ભારત પ્રત્યે જે મુશાકાતી મામળી બહુત થતી હતી, તે કોલે બહેર કરવામાં જોમળી મથ, પાકીસ્તાનના વડા પ્રધાને તરત જ પંડીત નેકરને તાર કરીને આ બાબત અંતે પોતાને દિલ્લીમાં મુશાકાત આપવાની વિનતી કરી. અપમારો પંડીત નેકરને બધા મુક કે, શૈખ અબ્દુલ્લાની ભરતરફી અને નવી સરકારની રચના એ કોશ્મીરની આંતરિક બાબત છે, જેમાં ભારતે કાશ્મીર માથું માથું નથી અને તેમાં માથું સારવાનો પાકીસ્તાનને જરાય અધિકાર નથી, કાશ્મીરમાં મથે તે સરકાર અથે તો પણ ભારતે કાશ્મીરનું બાવિ કાશ્મીરની પ્રતિ મોકમત દારા નકી કરશે, જેવા આપેલા વચનને ભારત સરકાર વળી રહે છે. બાકી સમય કાશ્મીર પ્રમની મથો કરવી હોય તો બહેર દિલ્લી આવે. આ બાબત અંતે વિચારણા કરવા માટે પાકીસ્તાની પ્રધાન મંત્રીની સાત વખત મેક મળી અને એ પછી પાકીસ્તાનના વડા પ્રધાન બનાવ મદમદ બલી અને વિરોધ પ્રધાન જ. અરશ્માને દિલ્લી ખાતે મેકમતો નિર્ણય થયો હતો. પાકીસ્તાનને અમાનક 'પ્રસામના કુશન' શૈખ અબ્દુલ્લા પ્રત્યે આરોગ પ્રેમ કેમ ઉભરાઈ આવ્યો એવું સરસ પાછળથી જાણ આવ્યું. એમ જણાય છે કે, મુશાકાત નિરીક્ષકો તરીકે આવેલા કેટલાક અમેરિકન અધિકારીઓની પ્રેરણા અને મદદથી શૈખ અબ્દુલ્લાને પોતાનો વિરોધ કરતા તમામ પ્રધાનો અને રાષ્ટ્રીય પરિષદના કાશ્મીરને અમાનક ગીરફતાર કરી લખે, કાશ્મીરને સ્વતંત્ર હોય તરીકે બહેર કરવાનું કામચલાં કુદ હતું. આ પછી તે સંપૂર્ણ રાષ્ટ્રોનું રક્ષણ માગત જે તેમને મળી બવાની આ અધિકારીઓ તરફી ખાતરી આપવામાં આવી હતી. બધા કાશ્મીર બીજાના વીકાસ માટે તેમને મોટી સેના આપવાની લામચ આપવામાં આવી હતી. પરંતુ થી બદી અને સર-એ-રિયાસતને સમય સર આ કામચલાની અપર પડી મથ હતી, જેમાં શૈખ અબ્દુલ્લાને મુક કરીને થી કામચલા સરપસું રાજનામું એટલે મુદ્દાથી પ્રધાનોને સર-એ-રિયાસત પાસે રાજનામું કરી અબ્દુલ્લા

માં અવિશ્વાસ બહેર કર્યો અને સર-એ-રિયાસતને તેમને ભરતરફ કરવાની તક મળી મથ. એવા કેટલાક અધિકારીઓ અંતે રાષ્ટ્રોના આ અધિકારીઓ શૈખ અબ્દુલ્લાને 'રાજ અબ્દુલ્લા' તરીકે ખાનગીમાં જોળખાવતા હતા. આ અધિકારીઓને કાશ્મીરના વિકાસ માટે કેટલાક અધિકારીઓ પોતાના મથા માટે કાશ્મીરનું મથે કુદ અને સ્વતંત્ર કાશ્મીરનું અપારણ પણ પડી આવ્યું હતું. પરંતુ જેમાં વિધા એ ઉભો મથો કે, શૈખ અબ્દુલ્લાને નવા અપારણમાં મેકમતોને બહેર-પોતાને કાશ્મીર વડા બનાવવાની એટલે કે કાશ્મીરના નવાખ બનાવવાની મામળી કરી. આથી આ અધિકારીઓ પ્રતિજ્ઞા. બે અબ્દુલ્લાની આ મામળી રવીકારે તો તેઓ અમાનક કાશ્મીર પડી ભાગ. એટલે તેમણે આના ઉદ્ધેશ માટે નુ પોશ પુક. આ આપા કામચલા પાકીસ્તાનના અમા સત્તાધિકારી વાંદે હતા. પરંતુ તેમને ખાતરી હતી કે, એક વખત કાશ્મીર સ્વતંત્ર થાય તો તે તરત જ પોતાના કાશ્મીરમાંના એને-નો દારા અબ્દુલ્લાને દીસે કરીને સરેશા થી કાશ્મીરને કામચે મેળવી રાકશે, આમ જે વળથી ન મથ્યું તે કાશ્મીર મેળવી રાકશે, જેવી આચા એ તે આ કામચલામાં મુશા સરકાર આવતું હતું. પરંતુ એ બવાના કમનસીબે સમય સર કામચાં પકાઈ મથ્યું અને તેમની બાકી થી વળી. એટલે પાકીસ્તાનની એ અબ્દુલ્લા માટે ઉદ્ધેશ થયે છે. જ. મહમદ બલી અને જ. બરશ્મા પશ્ચિમ દિવસે (રવિવારે) દિલ્લી આવે આવી પહેલાં, ત્યારે પંડીત નેકરનું રાષ્ટ્રીય મથું હતું તેવું જ ભાગ સ્વતંત્ર દિલ્લીના નામચિતોએ તેમનું મથું હતું. હામમાં બે વડા પ્રધાનો વચ્ચે કાશ્મીર અંતે વાટાપટો માથ છે. એ દરમિયાન પાકીસ્તાનમાં ભારતની તાકાતનો વિચાર કર્યા વિના ભારત સાથે મુક કરવાની મામળી મથ રહી છે. ભારતના નામન સંરક્ષણ પ્રધાને થી મદાવીર ત્યાંની એ આ બવાનમાં કુદ છે કે, મુકે મથ્યું હોય તો મથે પણ પાછળથી તમારે જ પરતાવું પડશે. પંડીત નેકરને ભારતે કાનકાર રીતે કી આજાક દિન ઉભો અને આજાક ભારતે બાવિ વિને મથ મથા પુરક કામમાં વાંમાં અનેક મથો. પંડીત નેકરને મેકમતમાં મેકમત જ. મહમદ બલીને એવી ખાતરી આવી છે કે, ભારત પાકીસ્તાન સાથે ના તમામ પ્રમોનો ઉદ્ધેશ સત્તાધિકારી વાટાપટો દારા કરવાનો પ્રયાસ કરશે. મુંબઈ, સોરઠું મથ અને મુંબઈ વિરતારમાં બારે વરસાદ મ. મ. રહી

કે અને આ વર્ષે વરસાદ અડધા મધ્ય રેશમાં તોડે એવું થાય છે. હવે જો આ વરસાદ અડધુ રહેશે તો સીમેન્ટ કુશળ પડવાનો ભય છે. જો ૧૫ ઈંચ જેટલું પાણી પડી ગયું છે, સમ ભમ થયું ખરી નહીંએમાં બારે પુર આવ્યાં છે. રેલવે વ્યવહારમાં ટેકા-ટેકાએ જમાવેલા પડ્યા છે. થયું ખરા સહેરામાં કમરણ પાણી ફરી વળ્યાં છે અને સુરતમાં તો સહેરામાં હોડીઓ દ્વારા વ્યવહાર ચાલે છે. મહામાં ૧૪ કલાકમાં ૧૨ ઈંચ, વિરમગામમાં ૧૫ કલાકમાં ૧૫ ઈંચ, જામનામરમાં ૧૨ કલાકમાં ૯ ઈંચ પાણી પડી ગયું છે. આજી, મધ્ય, તાપી, સાવરમતી, ખડી, નર્મદા, વિશાખીની અને પીછ નદીઓ ઉભરાઇ રહી છે. તળાવો પણ હલકાઈ ગયાં છે. કમ્પમાં હઠાર સર અને રેલવે સર તળાવો ઉભરાઈ રહ્યાં છે. હજી વરસાદ ચાલુ છે, આ બારે વરસાદથી પાકને, આરા પ્રયાણમાં નુકસાન થયું છે.

મખતોનાં મેદાનો બનાવવામાં મદદ કરવાને માટે હોદી જનતાને સુચન કર્યું હતું. હોદીની રમત ઉપર ખાસ ભાર મુકતાં ના. અવનરે જણાવ્યું હતું કે હોદીઓ આ રમતમાં થયું વધેથી વિશ્વવિખેતા છે, અને કુ આસા રાખું છું કે આ શાળાનાં વિદ્યાર્થીઓ પણ હોદીની રમતમાં કુશળ થશે અને હોદીઓની એ શાસ્ત્રીય રમતને સર્વોચ્ચ સ્થાન આપશે અને એવું મીરવ વધારવાને પુરેપુરે પ્રયત્ન કરશે. પણ એવતાં તેમણે જણાવ્યું હતું કે બાળકોમાં અક્ષરજ્ઞાનની સિદ્ધિ કરતાં આરિય એ વધારે અગત્યની વસ્તુ છે. હોદી જનતાને તેમણે રાજ્યને તથા મહા રાષ્ટ્રને ક્ષાત્તા વિશ્વથી વફાદાર રહેવા કર્યું હતું. અઢીની શાળાઓમાં શિક્ષણ અંગ્રેજી બાળકોમાં આપવામાં આવે છે, તો તેમાં મદદ રૂપ થઈ પડવાને માટે તેમણે હોદી જનતાને તેમનાં

બાળકોને પોતાને ઘેર થોડું થયું અંગ્રેજી ભોલતાં શીખવવા માટે વિનંતી કરી હતી. વધુમાં તેમણે જણાવ્યું કે ઈ. સ. ૧૯૫૨ માં હોદીઓનાં બાળકો નાં શિક્ષણની જવાબદારી સરકારે લીધી હતી અને ત્યાર પછીનાં કુટુંબ સમય માંજ આ રુઝ બાંધવામાં આવી હતી. ખી, ઇ. એ. ના પ્રમુખ શ્રી. મહુ-ભાઈ પટેલે રુઝનો સક્ષિપ્ત ઇતિહાસ રજૂ કર્યો હતો. અને જણાવ્યું કે આ રુઝ સરકાર સાથેનાં આઠ વર્ષો નાં પત્રવ્યવહાર પછી બાંધવામાં આવી છે. તેમણે ના. અવનરે તો આ પધાર્થનાં બધા સભ્યોને કાર્ડીક આભાર માન્યો હતો. મેળાકટો પુરો થયા માદ આઠ લેવામાં આવી હતી. આ રુઝની રચાવન. તા. ૨૯ મી જાન્યુઆરી ૧૯૫૧ માં એન્ડોલા હન્ડી અન ચેરન્ટસ એસોસીએશનનાં બાહરા ફેઝ શ્રી મેરાવજી કાલીદાસ પટેલનાં

મકાનમાં શ્રી. કુમલનાં કરતે થઈ હતી. અને શ્રી હીરજીદર જોશી મુરોપીયન એજ્યુકેશન પ્રો. ડી. વીલીયમ્સે એપ્રીલ ૧૯૫૧ માં એની કુલકાત લીધી હતી અને એને મંજૂર કરી હતી. એટલે આ રુઝને સરકારી માન્ય એની રચાવ ના થઈ ત્યારથીજ મળતી હતી. ઇ. સ. ૧૯૫૨ નાં એપ્રીલની ૧લી તારીખ થી હોદી બાળકોનાં શિક્ષણની જવાબ દારી સરકારે પોતાનાં હાથમાં લીધી હતી, એટલે ત્યારથી આ રુઝને સમજા વહીવટ સરકારજ કરતી હતી. અને ત્યાર પછીનાં એક વર્ષ અને માર માસ પછી રુઝને પોતાનું મકાન સાંપડ્યું હતું. મકાન સાકું હોઈ સમ વાની રિટિમ થયું જીતમ છે. આ રુઝમાં રીસેપ્શન કમીસધી પંચિ ૨૮-૩૩ સુધીનું એટલે સંપૂર્ણ પ્રાથમીક શિક્ષણ આપવામાં આવે છે.

એન્ડોલા ઈન્ડિઅન સ્કુલ

શ્રી. દ્વાર, મહાઈ સિતારામભાઈ સક્ત, પ્રીન્સીપાલ, એન્ડોલા ઇન્ડિઅન સ્કુલ, સખી જણાવે છે કે, એન્ડોલા ઇન્ડિઅન સ્કુલની ઉદ્ઘાટન વિધી હીઝ એકસેશનની થી અવનરે મે. ૬ મે. ૧૯૫૫, સર ગીલ્બર્ટ રેની, કે. સી. એમ. જી. એમ. સી. નાં મુખ્યકર્તા મુકવાર તા. ૭મી એપ્રિલનાં રોજ કરવામાં આવી હતી. પુરોષી યેના ત્યાં હોદીભાઈ બહેનો સાથે સંખ્યામાં હાજર હતા. એન્ડોલા રોડથી કેક રુઝ સુધી ક્વીન મેરી એવન્યુનો રસ્તો. અને બાવુએ તોરણો થી શબ્દમારવામાં આવ્યો હતો. રુઝ ને પથ સુલવ રીતે શબ્દમારવામાં આવી હતી.

રુઝનાં બાળકોએ સ્વામત-ગીત ગાયું હતું. પ્રીન્સીપાલ ઇન્ડિઅન એસોસીએશન નાં પ્રમુખ શ્રી મહુભાઈ પટેલે તા. અવનરે ત્યાં પ્રીન્સીપાલ કમીસનર શ્રી. ફેઝન રમીયને કાર પહેરાવી કલગી એ અર્પી હતી. ત્યાર બાદના અવનરે પ્રસંગોચિત બાવણ આપ્યું હતું અને રુઝને ઉપહી બહેર કરી હતી. એ પ્રસંગે ભોલતાં સર ગીલ્બર્ટ રેનીએ જણાવ્યું હતું કે આ રુઝ મે. ૬ મે. ૧૯૫૫, માં વસતી હોદી જન તનાં ઇતિહાસને પામે છે. અને આ રુઝને સરળ બનાવવાની ફરજ રેક બાળકોની ત્યાં એન્ડોલામાં વસતા તેમનાં માબાપોની છે. વધુમાં તેમણે જણાવ્યું હતું કે શિક્ષણ ફક્ત શાળા ઓનાં આરંભમાં જ મેળવાઈ નથી, પરંતુ રમતમતોનાં મેદાનોમાં પણ મેળવાય છે. અને આ રુઝનાં રમત



રસોડાનું રમખાણ? ફોન: ૬૩૦૦૪

સન...ધુ...પા... કરતાં સુરેશે ટેબલ ઉપરથી માળી, વાકાકા ઉઠાવવા માંડ્યાં, અને તીવ્ર સ્વરે તકરબો: "ભાટલો જમાનો મરે અને તારી રસોઈમાં કંઈ ટેકાજું નથી! આ ફાળ ફુલેલી, આ બજામાં કાંકરી, મખમાં કાકળુ..."

સરથા, ઉમ સ્વરે કપાંત કરતાં બોલી: "હવે તો કું તમારાથી કંટાળું છું. રવો આ તમારી કાકરી મંજી અને પાલી, અને કું આ આલી..."

એટલામાં સરથાની નજર, કુસુમ, પડોસમથી આવી પહોંચે છે. "હું થયું છે બાબી, કહે તો ખરા?"

"જુએને આ તમારા બાઈ કામની ઉતાવળે નેવે-તેવે માલ લાવે અને પછી રસોઈમાં મારો વાંક કાઢે! મજ કાલે દાળ સાવેલા તે સાવ જુની હતી, અને હવે કહે છે કે રવાઈ ફુલેલી છે. મજાના મોટમાં કીધી કાંકરી હોય તો પછી બજામાં આવેજ ને!"

કુસુમ: "જુએને બાઈ! આમ બાબીને વાંક તમે કરવડીએ કહાડો એ ઠીક નહિ. હમારે લાં પજુ અમારે આમજ પ્રતિદીન રામાવજ-મહાબારતનું મુક થઈ હતું, પણ જે વિવસથી હમે કરવનથી, પચેછુ કરોરજ ને લાંથી માલ મંગાવવા માંડ્યો, તે દિવસથી ઘરમાં સુલેક વજ મજ. એમને લાંથી મોકાએ ખાલ, તે પજુ કિડાયત બાવે, અને થળીજ ત્વરીત ગતીએ મળા રહે છે. ઉપરાંત તેમને પ્રલેક માંધીવડું-કંટાળ-કરીયાણું-અર-ગરજુ હવાઓ-હાન-પુબ સમામાં, વિ. રામે છે, એટલે હમારે કાંકી ચાંતા કરવાનું રહેવુંજ નથી. ફક્ત મે પેનીને રદાવ ખારી પન કપ્પે એટલે નિશિત!"

— હમારી કી-એક-બાળ, પ્રાઇસ લીસ્ટ તાટે બાળે જ લાયો —

પરચુરણ

—કાચગીરના વડા પ્રધાન શ્રી. બક્ષી ગુલામ મહોમદ હામી મયા હતા. તેમણે હાંસી વડા પ્રધાન શ્રી. નેહરુ અને ડેપુટી મીનીસ્ટરોની સલાહાત લીધી હતી.

—વેળાપુલેશન રેલરેલ્સન એકટના આધારે, પ્રીટોરીયામાં એશિયેટીકાના આઈડિ-ટીટી કાઈ માટે તેમના ફેટા લેવામાં છે.

—હાંસી કુલ મીનીસ્ટર, શ્રી. રશી ધીરજીએ જણાવ્યું કે હાંસીના પોતાક નો પ્રશ્ન સુધરી છે. તેમણે જણાવ્યું કે હાંસીમાં ચોખ્ખા અને બજારો પુરતો પાક થયો છે અને જમીનની આકાત માં ખરબચડા કરવાનું જણાવ્યું છે.

—પરચીવાના ચારે નવા વડા પ્રધાન જનરલ હુસુફાક આદેશોનો હોદ્દો વધાર્યો છે અને હવે તેઓ “આરમી ડેરના જનરલ”નો હોદ્દો ધરાવે છે.

—હાંસીમાં પુના આશળાં એક હાંસી એફ ફેસ’ બીજરેલર વીમાન આકાશ માં સળગી જતાં તેમાં એટલા બધા કે માણસો મરણ પામ્યા હતા આ વીમાન પુનાથી જમનમર જતું હતું.

નવા પુસ્તકો

અંબી સાહીત્ય

લિલી કાવરી	૨૦	૦
હીસારલાલ મશરૂવાળા કૃત		
સસાર મર્મ	૧	૦
ગીતા મંથન	૭	૬
ટાન રોપન	૮	૬
સમ ગીતો	૪	૬
પ્રવચ પરવાણું નથી	૪	૬

—મળવાનું ફેક્ટ આ ઓરીસ
‘Indian Opinion’, P. Bag,
Phoenix, Natal.

માધાવંત એસોસીએશન

સાથે આફ્રીકામાં વસ્તા હરેક સુરત જીન્દગાના માધાવંત હાંસી બાઈ એને જણાવવામાં આવે છે કે હવેના માં માલતી “માધાવંત એસોસીએશન” નામની સંસ્થાનું કામ સફલી લેવામાં આવ્યું છે. જેથી રવિવાર, તા. ૧ સપ્ટેમ્બર ૧૯૫૩ ના રોજ બપોરે ૨ વાગે, પ્રીમિયર હોલ, ૫૬, પ્રીન્સ એડવર્ડ રફીટ, હવેનામાં, સાથે આફ્રીકામાં વસ્તા સુરત જીન્દગાના માધાવંત બાઈએની એક ભવેર સભા મળશે, જે પ્રસંગે સુરત જીન્દગાના માધાવંત બાઈએનું એક મંડળ સ્થાપવામાં આવશે. સર્વ બાઈએને આ અમલના પ્રસંગે હાજર રહેવા વિનંતી છે.

જી. મીઠા લાલ પવસોતમ,
પ્રેમા મોસાઈ, રણુછોડ હીરા
તથા હરીમાઈ લાલજી.
સભા મોસાવનાર બાઈએ.

ગુજરાતી ફેલોન્કર

સંવત ૨૦૧૦ ની સાલનું

- (૧) મહિના વાર, તિથિ સાથે અંગ્રેજી લાગીય.
- (૨) હરેક માસના પ્રમુખ દેશી તહેવારો અંગ્રેજી લાગીય સાથે
- (૩) તિથિ સાથે ચંદ્રની રાશી તેની રાશીનાત્વે સમય સાથે આદિવાસી રહેલું કાળગણાં.
- (૪) રાશીના અક્ષરો (બાળકનું નામ પાડવામાં આસ જરૂરના.)
- (૫) દિવસ અને રાત્રીનાં ચોપાડાં
- (૬) આઈ પેપર બપર સુરે પ્રાપ્ત થાય.

હરેક ગુજરાતી કુટુંબમાં આ ફેલોન્કર અવશ્ય હોવું જોઈએ.

કીમત : રૂ. ૨-૬ પોસ્ટેજ સાથે.

—અસિદ્ધ કર્તા:—

શ્રી. ગુજરાતી સંસ્કાર મંડળ
પી. એ. બાઈસ ૧૬૦,
હવેના (નાટાક.)

સોફ્ટીસની સફર

હાંસીના પ્રમુખ જીવન વિશે લેખો સવાલ જવાબ રૂપે આ પુસ્તકમાં સોફ્ટીસના વીચારો દર્શાવ્યા છે.

કીમત રૂ. ૩-૧.

મળવાનું ફેક્ટ : આ ઓરીસ.

૧૧ પુસ્તકોનો સેટ

આ સેટમાં વિવિધ પુસ્તકો તમને વાંચવા મળશે. પુસ્તકો મોટામાં મોટા છે.

કીમત રૂ. ૧૦. ૧-૧૬-૦.

આ ઓરીસેથી મળશે.

જ્ઞાન નંબર : ૨-૫૫૪૮

અબુબકર ઇસ્માઈલ

હવેલીફાઈક બુકકીપર, સોફ્ટી, એજન્સ.

હરેક જાતના એકાઉન્ટો તકમાલ કરી આપીશું.

ચોપકા લખી આપીશું.

રેટમેન્ટ એફ એફસી, મેલ-સલીટ, હન્ડમ ટેક્સરીટન વિગેરે તકમાલ કરી આપીશું.

ઓરીસનું હરેક કાપ કરીએ છીએ. વેપારને લખતા મરકનટાઇસ સો બિ. કાપડા વિગે સજાક આપીએ છીએ.

ગદાર જામના ધરોહને ખાસ જ્યાન આપીએ છીએ.

બહારમામના ધરોહને માટે ખાસ જુદો રટાઈ રાખવામાં આવેલ છે.

અમારા પર એક પોસ્ટકાર્ડ લખવાથી ૧૫ના અર્થે વધુ માહિતી મોકલી આપીશું.

ઓરીસનું એડ્રેસ : હફ પ્લેસ્ટ્રેશન રફીટ, (પ્રીન્સહુ અને હુરોઈ રફીટની બચ્ચો)

પરેલાણ :

ઓરીસની બાજુમાં હફ પ્લેસ્ટ્રેશન રફીટ, જ્ઞાન : ૨-૫૫૪૮

પ્રીટોરીયા.

બે અઠવાડીકે પંચામ

વાર	પ્રીસ્ટી ૧૬૧૩ સપ્ટેમ્બર	હાંસી ૨૦૦૬ બાઈસવા	મુસલમાન ૧૩૭૨	ખાસરી ૧૩૨૨ શે. ૩૬મી	શુક્રોમ ૬. મી.	સુપોલ ૩. મી.
શુક્ર	૪	૫૬ ૧૨	૨૪	૭	૬-૧૦	૫-૪૨
રવિ	૫	૫૭ ૧૨	૨૫	૪	૬-૦૬	૫-૪૩
રવિ	૬	૫૮ ૧૩	૨૬	૫	૬-૦૮	૫-૪૪
સોમ	૭	૫૯ ૧૪	૨૭	૬	૬-૦૯	૫-૪૫
મંગળ	૮	૬૦ ૧૫	૨૮	૭	૬-૧૦	૫-૪૬
બુધ	૯	૬૧ ૧૬	૨૯	૮	૬-૧૧	૫-૪૭
ગુરુ	૧૦	૬૨ ૧૭	૩૦	૯	૬-૧૨	૫-૪૮
શુક્ર	૧૧	૬૩ ૧૮	૩૧	૧૦	૬-૧૩	૫-૪૯
રવિ	૧૨	૬૪ ૧૯	૧	૧૧	૬-૧૪	૫-૫૦
રવિ	૧૩	૬૫ ૨૦	૨	૧૨	૬-૧૫	૫-૫૧
સોમ	૧૪	૬૬ ૨૧	૩	૧૩	૬-૧૬	૫-૫૨
મંગળ	૧૫	૬૭ ૨૨	૪	૧૪	૬-૧૭	૫-૫૩
બુધ	૧૬	૬૮ ૨૩	૫	૧૫	૬-૧૮	૫-૫૪
ગુરુ	૧૭	૬૯ ૨૪	૬	૧૬	૬-૧૯	૫-૫૫

NATHOO TABHA

TIMBER & HARDWARE MERCHANT
& DIRECT IMPORTER

Door, Windows, Corrugated Iron, Consuit, Monarch, Iron Duke, Buffalo, and Elephant brands paint or any other building material at reasonable price.

Established 1907,
107 Queen Street,
Telegraph "Mani,"

NATHOO TABHA,
Phone 24647.
DURBAN.

D. B. MODI & SONS

Specialising in Indian, English, Groceries, Condiments,
Hair oils, Spices, Fancy goods, and everything for the
"INDIAN HOME."

Try Our Famous
"India Mix Masala."

High Class Indian Confectionery Always in Stock.
Phone 35-4771.

30b 17th Street, Vrededorp
Johannesburg.

૫૦ વર્ષની જુની અને લાંબી દુકાન

ડી. બી. મોદી એન્ડ સન્સ

કરીયાણાં, ગંધીયાણાંનાં જુનાં આપારી.

દેશી હેર ચોઈલ, મરી મસાલો વગેરે દેશી ધરની ઉપયોગી અનેક અનેક
વસ્તુઓ કમોર્ચા રીઝમાં મળશે.

ઈન્ડિયન અને ઈંગ્લીશ ગ્રોસરીનાં સ્પેશીયલીસ્ટ
એવર્મની જુનામાં જુની શીઠાઈની દુકાન.

"ઈન્ડિયા મીક્સ મસાલા"નાં
એન્થ્રોફેકચરેડ.

તાજુ ઉમદા ફ્રુટ

કરમનું આજુ ૧/૬ રતલ; મેડી કલીનું લસણ ૧/૬ રતલ; જાળ બાસ
બીટ ૧૦/૬ ડઝન; લાંબી અને રકબેર બાસબીટા ૧૬/૦ ડઝન; કપૂરી તથા
સેવલી પાન શી. ૫ રતલ; પોરોન અલગ.....જનાના, કાચા બનાના,
પોષો, પાઈનાપલ, નાચીસ અને મેન્ડરીન રોમના બજાર બાજથી મળશે.
દેશી સામ્રાજ્યમાં સુરતી સફેદ પાપડી, કાળી પાપડી, ઘુનેર સોજ, વેમણ,
રોકડાની ચીઝ, પુધી અને લીલાં અચર્યા મળશે. શી. ૭-૬ થી શી. ૧૦-૬
પારસલ બનાવી પોરટથી મોકલીએ છીએ. સુરજી, આંખા હળદ તથા
લીલી હળદની મોસમ આજુ થઈ છે. કાચી દેરી પણ હવે મળી રાશે.

A. KADER & Co., (PTY) LTD.

WHOLESALE FRUIT MERCHANTS
P. O. Box 251. DURBAN.

ફરનીચર! ફરનીચર!! ફરનીચર!!!

બેઝમન જુદ, લાઈનીંગજુદ જુદ, બોર્ડિંગ, હાર્ડવેર એન્ડ,
સાર્ફ બોર્ડ જોઈસ ટેરેડ, બ્રુક ટેલ, ટેબલ, વડન કીક્રાચત
કાલે મરીદી સકશે. જાતે પમારી કાલ લેવા સુકશે નહિ.

—બોર્ડેસ, ટેબલ અને કીચન હરેસર—

જે હમારી રેનરેન નીચે લઈયક વાવ છે. તેનો રીક હમેશા લઈ-
વાર રહે છે. આન રીકડા કાવેના પ્રાઈસ લીસ્ટ અંગ્રાવે અને નેપાર
આગળ પમારો.

L. MISTRY

51 BREE STREET, BURGERSDORP, J'BURG.
PHONE 33-4691. BOX 2626.

ધી ન્યુ દિલ ખુશ સ્વીટ માર્ટ.

એનેન્ડ: મહાભાર્ત કાલુભાર્ત મરીપોરવાજ.

દરેક ભવની મોકાઈએ, જોખ્યા પીની તેમજ જોખા જેવા,
મસાલાથી જામે બનાવીએ છીએ.

જામા, વાખજાએજુ સુરતી જુદ, સેવ, મમલા, વાંકીયા, મલખા,
પાવલા વિગેરે દરેક જામ બનાવીએ છીએ.

પાર્ટી વીનેર માટે જોડા મસાલામાં મોકાઈ જોડેવ અંગ્રાવે દુકા
વખતમાં બનાવી આપીશું.

PHONE 33-6575. P. O. BOX 3680.
THE NEW DIL-KHUSH SWEET MART,
34 President St., Corner Diagonal Street.
JOHANNESBURG.

PHONE

33-2651

MASTER BROS.

(PTY) LTD.

MANUFACTURERS OF LADIES' & GIRLS' STRAW & FELT HATS
WHOLESALE MERCHANTS & DIRECT IMPORTERS

HOUSE FOR KEEN CASH PRICES
33 West Street, JOHANNESBURG.

માસ્ટર બ્રધર્સ (પ્રા.) લીમીટેડ

કોલેસેલ અરથન્ટલ એન્ડ લાઇસેન્સ ઇમ્પોર્ટર્સ

રેકબા તેમજ સુતરાઈ કપડા, ઘુવન રમ્મ. બ્લાન્કેટસ—બીબી લ.ગરો માટે
નવ લવનો માલ. તેમજ કેપટીંગ બ્લોચેસ સાદીએ
વીનેર માટે હમારે લાં પ્રથમ વખત કરવા મલામલ છે

33 વેસ્ટ સ્ટ્રીટ, જોહાનીસબર્ગ.

ફોન: 33-૨૬૫૧

ગ્રોસરી મળવાનું ભરોસાપાત્ર મથક**JHAVER HIRA & CO.,**

Phone: 24932

118 Victoria Street,
DURBAN.

અમારે ત્યાં

ગાંધીવજુ, ક્રોળ, હવન, પુલની
સામગ્રી અને હવન અંગ્રેસી દરેક
જોઈતી વસ્તુઓ મળશે.

આહરોનો સતોષ એવ અમરિા દુકા લેખ છે. જોઈજ વખત અંગ્રાવી ખાતી કરો. માલ સારો અને મોખ્યો જાતી રેખરેખ નીચે મોકલવામાં
આવે છે. કંડી જોઈશો સી. જો. કી. યા મોકલવામાં આવશે.

K.M. Lodhia & CO.

Manufacturing Jewellers and General Dealers



22 ct Jewellery made to order in latest designs

આવિસ કેરટ

સોનાના ઠાગીના ખાસ અમારી જાતી રેખરેખ નીચે અમને અપાયેલું
કામ સંતોષ પામે એવી રીતે કરીએ છીએ

ગેલેસ, જુદી જુદી ઢીંગણાની બચડી અછોરા, સાદીની પીન, વીટી
અક્રમ એરોંગ વીગેરે બનાવીએ છીએ.

106 Prince Edward Street, Durban.

એકલું તમે બચો છો કે કેનેડાની વિશ્વ વિખ્યાત કંપની

સન લાઈફ ઓફ કેનેડા

કંપનીના હોમો સત્તાવાર એજન્ટ છીએ.

ઉપરાંત

હરિજન આફ્રિકાની વિવિધ અંશલતની કેપ ઓફ ગુડ હોપ પ્રીવીન્ટીવલ લીમીટેડ
ના સરકારી હસ્તેથી નીચાણેલા અંગ્રેજી તથા ગુજરાતી ભાષા-વર્ણકર છીએ
તેમજ ભરેલી કંપીએટન અંગેનું કોઈ પણ બહુનું કામકામ વિના કોઈ પણ
તરીકે બધીએ થઈ શકે છે.

1. Whenever there is a particular Life Assurance Problem a Sun Life of Canada Plan can solve it.
2. Prompt settlement of claims is a maxim of the Company's Management.
3. During 1951 the Company paid over £31,000,000 to annuitants, policy holders and their families.

The Sun Life of Canada is a Leader in World Wide Assurance.

Consult us first.

C. C. PALSANIA

GENERAL AGENT

Business, Estate, Financial, Insurance and Immigration Consultant.
Sworn Translator.

100 Sir Lowry Road,
P.O. Box 4624.

CAPETOWN
Phone 32390

Kasturba Gandhi Memorial Number

Copies of Kasturba Gandhi Memorial Number can be had
at this office at 1s. 3d. including postage.

'Indian Opinion

Phoenix, Natal.

ARRIVALS OF GUJARATI BOOKS AT HAND

ગુજરાતી પુસ્તકો

	શી.	ચે.
ગુજરાતી ઉચ્ચશિક્ષા કીટ	૨૦	૦
મહાભારત મુગી	૪૦	૦
ગુજરાતી ઉચ્ચશિક્ષા બેટર સાધક	૧૩	૬
રામચરિત્ર રામાયણ	૧૨	૧
અનિષ્ઠાવળી	૨૦	૦
હાલનાં વર્ષ	૨૦	૬



Prithi India Monthly	7 0
Life After Death	8 0
Elementary Teachings Of Hinduism	3 0
Light Of Truth (Hindu Bible)	23 0

All kinds of MUSICAL INSTRUMENTS REPAIRED
at our address.

BHARAT MUSIC SALOON
AND BOOKSELLERS

Phone: 26070

286 Grey Street, Corner Lorne & Grey Street,
DURBAN.

GIHWALA STORE

(Established 1945)

કેપટાઉનના ગુના અને જાણીતા વેપારી

કામચલાઉ

કીકાભાઈ છગનલાલ ધીવાલા

અમે દરેક જાતનો દેશી અનાજ અને કરીયાલું
વાખીએ છીએ.

બાવ કીકાયત

જાતે મળેલા યા લખેલા

2 Aspeling Street,
CAPETOWN.

Phone: 23102.

INDIAN OPINION

Founded by Mahatma Gandhi in 1903



Liberty Of Speech And The Press

Liberty of speech means that it is unassailed even when the speech hurts; liberty of the press can be said to be truly respected only when the press can comment in the severest terms upon and even misrepresent matters, protection against misrepresentation or violence being secured not by an administrative gagging order, not by closing down the press but by punishing the real offender, leaving the press itself unrestricted. Freedom of association is truly respected when assemblies of people can discuss even revolutionary projects, the State relying upon the force of public opinion and the civil police, not the savage military at its disposal, to crush any actual outbreak of revolution that is designed to confound public opinion and the State representing it.

—Mahatma Gandhi.



RACIAL DISCRIMINATION—AN AFFRONT TO MANKIND

The Prime Minister, Mr. Nehru, in his statement to the House of People, on August 17, said: "Our long struggle for freedom in this country led us to an understanding of and a deep sympathy with similar struggles in other countries. That was the basis of our policy even when we worked for our own independence. That policy inevitably continues today, not only as an inheritance from the past, but as an understanding of the present. Peace, it has been said, is indivisible. So also is freedom, and no structure of world peace can be built on the denial of freedom to the countries and large masses of people. It is a matter of deep regret to us that this basic fact is not recognised and given effect to in many countries.

"Racial discrimination and suppression has become one of the outstanding problems of today. We have no desire to interfere in the affairs of other countries, just as we are not prepared to tolerate any interference with our country. But there are certain factors which over-ride national boundaries and which affect the well-being of the human race. Among these factors is this question of racial discrimination and suppression of one race by another. This is an affront to men and women of Asia and of Africa, as well as to every sensitive human being. I have, therefore, ventured to express in clear language what we think of this inhumanity and complete denial of what the Charter of the United Nations stands for. I am certain that in saying so I have echoed the feeling of every single person of three hundred and sixty millions who inhabit this country, as well as of hundreds of millions of other peoples in Asia and Africa. We can never tolerate this idea of racial discrimination and inequality," Mr. Nehru said.

INDIAN OPINION

FRIDAY, 11TH SEPTEMBER, 1953

The Late Hajee M. L. Sultan

IN the death of Hajee M. L. Sultan not only Durban but South Africa has lost a unique personality. He came to this country at an early age and worked as an ordinary labourer in the railways. He then entered into commerce and became one of the rich men of our community. There are so many rich men whom nobody knows; there have been so many rich men whose names nobody remembers or even cares to remember, because such men are living and have lived just for themselves. Mr. Sultan was unique in that he did not live for himself but for others.

He amassed wealth by his own ability and business acumen but he did not keep it for his own comforts. He truly kept it in trust for others. Unlike many he gave away large amounts liberally and ungrudgingly during his lifetime for the noble cause of education and that too without any distinction of race, colour or creed in a country ridden with race and colour prejudice. Mr. Sultan was a true Muslim. Hailing as he did from Madras he was a Tamil scholar and his knowledge of the Koran was more than many a Muslim. Some Muslims had tried to persuade Mr. Sultan to give his wealth to his co-religionists only. This however did not appeal to him. "That is not what the Koran teaches us," he said to them. He deemed it his duty to give most of what he had earned for the benefit of those from whom he had earned and so a large portion of his charity has gone to the M. L. Sultan Technical College. He was, however, charitable enough to his co-religionists and gave a good sum to them for religious purposes. He gave also to the Natal University a liberal amount of £20,000 for non-European education, which was gratefully acknowledged by Dr. Malherbe when he paid an eloquent tribute to him at his grave-side.

With all his wealth Mr. Sultan lived a very simple and austere life. He spent very little on himself. He knew the value of money since it was hard-earned. Some people laid a charge against him of miserliness. But had he not lived as he did our community would not have derived the benefit it has done. This reminds us of an incident of the late Pandit Madan Mohan Malaviya, the founder of the Benares Hindu University. While Pandit Malaviya was collecting funds for his University he was taken to a person who looked to be an ordinary villager. His very simple living conditions did not attract Panditji much and he was very doubtful if it was not a waste of time to have gone to him. And then a strange incident occurred which shattered even the last shred of hope of being able to get anything from this person. The night was drawing near and the lamp had to be lit. The servant who was lighting the lamp wasted one match stick and struck another. This enraged his master who took the servant severely to task for being so wasteful. This naturally shocked Pandit Malaviya. On the other hand Pandit Malaviya was received with the greatest respect and was accorded a most loving hospitality. The host was informed of the object of Panditji's visit. But that was all. Not a word was uttered by him in return. The following morning when he was taking leave of his host the latter bidding him honoured guest farewell placed at his feet a cheque which ran into six figures. Pandit Malaviya was shockingly surprised. It was a lesson that money was not meant to be squandered, nor was it meant to be hoarded. It was meant to be used in deserving causes in the service of mankind. Mahatma Gandhi commanded millions but he did not waste even a scrap of paper. It was that quality that characterized Haji M. L. Sultan. His personal appearance was al-

ways spotlessly clean, he was simply but well dressed and well-mannered. Culture was writ in his face. Though a staunch Muslim his heart went out to all alike. The vast concourse of people representing all sections of the community and other non-Europeans and distinguished Europeans present at the funeral bore testimony to the esteem in which he was held by all. Though physically he is no more amongst us he will always be with us in spirit. His memory will be cherished not only by the present but by many generations to come. We firmly believe our salvation in this country lies in standing united as Indians and not divided as Muslims, Hindus, Christians, Parsis,

Madrasis, Hindustanis, Gujaratis, Kathiawaris and the rest seeking to serve their own interests. We who are fighting against apartheid must begin with our own selves getting rid of this apartheid mentality. The late Hajee M. L. Sultan has, in this respect, set a noble example. The greatest tribute we can pay to the departed soul is to try even in a meagre way to emulate his very noble example. That is a legacy more valuable than all the riches Mr. Sultan has left to his children and to our community. May we all deserve it. The members of the Sultan family will find solace in the fact that their grief is shared by the whole community. May the departed soul rest in eternal peace.

NOTES AND NEWS

Death Of Hajee M. L. Sultan

ONE of Durban's oldest and well-known residents, Hajee M. L. Sultan, after a lengthy illness quietly passed away on Sunday, September 6, at the age of 83. The funeral which took place on Monday after offering special prayers at the Grey Street Mosque at 1 p.m., was attended by a very large concourse of people representing all sections of the Indian community, with a sprinkling of other non-Europeans and distinguished Europeans. His remains were interred at the Brook Street Muslim Cemetery. Eloquent tributes were paid by Mr. S. Nattrass, principal of the M. L. Sultan Technical College, Dr. Narbeth, chairman of the College Committee, Dr. Malherbe of the Natal University and other leading members of the Indian community. Deceased leaves behind him four sons and four daughters to whom the sympathy of the whole community goes.

of social separation the United was not prepared to support a measure that enforced partiality and inequality between the racial groups to a substantial extent, said Mr. Lawrence. The Minister of Justice Mr. Swart said that the Government were not prepared to leave it to the Courts to say how the policy of apartheid should be carried out.

Group Areas Permits

Replying to Mr. B. P. Bunting (Natives' Representative, Cape Western) in the Assembly last week, the Minister of Interior, Dr. T. E. Donges, said that 30 permits had been granted under the Group Areas Act to Europeans in Durban to occupy premises formerly occupied by non-Europeans, and 95 permits to non-Europeans to occupy premises formerly occupied by Europeans. The respective figures for Johannesburg were 11 and 21 Cape Town 52 and 56, and Port Elizabeth 17 and 10.

An Impressive Function At The Gandhi Hall

It was a real treat to be present at the Mahatma Gandhi Hall, Lerat Street, Durban, last Monday afternoon, when the sixty-seventh birthday of Swami Sivarama, one of the saints living in Southern India, was celebrated by the Divine Life Society (Durban Branch). The proceedings commenced at 3 p.m. and ended at 6 p.m. After Mr. V. N. Naidoo, the chairman welcomed the guests, a brief sketch of the life and teachings of Swami Sivarama was given by one of the devotees who said that though the Swami had renounced all and had his

Reservation Of Separate Amenities Bill Passed In Assembly

The Reservation of Separate Amenities Bill was read a third time in the Union House of Assembly on Friday, September 4. The United Party, the Labour Party and the Native Representatives voted against the third reading. M. Harry Lawrence explained that his Party had voted in favour of the Bill at the second reading because the Party supported the principle of social separation. Although the Bill upheld the traditional policy

come a Sannyasi he did not leave the service of mankind. Since he had achieved medical qualifications he gave his service free to the sick. Dr. N. P. Desai, and Dr. S. S. Cooppan, M. A. M. Ed., Ph.D. who had, recently returned from India, after a sojourn of about three years, were the guest speakers. Dr. Desai quoted the Bhagavad Gita and spoke on "How to attain Salvation." Dr. Cooppan gave a learned discourse on "Divine Life" which was both instructive and inspiring. He quoted the example of Mahatma Gandhi, who, he said, lived a truly divine life which was worthy of emulation. Most impressive was the way the prayers were conducted and the devotional songs sung by Mrs. Ranganayagi Pather and Patti and the Narandas family. It was really a thing which was rare not only in Durban but in South Africa. The songs were sung harmoniously and the spiritual fervour was visible in them. They were bereft of the cinema style which seems to have become all too common in our music at almost all public functions. It was a worthy example to all those who celebrate the birthday of Mahatma Gandhi and even Sri Krishna. It is regrettable to have to say that such occasions are made, unconsciously no doubt, rather a mockery of. Both the organisers and the artistes of last Monday's very pleasant and inspiring function deserve to be most heartily congratulated for the beautiful manner in which the whole programme was carried out.

M. K. Gandhi Library

The thirty-second anniversary of the M. K. Gandhi Library and Parsee Rustonjee Hall was celebrated at the Parsee Rustonjee Hall, Queen Street, Durban on Wednesday, September 2. The Rev. A. J. Choonson was in the chair. It was a special occasion since the Parsee community celebrated their New Year on that day and the building which was long dilapidated had been renovated and the renovation had just been completed. Among the speakers were Mr. Nattrass, principal of the M. L. Sultan Technical College and Dr. Narbeth, chairman of the College Committee. All the speakers expressed their good wishes to the Parsee community on their New Year and paid a high tribute to the donor the late Mr. Parsee Rustonjee for providing the Indians with such an useful institution. Mr. Sorabjee Rustonjee thanked the speakers. After the termination of the function all those present were served with milk and packets of sweetmeats.

Durban City Council's Fine Gesture

At the function of the M. K. Gandhi Library last week the very happy news was conveyed by Mr. Nattrass that the Durban City Council had agreed to give £11,250 to the M. L. Sultan Technical College and the sum of £500 every year. When we think of the past when the then City Council had given two and a half acres of land most grudgingly and that too on lease after the late Rt. Hon. Srinivasa Sastri, the then Agent of the Government of India in South Africa had entreated the City Council on bended knees, for the Sastri College

to which Indians had contributed no less than £20,000, the present gesture is certainly most thrilling and the Indian community will be profoundly grateful. If the same liberal spirit would be shown in other matters such as the provision of housing and other amenities and steps would be taken to remove the legitimate grievance of the non-Europeans in regard to the bus rank it would certainly pave the way for more happiness and contentment. Of course there can never be any happiness and contentment so long as there are laws affecting non-Europeans which place on them the stigma of inferiority.

INDIAN PHILANTHROPIST PASSES AWAY

(By Mr. Ashwin Chowdree, one who was very closely associated with the late Hajee M. L. Sultan)

INDIANS in South Africa will soon be celebrating their 100 years in this country during which period some among them have left their impress upon the country by their public deeds and spirit of generosity. Outstanding, unique and towering above all others will always remain the name of Hajee Malukmahomed Lappa Sultan who passed away silently from this world last Sunday after almost 50 years of unceasing toil and labour, in service of his community. Born at Quilon, Malabar in the Southern part of India, some 83 years ago, as a young lad of 16, he came out to South Africa as an early pioneer Indian immigrant in the service of the Natal Government Railways and for many a year he worked at the Berea Road Railway Station.

Here was a man, with a rare soul, strong and steadfast in his loyalties to basic human values, of humble birth and means, who was destined to revolutionise within a decade the concept of charity and generosity as is generally practised among our people. For like others among our people, his benefactions came not only after death by way of testament. Nay, his spirit knew no mortal limitations, for his inner self always revolted against the amassing of wealth for his own personal benefit—not for him the usual pattern of entrenching and securing the family wealth and possessions and as a mere gesture to give unto charity a negligible portion of one's estate—always you will find among ordinary mortals, the first consideration will be to benefit their children and their families—public benefactions occupy a secondary place. But with this richly spirited—the reverse was the case—first and



The Late Hajee M. L. Sultan

foremost in his mind's eye there was always the picture of the poor, needy, illiterate and uneducated among his people. His prime considerations were for them and them alone. The fruits of sixty years of toil and sweat and labour must belong to them—no major family considerations of sentiment did he tolerate nor did he ever consider personal wants or comforts—he shunned extravagance and a life of plenty—his was a hard and stoic life—a hard and strict disciplinarian, his needs were the barest minimum just sufficient to maintain body and soul together—and thus with immense restraint and years of practice, he had, like Mahatma Gandhi, mastered the physical self, brought himself under complete control, living frugally and simply, denying himself pleasures and luxuries and a life of ease and plenty—the materialistic life was abhorrent to him. It was foreign to his nature and repugnant to his spirit. His richness lay on a higher plane—it transcended the transient and

fleeting pleasures of the mortal life and found its home in things eternal and immortal; and always, ever always his mind's gaze was centred towards greater spiritual values. This, then, was the man Sultan, who gave away his riches for the cause of humanity, courageously and boldly without a flicker of remorse or regret. On the contrary, his spirit soared higher and higher at each great act of munificence. Among his many great acts of generosity, some outstanding examples come to mind, £500 to Sastri College, later £1,500 to M. L. Sultan Avoca Indian School and several sums of £100 each to many institutions. Then came his final great act of sacrifice. One hundred thousand pounds in cash to found the M. L. Sultan Charitable and Educational Trust Fund, of which £17,500 was originally earmarked for the creation of the M. L. Sultan Technical College. The foundations of this College will be laid next month at Curries Fountain and this institution will finally cost £80,000. In comparison to the final cost his contribution does not appear great, but almost 15 years ago it gave the fillip, supplied the driving force and committed the Union Government through the Hugo Commission to this scheme. Viewed in that light this College with its thousands of students owes its origin to the dynamic and magnetic personality of this great man. Not satisfied with this his mind probed into further expansion of technical training for Indians all over Natal. He felt strongly that such institutions should not only be limited to Durban; but they should exist to cater for Indian youth all over the Province. He said the poorest among them lived and worked away from Durban. What of them? Finally he increased his original donation to thirty-three thousand pounds for the erection of Indian Technical Colleges as follows: one on the South Coast, one on the North Coast, one at P. M. Burg, with the main central College in Durban.

Then came his interest in University education and he has donated £20,000 to the Natal University. And now we find that in his Will he has bequeathed one-third of his entire estate to found an Educational and Hospital Trust Fund in the memory of his late wife Mariam. This portion of his estate is estimated

(Continued on page 566)

The New India Assurance Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950
31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	54,34,00,000
Marine Premium	56,04,844	Assets exceed	15,36,00,000
Miscellaneous Premium	35,84,968	Total claims paid over	17,95,00,000
Life Premium	2,88,79,302		

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The New India Assurance Company Limited

Cable & Telegraphic
Address:
"RUSTOMJEE" or
"NIASURANCE"

RUSTOMJEE (PTY.) LTD.
Directors: Sorabjee Rustomjee
Rustom Jalbhoy Rustomjee
Principal Controlling Officers in the Union of South Africa

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1610.
74 Victoria Street, DURBAN, NATAL.

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

BRADFORD CLOTHING FACTORY

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crockery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

We specialise in
Manufacturing
**OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

LIBERAL PERSPECTIVE

THE UNITED PARTY AND THE ELECTION

PAST, PRESENT AND FUTURE

By C. W. M. GELL

V

THE conclusion of these articles is that a new South African era opened in 1948. First, the last of the great Boer generals who have dominated our politics since Union was nearing the end of his span and henceforth personalities and personal loyalties were to count less than party policies and allegiances. Secondly, the victorious party in 1948 was an ordinary political party but a "Nation" within a nation. Geographically more evenly distributed than its opponents, it could win on a minority of White votes. Thereafter, the insistent clamour of its racial program, the indoctrination of the preponderant section of the White youth and the fullest exploitation of the possibilities of the electoral gerrymandering ensure that it will not be voted out in the foreseeable future. Just possibly an economic blizzard or grave external crisis might shift it. But it is proof against all ordinary appeals to reason and any probable swing of electoral favour. It will get stronger before it gets weaker.

Thirdly, by bringing to the surface all the underlying European assumptions about White superiority and Black inferiority and making them the basis of a militant racial ethos arrogantly applied just when the rest of the world is shaking off its chains, the Nats. not only ruled out any return to "the traditional South African way;" they instigated the active consolidation of a united non-European opposition. This showed itself last year in the Defence Campaign which was conducted with a dignity and courage few thought possible. The riots were partly the result of administrative provocation—the strong-arm retaliation to strong-arm methods; and partly a further symptom of the acute racial tension which produced the Defence Campaign. The Swart Acts will not prevent such unpremeditated outbursts of violence. But they have made it impossible to carry on non-violent passive resistance on the original lines. Though we cannot yet forecast its form, we can be absolutely sure that the prosecution of Nat. racial policies will stimulate increasing opposition and resentment among non-Europeans, which now have no legitimate outlet.

The Nats. are convinced that they can impose their will by

force. For a little while they probably can. But all Asian and African history is there to prove that, even if the whole White population pangs up against the Blacks (as I hope and pray it will not), one-fifth of the population will find it physically impossible, morally indefensible and economically ruinous to hold down the remaining four-fifths by force, once the latter have developed unity, a capacity for self-sacrifice and the technique of mass action through some form of passive resistance or industrial non-cooperation. Afrikaner Nationalists of all people should understand the probable strength of movements intrinsically so similar to their own. By dividing the country between White and Black nationalism ineluctably opposed, the Nats. are hurling South Africa to disaster.

What then should be the attitude of those Europeans who do not share this passion for self-destruction?

I am sure our duty is to recognise frankly that it is pointless trying to devise a strategy to regain power in 1958. That could only happen through the impact of outside events which we cannot command. We must fearlessly face the prospect that either the Nats. will rush us over the Gadarene slope, in which case nothing can save a White community determined to immolate itself, or South Africa will be saved by a sufficiently large number of politically enfranchised Whites coming to realise in time that catastrophe lies immediately ahead. Since we cannot plan for White jingoism run amok, we must prepare for the second possibility, however remote it now seems. For if it should ever eventuate, it is crucially important that there should exist a rallying-point for all men of goodwill when the scales drop from their eyes.

So far the U.P. has conspicuously failed to provide such a rallying-point. It is too early yet to judge the two new parties which seek to meet this need. One explicitly and the other very tentatively represent the still small voice of European conscience in racial matters. And one, therefore, views with the greatest alarm the U.P. reaction of "Thank heavens, now no one will suspect us of liberalism." For if the U.P. is to oppose the Nats. only on the republican and English-Afrikaner differences it

will gradually move even further towards them on the colour issue. The M.P. for Tursfantein has already served notice on Labour, which alone at the last election had a progressive racial policy, to accept the U.P. position or get out of the United Front. And since the colour question dominates our political scene, it is only a matter of time before the Nats. and U.P. (if it continues to muddle along as at present) come so close together in face of rapidly deteriorating race relations that the U.P. will cease to have any convincing reason for separate existence.

We, therefore, plead with the U.P. to have the courage now to put before the country, as only it effectively can, the one clear-cut alternative goal to White domination: the liberal goal of equal rights for all civilised men and equal opportunities for all to become civilised. This is an old and honourable part of the party's own tradition, from which it has steadily retreated since 1948 in a sort of panic before the Nats.' appeal to all the baser political emotions. The threefold alternative of total apartheid, equality or a middle way is false. All are agreed that partition is practically impossible. But the so-called middle way turns out on inspection to offer no better prospect than a running fight between White and Black nationalism.

The goal of equality of human status is not only the necessary moral corollary of economic integration; it is the only objective which squares with our professions of religion and morality and on which we might secure the consent and loyalty of our non-European majority. But when that is said, there is room for divergence of opinion about speed and the scope of each stage in the process. The liberal does not stand for immediate adult suffrage which might "lead to the domination of primitive tribesmen," as one newspaper offensively put it. But I believe that the U.P. can only regain its soul and its integrity as a party with a distinctive policy by setting itself firmly against Nationalist totalitarianism as a matter of principle. And to do this it must clarify its thinking about the objective at which it aims.

If the U.P. will adopt the old Cape principle, there are three chief things for early consideration. First, to suggest some method of enlarging the non-European franchise as soon as possible. Labour had a plan to extend the Cape Native franchise to other provinces on a basis of Standard VI education. Liberals advocate a limited franchise on the common roll as being less likely to divide parliaments and narrow-

disparities between colour groups with sectional loyalties. Whether either of these or some other way is chosen, the idea of getting more politicians accountable to more non-European voters is sound, because only this will breed the multi-racial outlook essential to a true plural society. Secondly, the industrial colour bar must gradually be replaced by the principle of equal pay for equal work, regardless of race. For a long time this will favour the better-educated European. But, as skilled shortages develop, non-Europeans will be trained to fill them; and it will then be proved that equality of economic opportunity is not detrimental to White interests but will enable the whole economy to expand by providing both more efficient labour and a larger consuming class. Thirdly, the abolition of the Pass Laws, few of which are effective, would do more than any other single act to restore goodwill among the races. These laws are not only a badge of inferiority, they discredit the whole system of law and those who have to administer it in the eyes of Africans liable to instant arrest with all its attendant discourtesies.

If the U.P. would indicate its willingness even to consider these three matters (or any other way of achieving their aim) the way would be open for it to recognise Labour, Liberal and Federal as friendly fellow travellers, each seeking along a parallel path for the key to the future of a South Africa commanding the respect and loyalty of all its peoples. The survival of our country and our civilisation depends upon finding that key. Even now, when opposition morale is at its lowest and its electoral chances slight, is the time to begin affirming its faith that those whom Mr. Swart so elegantly termed "barbarians, semi-barbarians and cultured barbarians" are men like ourselves, many of them still at an earlier stage of development but all sometime potentially responsible citizens. We have to carry them with us and into our civilisation as they reach maturity. Thus, while we hold this faith before our fellow-Whites against the day when sanity may again prevail among them, we shall also provide a refuge from despair for both Europeans and non-Europeans who from their different positions see no solution but the use of repressive or revolutionary force.

No one can say dogmatically that this way will work. But I say, if we can preserve the possibility of men learning to live, work and vote as men, and not as units of hostile racial blocs. All other roads lead to certain disaster.

EFFECT OF GROUP AREAS ACT ON SCHOOLS

DR. S. COOPAN BEFORE LAND TENURE BOARD

DR. SOMASUNDRUM COOPAN M.A., M.E.D., P.Bd., Lecturer at the Springfield Training College, Durban gave evidence before the Land Tenure Board last week at its resumed sitting to consider the proposals for the race zoning of Durban.

Dr. Cooppan told the Board that he had done research on Indian education in Natal and that this was the subject of his thesis for his doctorate.

He had studied the plans and maps of the Durban City Council in regard to the proposed race zoning of the City and had worked out the effect of the proposals on the Indian schools in Durban on the basis of the number of schools in existence and the number of pupils attending them as disclosed in the Statistical Supplement of the Natal Educational Department of September 1952, for the purpose of his evidence before the Board.

Dr. Cooppan said that in Natal there were 238 schools of which 163 were government-aided with a total school population of 61,493. In Durban alone there were 96 schools made up of 14 Government, 75 Government-aided and 7 Private Registered schools, with a total of 29,351 children. These figures include 9 plateau schools and hence the number of school buildings in Durban was 27.

Dr. Cooppan analysed the situation of the Durban schools in relation to the proposed group areas. He stated: "36 schools with 13,497 children fell in the working areas; 23 schools with 6,137 children in the proposed European group areas and 6 schools with 1,301 children in the proposed Coloured area, add to this the 5 branches of the Technical College with 2,666 students which fell in the Working areas, making an overall total of 79 schools with 23,821 students affected by the proposals. These schools and the children involved will have to be accommodated in the proper areas if the Group Zoning plans were adopted.

Dr. Cooppan stated that a conservative figure of 9,000 pupils of school going children in Durban were without schools and their accommodation was an additional problem which must be considered in conjunction with those affected by the proposals.

In answer to Mr. J. N. Singh, Dr. Cooppan stated that he had estimated that the financial costs involved in replacement of the schools affected. "The estimated cost of a classroom to accommodate 40 children is £16.00. The Province in erecting Government schools has paid on the average of £2,000 per classroom. Working on the former basis it will cost £540,800, £246,000 and 64,000 to replace the schools involved in the working, European and Coloured areas respectively. A total of £846,000 would be required to build the schools necessary. On the average requirement of 4 acres for a primary school and 8 acres for a secondary school, and the average size of a school of ten classrooms, 228 acres of land would be required. Even at a £1,000 per acre this would cost 228,000, said Dr. Cooppan.

Dr. Cooppan pointed out that annually provision had to be made for the normal demand for the accommodation of about 2,500 pupils. This alone would involve about 63 classrooms at a cost of £190,800.

The problem had to be considered in relation to the normal expenditure of the Province on education of Indian children which in recent years showed a more sympathetic and liberal spirit. The Province had spent between £30,000 and £40,000 on capital development and grants in aid towards school buildings on an estimated figure was between £40,000 and £60,000. At this rate of financing only the normal requirements could be met and the problem of the backing of children and replacement arising from the group zoning proposals would not be touched," concluded Dr. Cooppan.

Ban On More African And Indian Leaders

Mr. N. B. Mandela, D. Tloane and of Masilo, members of the executive committee of the African National Congress, and Mr. Y. Gashala, Joint Secretary of the South African Indian Congress have been banned from attending any public meeting.



B. I. S. N. Co. Ltd.

S.S. Kampala arriving Sept. 28, Sailing October 3 for Bombay

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES : DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-13-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)	without food		21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6
Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

370 FINE STREET, Telephone 20432, DURBAN.

Tel. Add.: "KARAMAT."

NOW
DIRECT
FROM

BOMBAY

MAGAZINES, NEWSPAPERS, BOOKS CAN BE DESPATCHED TO YOU INSTANTLY -AND REGULARLY

WHEREVER YOU ARE, whatever your taste in books and magazines, **INDIAN ENTERPRISERS** can always serve you with their comprehensive service. We can supply you any Indian book, magazine or publication, published in any Indian language, including English, Gujarati, Hindi, Urdu, Tamil or any other language, at publisher's rate.

Order your requirement of book and magazines from us
We Supply Indian Magazines On Monthly Rates As Well As Annual Subscription Basis

Some interesting Indian magazines you would wish to read (rates mentioned are for one month's supply):

FILM MAGAZINES:		GENERAL MAGAZINES:	
Filmindia	6s.	Flair	10d.
Filmcritic	4s. 6d.	Illustrated Weekly	
Filmfare	2s.	Of India	7s. 6d.
Film Age	2s.	Modern Review	3s.
Movie Times	2s.	March Of India	4d. 6d.
Pictarequest	1s.	Onlooker	3s.
Picturpost	2s.	Orient	2s. 6d.
Talk-a-Tone	2s.	United Asia	2s.
Motion Picture Magazine	1s. 6d.	Trend	2s. 3d.
		Indian Review	1s. 6d.

Also Of Great Interest :

Stars Of The Indian Screen (a few copies are still available) 10 Shilling per copy

Star Profile (A photographic biography of Indian filmstar Nirmal) 7s. 6d. per copy

Send Your Order With Proper Remittance

Indian Enterprisers

P.O. Box 651

2/23 Nanak Nivas, Bombay-26 (India)

INDIAN PHILANTHROPIST PASSES AWAY

Continued from page 505)

at £30,000. A further donation of £4,000 to the Malvern Indian School follows. But let us stop here. There is no end to his acts of public charity.

Such men are rare in human history. Such gems are Heaven's own gift to mankind. His destiny fulfilled, his life's labour done, Sultanabji has gone to the land of immortals. We here in this world will always find him en-

shrined in our hearts. For many a year to come the pages of South African Indian history will be replete with anecdotes about him and there will be many a chapter written on the life of this remarkable, amazing personality, who brightened the life of his people and left behind a burning flame of service which neither time nor memory will ever dim or extinguish.

TALK OF UPROOTING UNDER GROUP AREAS PREMATURE

—DURBAN TOWN CLERK

TALK of uprooting and displacement under the Group Areas Act was premature, said Mr. W. L. Howes, Durban's Town Clerk, addressing the Land Tenure Advisory Board in the city. The City Council had been conservative in proposing full group areas and few people were affected.

Nearly all the areas proposed by the Council were "undated areas" from where there would be no compulsory movement.

Mr. Howes asked the Board to allow the minimum period prescribed by the Group Areas Act (one year) for the movement of people from the proposed full group areas, such as Reservoir Hills and Block AL on the Berea.

The Council had been so conservative in proposing full group areas, that it thought this was a reasonable request. Few people were affected, and the compulsion would apply equally to Indians in Block AL and to Europeans in Reservoir Hills.

Where people could not find alternative accommodation without hardship, they could apply for permission to stay longer.

Mr. Howes was arguing on behalf of the City Council at the end of four weeks of evidence on the race zoning of the city.

The Council expected that the voluntary movement which would take place as a result of the persuasion of the establishment of "undated areas" would achieve racial change without compulsion.

Plans advanced by the Natal Indian Organisation contravened nearly all the principles announced at the hearing. These plans would perpetuate and intensify the most undesirable feature of the present situation.

The City Council had been supported by the Reference and Planning Committee, which was completely divorced from local European politics. That was the answer to the contention that the City Council was influenced by local European political pressure.

Mr. Howes said that the key to the puzzle was the Berea ridge. It was a step towards a proper solution of the problem that the zoning of the Berea ridge at European had not been challenged.

European Belt

In view of this acceptance, and in view of the indisputable European character of Westville south of the Palmiet River, a broad European belt linking the Berea and Westville was necessary. Sherwood and Wyndene had also been generally accepted as European.

Referring to applications that the compulsory provisions of the Act should not be applied to Indian in the Block AL area, Mr. Howes said that these formed part of the very people who caused the Group Areas Act to be placed on the Statute Book. Many of them had bought property and occupied property when they knew they should not do so.

Advocate Albert Christopher who had gone to St. Aidan's hospital owing to a heart attack returned to his home at Greenwood Park on Monday.

"Diet's 1953 Seed Catalogue Price List—listing not only seeds but all Garden Requisites. Write for a free copy: Diet's Seeds (Pty) Ltd., Box 2060, Johannesburg."

In the course of a letter addressed to the Minister of Justice, Mr. C. R. Swart, the South African Indian Congress writes:

The South African Indian Congress is constrained to lodge its strongest protest against the ban imposed, under the Suppression of Communism Act, upon Mr. A. Fischer, Q.C., an outstanding defender of Peace and civil liberties and a stout champion of harmonious relations between the white and non-white sections of our population.

We wish to point out that the Indian people and indeed, the non-white people as a whole, look upon Mr. Fischer as a great friend and ally in the fight against the pernicious colour-bar and apartheid system and for fairplay, justice and democratic rights for all South Africans.

We further make bold to say that Mr. Fischer represents the best and the finest traditions of the Afrikaner people and it is given to men of his vision, outlook and conviction to bridge the ever-widening gulf in race relations in this country.

That the Suppression of Communism Act should be so blatantly used to impose ban

on the political and public activities a patriot whose selfless devotion to the cause of the country and all its peoples is beyond question, provides ample proof that this Act has been placed on the Statute Book solely for the purpose of restricting the civil liberties and freedom of association of those who have openly and actively voiced their opposition to all facets of Nationalist policy which contravene the basic principles of democracy.

Aryan Sports Club
Port Elizabeth

The 23rd annual general meeting of the Aryan sports club was held in the Gairrail Hall. The following officials were elected for the ensuing season: life patron: Mr. J. Drunw; patrons: Messrs P. Maken, T. E. Dollabh, L. Nagar, B. Dajer, N. F. Banada; president: N. Umley; vice president: N. M. Vaghmarie, B. J. Govindjee; secretary: R. Bhane; asst. sec. L. Dajer; treasurer: E. Ranabhad; captain: N. Umley, vice capt: R. Bhane; score keeper D. Dajer; delegates to G.P.I.O.U.: R. Bahana and M. Ranabhad; table tennis section: captain: L. Banadr; vice captain: B. J. Govindjee.

TROUBLED WATERS

By JOHN O'HIND

This book deals with that period of Indian history when three empires were at a clash with each other on the Indian Peninsula. The Mughal Empire was breaking up; the Maratha Kingdom was declining; and the British were establishing themselves. The story is full of suspense, keeping the reader engrossed in the acts of heroism and valour, naval bombardment and piracy on the high seas, escapades, a chase with bloodhounds, and romance. Order your copy as soon as possible, as there are only a few copies on sale at our office.

Price 10s.

Available at:

'Indian Opinion',
P/Bag, Phoenix, Natal.

NEW BOOKS

A Nation Builder At Work

—By Pyralis 1/4

Why Prohibition

—By Kumarappa 1/-

Satyagraha In S.A.

—By M. K. Goudhi 15/-

Bapoo's Letters To Ashram Sisters

—By Kaka Kalekar 2, 6

The Wit And Wisdom Of Gandhi

—By Hemner A. Jack 27/-

Obtainable from:

'INDIAN OPINION'

P/Bag, Phoenix, Natal.

Cuticura
SOAP



Baby simply loves the caressing softness of its silky and fragrant lather. It is so soothing and cooling to hot, smarting skin. After the bath a dusting with exquisitely perfumed Cuticura Talcum Powder will ensure baby's comfort.

FOR SENSITIVE SKINS

R. VITHAL

Bookkeeper, Writing up Bills of Books, Valuations Sheets, Income Tax Returns. Apply:

9 Adams Arcade,
40 Market Street,
Johannesburg

SHINGADIA STORES

(Prop: Promlar Silk Samsar Ltd.)
Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.
Telegrams: "Promsilk" Phone: 2523.

PREMIER WHOLESALERS

(Members of the Mashonaland Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shirts & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.
UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Please Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,
Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

Phone
Day 24169

Phone
Night 833549

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all 'classes' of
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 29348, 3

**P. HARGOVAN & CO.
(PTY.) LTD.**

**WHOLESALE MERCHANTS
AND IMPORTERS.**

P. O. BOX 1250.
155/7 Warwick Avenue
DURBAN.

SWEETMEATS

PURE

WHOLESOME

HEALTHY

★ APPETISING —

★ DISTINCTIVENESS of Flavour.

★ Combined with INGREDIENTS of the
PUREST QUALITY go into the making
of our SWEETMEATS.

★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental DELICACIES.

★ Assure YOU of the most PALATABLE
SWEETMEATS money can buy any-
where in SOUTH AFRICA.

આ દરેક સ્વાદની ગરમીમાં ભરપૂર છે અને
માત્ર આમને ફક્ત જોડે સ્વાદની ગરમી જોડે જોડે.

★ Great care is exercised in the PACKING and
DISPATCHING of country and foreign orders.

★ WE assure you of PROMPT, HYGENIC
SERVICE with the GUARANTEE of
SATISFACTION.

Victory V Lounge



We specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Naan etc.

(Cnr: Gray & Victoria Straits.)
Phone 24965 — DURBAN.

Pakistan News

(From Our Own Correspondent)

Karachi, August 1953.

SINCE the latter part of July, Indo-Pakistan relations have undergone many stresses and strains, so it seems at this juncture, in a favourable prospect! The events of the recent past will be familiar to readers of 'Indian Opinion.' Mr. Nehru was received in Karachi with a welcome whose sincerity he cannot have doubted and his conversations with Mr. Mahomed Ali were, on both sides, conducted with frankness and honesty of purpose. As it turned out, it was fortunate indeed that this was so.

At the Karachi meeting it subsequently appeared that the degree of material progress was not great, but this general feeling was partly attributable to reaction after the wondrous high hopes which had been set upon Mr. Nehru's visit before it actually took place. The wish of Pakistan to reach a settlement with India was father to the thought that at the Prime Ministers' meeting all would be straightened out finally, but considering the complexities of the problem, such expectations were unjustified. Nevertheless, determined efforts were made. The comparatively minor question of the Bungal enclaves seems to have been settled subject only to a tidying up of detail. As to the problem of evacuee property, it is believed that Pakistan made an all-out effort to solve the difficulties by a proposal that on both sides existing legislation should be scrapped and former owners of property be put back into possession of what they alienated at the time of partition. At all events, conversations between the Advisers to the Prime Ministers continued in Karachi for several days after Mr. Nehru returned to Delhi. The vital canal water dispute seems to be bound up in the settlement of an overall scheme to utilize the waters of the Indus to the maximum extent in which plan the World Bank may well take a significant and valuable interest.

There remains the question of Kashmir and Mr. Nehru stated quite plainly, after his visit to Karachi, that in this matter there was no progress to report.

Such was the position when, shortly after Mr. Nehru's departure, strange and disquieting news of Kashmir burst upon the world. As is now well known, Sheikh Abdullah was dismissed from office, there was civil

unrest and disturbance and the new Chief Minister, Ghulam Mohammed Buzghi, signified his accession to power by some demonstrations of xenophobia said to arise from evidence of foreign interference in Kashmir affairs in which connection the name of Mr. Adlai Stevenson has been mentioned.

It is not surprising to learn that the reaction in Karachi was immediate and sharp, and it cannot be concealed that the mood of Pakistanis was of anger and bewilderment. On August 14, all Independence Day celebrations were cancelled except for the military march-past at which the Governor-General took the salute. Immediately thereafter Mr. Mahomed Ali flew to Delhi to discuss with Mr. Nehru the new situation in Kashmir.

The Pakistan Prime Minister was received with a generosity at least quelling the reception accorded to Mr. Nehru in Karachi and the two statesmen were able to proceed at once to discussions. As we have remarked, it was fortunate that the Karachi talks were conducted in an honest spirit more thereby a basis was formed for the Delhi conversations, the results of which have just appeared. Mr. Mahomed Ali has confessed that he is not entirely satisfied and, indeed, one is entitled to ask why Mr. Nehru has stipulated a date as late as April 1954, by which the Plebiscite Administrator shall be appointed to the task. Since Mr. Nehru has consistently conceded a plebiscite in Kashmir and since so many years have passed, the passage of another eight months seems to call for explanation. The suggestion that the Administrator shall be appointed from one of the Great Powers appears unobjectionable for integrity and ability are by no means the monopoly of big battalions.

We shall not pursue controversy further, but there is something more to be said of particular interest to Pakistanis. Mr. Mahomed Ali has avoided a crisis and in doing so has shown wisdom. His career as Prime Minister has had a promising start which will add to the popularity he has already earned by his affable and engaging personality. Unlike many so-called democratic leaders whose first cure, on reaching office, is to surround themselves

with the trappings of power, Mr. Mahomed Ali prefers to be accessible. On a Sunday evening, he thinks it proper (as indeed it is) to drive his family to Clifton beach and there stroll along the sands among thousands of other Karachi dwellers seeking the fresh sea air. This conduct may not please those dressed in a little brief authority, but it endears him to his countrymen.

Gas Well Discovered

Some months ago, the Pakistan Petroleum Company Ltd., a subsidiary of the Shell group, but in which the Government of Pakistan has a thirty per cent. interest, discovered at Sui, in Baluchistan, a natural gas well which promises to be a valuable asset. It is stated that this well can deliver a million cubic feet of gas every day for the next fifty years. Plans are now being made to pipe the gas as far as Karachi where, as well as at various points along the pipelines, the gas will be used as a fuel for many purposes including industry. There is no reason why a system of domestic distribution should not be installed in the new capital so that housewives can equip themselves with modern domestic appliances and use them inexpensively. The gas will serve admirably at thermal coal and fuel oil. It is intended, among other things, to use the gas at the fertilizer factory which it is proposed to erect at Kashmore, in Sind, about twenty-five miles from Sui. This fertilizer factory will be additional to that now under construction at Daudel in the Punjab.

The Kashmore factory, which will use as a raw material the extensive gypsum deposits lying in the area, will have a valuable market for its products when the Lower Sind Barrage, located on the Indus at Kotri, is completed in 1954 as now expected. This barrage was originally estimated to bring into cultivation about 1.6 million acres of land but current reports now state that the area will be much greater amounting to about 2.75 who desire to acquire areas for cultivation. The crops to be raised comprise cotton, rice, wheat and sugarcane. Probably also there will be market gardening, orchards and tobacco. A scheme is under preparation for the construction of sugar factories in Sind which will use the sugar cane thus grown and experimental sugar cane farms are being started to develop species most suited to Sind soil and climate and, at the same time, capable of giving the maximum sucrose content.

The bringing into cultivation of this vast area will mark a tremendous advance in the potentialities of Pakistan. The cotton production will bring substantial additional foreign exchange earnings, while the production of sugar and food grains will not only save heavy expenditure abroad, but will avert any future recurrence of foodgrain shortages such as very recently occurred.

Indeed, it is worth noticing that although, in the last year or so, the public mind has been focussed on Pakistan's trade problems, there has been steady progress in fundamental development. In our last letter to 'Indian Opinion,' we referred in some detail, to progress in industry, but we made no mention of the hydro-electric schemes at Dargai, Rasul, Warsah, the Malahand Extension as well as the Karnah Scheme in East Bengal. The construction of the Naval Dockyard at Karachi is going steadily ahead and now the well-known German firm of Krupp has signed an agreement to undertake investigation of the iron ore deposits in Punjab and Chitral from which it is believed that an annual production of 300,000 tons of pig-iron is possible. The enormous quantities of cheap electricity from the hydel schemes we have mentioned will provide the means of iron and steel production, thus overcoming the problem of inadequate and satisfactory coal supplies.

Despite the commercial up-and-downs and occasional political convulsions of a domestic sort, one has the impression that, in a quiet way, Pakistan is moving ahead. It is no wonder that cool brains look for years of peace so that the work of construction may be completed and yield its fruits.

VACANCIES AT INDIAN AND COLOURED SCHOOL

FOR STANBARDY W, VII, VIII

Accommodation available for a limited number of Pupils for Standards VI, VII and VIII at the Pieterburg Indian and Coloured School. Interested parents should contact the undersigned before the 15th day of October 1953.

Arrangements for Boarding and Lodging will be made if the demand necessitates it. Parents will be advised in good time of the acceptance or non-acceptance of their children.

Write to:

The Secretary,
School Parent Committee,
P.O. Box 220,
Pieterburg, T'Van.

Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(KORNER SWEETMEAT HOUSE)

Corner Grey and Victoria Streets

DURBAN.

Phone 23414.

Tel. Add. "KAPITANS."

P.O. Box 96.

Phone 24471.

To Furnish Your Home Economically

See

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St.
DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSEHOLD EFFECTS, RADIOS & RADIOGRAMS, MUSICAL INSTRUMENTS, SEWING MACHINES & OFFICE FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and Vegetables. We specialize in green ginger and Indian Vegetables. Wholesale only. Write for particulars Box 96, Durban.

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
 HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST."

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

47, Commissioner Street,
JOHANNESBURG.

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General

Commission Agents

10 Peking Road, Kowloon, HONG KONG.

Special attention is paid
to indent orders

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown future.

Insure with "THE OLD MUTUAL" your friend for life—

The S.A. Mutual Life Assurance Society, which has best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1760,
 JOHANNESBURG.

Phones:— } Business 33-0711
 Residence 33-5961

Phone 53.

Telegrams "SOLANKI."

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

Extensive range always carried in
the following:

Silks, Drapery, Toilets, Perfumes, Curios, Fashion Goods, and Jewellery, Wide Range of Indian, Persian and Chinese Carpets.

Stockists of well-known branded
Watches.

COPPERBELT PIONEER STORE

Where Quality and Service
are Paramount.

Luanshya,

Northern Rhodesia.

INDIAN SCHOLARSHIPS FOR COMMONWEALTH COUNTRIES

In pursuance of their desire to promote cultural relations between India and foreign countries and to extend educational facilities available in India to students of other countries, the Government of India propose to award 100 scholarships to Indian and indigenous students from Commonwealth and foreign countries for higher studies in India during the year 1954. The following allotment has been made for South Africa:

(i) Non-Indian students—African 1, Coloured 1; (ii) Students of Indian origin domiciled in the Union of South Africa 4.

Scholarships will be awarded for studies in the Arts and Humanities, Science, Agriculture, Medicine, Nursing, Technology, Education, Law, Commerce, Forestry, Veterinary Science, Civil Engineering, etc. Preference will be given to students desiring to take up post-graduate courses. But applications for post-Matriculation courses will also be considered. Applications of students below 19 years of age will not be entertained for post-graduate courses.

Consideration will be given to students who have already had some training in South Africa in the course which they propose to pursue in the Indian Institutions. Candidates offering themselves for technical and professional courses must possess certain minimum qualifications to be eligible to take up the course, e.g. for Medicine the candidate must have passed the Intermediate Science (medical group) of an Indian University or an examination recognised as equivalent to that examination; a matriculate or one who has not passed an equivalent examination will not be eligible for such course. Students from South Africa who have passed B.Sc. with required subjects or First Year M.B.B.S. (Medical) course of the University of South Africa are eligible to be considered. An training facilities in certain subjects such as engineering, Medicine etc. are extremely limited. It will not be possible to find more than a very small number of seats for study in these subjects.

Students who are already studying in India on their own will not ordinarily be eligible for these scholarships. Only an exceptionally hard case in which the student deserves financial help might be considered.

The value of the scholarship has been fixed at Rs. 200/- p.m., exclusive of stipend, tuition and examination fees, which

will be paid by the Government of India direct to the institution concerned. Miscellaneous fees and payments, such as library fee, laboratory fee, games fee, admission fee, statutory deposits for libraries and hostels etc. will have to be paid by the scholar himself from out of his stipend. The Government of India reserves the right to reduce the amount of scholarship if they think that circumstances justify it. The amount of the stipend is considered to be ample for all the expenses of a student in India including miscellaneous fees and expenses indicated above, normal medical charges and expenses during vacations etc., and in no circumstances applications for additional allowances will be considered.

The cost of passage either way and all expenses on journeys in India will have to be met by the students themselves.

The scholarship will be tenable for the period necessary for the scholar to acquire the degree, diploma or certificate of the course for which he has been selected, depending upon the satisfactory progress of the student. The scholarship will commence from the date on which a candidate actually joins the institution in India selected for him for studies or from the date on which that institution commences its session, whichever is later, and will normally terminate on the last date on which the final examination for the prescribed course ends.

The scholarship is, however, liable to cancellation any time during the currency of the course, at the discretion of the government, for misconduct, unsatisfactory progress or failure to pass his annual examination.

Applications from persons satisfying the above qualifications should reach the Assistant Secretary to the High Commissioner for India on or before the 7th November 1953 in the prescribed application form, which can be obtained from the office of the High Commissioner for India, P.O. Box 1245, Cape Town, up to 30th September 1953 and P.O. Box 8327 Johannesburg thereafter. Each application must be accompanied by particulars of the courses, theoretical as well as practical, including the detailed syllabuses, curricula etc., already completed by the student.

Reliable candidates will be required to appear for an interview soon after the closing date.

The final selection of the candidates will be made by the

Government of India. The successful candidates will be informed of their selection through the office of the High Com-

missioner for India in the Union. After the completion of their studies in India the students will be expected to return to the Union.

DR. BUCHMAN AND M.R.A. TEAM INVITED TO VISIT SOUTH AFRICA

THE President of the Senate, the Speaker of the House of Assembly and the Administrators of the Cape, Transvaal, Natal, Orange Free State and South West Africa have invited Dr. Frank N. D. Buchman and an international team of Moral Re-Armament to visit South Africa.

The invitation from the President of the Senate and the Speaker is as follows:

"Dear Dr. Buchman,

"Every responsible person must be conscious of the grave issues facing the world today and especially here in South Africa where some of our most difficult problems are different from those in any other country in the world.

"All of us are anxious to find the right answer. Senators and Members of the House of Assembly of all parties have heard of the results achieved in many parts of the world by the application of the principles of Moral Re-Armament in homes, industry and national affairs.

"For this reason we hope that you and your team will be able to visit South Africa and we can assure you that such a visit will be greatly welcomed."

G. A. VAN NIEKERK,
President of the Senate.

J. H. CONRADIE,
Speaker of the House of Assembly.

The invitation from the five Administrators states:

"We believe that your visit with its emphasis on the search for God's plan, personally and nationally, will bring about a new willingness in all of us to co-operate for the well being of our country and the rest of Africa. Your message based as it is on a change of heart and absolute moral standards can give us the new spiritual stimulus we need in South Africa today."

Dr. Frank N. D. Buchman, initiator of Moral Re-Armament is no stranger to South Africa. He visited the Union in 1929 with a small team largely drawn from British and American universities. The Hon. J. H. Hofmeyr wrote

later of that visit that it was "of national significance and started a major and continuing influence for racial reconciliation."

Since then the work of M.R.A. has been extended to most countries of the world. In 1950, Dr. Buchman was made a Chevalier of the Legion of Honour by the French Government and in December, 1952, the German Government awarded him their highest decoration, the Grand Cross of the Order of Merit. In both cases the awards were in recognition of the contribution that M.R.A. has made towards creating improved relationships between the countries.

Dr. Buchman, who is now 75, has recently completed a nine months tour of Ceylon, India and Pakistan at the invitation of government and industrial leaders. He was accompanied by an international team of 180 from 20 nations who, through meetings, plays and films, presented Democracy's inspired answer to Communism. Senator Alexander Wilky, Chairman of the Foreign Relations Committee, speaking in the American Senate of the work of Moral Re-Armament in Asia described it as "advancing the principles which must be the foundation of peace throughout the world."

Moral Re-Armament has become widely known throughout South Africa as a result of the tour of the industrial play "The Forgotten Factor" from 1949 to 1951, under the patronage of H. E. the Governor-General.

Dr. Buchman is now at the World Assembly for Moral Re-Armament in Caux, Switzerland. In the last seven years a large number of South Africans have attended the Caux Assemblies, including the Administrator of the Transvaal with his Executive Committee, members of the Senate and House of Assembly from all parties, delegations from the Transvaal Chamber of Mines and the Mineworkers' Union, and many others from all walks of life.

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5/6 yd.

EMBOSSED GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CHEMISE
GEORGETTES 45" 15/6 yd.

4" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.

4" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 1/6/6 pair.
Colours: Green, White, Red,
Brown, Blue and Wine.

SAREES!

EMBROIDERED GEORGETTE
SAREES
all shades 13/15/0 each.

WHITE COTTON SAREES
12/6 each.

GEORGETTE JARI WORK
SAREES 25-10-0.

EMBROIDERED SUEDE SILK
SAREES with borders 63/- each.

LADIES UNDIES

Hope range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Saree Borders, Jari Trimmings
Always in Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SHAWLS 17/6 to 20/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SNOCKED
10/11 each.

INFANTS BOOTIES, BONNETS,
BIBS, PILCHERS,
all one price 2/11 each.

HOUSE - HOLD

Bedsheets 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Sateen Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specially reduced.

JAYBEE SILK HOUSE

39a MARKET STREET, JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

FOR
RUBBER STAMPS

PRINTING

CONTACT
STANDARD
PRINTING PRESS

GENERAL PRINTERS
AND
RUBBER STAMP MAKERS

73 BEATRICE STREET, DURBAN

PHONE 61008
P.O. BOX 2782
TELEGRAMS: "QUICKPRINT"

ESTABLISHED 1927

..and **SUNBEAM**
is so economical too!

House-proud wives who strive
to keep their homes bright and
cheerful-looking use Sunbeam...it
gives that pleasing shine to floors
and furniture!

And so economical too...a little
Sunbeam spreads easily over a large
area to shine for days on end.

Sunbeam makes work easy...saves
time and money.

FOR BRIGHTER FLOORS
AND LIGHTER WORK
Always ask for

SUNBEAM
POLISH

*Shines...
and shines
and shines*



AFRICAN VIEWPOINT

STEP IN THE RIGHT DIRECTION

By JORDAN K. NGUBANE

MR. DON G. S. MTHUKULU, Principal of Ohlange College, recently told me something which I felt I wanted very much to share with my readers—because it was a welcome development showing that the Indian was cultivating a sense of social responsibility which would produce the happiest relations between him and the African.

A few weeks ago Ohlange College opened its new 75,000-gallon reservoir. The interesting thing about this is that it was the Indian community—to be precise the Muslim section of the Indians—which had provided the funds to construct the reservoir. In recent weeks Dr. Malan has been saying quite a lot about protecting the African from the Indian. For our part, the Indian is no menace to us and we see no reason why we should be protected against him. On the contrary, we see to him one with whom we have a lot in common. If we have to be protected against anybody, we would want to be sure that we were protected against the Malans and their like.

But it was not enough for the Indian in our midst to say, simply, that he is black like us and hope to use that as the only argument to justify his being in our midst. Self-interest might have brought him among us. In the light of prevailing attacks on his position it has, in recent years, become extremely vital for him to justify his being among us in a way to impress not only the vast majority of the Africans but the outside world as well—if to debunk Malan's attacks on his role among the African people.

The popular line is that the Indian wants to be among the African people for purpose of making money from them and getting nothing in return. This line was made use of even to the Prime Minister's recent speech, by implication. But the Indian himself realises now that if he does not show a sense of social responsibility in his attitude to the African he merely strengthens the Malan's and weakens his own position. As a result a new awakening has come about in the Indian community. The Indian feels that the struggle of the African people is his own struggle; that help given in this direction is not charity, but a vital contribution in the struggle in which

the Indian himself has deeply vested interests—simply because like the African, he loves liberty for himself and his children.

It is a welcome awakening. The Indian in our midst is justifying his being in our midst in a concrete way. When the Malans scream about the Indian exploiting the African, the Indian wants to place himself and his African allies in the position to say that he has a special job to do and that he is doing that in the best way possible with the limited resources at his disposal. The Indian could give the Malans no better reply.

Let me tell the story a little more fully. When Mr. Mthukulu took over the principalship of Ohlange his biggest headaches were accommodation, water and light. In his view, however, water and light were priority Number One. The College had an old water supply which could not be relied upon in times of drought. He launched a fund-raising campaign. The Provincial Administration of Natal gave him about £3,000 for buildings and that started him on the way in the direction of accommodation. He approached some of his Indian friends with the option to give the school water or light. Mr. Mthukulu assures me that both the Muslim and Hindu sections showed the liveliest interest in giving concrete help.

The Muslim community, in particular, seemed most keen to do something for Ohlange. A Muslim Trust interested itself in his plans and just at about that time certain Mr. M. A. H. Moosa felt that his family could give Ohlange the water it needed and set up the reservoir as a memorial to his mother. In the end the project cost the Moosa family £1,950. The new reservoir takes 75,000 gallons of water and is built in such a way that it should meet the College's needs for forty days in the driest weather possible.

At the opening of the reservoir, the African speakers welcomed the contribution of the Moosa family and through them the Muslim community, not as an act of charity, but as proof of the Indian's growing social responsibility as well as a means of high-lighting the significance of closer relations between the Indian and the African.

When we talk of the Indian and the African coming to-

gether, we do not want a racial front for the destruction of the whiteman. We merely want to pool our resources to promote the welfare of the largest number of people possible. In that pooling process we welcome every South African. We welcome the Whiteman as well. If, however, he feels that he cannot throw in his lot with his dark-skinned countrymen, he has no right to interfere with the African and the Indian when they put their own house in order.

People hostile to this very healthy process always say that it is the Indian who benefits more from the alliance than the African. Possibly, that was the case in the past. But today the Indian feels that he has to stand shoulder to shoulder with the African and go the whole way in helping to remove those weaknesses on the African side—chief among them being ordinary ignorance—which tend to militate against the two groups pooling their resources on a wider field and in more effective ways.

I thought the contribution of the Moosa family at a place like Ohlange, was of particular significance. Ohlange is in the Ixanda district—where the Africans and the Indians live in the closest proximity in the province. According to the Malans, this intermingling causes friction and ill-feeling. But during the riots, not one Indian was molested at Ixanda. At that time the Indian community as such did not show much interest in the African and his problems.

Ixanda holds a very unique position in Afro-Indian relations. Here, we can show that men with different cultural and racial backgrounds can live together at peace without being isolated into apartheid compartments. We can show that such a life can be one of give and take in the way which works in the interests of all

concerned. The Moosa reservoir is a case in point.

There are reports at the moment suggesting that some of the Indians at Ixanda have in mind the idea of setting up a clinic or health centre to cater for the district's large, mixed population. I suppose it is by coincidence that the names mentioned in connection with this are also Muslims. But the important thing is not whether this growing social responsibility is strongest among the Hindus or the Muslims; the thing to be grateful for is that it is there among a growing number of Indians, regardless of whether they are Hindus or Muslims.

The talk of a clinic for people beyond the Mission Station is interesting because it will complement the move made years ago by the Africans who live inside the Mission Reserve to set up a clinic for themselves. Unfortunately, a clinic inside a so-called Native Reserve is an institution which can serve only one section of the population—whereas one on private lands could be open to every South African regardless of race or colour. I do feel that while Mission people might be perfectly right in catering for their special interests, the others too have the right to set up institutions where the communities of our land will work together; be treated together and prosper together. If the Indian plays his part fully in these developments, he justifies his existence among us before the bar of world opinion, in a manner to silence the Malans. He can always point to these institutions which work for racial accord and mutual uplift and say: "We are serving a useful purpose by being among the Africans."

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Plate Glass, etc.

Consult Us First of Charge For Your Income Tax, Personal Tax, Writing Of Your Books, Trade Licences, Revenue Clearance Certificate, Passport And Immigration Matters.

Representatives: National Mutual Life Assn. Of Australasia, Yorkshire Insurance Co. Ltd.

Telephone: 33-9033. 29a Commissioner Street, JOHANNESBURG.

ABOO BAKER ISMAIL

QUALIFIED BOOK-KEEPER,
SECRETARY, AGENT.

Accounts of every description prepared,
Books written up,
Statement of Affairs, Balance Sheets and
Income Tax Returns completed.

All types of office work undertaken.

Consultant and adviser on the many laws that
affect business men; i.e. Mercantile Law, etc.

Country clients given special attention.
Extra Staff employed to attend country clients only.
Without obligation on your part drop me a post card
for further information and enlightenment.

365, Struben Street, Phone 2-5548.

(Between Prinsloo & Du Toit Streets.)

PRETORIA

Residence next to office, at 367, Struben Street.

Residence Phone: 2-5548.

'INDIAN OPINION'

(Founded By Mahatma Gandhi in 1903)

For The Moral, political and
Social Advancement Of Indians
In South Africa.

Published Every Friday.
Subscription Rates

'Payable Always In Advance.'

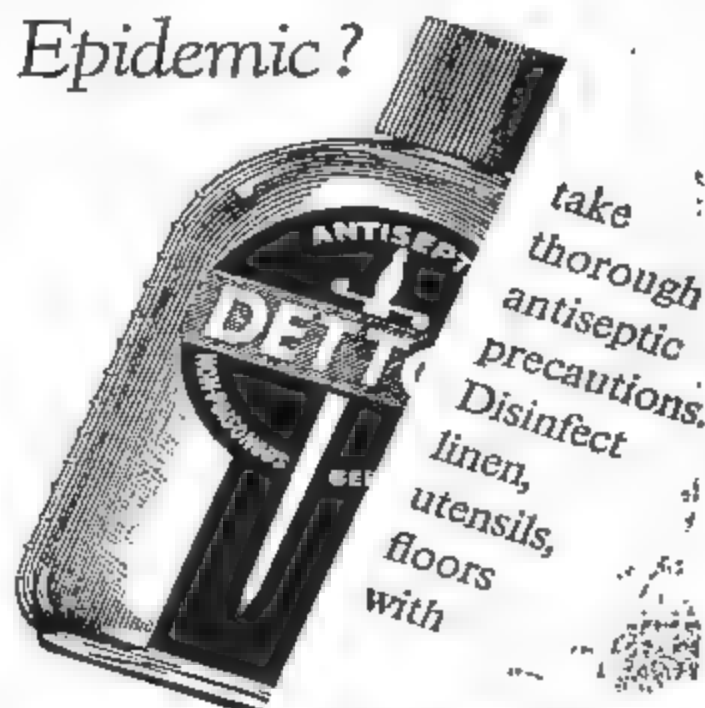
Within the Union	30s.	Annually
" " "	15s. 6d.	Half-yearly
Outside the Union	30s.	Annually
" " "	15s.	Half-yearly

Become a Subscriber and persuade your friends
to do likewise.

Apply to—

Manager,
Indian Opinion,
P. Bag, Phoenix, Natal.

Epidemic?



SAFE

DEODORANT

NON-POISONOUS

PLEASANT SMELLING

'DETTOL'

THE MODERN ANTISEPTIC

RECEIVED & COLMAN (AFRICA) LTD., P.O. BOX 1077, CAPE TOWN.
45

BOOKS FOR SALE

UPANISHADS FOR THE LAY READER

—O. Rajagopalachari 6 0

VEDANTA THE BASIC CULTURE OF INDIA

—O. Rajagopalachari 5 6

BHAGAVAD GITA—Abridged and explained

by O. Rajagopalachari 4 0

INTERNATIONAL SHORT STORIES

—The best from 23 countries 1/ 6

Obtainable from:

INDIAN OPINION,

P. Bag, Phoenix, Natal.

INDIA INDEPENDENCE NUMBER

Published as Special Number of INDIAN OPINION to com-
memorate the attainment of Freedom by India.

Printed on art paper and profusely illustrated.

With historic pictures connected with India's struggle for
Freedom and with photos of the late Dadabhai Naoroji, Tilak,
Gokhale, Subash Bose and many others who have sacrificed
their lives in fighting for freedom and of Mahatma Gandhi,
Pandit Jawaharlal Nehru and many others who have lived
to see the fruits of their labour.

Also containing a brief Survey of the work of the Indian
National Congress from the time of its inception.

Price 2/-

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	5	0
PILGRIMAGE FOR PEACE—Pyarelal	12	6
SELECTIONS FROM GANDHI—Nimmar Kumar Bose	10	0
GANDHIAN ETHICS—Benooy Gopal Ray	2	0
BAFU—Marry F. Barr	4	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS PARSIS	7	6
CHAITANYA TO VIVEKANANDA	8	8
STORY OF SATARA—Major B. D. Bann, (I.M.S.)	16	0
SEVEN MONTHS WITH GANDHI—Krisnadass	12	6
STORY OF THE BIBLE—S. K. George	8	0
DELHI DIARY—Gandhiji	10	6
A RIGHTEOUS STRUGGLE—Mahadev Desai	2	8
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Dhawan	17	8
GANDHIJI AS WE KNOW HIM—Intimate and delightful incidents by various writers	5	0
NON-VIOLENCE IN PEACE AND WAR		
Vol. I.—M. K. Gandhi	15	0
NON-VIOLENCE IN PEACE AND WAR		
Vol. II.—M. K. Gandhi	14	0
THE STORY OF BARDOLI—Mahadev Desai	6	0
FROM YERAVDA MANDIR—M. K. Gandhi	1	0
MAHADEV DESAI'S EARLY LIFE		
—By Narshari D. Parikh	2	6

Obtainable from:

"INDIAN OPINION,"

P. Bag, Phoenix, Natal.

Golden Number

OF

"INDIAN OPINION"

Souvenir

Of The

Passive Resistance

Movement

1906—1914

Price: Four Shillings.

Obtainable from:

"Indian Opinion"

Phoenix, Natal.

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	7	8
EMINENT AMERICANS WHOM INDIA SHOULD KNOW—Jabez T. Sunderland	7	6
THE BHAGAVAD GITA—The Lord's Song—(An English Translation)—Annie Besant	1	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE?—Dr. V. K. R. V. Rao	2	0
OUR INDIA (Children's stories by various writers, illustrated)—Minoo Masani	2	8
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao	2	8
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement in S.A., 1906-1914)	4	0
THE DELIVERANCE (A picture of the palpitating life of the joint family)	4	8
PUBLIC FINANCE AND OUR POVERTY—J. C. Kumarappa	2	6
INDIAN STATES' PROBLEM (Gandhiji's Writings and Utterances)—M. K. Gandhi	10	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah	18	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	15	0
SOVIET ATTITUDE TOWARDS CHINA		
Facts And Facts—Stanley Powell	5	0
AMONG THE GREAT (Conversation with Romain Rolland, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Aurobindo)—Dillip Kumar Roy	23	0
TWO HISTORICAL TRIALS IN RED FORT—An account of the trial of the Officers of the I.N.A.	14	0
WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyan	2	6
GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	6
THE STORY OF MY EXPERIMENTS WITH TRUTH—M. K. Gandhi	15	0
CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	2	0
RAMANAMA—M. K. Gandhi	2	0
TOWARDS NON-VIOLENT SOCIALISM—M. K. Gandhi	5	0
REBUILDING OUR VILLAGES—M. K. Gandhi	8	0
AN ATHEIST WITH GANDHI—Gora G. R. Rao	2	0

Obtainable from:

"Indian Opinion,"

P. Bag, Phoenix, Natal.

Phones: 29121/3 (Switchboard)
24179 (Manager)

Cables & Tel. Add:
"PROSPERITY" (All Branches)

P.O. Box 2197

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Maize Products, Wheat, Wheaten Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG

Phones: 34-3554/5
P.O. Box 200, Fordsburg,
12, Crown Road,
Fordsburg, Johannesburg.

BENONI

Benoni Coal Site
Phone 34-1813,
Rangeview Coal Sites—54-2205
P.O. Box 392, Benoni.



Full range of men's and
boys' khaki shirts and
clothing.

In khaki
pale,
tropicals,

DENTONA

SHORTS AND SLACKS

IN NOVEMBER

TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND.

DENTON TRADING CO.

Phone 34-4181

JOHANNESBURG

P.O. Box 3501

N. RHODESIA

FE. GENBAUM BROS.

Phone 1758

BULAWAYO

P.O. Box 354

SOUTHERN RHODESIA

MASHONALAND, P.E.A. & N. BECHUANALAND

W. F. NEUMAN

Phone 2-1218/2-4924

SALISBURY

P.O. Box 1452

BRITISH EAST AFRICA

VAN BRUSSEL & CO. (E.A.) LTD.

Phone 4010

Trust Managers

NAIROBI

BULAWAYO CLOTHING FACTORY LTD.

Phone 2410, Bulawayo, P.O. Box 427, Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel
V. B. Patel, H. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.

Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representative:

**H. L. Hompes & Co.,
(Pty.) Ltd.**

Durban, P.O. Box 1301.

Johannesburg, P.O. Box 3480.

Capetown, P.O. Box 824.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE AT:

**NATIONAL OFFICE SUPPLIES
(PTY. LTD.)**

(Directors) N. V. MEHTA, J. P. GOKOOL, K. V. MEHTA

LEGAL & COMMERCIAL STATIONERS

OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 22622
63533

P. O. BOX 1327
TEL. AD. NOSLIMITED.

For Quality Printing Consult:-

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.

ઈન્ડિયન ઓપિનિયન

મહત્ત્વના અધીશ્વર હસ્તે
સને ૧૯૦૩માં સ્થાપાયું.

પુસ્તાક ૫૧ મું—અંક ૩૭

સુક્રવાર તા. ૧૧ સપ્ટેમ્બર, ૧૯૫૩.

પ્રકાશક નક્કલ પેની ૬

જાતીભેદ એ માનવીનું અપમાન

હિંદની સંસદમાં જોગરદ તા. ૧૭મીએ નિવેદન કરતાં વડા પ્રધાન શ્રી નેહરુએ કહ્યું હતું કે "આ દેશમાં આઝાદીની આપણી લાંબી લડતે આપણને અન્ય દેશોની જેવી લડતોની કદર કરતા અને તે પ્રત્યે ઉઠી સહાનુભૂતી દર્શાવતા કરેલા છે. આપણી પેતાની આઝાદી માટે આપણે લડી રહ્યા હતા ત્યારે પણ આપણી નીતીનો એ પાયો હતો, એ નીતી આજે પણ જન કાળના વારસા તરીકેજ નહિ પરંતુ વર્તમાન પરિસ્થિતિની સમજ તરીકે 'અનિવાર્ય' રીતે ચાલુ રહેલી છે. કહેવાયું છે કે શાંતી અવિભક્ત છે. એજ રીતે આઝાદી પણ અવિભક્ત છે અને વિશ્વમાંથી કોઈ પણ બંધારણ દેશોને અને જનતાના વિશાળ સમુદાયને શુભાશીર્વાચી રાખીને રચી નહિ શકાય.

ઉઠા જેટની ઝિના છે કે આ સુળભૂત હકીકત ધણા દેશો સ્વિકારતા નથી અને તેને અમલમાં મુકતા નથી.

જાતીભેદ અને હમન એ આજના અશ્વમેધ સવાલોમાંનો એક

થઈ પડ્યો છે. બીજા દેશોની બાબતોમાં અમે માયું મારવા નથી ઇચ્છતા તેમ અમારા દેશની બાબતોમાં પણ હખલગીરી સહન કરવા અમે તઈયાર નથી. પરંતુ અમુક બાબતો જેવી છે કે જે સમીપ્ય મધ્યકાલી પર છે અને માનવજાતીની સુખાકારી ને લાજ પડનારી છે. જાતીભેદ અને એક જાતી તરફથી બીજી જાતીનું થઈ રહેલું હમન એ બાબતોમાંની એક છે. તેમાં એશીયા અને આફ્રિકાના નરનારી જોડું તેમજ પ્રત્યેક સ્વમાની માનવીનું અપમાન રહેલું છે. આથી આ અમાનુષિતને વિશે અને યુનાઇટેડ નેશન્સના ચાર્ટરના સહંતર ભંગને વિશે અમે શુધારીએ છીએ એ એ સ્પષ્ટ શબ્દોમાં દર્શાવવાની હોંમત કરી છે. મારી ખાતરી છે કે એ દર્શાવવામાં હું આ દેશની છ ત્રીસ કરોડની વસ્તીના હરેકે હરેક સજ્જની તેમજ જોરદાર અને આફ્રિકાના કરોડોની લાગણી વ્યક્ત કરી રહ્યો છું. જાતીભેદ અને અસામતાના ખમાલને અમે કદી પણ સહન કરવાના નથી.

આઈન્સ્ટાઈન ગાંધીજીનો માર્ગ ચીંધે છે

શિક્ષક અને સાહિત્યમાંથી

અમેરિકામાં અત્યારે સામ્યવાદીઓ તરફના ભયનું જોડું ખતરનાક ધાતાવરણ ઉભું કરવામાં આવ્યું છે કે, તેને લીધે ત્યાં લોકસ્વાતંત્ર્ય હણાય એવાં કાયે તેવાં યત્નો અરસિતવાને નામે લેવાતાં ભય છે. કાલમાં ત્યાં સેનેટે આંતરિક સંસદથી કમીટી નીમી છે. તેની પાસે શિક્ષક, હેબક વગેરે જેઓને તે બોલાવે તેમણે પોતાનાં મંતવ્યો વિશે ખુલાસા કરવાના હોય છે અને ખુતરીએ આપવાની હોય છે.

ન્યુયોર્કની એડિયન કાઈ સ્કુલના અગ્રણી એક શિક્ષક મી. ફ્રાન્કલેન્ડાસને તે સુજન એ સમિતિએ બોલાવ્યો. એ શિક્ષકે એ બાબત તા. ૬મી મેએ ડો. આઈન્સ્ટાઈનની સલાહ લીધી. તે શિક્ષકે, આઈન્સ્ટાઈનને લખ્યું કે, "મેં આ જાતના પ્રશ્નોને જવાબ આપવાની ના પાડી છે. જેટલે હવે હકમ હોડ પ્રમાણે મને રૂબરૂ આપવામાં આવશે, પરંતુ આપના તરફથી આ બાબત

માં એ કોઈ દોરવણી મળશે તો કેળવણીકારો અને પ્રજાના માણસોને પણ આ નવા પ્રતિબંધક હુમલાનો સામનો કરવામાં એકઠા થવાનું કાયશે."

આઈન્સ્ટાઈને ૧૯મી મે એ જવાબ આપ્યો:

"તમારા પત્ર માટે ધન્યવાદ. આ દેશના વિચારપ્રેમી હોડો ને એ પ્રશ્નો સામનો કરવાનો થયો છે તે ઘણા ગંભીર છે. પ્રગતિ વિરોધી રાજનિતીજ્ઞોએ જાહેર જનતામાં બહારના ભયનો હાઉ તેની નજર સમક્ષ ઉભો કર્યો કરીને બધી ધૌદ્ધિક પ્રવૃત્તિ તરફ સંશય ઉભો કરી દીધો છે. અત્યાર સુધી પોતાના પ્રયત્નોમાં વિજયી નીવડ્યા બાદ તેઓ હવે શિક્ષણનું સ્વાતંત્ર્ય કરવા અને જેઓ એ બાબતમાં નમતું ન આપે તેઓને તેમને પહેથી હાવી દેવા, અર્થાત્ તેમને જુએ માંડવા તત્પર થયા છે.

"આ અનિષ્ટ સામે વિચારપ્રેમી હોડોની લઘુમતીએ શું કર્યું? સ્પષ્ટ શબ્દોમાં કહ્યું તો, મને તો બાંધીના અર્થમાં એકલો અસહકારનો ક્રાંતિકારી માર્ગજ દેખાય છે. એ કમીટીઓની સમક્ષ એ કોઈ વિચારપ્રેમી માણસને બોલાવવામાં આવે તેણે જુગાની આપવા ના પાડવી જોઈ એ, અર્થાત્ તેણે જેલ તથા આર્થિક પાયમાલી માટે તઈયાર રહેવું જોઈએ. હુંકમાં, પોતાના દેશના સાંસ્કૃતિક હિત માટે પોતાના અંગત હિતનો તેણે લોભ આપવા તત્પર થવું જોઈએ.

"જુગાની આપવાની ના પાડવાના કારણ સાથે સાથે એ બતાવવું જોઈએ કે, આવી તપાસ-અકાલતને તાલે થવું એ કોઈ પણ નિર્દોષ નાગરિક માટે શરમ ભરેલું છે; અને આ જાતની તપાસ-અકાલત દેશના બંધારણની ભાવનાનું ઉલ્લંઘન કરે છે. "આ - ગંભીર પગલું લેવા પુરતા માણસો જે તઈયાર થાય,

તો જરૂર સફળ નીવડશે, અને એ તેઓ આમ નહીં કરે તો એમ કહેવું જોઈએ કે, આ દેશના વિચારપ્રેમી માણસો તેમને માટે એ જાતની શુભાશીર્વાચી રહી છે તેથી વધુ સારી સ્થિતિને લાયક નથી."

"તા. ૬. આ પત્રને 'ખાનગી' ન ગણાશે.

'ન્યુ યોર્ક' ટાઇમ્સ' ૧૨મી જુનના અંકમાં આ બધી બબર ટાંકતાં વધુમાં જણાવે છે કે, ઉપરોક્ત શિક્ષક સોમવારે સવારે પ્રિન્સટન ગયો, અને પહેલેથી સુલાકાત મારેલી ન હોવા છતાં, તેને ડો. આઈન્સ્ટાઈનની સુલાકાત મળી શકી. શિક્ષકે આઈન્સ્ટાઈનને જણાવ્યું કે, તે પોતે આ પત્રને જાહેર કરવા માંગે છે. ડો. આઈન્સ્ટાઈને તેને કહ્યું કે, મને આ તપાસ-સમિતિ સમક્ષ બે.લ વવામાં આવશે તો હું પોતે જેલ જવા તઈયાર છું.

ગાંધી હોલમાં હૃદય સ્પર્શી જલસો

ગાંધી સોમવારે બપોરે ડરબનની હોર્ન ફ્રીટમાં આવેલા મહાત્મા ગાંધી હોલમાં દક્ષિણ હોંડના એક સંત સ્વામી રીવાનંદની સહકારની જયંતી પ્રસંગે ડરબનની કીવાઈન લાઈફ સોસાયટી તરફથી ઘણા ભવ્ય અને સુંદર જલસો થયો હતો. તેમાં કાજરી આપવી એ એક દલાવોજ હતો. સમારંભ બપોરના ઘણુ વાગે શરૂ થયો હતો અને દવાગે સમાપ્ત થયો હતો. પ્રમુખ શ્રી વી. એન. નાયડુએ કાજર જનોને આવકાર આપનારા શોડા સપ્પડો કહ્યા બાદ સ્વામીજીના એક ભકતે સ્વામીજીના જીવન અને શિક્ષણની હુંક રૂપરેખા આપતાં કહ્યું કે સ્વામીજીએ જો કે સન્ધ્યાસ લીધો છે છતાં સેવા કાર્યનો (અનુકંપાના પાને કપટ મે)

Phone 22905

Tel. ADD. : "GANDABHAI"

The Home Of INDIAN SWEETMEATS. G. C. Kapitan & Son Vegetarian Restaurant

Upcountry customers are requested to send their
cheques with their orders.

Write For Price List.

स्वादिष्ट मीठाईतुं जल्लितुं भयंक

जल्लितुं भयंक मीठाईतुं जल्लितुं भयंक

प्राप्त्युद्धिती भयंक

154 GREY STREET,
DURBAN.

Phone 339859

Phone 228727

K. J. TAVARIA

Representing Associated Shop Fitters Ltd.
43 Commissioner Street, JOHANNESBURG

गदारास कडि-टरे

गुनर भये दल्ल गदारास दल्ल-टरे, दल्ल गदारास, दल्ल गदारास, दल्ल गदारास
दल्ल गदारास दल्ल गदारास, दल्ल गदारास, दल्ल गदारास, दल्ल गदारास, दल्ल गदारास

दल्ल गदारास दल्ल गदारास दल्ल गदारास दल्ल गदारास

GLASS COUNTERS

Glass Counter, Show Case, Wall Case, Sweet Counter, Fridge Counter,
Fish Case, also up to date Window Fittings.
We sell your old Counter.

Easy Terms Arranged.

धीरुबाई पी. नायक

मुसाईरी. वीरुबाई भये नववत्त जेवना

दीर्घायन भयंक मुसाईरी कडि भयंक दल्ल गदारास भयंक नववत्त
भायें मुसाईरी कडि भयंक दल्ल गदारास भयंक नववत्त

दल्ल गदारास, दल्ल गदारास, दल्ल गदारास, दल्ल गदारास, दल्ल गदारास

दल्ल गदारास, दल्ल गदारास, दल्ल गदारास, दल्ल गदारास, दल्ल गदारास

दल्ल गदारास, दल्ल गदारास, दल्ल गदारास, दल्ल गदारास, दल्ल गदारास

Phone : 33-9033. 29a Commissioner Street,
JOHANNESBURG.

मुनीयन प्रॉटींग वक्तर्स

(मुक सेवक, इरेसनर्य भये नववत्त जेवना)

दल्ल गदारास, दल्ल गदारास, दल्ल गदारास, दल्ल गदारास, दल्ल गदारास

धार्मिक पुस्तके

दल्ल गदारास, दल्ल गदारास, दल्ल गदारास, दल्ल गदारास, दल्ल गदारास

दल्ल गदारास, दल्ल गदारास, दल्ल गदारास, दल्ल गदारास, दल्ल गदारास

दल्ल गदारास, दल्ल गदारास, दल्ल गदारास, दल्ल गदारास, दल्ल गदारास



नववत्त कथाये

आनपी अ'दीयेरी (जेक दल्ल गदारास भयंक)	१	०
अनवत्त (अनवत्त जेवना दल्ल गदारास भयंक)	१	०
आनवत्त (दल्ल गदारास भयंक)	७	०
आनवत्त (दल्ल गदारास भयंक)	१४	०
आनवत्त (दल्ल गदारास भयंक)	१४	०
आनवत्त (दल्ल गदारास भयंक)	१	०
आनवत्त (दल्ल गदारास भयंक)	७	१
आनवत्त (दल्ल गदारास भयंक)	७	१
आनवत्त (दल्ल गदारास भयंक)	१४	०
आनवत्त (दल्ल गदारास भयंक)	१	१
आनवत्त (दल्ल गदारास भयंक)	१	०

भयंक कथाये

'INDIAN OPINION'
P. Bag,
Phoenix, Natal.

“ઇન્ડિયન ઓપિનિયન”

શુક્રવાર તા. ૧૧ સપ્ટેમ્બર, ૧૯૫૩.

મરદુમ હાજ એમ. એલ. સુલતાન

હાજ એમ. એલ. સુલતાનના આપી. એ ઉપરાંત તેમણે પા. અવસાનથી માત્ર ૪૨૭૦૦ નેડી ઉદાર રકમ નાટકની નવિંદિ પરંતુ સમસ્ત દક્ષિણ આફ્રિકા ને એક અપુર્વ અધિકારની ખોટ આપી છે. મરદુમ આ દેશમાં નાની જમીન આપ્યા હતા અને રેસિડેન્સ નોંધારી કરતા હતા. ત્યાર બાદ તેમણે વેપાર કરવા કહ્યો જેમાંથી તેઓ આપણી કામના પૈસાદારીમાંથી એક બન્યા હતા. પૈસા કારો તે પછી પડ્યા છે કે જેઓને કોઈ બાબતે પચ્ચ નથી. મરદુમ પૈસા દારો થઈ ચુક્યા છે કે જેને કોઈ વાદ કરવું નથી કે વાદ કરવા માંગતા પચ્ચ નથી. કારણ તેવા પર્સિડારો કેવળ પોતાના સ્વાર્થને આતરજીવ કર્યા છે. હાજ એમ. એલ. સુલતાન અપુર્વ હતા કારણ તેઓ પોતાના સ્વાર્થને માટે નહોતાં કર્યા પરંતુ બીજાઓને માટે કર્યા હતા.

પોતાની શક્તિ અને વેપારી કુદિ નડે તેમણે સારો પૈસો પેદા કર્યો હતો. પરંતુ પોતાની એ કમાણી તેમણે પોતાને માટે જ રાખી નહોતી. ખરા અર્થમાં તેમણે બીજાઓને માટે તે રૂટમાં રાખી હતી. પછી જાન્ય બનેા કરતાં જુદું તેમણે પોતાના જીવન દરમિયાન પોતાની કમાણીને મોટા ભાગ ઉદારતાથી અને નિઃસ્વર્ગ પછે જેવણીના સુદર કાર્યમાં આપ્યા હતા. અને તે પચ્ચ કોઈ પચ્ચ જાતના જાતી, ઘાતી કે-વચ્ચના મેદ, સિવાય, અને જેવા દેશમાં કે જે દેશ જાતી અને વર્ણદેશી બદલતી રહી છે. મરદુમ સુલતાન સાહેબ ખરા યુસ્તીમ હતા. મદદાલ કલાકારમાંથી આવેલા હોઈ તેઓ તામીશ આપવાનું કોઈ જાન ધરાવતા હતા અને પચ્ચ યુસ્તીઓના કરતા કુશળતા તેમણે હોઈ અબ્યાસ કર્યો હતો. કેટલાક યુસ્તીઓએ તેમને પોતાનો પૈસો યુસ્તીઓના હિતને માટે આપવા સમજાવવા પ્રયત્ન કર્યો હતો. પરંતુ એ વાત મરદુમને બહુ ઘેટતી નહિ અને તેમણે તેઓને જવાબ આપ્યો કે કુશળ એમ કરવાનું સિખ વડું નથી. તેમને પોતાની કમાણીનો પૈસો જેઓ પાસેથી તે કમાવા હતા તેઓના હિતમાં આપવાનું ઉચિત જણાયું અને તેથી તેમણે મોકું, કાન એમ. એલ. સુલતાન ટેકનીકલ કોલેજને આપ્યું. પરંતુ પોતાના મર્મી આ પ્રત્યે પચ્ચ પોતેજીવન દરમિયાન સારી રકમ મર્મના કાર્યમાં પચ્ચ

આપી. એ ઉપરાંત તેમણે પા. ૨૦,૦૦૦ નેડી ઉદાર રકમ નાટકની યુનીવર્સિટીને બીન-જોરાઓની કેળવણી માટે આપી જેનો એ યુનીવર્સિટીના વડા ડૉ. મેલકોર્નેએ મરદુમની દરન કિંમત વખતે-મરદુમને. સુદર અંજલી આપતાં સાબાર ઉચ્ચેમ કર્યો હતો. મરદુમ સુલતાન સાહેબ પાસે પૈસા મળ્યા હોવા છતાં પે.તે મળ્યા સારું અને કરકસરીનું જીવન માંગતા હતા. પોતાની ઉપર તેઓ મળ્યા થોડું અર્થતા હતા. આ કારણથી કેટલાક તેમના પર કબજાઓ આજ મુકતા હતા. પરંતુ બીજા સાદાઈ અને કરકસરીથી તેઓ કર્યા નહિ. હોત તે કોનને જાણે જે લાભ મળે રહ્યો છે તે થવા નહિ પાડ્યો હોત. અહિં જમને બનારસ હોઈ યુનીવર્સિટીના રચાયક સ્વર્ગસ્થ પંડિત મદન મોહન આચાર્યજીએ એક કિસ્સો વાદ આપે છે. પોતાની એ યુનીવર્સિટીને માટે તેઓ હાલ ઉપરાધતા હતા ત્યારે તેમને એક કમ્પાસ પાસે લઈ જવામાં આવ્યા હતા જેઓ રેખાને અને રહેણી કરણીમાં એક મામરીયા જેવા હતા. તેમના જાતી સાદાં જીવનપરથી પંડિતજીને તેમના તરફ ખાસ આકર્ષણ નહિ થયું અને તેમની પાસે જવામાં કેવળ સમય જરવાદ કરવા જેવું જ નથી થયું જેવી કંઠા થઈ. તેમાં વળી એક વિચિત્ર મટલા જાતી. રાત પડવાં આવી અને હાનસ સળગાવવાની જરૂર પડી. નોકરે હાનસ સળગાવતાં એક કીચાસળી બેદરકારીથી નકાશી. બાળી નાખી અને બીજી સળગાવી. આથી તેના માસિક ને કોષ મળ્યો. અને નોકરને સખત કપડો આપ્યો. પંડિત માસરીપણ આ જોઈ વિચિત્ર થયા. પરંતુ બીજી તરફથી પંડિતજીની પ્રેમ બરી પડેલામત માં જરાયે કચ્છા રાખવામાં નહિ આવી. પંડિતજીના જામમન ના કારણ થી એ કમ્પોસેને વિલિત કરવામાં આવ્યા પરંતુ પ્રત્યુત્તરમાં તેણે એક સબ્બ પચ્ચ નહિ. ઉચ્ચાપે. બીજો દિવસે સવારે પંડિતજીને નિદ્રાગીરી આપતાં પંડિતજીના આજન આજન વચ્ચે આ કમ્પોસે ક આકેશમ પહેલે એટલી રકમની એક પંડિતજીને મરજી પડી. પડ્યો, જરવાદ, કરવાને માટે નથી. તેમ સમક કરવાને માટે પચ્ચ નથી પરંતુ માનવ, સેવા અર્થે સુપાને માપવાને માટે છે તેનો

આ એક આદર્શ બેલપાદ હતો. મદદાલ બાબીજી અડળા પદસાપર કાણુ ધરાવતા હતા પરંતુ એક કામજ નો કુકો પચ્ચ તેઓ નકાશો ફેંકી દેતા નહોતા. મરદુમ હાજ સુલતાન સાહેબનામાં આ યુલો હતા. રેખાને તેઓ કનેશ સ્વચ્છ, સુચક અને સહ્ય હતા. સરકારી તેમના યુખપર લખા-એલી હતી. જે કે તેઓ યુસ્ત યુસ્તીમ હતા છતાં તેઓનું કલ્પ સોને માટે સમાન હતું તેમની દરન કોવામાં કોમના સપળા વગોનું પ્રતિનિધિત્વ ધરાવનારાઓના વિદ્યાજ જનસમુદની તેમજ અન્ય બીન-જોરાઓની તેમજ પ્રતિષ્ઠિત યુરોપીયોનોની હાજરી એ વસ્તુનો પુરાવો આપતી હતી. મરદુમ આને જો કે આપણી વચ્ચે પ્રત્યક્ષ રીતે નથી, છતાં તેઓ આમાં આપણી વચ્ચે છે. તેમની રમ્પિત વર્તમાન જ નહિ પરંતુ અવિધ્યની અનેક પેઢી એ સુધી કમમ રહેશે. જમારી એવી દંડ માન્યતા છે કે આ દેશમાં આપણે ઉદાર હોઈએ તરીકે સમકીત થઈ ઉભા રહેવામાં જ રહેવો છે અને નહિ કે યુસ્તીમ, હોઈ, ખોસ્તી, પારસી, મદાસી, હોઈસતાની, યુજરાતી, કાડીયા

નોંધ અને સમાચાર
એમ. કે. ગાંધી લાઈબ્રેરી
એમ. કે. ગાંધી લાઈબ્રેરી અને પારસી રતમજી હોસેનો બનીસમે વાર્ષિકાસવ શુક્રવાર સપ્ટેમ્બર તા. ૨ જીના કવીન રોડપર આવેલા પારસી રતમજી હોસેનાં ઉજનાયો હતો. એ પ્રસંગની ખાસ મદદતા એ હતી કે એજ દિવસે પારસી કેમ તરફથી પોતાની પોટી ઉજવાઈ રહી હતી અને લાઈબ્રેરીનું મકાન જે પચ્ચ સમય થી જનરિત થઈ ગયું હતું તેને ફરી સમારવામાં આવ્યું હતું અને સમાર કામ એજ વખતે પૂર્ણ થયું હતું. આપણ કરનારાઓમાં બીજાએ ઉપરાંત સુલતાન ટેકનીકલ કોલેજના પ્રી-સીપલ ઓ. મેટ્રેસ અને ફેલો જમીનીના પ્રમુખ ડૉ. નારાયણ હતા. સપળા આપણ કરનારાઓએ પારસી ભાઈ બેનેને પોતાના નવા વર્ગના અભિનંદન પાઠ-આપ્યું હતું અને આવી સુદર સરથાની હોઈ કોમને મેટ આપવા બદલ મરદુમ હાનવીર પારસી રતમજીને સાબાર અંજલી આપી હતી. મી. સોરાવજી રતમજીએ સપળા આપણ કરનારાઓ નો આભાર માન્યો હતો. જમસો પુરા થયો બાદ હાંબર રહેનાં સોને કુષ અને મીઠાકાના પડીકાં આપવામાં આવ્યાં હતાં.
કેરમને સીટી કોલેજની
સુદર મેટ્રેસ
એ અંજલી આપી એમ. કે. ગાંધી

વાડી વિગેરે મેટાને પોળી પ્રત્યે પોતાનો જ અસમ અલમ સ્વાર્થ નોવા માં. આપણે જેઓ આ દેશમાં એપાર્ટમેન્ટની સામે લડી રવા છીએ તેઓએ આપણી પોતાની અંદર પર કરી રહેલા એપાર્ટમેન્ટના માનસને સીધી પ્રથમ નારા કરવાનું જોઈએ. આ દિશાએ મરદુમ હાજ એલ. એલ. સુલતાને મળ્યા ઉમદા હાંમતો મેસાડેલ છે. એ સદમત આભાને સીધી સારા મા સારી જાનવી એજ આપેલી મળ્યા અને તેમણે મેસાડેલા એ સુદર હાંમતનું પરિચિત પચ્ચ અનુકરણ કરવાનો આ પછે પ્રયત્ન કરીએ. મરદુમ પોતાના સંતાનોને માટે તેમજ આપી કોમને માટે એ વારસો યુગી મળ્યા છે જે સપળા સંપત્તિના કરતાં વધારે કામતરી છે. આપણે સો તેને લામક બનીએ. મરદુમના કુટુંબીજનો એટલું જાણ્યા સન લઈ રાકયો કે તેમના શોકમાં સમસ્ત કોમ ભાગ લઈ રહી છે. મરદુમ ના આભાને પ્રમદ ગિરસાતી બહે. અને તેમના કુટુંબીજનોને ધીરજ અને દમિત બહે અને તેમને પગલે આજ વાની સહજુદિ અને શક્તિ બહે.

લાઈબ્રેરીના જરવામાં આવજ કરતાં સુલતાન ટેકનીકલ કોલેજના પ્રી-સીપલ ઓ. મેટ્રેસે પચ્ચાજ ખુલાસીના ખબર આપ્યા હતા કે કરમનની સીટી કોલેજની એમ. એલ. સુલતાન ટેકનીકલ કોલેજને પા. ૧૧૨૫૦ની રકમ અને પા. ૫૦૦ની વાર્ષિક મદદ આપવા કબજા છે. સીટી કોલેજની જીન કાળની કાલોડી બપારે થાઓ કોલેજ કે જેને માટે હોઈ કોમે પા. ૨૦,૦૦૦ ની રકમ આપી હતી, તેના મકાનને માટે એ વખતના હોઈ સરકારના એજન્ટ રવ. નામદાર સીનીસ કાલો એ પગે પડી બિદા મગી ત્યારે માડ બડી બેકર જેટલી જમીન અને તે પચ્ચ લીસ ઉપર આપવા કબજા થઈ હતી, તેના તરફ નજર કરતાં જાણ ની અન્ય મેટ્રા અદ્યતન મળ્યા અને માટે હોઈ કોમે સીટી કોલેજની, અનદક આભારી થશે. એજ ઉદાર નીતી જે ધરા તેમજ અન્ય અમલકો પુરી પાડવામાં અને બસ રેકની ના-ખતમાં બીન-જોરાઓની વાનખી દરિમદ દુર કરવામાં બનાવવામાં આવે તે જરૂર સુખ અને સંતોષની દિશાએ એક ચોરકસ પમદ લેવાવેલું મળ્યા. એ સાથે એટલું, તે કહેવું જ પડી કે જ્યાં સુધી બીન-જોરાઓપર કલકા પચ્ચાની હાથ મારનારા બીન-જોરાઓ ને સમતા કામદા કરિતમાં કરી ત્યાં સુધી કદી પચ્ચ સુખ યાતી થઈ શક વાની નથી.

ગ્રંથ એરીયાની પરમીટા

યુનીયન પાર્લામેન્ટમાં નેટીવેના પ્રતિનિધિ શ્રી. બી. જી. બન્ડીએ જાણ આપતાં બ્રિટીશ પ્રધાન ડૉ. દી. ઇ. ડેંગીસે બંધે અટવાડીયે જણાવ્યું હતું કે ડરબનમાં જુલગાજમાં બીન-ગેરાઓથી વસાએલાં રથગામાં યુરોપી યનેને વસવાની ૫૬ પરમીટા ગ્રંથ એરીયાએ એકટની રૂએ અપાઇ છે. અને યુરોપીયનો તરફથી વસાએલા રથગામાં દિંદીઓને વસવાની હંથ પરમીટા અપાઇ છે. જોહાનીસબર્ગમાં ૧૨ અને ૧૩, કેપટાઉનમાં ૫૨ અને ૫૬ અને પોર્ટ એલિઝાબેથમાં ૧૭ અને ૧૦ અપાઇ છે.

અમેરીકાએ પરમીટાને

આપેલી અહઠ

પરમીટામાં લંડન બહાવા પછી નવા ૫૩ પ્રધાન જનરલ ગ્રેડીએ અપીલ કરી હતી કે પરમીટાની બીએરી આલી થઇ જઇ છે. અને ફેરનો કારનાર મહારાને તાત્કાલિક અહ ની જરૂર છે. આ અપીલની હલ ફિલસતી અંદર અમેરીકાના પ્રેસીડન્ટ આજનનકારે એ અહ આપવાન. પચસા લીખાં અને એક કરોડ સાડ સાખ રીતેર હવાર પાઉન્ડની તાત્કાલિક આપાંડ અહ અપાએથી ડોવાનું જરૂર થ. છે.

પાકીસ્તાનના ટ્રેડ કમીશનર

પાકિસ્તાનના દક્ષિણ આફ્રિકા ખાતે ના પહેલા ટ્રેડ કમીશનર શ્રી. અમરુદ્ધ

દમોદ પ્રાયા, જેમનું મુખ્ય અધ્યક સોલસગરી (સર્વિસ) રેડીસીપામાં છે. તેઓ યુનીયનની મુદ્દાકાતે આખા હતા અને જોહાનીસબર્ગ થઇ બંધે, આવાડીયે ડરબન આખા હતા નાટાલમાં તેમણે ડાઇ જોનસ' એસોસીએટને અને બીજા સંસ્થાઓની મુદ્દાકાત લીધી હતી. પાકિસ્તાને ૧૬૫૦માં યુનીયન સાથેના વેપારપરનો પ્રતિજ્ઞા કર કરી હતો. દર વર્ષે એકથી રોડ સાખ દન ડાઇસે તે દક્ષિણ આફ્રિકા પાસેથી લે છે અને બીજા વસ્તુઓ પશુ લે છે. તેના બદલામાં પાકિસ્તાન એક સાખ પાઉન્ડનો માલ દર વર્ષે દક્ષિણ આફ્રિકામાં મોકલે છે. શ્રી. પ્રાયાએ અખબારી મુદ્દાકાતમાં જણાવ્યું કે દક્ષિણ આફ્રિકાને જુદા બેગોની જરૂર છે જેથી તેણે પાંચ જુદની મીસે રા કરેલી છે. પાકિસ્તાન તેને માટે જોઇતો કાચો માલ પુરો પાડી શકશે તેમજ હાથુ કે પાકિસ્તાન દર વર્ષે પાંચથી સોડા પાંચ કરોડ રતલ આ અને ૧૫ લાખ ઝાંસીદર જીપગલે છે. પાકિસ્તાનને દક્ષિણ આફ્રિકા પાસેથી અનેક માવુઓની તેમજ બીજા લઈવાર માલ, જેવી કે હમેકદીક વસ્તુઓની જરૂર છે.

હારિ ન્યારે દક્ષિણ આફ્રિકાની દખનનીતાના કારણે દક્ષિણ આફ્રિકા સાથેના વેપાર બંધ કરેલો છે ત્યારે પાકિસ્તાને રા કરેલો છે.

રજા. પોતાના સંતાનેનું પશુ તેમજે જેનું નહિ પરંતુ અરીઓ તરફ તેમની નજર નહિ જાને થઈ, ભૂલી કે ચાંતી મેદો પશુ તેમજે જોવા નહિ. વધુ જાને તેમજે હીંદીઓની ડેગવળીને માટે જ દાન કરેલું છે. પ્રથમ તેમજે રાહી ડોલેજને પા. ૫૦૦ આપા. ત્યાર બાદ એમ. એલ. મુલતાન એવોઠા ઇન્ડિઅન રૂલને પા. ૧૬૦૦ આપા. અને બીજા ઘણી સંસ્થાઓને સો સો પાઉન્ડની રકમો આપી. ત્યાર બાદ તેમજે રોડા-એક લાખ પ્રાઉન્ડનું એમ. એલ. મુલતાન એરીઅલ એન્ડ એન્ડ-ડેગવળાદર હન્ડ રચાવ્યું. જેમાં પા. ૧૭૫૦૦ ની રકમ એલ. એલ. મુલતાન ટેકનીકલ ડેમેન્સની સ્થાપનાને માટે નીમુકત કરી જેનો પાલો આવાતામાં માલ માં કરીક હાઉન્ડનમાં નંખાશે અને એ સંસ્થા હેડ પા. ૮૦,૦૦૦ ના ખુર્જે નંખાશે. આટલેથી તેમને સાતોપ નહિ થતાં તેમને લાખુ કે નાટાલના અન્ય ભાગોમાં પશુ ટેકનીકલ ડેમેન્સે લેવાની એન્ડે એટલે, ઉપરોક્ત રકમ વધારીને તેમજે પા. ૩૦૦૦૦ ની કરી જેમાંથી સાઠમ કોરડ, નોમ, કોરડ અને ટેરીટકનમાં પશુ ઇન્ડિઅન

ટેકનીકલ ડેમેન્સની રાખાએ નંખાશે. ત્યાર બાદ તેમનું ખાન યુનીવર્સીટી માં તરફ મેલું જાને પા. ૨૦,૦૦૦ ની રકમ તેમજે નાટાલ યુનીવર્સીટીને બીન-ગેરાઓની ડેગવળી માટે આપી. અને હવે પોતાના વસીવતના માપરથી જોવામાં આવે છે કે તેમજે પોતાની આખી ઇસ્કામતના ત્રીજા ભાગનું પોતાના મંરકુમ પંતી મરી-યમ બીબીના રમરખાએ એક એન્ડ-ડેગવળ અને કોરપીટલ હન્ડ ડેગવળ કરવાનું હાથેલું છે. આ રકમ પા. ૩૦,૦૦૦ ની થવા જાય છે. એ જીપ-રત માલવર્ન ઇન્ડિઅન રૂલને તેમજે પા. ૪૦૦૦ નું દાન આપ્યું છે અને એવાં આપેલાં અનેક દાનોની બેજુરી થઈ શકે તેમ નથી. આવા દાનવીર આપણી કામમાંથી મરકુમ મુલતાન સાથેન એકાન પાઉસા છે તેથી જ તેઓ લખા છતાં સોના હેલમાં રચાન વધારી રજા છે અને ચિરકાળ રહેશે. તેમના અમર આમને હાથે ચિરકાલી ખડે, મરકુમ પોતાની પાછળ ચાર પુત્રો અને ચાર પુત્રીઓ મુડા મળા છે. તેઓને હાથર ધીરજ અને હાંમત બહે અને પોતાના પિતાને પચમે માલવાની સહ-શુદ્ધિ અને સહિત ખડે.

વિવિધ અખરો

ગ્રંથ એરીયાએ એકટના અંમલ માટે નવું શસ્ત્ર

મસ'કોમ'ના નેકનલીરક વસના સભ્ય, જેટ આંતરરાષ્ટ્રીય કાંતી બને સલામતી ટી. શ્રી. એ. કે. કે. કે. ડોપીનલીવલ જાણવવાનો છે. આલબેનીયા, એસ્ટ્રિયા ડાઈ-સીપમાં એક હાલકે એરડીનસ બલબેરીયા, હમાનીયા, શીનમેન્ક, રાખા. કયો, જે ને લાઇસનસીસ બલરમી, હંનરી, હાટલી, રેપેન્ન, (કટીલ) એમેન્ડમેન્ટ હાલકે એરડી-નસ'ના નામથી જોગબાવ છે અને તે રકત-૨૦ શ્રીટીને છે. આ એરડીનસ, હાલના ૨૦ વર્ષ યુના એરડીનસ, જેથી રચાતીક અધીકારીઓને સાલસ-સો. અંજુર કે નામ'જુર કરવાનો પુરો હાલકે હતો. પરંતુ ડોરોના મુકાબાથી તેઓ નામ'જુર કરી શકતા નેતા, તેમાં મુકાબે કરે છે. હવે આ નવા એરડીનસથી જે રચાતીક અધીકારીઓને કામે કે વેપાર પુરા પ્રમાણમાં છે તે તેઓ લાઇસન્સ નામ'જુર કરી શકે છે. આ એરડીનસ જેવાથી લાઇસન્સોને, બલર, કરેલો જેવાથી હાંસવાલના નેપલીઓ નીવાસલ માં પડી ગયા છે. તેઓ માને છે કે ગ્રંથ એરીયાએ એકટના અંમલ કરવાને આ લખા છે, અને આ એરડીનસ નો પુરો આમનો કરશે. યુનાઇટેડ નેશન્સ ૧૯૫૪માં જનમની, પહલી અને જનવાન સાથેના મુકાબાને લેવા મેગા ૧૦ દેશોએ યુનાઇટેડ નેશન્સ બનાવી હતી. આ એરડીનસેકનને

મસ'કોમ'ના નેકનલીરક વસના સભ્ય, જેટ આંતરરાષ્ટ્રીય કાંતી બને સલામતી ટી. શ્રી. એ. કે. કે. કે. ડોપીનલીવલ જાણવવાનો છે. આલબેનીયા, એસ્ટ્રિયા ડાઈ-સીપમાં એક હાલકે એરડીનસ બલબેરીયા, હમાનીયા, શીનમેન્ક, રાખા. કયો, જે ને લાઇસનસીસ બલરમી, હંનરી, હાટલી, રેપેન્ન, (કટીલ) એમેન્ડમેન્ટ હાલકે એરડી-નસ'ના નામથી જોગબાવ છે અને તે રકત-૨૦ શ્રીટીને છે. આ એરડીનસ, હાલના ૨૦ વર્ષ યુના એરડીનસ, જેથી રચાતીક અધીકારીઓને સાલસ-સો. અંજુર કે નામ'જુર કરવાનો પુરો હાલકે હતો. પરંતુ ડોરોના મુકાબાથી તેઓ નામ'જુર કરી શકતા નેતા, તેમાં મુકાબે કરે છે. હવે આ નવા એરડીનસથી જે રચાતીક અધીકારીઓને કામે કે વેપાર પુરા પ્રમાણમાં છે તે તેઓ લાઇસન્સ નામ'જુર કરી શકે છે. આ એરડીનસ જેવાથી લાઇસન્સોને, બલર, કરેલો જેવાથી હાંસવાલના નેપલીઓ નીવાસલ માં પડી ગયા છે. તેઓ માને છે કે ગ્રંથ એરીયાએ એકટના અંમલ કરવાને આ લખા છે, અને આ એરડીનસ નો પુરો આમનો કરશે. યુનાઇટેડ નેશન્સ ૧૯૫૪માં જનમની, પહલી અને જનવાન સાથેના મુકાબાને લેવા મેગા ૧૦ દેશોએ યુનાઇટેડ નેશન્સ બનાવી હતી. આ એરડીનસેકનને

હાઇ એમ. એલ. મુલતાનનું અવસાન

ડરબનના મજા જુના અને જાણીતા તાલી દાજી એમ. એલ. મુલતાનનું અંતીમ યાત્રા પાદ રીવાર સપ્ટેમ્બર ના. ૧૧ના માલવર્ન ખાતે પોતાના મુકામે સાજના છ વાગે અવસાન થયું. તેમની દાનગીયા સોમવારે જ્યારે મે રહીટની મરજમાં નમાજપાદ છક રહીટના કમરતાનમાં લેગોની અખ મેલની વચ્ચે થઇ. હાલર થએલોમાં માં હીંદી કામના સપવા વર્ગના લેગો તેમજ અન્ય બીન-ગેરાઓ તેમજ પ્રતિજિન યુરોપીયને, હતા. કમરતાન માં મરકુમને એમ. એલ. મુલતાન ટેકનીકલ ડેમેન્સના પ્રીન્સીપલ શ્રી. નેટુજ, પ્રમુખ ડૉ. નારજથ, નાટાલ યુનીવર્સીટીના ડૉ. મેલકમે તથા અન્ય હીંદી નેતાઓ તરફથી અંજલિઓ અપાઇ હતી. મુસ્લીમોનાં કબ્ર સા-થરજુ રીને અન્ય ધર્માઓને માટે જુલકા મુકાબા આજનાં નથી પરંતુ મરકુમ હાજી એમ. એમ. મુલતાનની લોડ પિજવાના કાળે કોને તેમના હેલમાં હાઇનેના હામ આપવામાં આવ્યો હતો. તેમને આપવામાં આવેલી

યુનાઇટેડીઓને મોડો દમ થયેલ હતો. મરકુમ હાજી મુકુમ મકમલ લાપા મુલતાનને દક્ષિણ હીંદમાં મલનારમાં આવેલા કવીમન મામમાં જન્મ થયો હતો અને હીંદીથી આ દેશમાં આવનાર પહેલા વસાહતીઓમાંના એક હતા નાટાલની સરકારી રેલવેના નેકર તરીકે તેમજે ડરબનના બીરીયા રોડ રેલવનપર ધણા વર્ષો મુખી નેકરી કરી હતી. તેમાંથી તેઓ પાછળથી વેપારમાં જતપો અને તેમાં અંડુલ સમતા પ્રાપ્ત કરી સારી કમાણી કરી. મજા લેગો દાનની રકમો જીવતા જીવત કાલના નથી પરંતુ તેમના પ્રાપ્ત બાદ વસીવતનામાં મુખી જાય છે. અને તે પશુ પહેલાં પોતાના સંતાનો માટે મેદી રકમો મુખી મળા બાદ મેદાં જરૂરને આપતા લેવ છે. મરકુમ હાજી મુલતાન સાથેના આ બાજનામાં નેખી જાલ પાડી થયેને જીવતા જીવત જ પોતાની કમાણમાંથી જરૂર દાન કરવા માંયા. પોતાના એકમાત્ર મુ તેમજે એકુ જ નહિં જંગીમર તેઓ એક મરીજની જેમ સાદામરી

મુકદ્દર કરાવ્યા પછી પાકીસ્તાન હવે મેલી રમત રમે છે. બહુ જાણનાર માણસોનું માનવું છે કે જો પાકીસ્તાન પોતાના વચનનું પાલન નહીં કરે તો ખેતીસાઈટ ચડવા નથી.

હાઈમાં રેલ

મગા અને ગોમતી નદીઓમાં રેલ આવી હોવાથી, પ્રદેશ રોડમાં પાણી ફરી વળ્યા છે. આથી બધા પાકને તુકડાન થયું છે અને હળારો થર વમરના થઈ ગયા છે. જાણુવા મળે છે કે સમગ્ર ૧૦,૦૦૦ ઘરો છુટી મળ્યા છે અને બધા માણસો તેમજ દેરાના ઘરો પાણીમાંથી મળી આવ્યા છે. નદી પાસેના સમગ્ર ૨૭ માસો માં પ્રુપ્ત પાણી ફરી વળ્યા હોવાથી ખીજ માસે સાથેના તેમજો સંજ્ઞા કપાત ગયો છે.

રેલવેસ્ટેશન ફ્રાન્સમાં પાકતી વખતે અપાતા ફ્રાન્સે હાઈવેમાં રેલવેના વિરોધ

મધ્યે અપાણીયે ગવ્યા માંડ્યા પ્રિરીયાના હાઈવેએ આકરેન્ટીટી કાઈ મારે ફ્રાન્સ પડાવ્યા હતા. જો તે ૧૬ વર્ષની ઉંમરના હોય તો તેને ગોપુલેશન રેલવેસ્ટેશન એક્ટ નં. ૩૦ એફ ૧૯૫૦—એસીપેટીકસ"ના મહાળા વાળું એક ફ્રાન્સ" મારે એફ સેનસસ એન્ડ રેડીસીટીકસ"નો અમલ દાર પૂર્વ કરવા આવે છે. આ ફ્રાન્સ માં, સેકસ, રેલ, નેચનેલીટી, જન્મ સ્થળ વીથે સવાલો છે, વળી આ ફ્રાન્સ ભરનાર પાસે, એસીપેટીક રેલવેસ્ટેશન સરડીશીટ, ફ્રાન્સેશન સરડીશીટ, સેટર એફ પ્રોટેક્શન, રેમપરરી પરમીટ, પ્રાવીનશીપસ પરમીટ કે એસાઈડ રેલવેસ્ટેશન સરડીશીટ છે તે પુષ્ટવામાં આવ્યું છે. નં. ૧ થી પીજી બધા સવાલો છે અને વાલીઓ નું નામ અને કેકાઈ માં આવ્યું છે. માળકાની હિમર અને પૂર્વ કેકાઈ પથ માં આવ્યું છે.

હાઈવે પોતાના જાપ હાઈવે વીથે ચાલીતી આવવા નહીં છુટતા હોવાથી અને પ્રુપ્તવધુ જરેલા સવાલો, ની જવાબો આવવા નહીં છુટતા હોવાથી તેમજ, હાઈવે કોલેસ મારફતે; તેઓ આ સવાલોના જવાબો આવવા હાપરેસ બધાપસા છે કે કેમ તે અજર કાળા સુખીમ કોઈમાં અખીલ ફરી છે.

"પ્રિરીયા પ્રુડીપન્સ કોમરશીયલ એસોસીએશન"ની સભામાં મેલતા કાપરેટર એફ સેનસસ એન્ડ રેડીસીટીકસ, મી. રાટસે, ઠાણું કે તેમના ડીપાર્ટમેન્ટનો હેતુ આ કામ ખીજ સહેરમાં સદ ચાલ તે પહેલા પ્રિરીયામાં પ્રુ કરવાનો છે. તેઓ એ ગોપુલેશન રેલવેસ્ટેશન એક્ટને સમતા સચનો પર નીચાર કરવા પ્રિરીયાની હાઈવે કોપુનીટીના પ્રતી-

નીધીઓને મળવા તથાવી જતાવી હતી. આ એસોસીએશનના પ્રેસીડન્ટ, મી. જુસેફે જાણુવું કે તેમની વરફોજ કમીટી, આ બાબતમાં પુરી તપાસ કરશે.

ફ્રાન્સે આફ્રીકામાં વધેલી

જુલાઈ મહીનામાં યુનીયનના પ્રુપ્ત મધ્યમાં ફ્રાન્સ ૧૨,૦૮૯ નોકરી, વમર ના હતા. આ આંકડો જુન મહીના કરતા ૨૨૦ વધારે છે. કેપટાઈનમાં ૪,૬૮૫ કામ વમરના હતા અને ત્યાં સોધી વધારે અને એમ્પ્લોયમેન્ટ છે. જોહાનીસબર્ગમાં ૨,૫૭૦ ડરબનમાં ૨,૭૨૨ અને પ્રોટીરીયામાં ૭૭૦ કામ વમરના હતા. આ આંકડાઓમાં યુરોપીઓ અને કમરેડોનો સમાવેશ થાય છે અને નેટીવોને અલગથી મેવામાં આવ્યા નથી.

નોર્થ રોડેસીયા જતા હાઈવેમાં અટકાવત

નોર્થ રોડેસીયા જતા કેટલાક હાઈવેઓને બેરમાં ઉતરતા અટકાવવામાં આવ્યા હતા. એ. મારામાં હાઈવે સંસદ, પુષ્કોષ એક સવાલના જવાબમાં પ્રદેશ ખાતાના કેપુટી મીનીસ્ટર મી. એ. કે. ચંદાએ જણાવ્યું હતું કે નોર્થ રોડેસીયા જતા કેટલાક હાઈવેઓને બેરમાં ઉતરવા દેવા માં નહોતા આવ્યા કારણ નોર્થ રોડેસીયાની સરકાર તરફથી તેઓને એ દેશમાં દાખલ કરવામાં આવશે કે નહિ તેની કચી ખાતી આવવામાં આવી નહોતી. એવી ખાતીની જુલકાળમાં જરૂર પડી હતી અને એ બાબતમાં ઇસ્ટ અને સેન્ડ્રલ આફ્રીકા ખાતેના હાઈવે કમીશનર તરફથી મું પમલાં લેવામાં આવ્યા છે એ સવાલ ના જવાબમાં, પ્રધાને જણાવ્યું કે જુલકાળમાં એવી કચી ખાતીની જરૂર પડેલી નથી. તેમ કચું પ્રુપ્તવામાં પથ નથી આવેલું. આ જનાવની જાણુ થતાં હાઈવે કમીશનરે નોર્થ રોડેસીયાના મુવરનરેપર તેમજ ગોચુ-ગીઝ ફરટ આફ્રીકાની સરકારેપર તારો કપી હતા. નોર્થ રોડેસીયા ની સરકારે જવાબ આવતાં જણાવ્યું કે ગોચુગીઝ સવાલોમાં હાઈવે ઉતારે જોને બેર ઉતરવા નહિ દીધા તેને મારે લે જવાબદાર નથી. વધુમાં તેજે, જણાવ્યું કે નવા ઉતારેઓને નોર્થ રોડેસીયામાં દાખલ કરવામાં આવશે કે નહિ તેની એવા વસાહતીઓ એ સરકારેપર ઇમીગ્રેશન ઓર્ડીનન્સની જરૂરિયાતો પુરી પાડેલી છે કે નહિ એ જણવા પહેલા તેનાથી કચી ખાતી આપી ચકામ નહિ. ગોચુગીઝ ઇસ્ટ આફ્રીકાની સરકારે એવો જવાબ આપ્યો કે નોર્થ રોડેસીયાની સરકારે તેવા વસાહતીઓને પોતાના દેશમાં દાખલ કરવામાં આવશે કે નહિ

કચી ખાતી આવેલી નહિ હોવાથી તેઓને બેરમાં ઉતરવા નહિ કપ ચકામ.

આર્થન રેપોર્ટર્સ કલબ (પ્રાઈ એલીકામેથ)

ગ્રાઈ એલીકામેથની આર્થન રેપોર્ટર્સ કલબની રેવીસમી વાર્ષિક મીટીંગ ગુજરાતી હોલમાં મળી હતી. જે વખતે આવતી સીઝને માટે નીચેના કાર્પક્ટોઓ ચુકાપા હતા: લાઇફ પેન્ટન : મી. જે. હુઝ; મેટ્રો : મેસર્સ પી. મકન, ડી. એફ. ફલેસ, એલ. નામર, બી. ડાઇ, એન. એફ. બાંસદા; પ્રેસીડન્ટ : એન. પી. હિમલી; વાઇસ પ્રેસીડન્ટ : એન. એમ. વાલમદીયા અને બી. ડી. જોર્જીસ; સેક્રટરી : આર. ભાણુ; એસીસ્ટન્ટ સેક્રટરી : એલ. કાલા; ટ્રેઝરર : ઇ. રજુકોડ કેપટન : એન. પી. હિમલી; વાઇસ કેપટન : આર. ભાણુ; રોર કીપર : ડી. કાલા; ઇ. પી. આર્થ, સી. કુના ડેલીમેટો : આર. ભાણુ અને એમ. રજુકોડ; રેવલ ટેનીસ વિભાગ કેપટન : આર્થ. બાંસદા; વાઇસ કેપટન : બી. જે. ગેર્જીસ.

પર સુર સુ

—સમગ્ર યતા માલ વીથે મહીતી આવવા બદલ કામ આવવાની સીમાપેર કરતમની નીતી પછી સર્જન નીવડી છે. સેલસલેટીવ ક.ઉ.રોડે હવે આ બાબતમાં જમણી રકમ બાણુએ સુધી છે.

—હાઈમાં, મી. બેનડીકોવની જગ્યા

એ. મી. બેનડીકોવની રમીપન બેનવોઇ તરીકે નીમણું કરી છે —જોડ કોસ્ટ અને નાઇજીયા મારે હાઈવે કમીશનરની નીમણું કરવા હાઈ અને મીડીય વચ્ચે મુમજુતી થઈ છે.

મી. ગાંધી જમતી જ્ઞાન યજ્ઞ બેકાસીસમ, મી. ગાંધી કોલમ, પુલમ બાણુની આગામી ટકમી જન્મજયંતી નિમિત્તે, બાદરવા મુ. ૧૨ તા. ૨૦-૯-૫૩ રવિવારથી બાદરવા વદ ૧૨ (રિદિયા બારા) તા. ૪-૧૦-૫૩ રવિવાર સુધી, મી. ના. જા. વિદ્યાપતના સિલક ઉગિપા-શંકર બેખાકર તથા કચેરના જાણીતા સેવાખાતી ડા. વલ્લભભાઈ પટેલના સંમાધન હેઠળ મંદર દિવસ સુધી રોજ સાંજે ૭-૧૫ થી ૮-૩૦ સુધીના કાર્યક્રમ રાખવામાં આવ્યો છે, જેમાં પ્રાર્થના-બાણુની આત્મ-કથામાંથી વાચન-બાણુની શ્રવન કરમર-વૈકલ્પવર્ન શબ્દન રામધૂન વગેરે ને કાર્યક્રમ નિપત કરવા માં આવ્યો છે. બાણુને પુલ્કરણી આવવા જુદા જુદા યાત્રીના સમાજના અને જુલ જુલ મર્મના સદ્યુદરેશને આ-મંત્રણ આવવામાં આવ્યાં છે, દરેક હાઈ બાઈ બેનને તથા દરેક મર્મના જાણ બેનને, બાણુના આરો સમજવા અને જીવવા આ જાનપગને સાલ લેવા હાર્દિક વિનંતી કરવામાં આવે છે. જુલ જુલ રથોએ આવવા કોઈ કાર્યક્રમનું અનુકરણ થાય એ કમચવા જોમ છે.

જોઈએ છે હાઈકા

તમારાં રોશન કે સાઈડીગી પહેંચતાં કરવા માટે અમે ટનના પા. ૭ આપીશું

ખાલી બેગો રેલ કીરાયું ભરી પાછી મોકલી આપીશું

વધુ વિગતો માટે લખો :

THE BULL BRAND FERTILIZERS LTD. SARNIA NATAL.

ગાંધી હોલમાં સુંદર જલસો

(પરેશ પાનાનું અનુસંધાન)

આજ નવી રાત્રી તેમનું આજીવન પ્રેમ અને સેવામય છે. પોતાના સંસારી જીવન કરમી માન તેમણે કાલેરી અજાણસ કરેલો હોઈ તેણે. એ જાન નો રાગીઓની સેવામાં મદન ઉપયોગ કરે છે. ડૉ. એન. પી. રેસાઈ અને હમમમ મલુ મલુ હોઈમાં જાગી કુંડ મમમ મલુ પાછા આવેલા ડૉ. એસ. એસ. કુપન, જેઓએ એમ એ ની અને ડૉ. ડૉ. એસ. શ્રીસોશી ની ઠીમીઓ મેળવેલી છે, તેઓને આ શુભ પ્રસંગે આપના આપના આસ આ મંત્રણ આપવામાં આવ્યું હતું. ડૉ. રેસાઈએ સાંપડ બમવડ ગીતામાં યા દાંડી "મોરુ પ્રાપ્તિના માત્ર" પર મોવડાવક વિવેચન કર્યું હતું. આ ડૉ. કુપને "દેવી જીવન" પર રસીક તેમજ મોવડાવક પ્રવચન કર્યું હતું. મહાત્મા ગાંધીજીની જીવનનું ઇતિહાસ આપી તેમણે કહ્યું કે તેમનું જીવન ખરેખર દેવી જીવન હતું જે સૌને માટે અનુકરણીય છે. સૌથી

(વિશેષ આકર્ષક અને હૃદય સ્પર્શી એ પ્રસંગે મહેશી પ્રાપ્તિના અને બમમમમની હતા, જે ભીમતી રંગ નાવગી પથર અને પાટી અને શી નારજીસ રેશરના કુટુંબ તરફથી રજુ કરવામાં આવ્યા હતા. એ બમમમ કીર્તિનો મહત્ત્વ સુંદર રીતે અવાઈ હતી અને ભક્તિભાવથી બરેલાં હતા. હાલના આપણા હમમમ સપળા બહેર જલસાઓમાં પ્રથા પડી એવેલી છે તે રાત્રિમાંની નકલ તેમાં નહિ હતી. જેઓ ગમીજીની બધાં મીઠુંજીની પથ જાનિઓ ભજવે છે, તેઓને માટે એ ખરેખર અનુકરણીય હતું, કેમકે આવી જાનિઓના શુભ પ્રસંગોને મેલક આનુભવજીવે હમમમાં કાસિ પાત્ર કરી હેવામાં આવે છે. મયા સોમપારના જલસાના સંચાલકોને તેમજ બમમ કીર્તન કરનારાઓને જે સુંદર રીતે તેઓએ આપેલા કાવંકમ રજુ કર્યો હતો તેને માટે હાર્દિક અંજ નંદન થયે છે.

દક્ષિણ આફ્રીકામાં યુરેનિયમ

ન્યુક્લિયર 'સિસ્ટમ' અને સાદિય' સમ છે.

દક્ષિણ આફ્રીકાની સરકાર રાકમંદ ન. દરેકો ની નિરોધે આમમના કરી હો છે તેનું રકમ સમમનું નથી. બીટલ અને એમેરિકા જેવા રાકમંદ ના પ્રમુખ રોગો એ મલુ યા મટે નવના છે છે. એ મળુ બટે મેવડા છે. બીલ રોગો એ દરેકો અમમના કરે તો કુદની મમમ યુ—યુદ્ધ અરનાવ છે. કામમીની જાનમ. હોઈ એ મુતોના દરેકની અમમના કરે તો મરકડી મમમ પળુ વરી જામ અને બરવામ આવશે, એવી મનની એમેરિકાનો પ્રનિનિપ રાકમંદ ની બરમમમાં આવશે હોઈ. 'યુ પેક' દામમના રકમી મેના અકમાં હમમેલી નામેની પ્રાપ્તિ ઉપર એમેરિકા યાથી દક્ષિણ આફ્રીકાને પ્રકેરવા માનવા નથી, તેના કાંઈ મુમસો મુમમી થઈ

હૃદય, તા રકમી મે,

"દક્ષિણ આફ્રીકામાં એક માળમે મલન દામમ અને બીટલમાં અવ દામમની એક સાંકળ થર થઈ. એ અલુમે દામમથી એ મકિન હાવન મળ તેમથી દક્ષિણ આફ્રીકામાં મકોડ પકોઆમમાં આવશે અને અલુમકિન માટે મુનિમમ માત્ર પ્રાપ્ત કરવાનું નવું કરવાનું ટક મળુ અમમી હોઈ થર મટે રક અલુમે મેળવવા મલનું મામનું યા કરવાને વિધિ અવ

કેડીને મોકમેયા મકકાથી કરવામાં આવશે.

"મકકાંડના બકકાપરમા આવેલા દાવેલ અલુ સંરોવન-કમા અલુમે ની દમથી તકવર રાખવામાં આવી હતી. દક્ષિણ આફ્રીકાની 'એકમે' એમેરિકાને પ્રકેરવન હોઈ" ની મેર મેન મર અને દામમકામમે દક્ષિણ આફ્રીકામ મેકનીમમમ નકક આમેર કેમેકાંડનેની મેનાની આમમાં એક મલન દામમીને રકિમે સિમક મેકમે, જેમે દામમના દાવેલ કેન્દ માં અલુની દમમે મે કુટવાની પ્રકિવા થર કરી. એ દમ મીમ થી પછી જે મકિન દામમન મે તેમે વળમે મકો દક્ષિણ આફ્રીકા તરફ મેકમે. જેથી મુનિમમનું નકુ કરવાનું થર મળ મળ

"બીટલના મુવક-પ્રધાન ડામન મેન્ડીકે લંડન આવે મેમેલા રકીમે વાવકારથી માત્ર પ્રવચન કરતાં બળુ-વુ કે, "દક્ષિણ આફ્રીકાના નિમળમે સોનામાંથી મુરેનિયમ મેવે કલવાની સારી કરામન વિકામી છે.

"સર અને દામમકામમે કેમે કાનેનમાં મુરેનિયમ મેવવાનું બીટલ કારવાનું આવે (તા. રકમી મે) મુવક મુમમાં મળુમળું કે, "દક્ષિણ આફ્રીકા ની સોનાની અલુ કુદીવાની એ સોથી મળુ મીમથી માત્ર મેલ—મુરેનિયમ અને મેલ—પ્રાપ્ત કરવામાં કોથી મેકી મકી મળ છે."

સપ્ટેમ્બર મહિનાની સમીક્ષા

લેખક: "લલકરિ"

લેડીન બાધમાં સાતને SEPTEMBER કરે છે '(ઉં જાનમ) પુવે' રામન કાળના સમયમાં કેડે-કરના સાતમા મહિનાને રોમ રામનીના રામના માનમાં કામ મલાઈ તે રામના નામથી જ ઓળખાવતા હતા મુધારેલાં કિમિવન કેડે-કરમાં તે મહિનાને કામમે માટે સપ્ટેમ્બર માસના કેડલાં જાણવા તેમ જનામેની તારીખ નીમે મુળમ છે:

- તા. ૧ લીએ. બીટલુ વિમ મુકના મંકામરે જમનીએ પોલકાપર આકમળ કરેલું ૧૬૩૯.
- " " " રક. એની બીટલે મકકમાં મેમરક લીમની રમાવના કરેલી ૧૯૧૬
- " " " બંમનાના બામમાં પાકવાથી હોઈમાં રાકિવન મેરવર આવ્યું
- " ૩ જીએ. આલીવર કોમમેલું દામકમાં મરજી ૩૧૫૮.
- " ૪ થીએ. કાકામા નવરેકનો નવસારીમાં જન્મ ૧૯૨૫.
- " ૫ મીએ. સર રાધામજીને મકકમાં જન્મ ૧૯૮૮.
- " " " એમેરિકાની પરેલી રમતમ કેમિસ ૧૭૭૪.
- " ૬ થીએ. કેસીડ, મેકા-મેને એમેરિકામાં આપમાત કમે ૧૯૦૧.
- " " " કાપુરજી જમમજી રકીરીના કરનમમાં મુલરી મયા ૧૯૪૫.
- " ૮ થીએ. કોસરમા મનમમ મધારવાના વધીમાં મુલરી મયા ૧૯૫૨.
- " ૧૦ " રાકરોવનો રકીવામાં જન્મ ૧૯૨૨.
- " ૧૧ " રીક મ.કે.સં. જન રમકલું મરજી ૧૯૫૦.
- " " " કાવે આમમ મકમમ બલી કીમીનું કરાંમીમાં મરજી ૧૯૪૮.
- " " " હીમરી વધે 'કેકકક' યા મામ,
- " ૧૨ " અકમર વાવકાકનું કિમીમાં અવસાન ૧૧૦૫
- " " " કેમેમે પોલીમેરી લીમેલું ૧૭૪૬.
- તા. ૧૩ થીએ. જલીકનામ કાંસ 'લકીરની જેમમાં મકિદ મયા ૧૯૨૯.
- " " " રેકાકિ-આમરનું મકકમાં મરજી ૧૯૦૧.
- " " " મુધી-કેડે સાન્કનું લકીરમાં મુન ૧૯૨૮.
- " ૧૫ " તેપોલીવનો મેરોમાં વિનમ પ્રમેસ ૧૯૧૨.
- " ૧૬ " સર રીકેજ રેકનાનું મુનમમાં અવસાન ૧૯૩૮.
- " ૧૭ " મેનિમમાં રક. મુકા કાંઈ કામમની રમારક મુક મુકી મુકાઈ ૧૯૩૨.
- " ૧૮ " મુમકનો મેક અમેમેને કામમમાં આપમેલો ૧૬૧૨.
- " ૧૯ " વિનોગા આવેનો મકકાપ્પમાં જન્મ ૧૯૬૫.
- " " " વિનમા મુગીનું જમની જેમમાં અમમમથી માત્ર ૧૯૨૯
- " " " ૫ ઉંત બાતમકે સંગીતકારનું મુનમાં અવસાન ૧૯૩૬.
- " ૨૦ " વિનિગે એની બીટલેનું મકકમાં મળુ ૧૯૩૩
- " ૨૧ " રકીન કીકાનીમે દમેરીમાં જન્મ ૧૭૪૨.
- " ૨૨ " ધીનિતસ કાકીનો મકકમાં જન્મ ૧૯૬૯
- " " " મકિન દામનક સરાવતિને દાકારામાં જન્મ ૧૯૨૫.
- " " " માકકક કેડેકનો કામકમાં જન્મ ૧૭૫૧.
- " " " પ્રેસીડ વિનમાક પટેનું રકીકરમે-કમાં મરજી ૧૯૩૩.
- " " " દ. આ. 'ની સમમનરી નેકાનીમમ' મુમળું મકેલસા કમમે ૧૯૩૬.
- " ૨૩ " સર હોરમકક પી. મેકીનો મુમકમાં જન્મ ૧૯૮૧.
- " ૨૪ " દરિજન રોગ સંમની મુમકમાં રમાવના મળ ૧૯૩૨.
- " ૨૬ " રકીમા રમમના લેમક રામપાલનું કાકેરમાં મુન મમેસ ૧૯૨૯
- " " " રામ રામ મેકન રાવનું કમકતામાં મરજી ૧૯૩૩.
- " " " જનરક મુકમેવાનો મે દામનમાં જન્મ ૧૯૬૨.
- " " " બેલે રકી-કે કામકમાં પરેસ વેમેલી આમ માકી મયા ૧૯૨૫.
- " ૨૮ " અમેજ રામમીની 'મેકા રોડ પી કીમ' કિવિ મેન મુમે રકેલ ૧૭૪૪.
- " " " મેક મેમનનો કામકમાં જન્મ ૧૭૬૮.
- " ૨૯ " પોમીક પી મેટનું રામમાં અવસાન ૧૪૮ B.C.
- " ૩૦ " પોમીક પી મેટનો રામમાં જન્મ ૧૦૧ B.C.
- " " " રમાનક મેટરજનું મકકમાં અવસાન ૧૯૪૪
- " " " મેક રામકનો કામકમાં જન્મ ૧૯૩૨.
- " " " મેક રામકનો કામકમાં મરજી ૧૯૩૩

માંથી તેમને હમારી કાઢી દેવા એમ છે. એમ થાય તો હવે પછી જન્મનારાં કહેડો બાળકો સારી રીતિમાં જન્મે, તેમની ભાવ્યવસ્થા વધારે સારી રીતે થીતે, તેમનાં આપણે કરતાં તેઓ વધારે સારા નાગરિકો નીવડે અને ખાસ કરીને તેમની બીડી પીનાર માતાઓ બીડી પીનાથી માણસના શરીર, મન અને ભાવના પર થતી અનેક હેરી બચેલાં અનેની સાચી દર્શાવેલાં બને.

આ બધું જોતાં, બીડી પીવાની ટેવ ને ફળવા દિશ્યાં અને કાંઈક બેધરવા થી માનવજીવનને સ્વચ્છતા એક આશ્રી વસ્તુ તરીકે ન બેધરવી જોઈએ. જળતા માં થી હેમવાને મદદે એ ટેવ દુર

ધાય એને માટેના સમજા પ્રવાસો બીડી પીનારાઓ તેમ જ ન પીનારાઓએ જનીરપણે કરવા જોઈએ. સ્વાભાવિક રીતે જ બીડી પીવા બાબત આશિને અધ્યયનો હોય છે. પશુ ખામ કરીને તેમને એ તરફ વાળવા માટે એકધારે, પ્રયત્ન અને આસાથી મધે પ્રચાર કરવામાં આવે છે. સીએ સામાન્ય રીતે ભાવનાની દૃષ્ટિ એ દુર્બળ હોય છે અને તેથી તેઓ એ ટેવની વધારે સહેલાઈથી શિકાર બને છે. અને તેથી આપણી બહેનો ને એ મોહારી ટેવમાં ફસાવ તો હોઈની ઓજોનાં સમજા આસોની જ નહીં, પણ માનવજાતના ભાવિની પણ બિડબના થશે.

હસનબીબી

એક સત્ય ધરના

લી વોગ્સનબી એક બાઇબલ હોઈના એક અખબારમાં પ્રસિદ્ધ થયેલા આ અખર મોઝલી આપ્યા છે :

પાકીસ્તાન અસ્તિત્વમાં આવ્યું એ ઇ. સ. ૧૯૪૭ની રકતરંજિત સાથ હતી. ધર્મની છુદાઇને કારણે પાકીસ્તાનીઓ અને હોંવાસીઓ એક બીજાનાં મળાં કાપતા. પંજાબમાં એ વખતે સુનામ નામના આમમાં તારાશીત નામના એક રક્ત ચુકરમ રહેના. એમને મુસલમાનો માટે ખાસ ગ્રામ દતો એવું નહોતું. એમના એક પુર્વજ આઠ મહિસીઓને ઓરંગઝેબે પાત કરેલાં ત્યારે બીજા એક પુર્વજ આજા સુખસીંગની પણ એક મુસલમાને દત્ત્યા કરેલી.

પાકીસ્તાનમાં ગુજરાત રોકનપર હોડુ શીખ નિર્વાસીતોને ભાવતી માડી રોજી કાળે મુસલમાનોએ ત્રણ ચાર દળર મુસારોની કલ્મ કરી નાખતાં તેના પ્રત્યાપાત પુર્વ પંજાબમાં પણ પથેલ અને સુનામના શીખોએ મુસલમાનોની કલ્મ કરી. એક સાત વર્ષની મુસલમાન છોકરી હસનબીબી આ કલમમેરોને દાખ ચડી અને તેનું થું કરડું તેની ચર્ચો ચર થઈ.

એને કાપી જ નાખે. કારોરમાં મારી પુગોને એ ફૂટોએ એમજ વધેરી નાખેલી. પાકીસ્તાનમાંથી નિર્વાસિત થઈ આવેલાં એક શીખે સંતાપ પુર્વક જણાવ્યું.

બીજા એક ધર્મોન્નિમાની શીખે મુસલ્મનું કે, એમ નહિ. એ કરતાં તો અધિક તેને શીખ ધર્મની દિશા આપીએ અને હમરલાલ એકાદ શીખ ગુવાન સાથે તેને પરજાવી દીધે.

આ ચર્ચો માણી હતી ત્યાં સરદાર તારાશીંગની ૧૯૫૨ની ચાતપણે હતી થઈ. તેમણે જઈ હસનબીબીને ખસે દાખ મુજી તેને પીરજ આપી અને પછી શીખ જમાને કરેલી કમ્પુ.

એમ નહિ બને. કુ તેને ઉછેરીલ અને તે પછી એવી રીતે કે જે જોઈને કુટ માં કુટ મુસલમાન પણ શરમંદા બને. કુ તેને મુસલમાન તરીકે જ ઉછેરીલ, અને બધું સાંત પાયે તેના આપા અને પાળી મોઝલી આપીલ. એ એને ઘેર પાળી રહે ત્યારે એનું શીખ શિખાલપ જેવું પવિત્ર રહેવું જોઈએ. આપણે શીખ છીએ મુકના સમયે આપણે સપળી દયામાયા છોડીને લડી એ છીએ, પણ ચાંતિના સમયમાં સાચી ધાર્મિકતાથી વર્તીએ છીએ એ મારે મુસલમાનોને શીખવવું છે.

સરદારજી હસનબીબીને પોતાને ઘેર લઈ ગયા. હ વર્ષ સુધી હસનબીબી એમને ઘેર રહી. એમના પરિવારના બાળકો સાથે એ રમતીએલતી. કપારેક એમના રક્ત પાતીને ધરકામમાં મદદ કરતી. સરદારજીએ તેને જાતે લખતાં ચામતાં શીખવ્યું એટલુંજ નહિ પરંતુ તેને મુસલમાની ધર્મ તથા રીતરિવાજ નું પણ સિદ્ધાંત આપ્યું. પાંચ દળર છીજોના એ આમમાં માત્ર હસનબીબી જ એક મુસલમાન રહેલી.

કેમી માંડપણ શાંત પડતાં સરદારજી એ હસનબીબીના બાપ હેતેઅસીની તપાસ કરવા માંડી પણ તેનો કપાંપ પતો ન મળતાં તેમણે વધુ શીખ કરવા નું માડી વાળ્યું. હસનબીબી હવે ૫૬૨ વરસની થઈ હતી એટલે તેને કોઈ સારા મુસલમાન ગુવાન સાથે પરજાવી કેવાનો તેમણે વિચાર કર્યો. પાકીસ્તાનમાંથી કોઈ યોગ્ય ગુવાનની પાકીસ્તાન સરકાર તરફથી ભલામણ મેળવવા તેમણે ભારત સરકારને લખ્યું. ભૂમ પાછળ જે કંઈ ખર્ચ થાય તે પોતે આપણે એવેા પણ ભારત સરકાર પરના ખર્ચમાં છુટાસેા કરેસેા. તેમણે જખવેલું, મારી ત્રણ પુગોગોના ભૂમ મે' ને રીને કરેતાં છે એજ રીને હસનબીબીનું પણ કરીલ.

પણ એજ અરસામાં હેતેઅસી છવત કેવાનો એને પાકીસ્તાનમાં એક કુશન ચલાવી, આજીવિકા, તેજમતો કેવાનું બધુવામાં આવ્યું. સરદારજી તરફ હસનબીબીને હેતેઅસીને સોપવા ઉપરથી. સરદારજીને જોઈ હેતેઅસી ની આંખમાં ફૂલહતાનાં આંસુ આવી ગયાં અને તેમને સુખી લીધા.

સરદારજી હસનબીબીની તેના પિતા ને સોપણી કરવા અથા હતા પરંતુ હસનબીબી હ વર્ષ તેમની સાથે રહી ને તેમના કુટુંબ સાથે એવી લગીબગી

પ્રુદાને બં દો

પિતા કાલુવેડી અને માતા તુપતાજી જેવા પવિત્ર અને ગુણી માતા પિતાની કુણે જન્મ લેનાર નાનકો નાનપણથી જ કોઈ નિશ્ચિત અને ઉદાર સ્વાભાવનો શામતો તેનું મન બીજા બાળકોની માફક સામારજી રમતોમાં તો જરાય સાગતું જ નહીં. જરાક સમય ગળે ત્યારે પોતાની હમરના બાળકોને ભેગાં કરી પ્રભુની મોટાઈ અને માનવીના સદાચરણની જ વાતો કરવી એને મમતી.

નાના બાળકોને બધુવાનું છોડાવી હઈ પ્રભુભજન માટે એ એકાં કરતો, અને હરિવાદ બિચારા આપાપને સાંભળવી પડતી. સીમમાં મોડલે તો ગોવાળને ભેગા કરી ભજન ધૂન લગાવે અને પરિણામે મારો ખેતરમાં છુટી રહે. ગોવળીયા હંડાલ પેસા લઈ બીજે મામે ખરીદીએ મોડલે તો રસ્તામાં ખરીજગુરખાને. જોઈ તેને આપી દીધે.

છેવટે પિતા કંટાળ્યા અને તેના બનેલી જજરામ રોડને ત્યાં મોઝલી આપ્યો.

જવરામ રોડને નવાખને ત્યાં મોટી ઝોળખાણ. સાગવજ લગાડી નાનકો ને મોટીખાનામાં મોઝરી અપાવી.

થોડા દિવસ તો કોઈ આવ્યું. પણ પરાપકારી છવતે કપાંપ એન પડતું નથી. કામ કામનું કામ કર્યો જાય છે. વખાત વધી જાય છે નાનકો નવાખને ખુશ કરી મોટીખાનોના ઉપરી પણ બને છે છતાં કોથુ જાણે એને વસવસો રવી જાય છે.

છેવટે એણે પોતાનું માનું જ કમ્પુ. નવાખને કોઠાર પણ ખરીજગુરખાઓ માટે ખુસેા મુજી દીધો. તેમને માટે મોટીખાનેથી સદામતો માનુ થયા. હમરો મનુસેા નાનકોની જય પુકારવા લાગ્યા. અનેકને સદાજ મળતા લાગી. તેમણે નાનકોને આશાવાદ દીધો.

નાનકો રાખખેા એક માત્ર નેકાર અને તેની આટલી વધી કીર્તી

નવાખને કાને વાગ મછ. નવાખે દાવાખને મોલાખેા. કોઠાર અને

અએલી કે તે આ રીતે. સોપાવા તપર નેકોતી. સરદારજીએ એમપુર્વક તેને તેનું હૃત્વ સમજાવ્યું અને કપાંપ તથા એવી બીજી મોટ સાથે એના પિતાને એની સોપણી કરી.

હેતેઅસી આ પછી સરદારજીને એક હોટલમાં આ પોવા- હઈ અથેા એક મુસલમાન અને એક શીખને એક જ ટેપલ પર બેસી યા પીતા અને હસી હસીને વાતો કરતાં જોઈ મોઝાનું રોજી હોટલ ખહાર જમા રહેલું.

યોપડાએ તપાસવા કુકમ કર્યો. કોઠાર જોવાયો. માથા જોખાયો. યોપડા પણ તપાસાયા. પણ નવાખ ને કમ્પુજ કુકશાન નથી. મોટો વિચાર માં પડ્યા. એમ કેમ બનેક, ફરી કિસામ જોવાખ પણ નવાખને કંઈ કુકશાન નથી. ઉલટું નવાખને યોપડે નાનકોના ચોડાક રૂપિયા જમા નીકળતાં હતા.

નાનકોના કુરમંતેા પાછા પડ્યા. પણ નાનકોની પ્રભુપરાપણુવતિ વધી. મછ. ભકતની આખર રાખનાર પ્રભુ નો જાણે તેને સાક્ષાતકાર થયો. એવા માલિકની નોકરી છોડી નવાખની નોકરી કર્યા. ફરી વિચારી. નાનકો આસતો થયો.

અને પંજાબને ગુર નાનકો મળ્યા.

ગુજરાતી કેલેન્ડર

સંવત ૧૯૫૩ ની સરકાર

- (૧) મદિયા વાર, વિધિ સાથે અંગ્રેજી તારીખ.
- (૨) દરેક માસના ક્રમ્ય દેશ તહેવારો અંગ્રેજી તારીખ સાથે.
- (૩) વિધિ સાથે ચંદ્રની રાશી તેની ચરખાતનો સગવ કાઢ્ય આરિહાનો રેન્ડર્ડ કાઢ્યમાં.
- (૪) ચાંદીના અધારો (બાળકનું નામ પાડવામાં ખાસ જરૂરના.)
- (૫) દિવસ અને રાત્રીનાં યોગકીર્તિ.
- (૬) આડ પેપર ઉપર કુદર ખાસીક ચિત્ર.

દરેક ગુજરાતી કુદરખખમાં આ કેલેન્ડર બજારકથ હોયું જોઈએ.

કોમલ: શો. રન્ક પાર્ટેજ સાથે.

— પ્રસિદ્ધ કર્તા: —

શો. કુલગાતી સરદાર મંડળ
બી. એ. બિહાર ૧૯૫૨
૧૯૫૩ (નાનકો)

૧૧ પુસ્તકોનો સેટ.

આ સેટમાં વિવિધ પુસ્તકો તથા વાંચનાં મળશે. પુસ્તકો મોટાઓ માટે છે.

કીમત હાલ પા. ૧-૧૬-૦૦.

આ બોલીયેથી મળશે.

NATHOO TABHATIMBER & HARDWARE MERCHANT,
& DIRECT IMPORTERDoor, Windows, Corrugated Iron, Cement,
Monarch, Iron Duke, Buffalo, and Elephant
brands paint or any other building material
at reasonable prices.Established 1907, **NATHOO TABHA,**
107 Queen Street, Phone 24647.
Telegraph "Mani," **DURBAN.****સુંદર નવી નવલ કથાઓ**

આનંદવાદના સિદ્ધાંત સંપાદક હેરીયર બિચર અનુવાદક સચીન

બોડા ૧૫ •

સાપ્તિક સા. ના. પાઠ ૧૨ •

આંગ્રેજીના પુસ્તકોનો અનુવાદ

સોનેલી કાથા ૧૦ •

રવિના કાથા ૧૦ •

આશાબીનાવા ૧૨ •

અથા અકાશ ૧૨ •

૨. મ. દેસાઈ દ્વારા

રિવટી ૧૨ •

Obtainable from:

INDIAN OPINION.
P/Bag, Phoenix, Natal.**નવાં પુસ્તકો**ત્યાગ મૂર્તિ અને પીળા લેખો ૧ •
આર્યના તેજ દિવસ ૧ •
ભૂમિ ગદ્યન ૫ •
અવન શાધન ૮ •
મળવાનું ઠેકાણું: આ જોશી.
INDIAN OPINION,
PRIVATE BAG,
Phoenix, Natal.**સોહેડીસની ચક્ર**હોંના પ્રાપ્ત અવન લેખો
સવ.લ અવાજ હવે આ પુસ્તકમાં
સોહેડીસના વીચારો કસોબા છે.
હીમત શી. ૩-૧.
મળવાનું ઠેકાણું આ જોશી.
'Indian Opinion', P. Bag,
Phoenix, Natal.**બે અઠવાડીક પંચાંગ**

વાર	ખ્રીસ્તી ૧૯૫૩ સપ્ટેમ્બર	હિંદુ ૨૦૦૬ ભાદરવા	ગ્રુસવમાન ૧૩૭૨	પારસી ૧૩૨૨ શહે, કદમી	સુરોદય ક. મી.	સુરોસ્ત ક. મી.
સુક્ર	૧૧	સુક્ર ૩	૨	૧૦	૧-૦૧	૫-૪૫
રવિ	૧૨	રવિ ૪	૩	૧૧	૧-૦૨	૫-૪૬
રવિ	૧૩	રવિ ૫	૪	૧૨	૫-૫૬	૫-૪૭
સોમ	૧૪	સોમ ૬	૫	૧૩	૫-૫૭	૫-૪૮
મંગળ	૧૫	મંગળ ૭	૬	૧૪	૫-૫૮	૫-૪૯
બુધ	૧૬	બુધ ૮	૭	૧૫	૫-૫૯	૫-૫૦
શુક્ર	૧૭	શુક્ર ૯	૮	૧૬	૫-૬૦	૫-૫૧
શનિ	૧૮	શનિ ૧૦	૯	૧૭	૫-૬૧	૫-૫૨
રવિ	૧૯	રવિ ૧૧	૧૦	૧૮	૫-૬૨	૫-૫૩
સોમ	૨૦	સોમ ૧૨	૧૧	૧૯	૫-૬૩	૫-૫૪
મંગળ	૨૧	મંગળ ૧૩	૧૨	૨૦	૫-૬૪	૫-૫૫
બુધ	૨૨	બુધ ૧૪	૧૩	૨૧	૫-૬૫	૫-૫૬
શુક્ર	૨૩	શુક્ર ૧૫	૧૪	૨૨	૫-૬૬	૫-૫૭
શનિ	૨૪	શનિ ૧૬	૧૫	૨૩	૫-૬૭	૫-૫૮

અમારા નિશાળ ઉપયોગી પુસ્તકો**કૃતિશાસ્ત્ર**-દેવ વીરેલ શા. ૧ ૨ ૬
ગુજરાતનું માર્ગ ૧ ૬
હિંદના કલ્પકાવ્યની રૂપરેખા શા. ૧ ૨ ૨
દેવ શીખો ૨ ૦**સુમેળ**આર્થિક સુમેળ ૫ ૬
સુમેળ પરીચય શા. ૩ ૧ ૦
" શા. ૪ ૨ ૩**વાંચન અને સાહિત્ય**

આવીન સમયની રસ કથાઓ ૧ ૬

અંક ગણિતઅંગ્રેજીવાદના ગુણતરનો ૨ ૦
પીલ રકમ અંગ્રેજીવાદ શા. ૨ ૨ ૬
માત્ર ગણિત શા. ૧ ૧ ૩
" " શા. ૩ ૧ ૬
" " શા. ૪ ૨ ૦ગુજરાત લેખન આજના આ આજના
આ નીચલા વાર પુસ્તકો આપે
કે. બે પુસ્તકો દ્વારા આજના જ્ઞાન
સેવકે છે.

ગુજરાત લેખન તાલીમ વર્ગ

" " વિદ્યાર્થી ૧-૨-૩-૪

અભ્યાસની પ્રતિષ્ઠા ૧ ૦

" ૨ ૧ ૩

નવનુસંધાન આજના

પુસ્તક પહેલું ૧ ૩

પુસ્તક બીજું ૬ ૦

પુસ્તક ત્રીજું ૬ ૩

" ચોથું ૨ ૩

વિકાસીક વાચન આજના

માનવ આજ ૧ ૦

અદેશી આજના ૧ ૦

બીજા આજના ૬ ૦

ત્રીજા " ૬ ૩

Obtainable from:

'INDIAN OPINION'**P. Bag, PHOENIX, NATAL.**

ગાંધી સાહિત્ય

ક. આ. ને પત્રિકાસ	૭	૧
છવન ખેડ	૧૧	૨
અહરેવ દેસાઈનું છવન ચરીત	૨	૩
અહરેવ દેસાઈની કાચી	૧૦	૦
" " "	૧૦	૨
" " "	૧૧	૩
" " "	૧૨	૪
" " "	૧૩	૫
બાપુની કાશનાસ કાકાણી	૧૪	૦
હરત સીમીત હોદ સ્વરાજ્ય (ભાવેલી કાચી સાથે)	૧૦	૦
આત્મ કથા (ગાંધીજી)	૭	૩
ગાંધીજીની સંજોગ આત્મ કથા	૨	૩
બાપુની ગાંધી (કાકા કાકેશ્વર)	૩	૦
રામ નાથ (ગાંધીજી)	૨	૦
બાપુ આસી આ (મનુ ગાંધી)	૨	૧
બાપુના પત્રો (ભાગ્યમની પતે કાશ)	૨	૧
બાપુની પ્રસારી	૫	૦
ગાંધીજી અને આત્મચરિત (પી. મહાપાત્ર)	૩	૦
નીતી નાશને આગે (ગાંધીજી)	૨	૦
અનાસક્તી યોગ (ગાંધીજીએ બીજાઓને કરેલા બહુવાદ)	૧	૧
ધર્મીયા મોખલે (ગાંધીજી)	૧	૨
આશ્રમ ભાગનાવલી	૧	૦
અમલ અમલ	૧	૦
ગાંધીજીના સમાજસર્વ	૫	૦
પાયાની કૅલેન્ડર (ગાંધીજી)	૩	૦
ભક્ષાત આ (સ્વરાજના ગાંધી)	૩	૦
પ્રેમ પંથ (બા. યો. દેસાઈ)	૧	૦
ગાંધીજીના અહરેવ સાથે પત્રવ્યવહાર	૧	૦
બાપુની સેવામાં	૧	૦
અસહકારનો વિચાર	૧	૦
ગાંધીજી (એક અધ્યયન)	૧૦	૦
હસ્તેરના સમાવેશ અંગે ('ઈન્ડિયન ઓપિનિયન')	૧	૩
ગાંધી સમાવેશ અંગે	૨	૦
બાપુના-બા ને પત્રો (સ્વરાજના ૫૧ કલાવના પત્રો)	૨	૩
હાથેરિયક	૧	૧
નવ આશ્રમના	૭	૩
આસી છવન કથા (ભાગતના રાજપૂતી રાજેન્દ્રપ્રસાદ)	૧	૦
હોદને કાકા મીકેલ (ભાગતના વિશેષ અંગે)	૮	૦
હોદી રાજકીય મ. સભાનું અધ્યયન	૧	૦

Obtainable from:

'Indian Opinion' P. Bag.,
Phoenix, Natal.

અમારા નવા પુસ્તકો

નવલ કથાઓ

એકલું પ્રવાસ (અરેશ્વર મેવાળી)	૧	૦
કૅલેન્ડર રેવી (સાને કુશલ)	૨	૩
માનવતા ના અમલ (વલ્લેશ વાપુરેન માવજી)	૧	૦
રામના રમેશા સાને કુશલ	૧૦	૦
સર્જના કીલ (નવલકામ કાલ)	૭	૧
અમલ ખાતી અને બીજી વાતો (૫૧ વાત)	૭	૧
ગાંધી સાહિત્ય		
મહાત્મા અને સ્વરાજ્ય	૪	૧
બાપુના પાસના (અરેશ્વર મેવાળી)	૧	૩
મળવાનું ઠેકાણું		

C/O INDIAN OPINION,
P. Bag, Phoenix, Natal.

નવલ કથાઓ તથા ટુંકી વાર્તાઓ

કપાલ કુંડલા (નરીમ વંદ)	૧	૧
નવલકાઓ (મેવાળી)	૧	૧
સ્વર્ગીય (ર. વ. દેસાઈ)	૭	૦
પ્રવસી કથા (મે)	૮	૧
મળેલોલવ (પ. પટેલ)	૮	૦
બીજી સાથી	૧૧	૦
સોરઠી ભાષા	૧	૧
દેવદાસ (સરખાણ)	૪	૦
વજ્ર વાર્તા	૨	૧
મળવાનું	૧	૦
ભારતીય (અનિન્દ્યાન મોરાર)	૫	૦
ધરે બાવીર	૪	૦
રામવર્મા	૪	૦
ભાગ્યવત	૪	૦
મેધ બીજી	૪	૦
ભાગ્ય નિમાળ	૫	૧
વજ્ર ભારત મે	૫	૦
ઉત્તી વાત	૫	૦
ઉત્તરવન	૫	૦
સાની સહયોગી	૫	૦
રોન કુલ	૫	૦
કાંતી	૬	૦
ભાગ્ય બાપુ	૭	૧
કુટુંબ વધ	૭	૧
અમલુદ માલ	૭	૧
અમુરી વાત	૧૦	૦

ઉચ્ચ અને સાદું સાહિત્ય

મળેલી (કાન્યા સંપ્રદાય) કાશનાસ ભરી	૭	૧
મીતામણી (મનુદેસાઈ)	૫	૦
સહીરનો સંદેશ (ભાગ્યવતની રાહી)	૫	૦

મળવાનું ઠેકાણું આ બોલીય :

INDIAN OPINION,
P. BAG,
PHOENIX.

વાંચવા લાયક સુંદર પુસ્તકો

વિવેક અને સાધના (કેશવભાઈ)	૭	૧
મીતા ભવની	૧	૩
કેશવભાઈ વિવેક (પી. મહાપાત્ર)	૨	૦
મી પુ. અપારા	૫	૦
સહુળી કાંતી	૫	૦
કેશવભાઈ વડે કાંતી	૭	૩
પૂર્વ આક્રોશની સહુ (કાકા કાકેશ્વર)	૭	૧
આસી છવન કથા (મેવાળી)	૧૫	૦
કાકા અને સંસ્કૃતીનું કાચી (કાકા કાકેશ્વર)	૧૧	૦
છવતા તહેવાર	૫	૦
આજ કાંતી કરાવ (અમલકામલ)	૫	૦
સરજાન વસંતભાઈ ભાગ	૧૩	૦
આસી છવન કથા રાજેન્દ્રપ્રસાદ	૧	૦
સરજાનનાં આયોજી	૧૫	૦
એક મહાં પુણ્ય (અમલકામલને મળીનેની હરત કથિકાસ)	૧૫	૦
વિશાળવનુ (સરખાણ)	૧	૦
આજ નિવાળીક (મીકેલ આરે)	૭	૧

મળવાનું ઠેકાણું :

'Indian Opinion' P. Bag, Phoenix, Natal.

D. B. MODI & SONS

Specialising in Indian, English, Groceries, Condiments,
Hair oils, Spices, Fancy goods, and everything for the
"INDIAN HOME."

Try Our Famous
"India Mix Masala."

High Class Indian Confectionery Always in Stock.

Phone 35-4771.

30b 17th Street, Vrededorp
Johannesburg.

૫૦ વર્ષની જુની અને જાણીતી દુકાન

ડી. બી. મોદી એન્ડ સન્સ

ઠરીયાણાં, ગંધીયાણાંનાં જુનાં વ્યાપારી

દેશી હેર ચોઈલ, મરી મસાલો વીગેરે દેશી ખરની ઉપયોગી અનેક જાતે
વસ્તુઓ હવેનાં સ્ટોકમાં મળશે.

ઈન્ડિયન અને ઈંગ્લીશ ગ્રાસરીનાં સ્પેશીયલીસ્ટ
જોબર્સની જુનામાં જુની મીઠાઈની દુકાન.

"ઈન્ડિયા મીક્સ મસાલા"નાં
એન્થ્રોફેકચરે.

ધી ન્યુ દિલ ખુશ-સ્વીટ માર્ટ

એન્ટર: મળીબર્થ સાલાબર્થ મારીરેસવાળા.

દરેક જાતની મીઠાઈઓ, ચોખ્ખા ખીની તેમજ ચોખા ચેપા,
મસાલાથી અને બનાવીએ છીએ.

અમારું વખજાએકું સુરતી લુણું સેવ, અમરા, મહિઆ, મસઆ,
પાતશ વિગેરે હવેનાં વાનું બનાવીએ છીએ.

ખાદી વીગેરે માટે મેલા અમાજીમાં મીઠાઈ ચોઈલ અમાજી હંક
વખતમાં બનાવી આપીશું.

PHONE 33-6676. P. O. BOX 3680.

THE NEW DIL-KHUSH SWEET MART,
34 President St., Corner Diagonal Street.
JOHANNESBURG.

તાજુ ઉમદા ફ્રુટ

દરબનજી આજુ ૧/૬ રતલ; મોદી કમીનુ હસજી ૧/૬ રતલ; જોળ બાસ
ફીટ ૧=૬ રતલ; લાંબી અને ચહેર બાસફીટ ૧/૬ રતલ; કપુરી તથા
સેવથી પાન શી. ૫ રતલ; પેસ્ટેજ બાસમ.....બનાના, કાચા બનાના,
ચોપો, પાછનાપલ, નાચીસ અને મેન્ડરીન રોબના બખર બાવથી મળશે.
દેશી કાકાજીમાં સુરતી સફેદ પાપરી, કાળી પાપરી, ઉવેર સોમ, વેમજી,
ચેકટાની સોમ, કુધી અને લીલાં મરચાં મળશે. શી. ૭-૬ થી શી. ૧-૬ નું
પારસલ બનાવી ચોસ્ટથી મોકલીએ છીએ. સુરજી, આંબા હળદ તથા
લીલી હળદની મેક્સમ ચાલુ થઈ છે. કાચી ગ્રાસી પથ્થુ હવે મળી રહેશે.

A. KADER & Co., (PTY) LTD.

WHOLESALE FRUIT MERCHANTS

P. O. Box 251. DURBAN.

ફરનીચર! ફરનીચર!! ફરનીચર!!!

મેકરૂમ જુદ, હાઈનિબરૂમ જુદ, ચોઈલ, ઠરીયાં જોસ્ટ,
સાઈફ મોઈ બોફીસ ડેસ્ટ, જુક ડેસ, ટેબલ, વડન કોફીસલ
બાને જરીદી રહેશે. અને પંધારી લાલ સેવા જુકશે નહિ.

—બોક્સ, ટેબલ અને કીચન હરેસર—

એ હમારી દેખરેખ નીચે વર્ધિયાર થાય છે. તેને સ્ટોક હવેના વર્ધ-
યાર રહે છે. આવ રોહડા કાવેના ગ્રાઈસ લીસ્ટ મંજુરો અને વેપાર
આગલ વધારે.

L. MISTRY

51 BREE STREET, BURGERSDORP, J'BURG.

PHONE 33-4691. BOX 2526.

PHONE

33-2651

MASTER BROS.

(PTY) LTD.

MANUFACTURERS OF LADIES' & GIRLS' STRAW & FELT HATS
WHOLESALE MERCHANTS & DIRECT IMPORTERS

HOUSE FOR KEEN CASH PRICES
33 West Street, JOHANNESBURG.

માસ્ટર બ્રધર્સ (પ્રા.) લીમીટેડ

હોલસેલ મરચાંદસ બોન્ડ હાથરેક્ટ કમ્પોર્ટર્સ

રેકમાં તેમજ સુવર્ણ કાપડ, જુકન રજી. બ્લાન્કેટસ—બેરી જાળો માટે

નવ લવનો આવ. તેમજ ફેપરીયન ન્યોનલેટ ચાલીએ

વીગેરે માટે હમારે લાંબમ વખાણ કરવા કલામજી છે

33 વેસ્ટ સ્ટ્રીટ, જોહાનીસબર્ગ.

ફોન : 33-૨૬૫૧

ગ્રોસરી મળવાનું ભરોસાપાત્ર મથક**JHAVER HIRA & CO.,**

Phone: 24932

118 Victoria Street,
DURBAN.

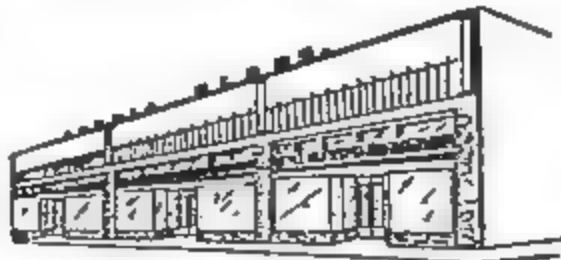
અમારે ત્યાં

ગંધીવજી, કોળ, હવન, પુનની
સામગ્રી અને લગ્ન અંગેની દરેક
જોઈતી વસ્તુઓ મળશે.

માહોતો સંગ્રાહ એજ અમારો જુલ સેવ છે. એજલ વખત મંજાતી ખાતી કરો. માલ સારો અને ચોખ્ખો જાતી દેખરેખ નીચે ચોક્કસમાં
આવે છે. ફ્રી મોડરો શી. જો. ડી. થી મોકલવામાં આવશે.

K.M. Lodhia & Co.

Manufacturing Jewellers and General Dealers



22 ct Jewellery made to order in latest designs

આવિષ્કાર

સેનાના શરીના ખાસ અમારી જાતી દેખરેખ ત્રીએ અમરે અપાયદ્ધ
કામ સંવેપ પામે એવી રીતે કરીએ છીએ.

મેકેસ, જુડી વુડી કીકાબાઈની ખાસી અંગેના, સાડીની ખાન, વીડી
ખાસી એરોમ ત્રીએર ખાસીએ છીએ.

116 Prince Edward Street, Durban.

આપણે તમે બધા જાણો કે કેનેડાની વિશ્વ વિખ્યાત કંપની
સન લાઈફ ઓફ કેનેડા
કપરેટ્સ કંપનીના હોમો કંપાનિયર બેલન્ટ બીએ
કપરેટ્સ

કેનેડા આરીમની વરિષ્ઠ અધિકારી કેપ બીએ કુલ કોપ પ્રાવીન્સીયલ ડીવીઝન
ના સરમરે વરિષ્ઠી નિયાયેલા અધિકારી વધા, કુલરાવી આપાન્દરમર બીએ
કેમેલ અરેની કીકાબાઈ અંગેનું કોઈ પણ લેટર અમમલ વિના વીજા
તરીકે તરીએ વર્ક કો છે.

1. Wherever there is a particular Life Assurance Problem a Sun Life of Canada Plan can solve it.
2. Prompt settlement of claims is a mark of the Company's Management.
3. During 1952 the Company paid over £11,000,000 to annuitants, policy holders and their families.

The Sun Life of Canada is a Leader in World Wide Assurance.

Consult us first.

C. C. PALSANIA

GENERAL AGENT

Business, Estate, Financial, Insurance and Immigration Consultant.

Secure Transmitter.

100 Sir Lowry Road,
P.O. Box 4624.

CAPETOWN
Phone 32390

Kasturba Gandhi Memorial Number

Copies of Kasturba Gandhi Memorial Number can be had
at this office at 1s. 3d. including postage.

'Indian Opinion'

Phoenix, Natal.

ARRIVALS OF GUJARATI BOOKS AT HAND

ગુજરાતી પુસ્તકો

	શી.	રૂ.
ગુજરાતી ઇન્ડીયન ડીઝનરી	૨૦	૦
મહાભારત ગ્રંથ	૪૦	૦
ગુજરાતી ઇન્ડીયન મેટર રાઉટર	૧૩	૬
રામચરિત્ર વામાયજી	૧૩	૬
અવિષ્કાર	૨૦	૦
વાલીમાર્ગ વર્ક	૨૦	૬



Film India Monthly	7	0
Life After Death	3	0
Elementary Teachings Of Hinduism	3	0
Light Of Truth (Hindu Bible)	22	6

All kinds of MUSICAL INSTRUMENTS REPAIRED
at our address

BHARAT MUSIC SALOON
AND BOOKSELLERS

Phone: 26070

284 Grey Street, Corner Lorne & Grey Street,
DURBAN.

GIHWALA STORE

(Established 1945)

કેપટાઉનના જુના અને બાહ્યીતા વેપારી

કાપરેટ્સ

કીકાબાઈ છગનલાલ ઘીવાલા

અમે હરેક ભંતનો દેશી અનાજ અને કરીયાણું
રાખીએ છીએ.

ભાવ કીકાયત

ભતે મળો યા લખો

2, Aspeling Street,
CAPETOWN.

Phone: 23102.

No. 38—VOL.—LI

FRIDAY,
18TH SEPTEMBER, 1953

Published at the G.P.O. as a Newspaper

Price 6d.

INDIAN OPINION

Founded by Mahatma Gandhi in 1903



Wanted Goodwill And Sense Of Justice

(Patrick Duncan)

There is a power within the world able to set men free from fear and anxiety, from hatred and from dread, a power able to bring peace within society and to establish it among the nations.....Therefore to friends and to men and women of all nations we dare to say: Turn from the way of strife; admit the power of God into your lives nor be dismayed at all.

—Epistle-Society Of
Friends London (1939).

—o—

The noblest of all studies is the study of what man should be and how he should live.

—Plato.

A SOUTH AFRICAN rabbi declared the other day that 'goodwill' was the sovereign remedy for our racial troubles. I hope that who would agree with me that joined to 'goodwill' and inseparable from it should go a lively sense of justice. If justice is lacking, it is wrong to expect that a mere sense of goodwill can cure anything.

I have little doubt that between many masters and many slaves in the old days of slavery there existed a strong sense of goodwill. This was no argument for retaining slavery.

In South Africa to-day, there is in many families, farms and industrial concerns a strong sense of goodwill between the privileged white owner and his non-white servants. This does not justify the crying injustice in the relations between white and non-white in our country to-day. It does not diminish the urgent need to inject a massive dose of justice into our national life.

Without justice there can be no permanent goodwill. Without justice there can indeed be no true goodwill, for subconsciously even if not consciously the slave knows that he is unjustly a slave, the master that he is unjustly a master.

Let us have goodwill by all means, but let us attain true goodwill by working for justice.

Down with twentieth-century slavery, the South African slavery of race superiority, which is often worse than the old slavery of iron shackles.

INDIAN OPINION

FRIDAY, 18TH SEPTEMBER, 1953

INDIAN WIVES AND CHILDREN

By C. W. M. GELL

THE commendable realism of Mr. J. G. Snydam's Newcastle speech of November 26 to the Natal congress of his party has tempted the Nationalists into perpetrating one more small injustice against the most vulnerable of our racial minorities. For the Minister felt obliged to palliate his insistence that repatriation is not practical politics with a thrust at the Smuts-Gandhi agreement in regard to Indian wives and children. And since the Nationalists do not bow readily to political realities and were unable to implement the alternative proposal "that all our Indians be placed in one large ghetto where parents can feed on parents," the congress vented its exasperation by requesting the Government to rescind the Smuts-Gandhi agreement "at the earliest possible moment." On February 10 Dr. Dinges announced his intention of conceding this demand and legislative has now been announced.

The Smuts-Gandhi agreement was embodied in the Immigrants Regulation Act of 1913 and the Indian Relief Act of 1914. Since local party-political propagandists have combined with over-enthusiastic Indian historians to exploit the agreement as a major victory for Gandhi, it is pertinent to recall that Smuts made concessions on minor matters only—the avoidance of banning "Asiatic" immigration by that name, the abolition of the Natal £3 poll tax, recognition of marriages solemnised according to Hindu or Moslem rites; but that he finally closed Indian immigration in fact if not in name, upheld the restrictions on the inter-provincial movement of Indians and yielded nothing in regard to the Licensing, Gold or residential laws.

The only remaining immigration was under section 5 (g) of the Immigration Act, permitting a South African Indian to import one wife and her minor children, provided that he had no other wife in the Union. The reason for this concession was that over four-fifths of the Indian population came here as indentured labourers among whom the proportion of females was low. In

1911 when the Government of India finally stopped indentured recruitment, there were only 66 Indian women to every 100 Indian males in Natal. In 1921 the figure had risen to 78 and the Cape Town (or Malan-Sastry) agreement of 1927 explicitly reaffirmed the adherence of the Union through its Nationalist Government to the original concession in regard to wives and children.

Since then the proportion of Indian women to men in the Union has risen to 90 per 100 in 1936, 95 in 1945 and 96 in 1951. It is contended by Nationalists that with the sexes now very nearly equal in numbers, the original basis for the concession has fallen away. But, the imppropriety of unilateral denunciation of international agreements apart, there is more to it than that. No one yet suggests that White men should be prevented from marrying girls from overseas because there are 100 European women here to every 100 males. The argument in the Indian case must, therefore, be either that the immigration loophole contributes significantly to the undesirable increase in our Indian population or merely that it is electorally profitable and good apartheid politics to push the Indians around.

And the facts suggest that malice and prejudice are more probable reasons than any constructive hope of diminishing "the Indian problem." For in the 25 year period 1/8/27 to 31/12/52, 8,010 Indian wives and 9,214 children entered the Union (i.e. an average of 320 women and 360 children a year). During this period our Indian population rose from 185,000 in 1931 to 365,000 in 1951 (i.e. at the rate of about 9,000 a year). On February 10 Dr. Dinges said that 4,929 wives and children entered between 1/1/47 to 30/9/52. During the comparable period (censuses 1946 and 1951) our Indian population increased by 80,000, though I think there was a serious undercount in 1946 which would reduce this figure to about 50,000. If anyone thinks that the immigrant women

and children significantly affected these increases, he is beyond the argument of facts.

Let us, however, get these figures in their proper perspective. Our Indians have doubled in the last 20 years chiefly because (1) their adverse mortality rate has been falling through natural processes; (2) because of the impact of health measures on their death rate; (3) because the vast majority live in conditions of poverty and squalour that ensure the maximum rate of reproduction. Even so, Indians today only form 2.9 per cent of the Union's population or one-seventh of the White population. And even if all present factors continue to operate as at present, the Indian minority will only rise to 3.9 per cent of the population by 1980.

The reason that so few Indians seek wives in India is that very few can afford the expense. The general European picture of our Indians as a wealthy commercial community is far from the truth. The latest available figures show Indians holding 10,513 trading licences (general and fresh produce dealers) as against 69,018 European licences (i.e. in almost exactly the population ratio). A Natal University survey in 1946 found seven Indians to a family—this high figure (double the European rate) being partly due to the joint family grouping which covers more than one generation and is aggravated by more grievous housing shortages than any other race group. Thus about 70,000 Indians (or 19 per cent of the Indian population) may be said to belong to the merchant class. Actually, owing to duplication of licences etc., this is almost certainly an overestimate. Broken down into provinces, about 50 per cent of the day Cape and

Transvaal communities and 6 per cent of the Natal Indians may be merchants. But I doubt if a quarter of the merchant families are wealthy—say, 5 per cent of the Indian population; the rest ranging between a modest middle class competence to a losing struggle with bankruptcy where the merchant is little, if any, better off than the salaried worker. And the great majority of the 80 per cent non-mercantile Indians (270,000 of them in Natal) live on the borderline between penury and starvation, caught between the hammer of White supremacy with its industrial colour bar and the anvil of much more numerous African competition in the unskilled labour market.

These men cannot afford to import wives. And the few that can are so "menace" either in numbers or trade rivalry to Europeans. Is it really necessary to proceed with what will look to the rest of the world like a spiteful pierrick? Unnecessary, unjust and petty as the new legislation is in any case, one is glad it will avoid the crowning injustice of excluding wives lawfully married before February 10 in the belief that they were free to join their husbands under the laws then in force in the Union. But if Dr. Dinges did not intend to implement his February threat, why did he not earlier release several hundred Indian women from their anxiety and uncertainty? Is it there sort of small humanities against defenceless people that so greatly aggravate the bad name abroad that the Government's racial ideology is already earning for South Africa. Can we blame the rest of the world for vaking them as proof that apartheid is not the benevolent policy its supporters make out?

NOTES AND NEWS

Simple Meaning Of The New Immigration Bill

THE simple meaning of the relevant sections of the Bill to amend the Immigrants Regulation Act, 1913, which is now before Parliament and which refers to the entry of wives and children of Indians domiciled in the Union is as follows:

(1) Any person born outside the Union out of any marriage or union entered into after the tenth day of February, 1953 shall not be allowed to enter the Union.

(2) Any person born outside the Union after the tenth day of February, 1954, shall not be allowed to enter the Union.

(3) Any person other than a

person referred to in section one above born outside the Union on or before the tenth day of February, 1954, who does not enter or is not brought into the Union before the tenth day of February, 1956, shall not be allowed to enter the Union.

(4) The wife of any person by a marriage or union entered into after the tenth day of February, 1953, or any child born outside the Union out of any such marriage or union, shall not be allowed to enter the Union.

(5) Any child born outside the Union after the tenth day of February, 1954, shall not be allowed to enter the Union.

(6) If the wife of any person

by a marriage or union entered into on or before the tenth day of February, 1953, or any child other than a child referred to in paragraph (1) above, born outside the Union on or before the tenth day of February, 1954, fails to enter the Union before the tenth day of February, 1956, shall not be prohibited from entering as from that date unless the Minister or an immigration officer acting upon directions issued by the Minister authorises any such wife, person or child to enter the Union.

Mr. Bunting In Danger Of Losing His Seat

Mr. P. B. Bunting, who was elected Natives' Representative for the Cape Western constituency at a by-election in November last year to fill a vacancy caused by the unseating of Mr. Sam Kahn under the Suppression of Communism Act is now in danger of losing his seat. The report of the select committee which inquired into the case of Mr. Bunting, was released for publication last week. The committee found that Mr. Bunting's name appeared on the list in the custody of the liquidator appointed under the Suppression of Communism Act; that there were no circumstances which would justify the removal of his name from the list; that he was an office-bearer, member and active supporter of the Communist Party of South Africa; that before the promulgation of the Suppression of Communism Act he professed to be a Communist; that before the promulgation of the Act he advocated, defended and encouraged the achievement of the objects of Communism as defined in the Act; and that before and after the promulgation of the Act he advocated, defended and encouraged acts or omissions which were calculated to further the achievement of the objects of Communism as defined in the Act. The first and third findings of the Committee were approved by the committee without divisions. The committee divided on all the other findings. In all other cases the United Party members of the committee voted with the Government in support of the findings with Mrs. V. M. L. Ballinger (Natives' Representative, Cape Eastern) and Mr. L. Lovell (Labour, Beaufort West) voting in the minority. In terms of the Suppression of Communism Act the next step will be for the Minister of Justice, Mr. C. R. Swart, when the report comes before the House for consideration, to move a substantive motion.

More Persons Banned

Among further persons to be banned are Mr. C. I. Amra, vice-president of the Natal Indian Congress, secretary of three trade unions and an executive member of the Durban Trades and Labour Council. Mr. Amra has been ordered by the Minister of Justice, Mr. C. R. Swart, to resign within 30 days—both as a member and an office-holder—from the trade unions to which he belongs and from the Natal Indian Congress. He has also been forbidden to be a member of four organisations, including the South African Indian Congress and the African National Congress and forbidden membership or active part in any trade union registered under the Industrial Conciliation Act. It is stated by the Natal Indian and the African National Congress that the present "banning" notice is wider in scope than those hitherto issued. Previously people were forbidden to attend gatherings to which the public had access. In the present order Mr. Amra is forbidden from attending "any gathering."

Another person to receive the banning order last week was Mr. Piet Huyser, in Johannesburg, national organiser of the Amalgamated Building Trade Workers of South Africa. Mr. Huyser was notified that he must resign his post with the A.U.B.T.W.S.A., must not become a member or take any part in the union's or any other trade union's activities again, and must not attend gatherings for two years.

S. S. Bhengu Out On £500 Bail

S. S. Bhengu, president of the Bantu National Congress, and one who was in the good books of the Government and who was arrested on several serious charges of alleged fraud was last week let out on £500 bail. Mr. Cecil Nathan, appearing for Bhengu, pleaded for the bail to be reduced from £1,000 to £250. In doing so he stated that Bhengu was well-known throughout the Union among the Natives and Europeans. He was also known to several Cabinet Ministers, and had often been called in an advisory capacity by the Secretary of Native Affairs.

Dr. Donges' Statement Refuted

The following statement has been issued by the office of the High Commissioner for India in the Union: According to a report in the 'Cape Times' dated the 9th September 1953, Dr. the Hon'ble T. E. Donges, Minister of the Interior stated in the House of Assembly on 8th September 1953

that "In 1951 the Indian Government refused passports for an Indian team to visit South Africa." This is, it is regretted, incorrect and unfounded. No In-

dian team applied to the Government of India for passports to visit South Africa in 1951 and there has been no refusal of passport facilities in such a case.

MR. MANILAL GANDHI WITHDRAWS HIS APPEAL AND SURRENDERS TO THE POLICE

MR. MANILAL GANDHI had decided to withdraw his appeal and serve the sentence passed on him last February. He surrendered himself yesterday to the Germiston Police and was arrested. After his arrest he made the following statement: "I was sentenced in February 1951 to a fine of £50 or fifty days imprisonment on a charge of having incited Africans to break laws, by entering the Germiston location without a permit on January 26. Mr. Patrick Danon



Mr. Manilal Gandhi

whom I had accompanied was sentenced to a fine of £100 or 100 days' imprisonment. Varying sentences were passed against six other Europeans who were charged under the same offence. It was decided that we should test the validity of the proclamation under which we were convicted. I was not keen on doing so because I felt that we had voluntarily decided to violate certain laws of the State as a protest against the injustices perpetrated by the Government and that no useful purpose would be served by going on appeal. It was however decided by the majority of our group to go on appeal and I was prevailed upon to remain with the group, which I reluctantly did.

Seven months have passed since and there are no signs of the appeal being heard. Since then however many developments have taken place. Two vicious measures known as the Criminal Law Amendment Act and the Public Safety Act have been placed on the Statute Book which authorises the imposition of extremely severe sentences including flogging on law breakers. These measures seem vir-

tually to have stifled the defiance movement against unjust laws. Practically all the leaders of the non-European people and several Europeans too who hold responsible positions in public life have been banned from exercising their freedom of speech and movement. They are solemnly exiled in their own homes. As though we have not had sufficient unjust and offensive measures passed against us other offensive measures such as, for instance, the Reservation of Separate Amenities Bill and the new Immigration Amendment Bill seeking to prevent the lawful wives and minor children of Indians domiciled in South Africa from entering the Union and to restrict the ordinary human right of an Indian to choose for himself a bride even from his own nationality are being rushed through Parliament.

All this amounts to keeping the non-Europeans in chains. If we, voluntarily, out of fear, submit to this degradation we are not only allowing ourselves to be shackled physically but mentally and spiritually. I am strongly opposed to meekly submitting to every measure imposed upon us by the Government even when it is glaringly unjust and degrading as it is in the present case. I am therefore not happy to see the present reaction to such measures.

I strongly feel that for a self-respecting person to remain outside under the present circumstances, is to surrender one's body mind and soul to one who is exercising tyranny over us. The tyrant may be entitled to our body but not our mind and soul. The rightful place therefore for any self-respecting person who believes there is a higher law than man-made law that governs the destiny of the whole universe and that every living being is enjoined to respect and to obey that higher law as against man-made law unless the latter complies with that higher moral law, is in prison.

Quite possibly I would win my appeal in the present case. But no purpose is served by it for that is not the only issue that faces us. For these reasons I have chosen to withdraw my appeal and to humbly serve the sentence of imprisonment imposed on me.

MANILAL GANDHI.

The New India Assurance Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT

1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	54,34,00,000
Marine Premium	56,04,844	Assets exceed	15,36,00,000
Miscellaneous Premium	35,84,968	Total claims paid over	17,95,00,000
Life Premium	2,88,79,302		

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The
New India Assurance Company Limited

RUSTOMJEE (PTY.) LTD.

Directors: Sorabjee Rustomjee
Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

**EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY**

Cable & Telegraphic
Address:
"RUSTOMJEE" or
"NIASSURANCE"

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
FACTORY**

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAJI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crockery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

We specialise in
**Manufacturing
OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

BAN ON INDIAN WIVES AND CHILDREN

The following Press statement has been issued by the office of the High Commissioner for India in the Union on the proposal of the Government of the Union of South Africa to ban entry into the Union, of wives and children of South African nationals of Indian origin. —

THE Government of the Union of South Africa, through its Minister of the Interior Dr. T. E. Dönges' statement in the Union House of Assembly on 10th February, 1913, announced that it proposed to introduce legislation to deny the South Africans of Indian origin the right to marry outside South Africa and to bring their wives and children into South Africa. While making the announcement Dr. Dönges said "In the Smuts-Gandhi Agreement of 1913 it was determined that an Indian domiciled in South Africa would be permitted to bring a wife and children under the age of 16 of such a marriage into the country under certain circumstances. This concession was later embodied in Act 22 of 1913, section 5 (1) (g)." He pointed out that "At that time there may have been justification for such a concession seeing that female Indians formed only 37 per cent. of the total Indian population in South Africa... Female Indians now constitute 48 per cent. of the Indian population." He added that "Government has decided to withdraw this concession and to apply the ordinary immigration laws of the country in these cases. They will now resort under the ordinary laws of the country and will no longer be in that exceptional position."

Dr. Dönges' statement in support of the Union Government's decision to prevent South Africans of Indian origin to bring their wives and minor children into South Africa are inaccurate and fallacious. The Union Government would not be withdrawing a "concession" but taking away one of the most important basic human rights from this racial minority in South Africa, which has never been questioned before even in the turbulent history of nearly 100 years of the Indian community.

The right of South African Indians to marry outside South Africa and bring their wives and children of such marriages was not governed by the Smuts-Gandhi agreement. This agreement was entered into in 1914 after the Immigration Regulation Act No. 22 of 1913 had

been passed and not before it, as should appear from Dr. Dönges' statement. The agreement was embodied in letters exchanged in June 1914. The agreement related, so far as the wives and children were concerned, to the question of some sort of recognition of marriages contracted according to Indian religious rites. The result of that agreement was embodied in the Indian Relief Act No. 42 of 1914.

The right which nationals of South Africa of Indian origin enjoy in this matter does not place them in any "exceptional position." Nationals of South Africa of all other races also possess the right to marry outside South Africa and bring their wives and children into the country. Section 5 (1) of the Immigrants Regulation Act No. 22 of 1913 lays down the various categories of persons who are not to be deemed to be "prohibited immigrants" into South Africa. Sub-section (1) and sub-section (g) give the following categories of persons who are not to be deemed as prohibited immigrants:—

(f) any person domiciled in any Province who is not such a person as is described in paragraph (e), (i) or (l) of sub-section (1) of section four

(g) any person who is proved to the satisfaction of immigration officer or in case of an appeal, to the satisfaction of the Board, to be the wife, or the child under the age of 16 years, or any person exempted by paragraph (f) of this section, provided that the wife or the child (as the case may be) is not such a person as is described in sub-section (1) (d), (e), (i), (k) or (b) of the last preceding section, and provided further that no child who is not accompanied by its mother shall be admitted unless its mother is already resident in the Union or is deceased, or the Minister in any special case authorises the admission of such child.

The basic provision of sub-section (g) appeared in all previous laws relating to restrictions on immigration to the colonies of Cape, Transvaal and Natal and was not something new or a concession. The proposal now is to deprive the South African Indian of this right as an ordinary citizen of South Africa on the basis of racial discrimination. All other racial groups in South Africa will continue to enjoy this right but not the Indians when

the Union Government enacts the proposed legislation.

Immigration of Indians into South Africa took place as a result of a demand for labour for sugar plantations in Natal. Recruitment of Indian labour was agreed to by the Indian Government rather reluctantly after repeated requests from the Government of Natal. As a part of that agreement it was also clearly understood that the Indians who proceeded to Natal would enjoy full rights as British subjects.

The supply of Indian labour was so important for the prosperity of Natal that inducement for permanent settlement was provided. The Natal Government even laid down that for every 100 Indian male labourers imported, 40 Indian women should be brought.

In 1911 the Government of India forbade recruitment of Indian labourers for emigration to Natal as a consequence to disabilities that began to be imposed on Indians. In 1913 the Union Government enacted the Immigrants Regulation Act, 1913, and which Indians were deemed "prohibited immigrants." Further immigration of Indians into South Africa thus came to an end. The Indians who had already settled in South Africa, like other nationals in South Africa, could marry outside South Africa and bring their wives and children under the age of 16 years. An Indian domiciled in South Africa was able to obtain admission only for a wife and children of that wife provided he had an living wife in South Africa. This position was accepted by the Indian community. In fact it is not customary for Indians to have more than one wife. The "Indian Enquiry Commission" of 1914, headed by Justice W. H. Solomon, referring to the actual practice of monogamous marriages among Indians in South Africa, as long ago as 1914, stated, "Such marriages are the rule amongst Indians of all denominations. It is the rare exception for an Indian to have more than one wife." (p. 29 U G 16-1914).

There has never arisen in the past the question that South African Indians should be denied the right to bring their wives and minor children into South Africa if they married abroad. In fact this right was given recognition by the Union Government and sanctified by agreements of the status of international treaties. This issue came up at the time of the Imperial Conference held in 1918 which recognised the right of wives and children of In-

dians domiciled in any Commonwealth country to enter that country. The representative of South Africa who attended that conference also expressed his entire agreement with the resolution passed by the conference, extract from which is reproduced below:—

"The Imperial War Conference is of opinion that effect should now be given to the principle of reciprocity approved Resolution 22, of the Imperial War Conference, 1917. In pursuance of that resolution it is agreed that:

1. It is an inherent function of the governments of several communities of the British Commonwealth including India, that each should enjoy complete control of the composition of its own population by means of restriction on immigration from any of the other communities.

2. Indians already permanently domiciled in the other British countries should be allowed to bring in their wives and minor children on condition (a) that not more than one wife and her children shall be admitted for each such Indian, and (b) that each individual so admitted shall be certified by the Government of India as being the lawful wife or child of such Indian."

The following is the extract from the speech of the late Hon. H. Burton, K.C., Minister of Railways and Harbours, Government of the Union of South Africa, on the subject:—

"As far as we are concerned, it is only fair to say—and it is the truth—that we have found that the Indians in our midst in South Africa, who form in some parts a very substantial portion of the population, are good, law-abiding, quiet citizens, and it is our duty to see, as he himself expressed it, that they are treated as human beings, with feelings like our own, and in a proper manner.

As to the details, I need not go into all of them. Paragraph No. 3 embodies, as a matter of fact, the present law of the Union of South Africa. That is our position there, so that our agreement as to that is no concession. I pointed out to Sir Satyendra when we were in Committee, that in some of these points which he brought up as affecting South Africa, I thought in all probability, if he were in a position to investigate some of them himself, he would find that perhaps, the complaints had been somewhat exaggerated. I cannot help feeling that that is the case, but I will not go into these matters

now. As far as we are concerned in South Africa, we are in agreement with this resolution, and also with the proposal referring the memorandum to the consideration of our Government, and we will give it the most sympathetic consideration that we can, certainly."

In 1927 the Government of India and the Union Government, after a Round Table Conference, entered into an agreement which is well known as the Cape Town Agreement of 1927. Dr. Malan, Prime Minister of South Africa had represented the Government of the Union of South Africa at the Round Table Conference in his capacity as Minister of the Interior. Paragraph 3 of the Agreement reads as follows:

"II. Entry of wives and minor children. To give effect to paragraph 3 of the Reciprocity Resolution of the Imperial Conference of 1918 which intended that no Indian should be enabled to live a happy family life in the country in which he is domiciled, the entry of wives and children shall be governed by the following principles:—

(a) The Government of India should certify that each individual for whom a right of entry is claimed, is the lawful wife or child, as the case may be, of the person who makes the claim.

(b) Minor children should not be permitted to enter the Union unless accompanied by the mother or, if alive, provided that

(i) the mother is not already resident in the Union, and

(ii) the Minister may, in special cases, permit the entry of such children unaccompanied by their mother.

(c) In the event of divorce no other wife should be permitted to enter the Union unless proof of such divorce to the satisfaction of the Minister has been submitted.

(d) The definition of wife and child as given in the Indians Relief Act (No. 23 of 1914) shall remain in force."

The proposal to prohibit the entry of wives and children of South African Indians will not only deprive the Indian community in South Africa of a natural and fundamental human right but is a breach of an international agreement, freely entered into by the Union Government with the Government of India.

The total population of Asiafrica (almost entirely Indian) in South Africa according to the 1951 census is 365,524. Of this number 15,956 are males and

376,568 females. There is still a shortfall of 22388 females.

The ostensible purpose of the proposal to forbid entry into South Africa of wives and children of South African Indians is to stop the increase of the Indian population in South Africa. The official figures of Indian wives and children admitted into South Africa since the Cape Town Agreement of 1927 and that of the repatriation of Indians under the assisted emigration scheme given below are very revealing in this connection:

Wives and children under 16 years of South African Indians admitted into South Africa, (1st August 1927 to 31st December 1952): Women 8019, Children 9314, Total 17,324.

Indians repatriated under the assisted emigration scheme (men, women and children) 16,952.

In addition to wives and children, 113 persons were admitted as priests and teachers. The total number of persons admitted up to 1952 was 17,437. But it may be explained that wives and minor children who went back to India for visits and overstayed the period of three years, lost their domicile. For readmittance they were treated as fresh cases resulting in their being counted twice. The number of actual persons who entered the Union should thus be less than 17,437.

From among the 16,952 repatriated, 849 returned to South Africa. Thus the net number of persons repatriated is 16,103. But there must be taken into account the number of Indians who have left voluntarily and without taking advantage of the assisted emigration scheme and continue to do so every year. There are no official figures available in respect of them. While yearly emigration is not large the total who have left over the period of last 26 years from 1927 to 1952 should number a few thousand. South Africa has thus lost some of its Indian population to India. It may be added that according to official figures 23,125 Indians were repatriated between the period from 1914, when Indian immigration was stopped, to 1927.

This is the position in regard to the past and we may examine the position in regard to the future. When wives and children are admitted the real addition is only that of wives. If an Indian is precluded from marrying abroad and he marries in South Africa children will come in the bargain all the same. At an average the number of children admitted in

the past has been just about one per wife (to be precise 1.36 per wife). In cases of future marriages the number will go on decreasing as the tendency has now been not to let the wives stay long in India.

The number of wives admitted at an average every year has been 303 (in 1952 288 wives admitted). However this figure does not portray the correct position. As mentioned before, a number of Indian wives have been returning to India for visits or domestic reasons. Many of them overstayed the prescribed period of 3 years and lost their "domicile." They have had to apply afresh for admittance and have been treated as new entrants. The actual number of wives admitted is therefore somewhat less than given above. Also the traffic of wives is not entirely one way. Those Indian families who maintain contact with India do not only send their sons to get married but even their daughters. Admittedly the number of girls going to India is small but it does effect the net increase.

As the gap between the number of Indian males and females is being filled up, less and less numbers of South African In-

dians would seek brides in India and the number of wives entering South Africa would therefore diminish to such an extent that the number of girls entering South Africa and leaving this country would be equal resulting in no increase of the population of South Africa. In any case the addition to the number of Indians in South Africa on account of wives would be insignificant. This would be more than balanced by Indians seeking repatriation to India or returning there at their own expense. The position should be well known to the Union Government.

There is no valid reason to select the South African nationals of Indian origin for taking away the right to marry outside the country and to ban the entry of their wives and children. If the Union Government goes ahead with the proposal, it would be doing so as a matter of sheer persecution of a racial minority which is voiceless and voteless.

To the step the Union Government has decided to take, there is hardly any parallel among civilised countries. No civilised country denies its nationals the right which the Union Government proposes to take away.



B. I. S. N. Co. Ltd.

S.S. Kampala arriving Sept. 28, Sailing October 3 for Bombay

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES : DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-13-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)	without food		21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6

Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.

Tel. Add.: "KARAMAT."

Always Better. Better Always.

Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(KORNER SWEETMEAT HOUSE)

Corner Grey and Victoria Streets

DURBAN.

Phone 23414.

Tel. Add. 'KAPITANS.'

P.O. Box 96.

Phone 24471.

To Furnish Your Home Economically

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St.
DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSE-
HOLD EFFECTS. RADIOS & RADIOGRAMS, MUSI-
CAL INSTRUMENTS, SEWING MACHINES & OFFICE
FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and
Vegetables. We specialize in green ginger and Indian
Vegetables. Wholesale only. Write for particulars
Box 96, Durban.

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST."

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with "THE OLD MUTUAL" your friend for life—

The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1760,
JOHANNESBURG.

Phones:— } Business 33-6711
Residence 33-5961

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 209.

Solanki & Co. Ltd.

Merchant & Direct Importers

**Extensive range always carried in
the following:**

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

**Stockists of well-known branded
Watches.**

COPPERBELT PIONEER STORE

**Where Quality and Service
are Paramount.**

Luanshya,

Northern Rhodesia.

SHINGADIA STORES

(Proprietor: S. S. Shingadia Ltd.)
Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.
Telegrams: "Frem silk" Phone: 2523.

PREMIER WHOLESALERS

(Members of the Mashonaland Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calico, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.
UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,
Plot 43, "C" Road,
Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

Phone
Day 24169

Phone
Night 833549

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN"

Phone 21301/2

P. HARGOVAN & CO.

(PTY.) LTD.

**WHOLESALE MERCHANTS
AND IMPORTERS.**

P. O. BOX 1250.
155/7 Warwick Avenue
DURBAN.

SWEETMEATS

PURE

WHOLESOME

HEALTHY

★ **APPETISING—**

★ **DISTINCTIVENESS** of Flavour.

★ Combined with **INGREDIENTS** of the
PUREST QUALITY go into the making
of our **SWEETMEATS**.

★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental **DELICACIES**.

★ Assure **YOU** of the most **PALATABLE**
SWEETMEATS money can buy any-
where in **SOUTH AFRICA**.

—
—
—

★ Great care is exercised in the **PACKING** and
DISPATCHING of country and foreign orders.

★ WE assure you of **PROMPT, HYGENIC**
SERVICE with the **GUARANTEE** of
SATISFACTION.

Victory V Lounge



We specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Neen etc.

(Cnr: Gray & Victoria Streets.)
Phone 24965 — DURBAN.

THE NEW IMMIGRATION BILL

The Bill to amend the Immigrants Regulation Act, 1913, to apply the provisions of that Act to the territory of South-West Africa, and to make provision for matters incidental thereto which is now before Parliament is as follows:

BE IT ENACTED by the Queen's Most Excellent Majesty, the Senate and the House of Assembly of the Union of South Africa, as follows:

Definitions.

1. In this Act—

"principal Act" means the Immigrants Regulation Act, 1913 (5) (Act No. 22 of 1913);

"the territory" means the territory of South-West Africa,

and unless the context otherwise indicates, any expression to which a meaning has been assigned thereto.

Amendment of Section 5 of Act 22 of 1913, as amended by section 3 of Act 22 of 1914, section 4 of Act 37 of 1927, section 3 of Act 15 of 1931, section 3 Act 19 of 1933, and section 1 of Act 27 of 1937,

2. Section five of the principal Act is hereby amended by the addition to sub-section (1) of the following further proviso:

"Provided further—

(a) that nothing in paragraph (e) of sub-section (1) of this section contained shall be construed so as to exclude from the operation of paragraph (a) of sub-section (1) of section four—

(i) any person born outside the Union out of any marriage or union entered into after the tenth day of February, 1953; or

(ii) any person born outside the Union after the tenth day of February, 1954; or

(iii) any person other than a person referred to in sub-paragraph (i) of this paragraph born outside the Union on or before the tenth day of February 1954, who does not enter or is not brought into the Union in accordance with the provisions of paragraph (e) of sub-section (1) of this section, before the tenth day of February, 1956; and

(b) that nothing in paragraph (g) of sub-section (1) of this section contained shall be construed so as to exclude from the operation of paragraph (a) of sub-section (1) of section four—

(i) the wife of any person by a marriage or union entered into after the tenth day of February, 1953, or any child born outside the Union out of any such marriage or union; or

(ii) any child born outside the Union after the tenth day of February, 1954; or

(iii) as from the tenth day of February, 1956, the wife of any person by a marriage or union entered into on or before the tenth day of February, 1953, or any child other than a child referred to in sub-paragraph (i) of this paragraph, born outside the Union on or before the tenth day of February, 1954,

unless the Minister or an immigration officer acting upon directions issued by the Minister, authorises any such wife, person or child to enter the Union in accordance with the provisions of paragraph (e) or (g) of sub-section (1) of this section."

Amendment of section 30 of Act 22 of 1913, as amended by section 10 of Act 37 of 1927.

Insertion of section 30bis in Act 22 of 1913.

Regulations made under Act 22 of 1913 apply also in the territory.

Repeal of Proclamation No. 23 of 1924 of the territory.

Short title and date of commencement.

3. Section thirty of the principal Act is hereby amended by the addition thereto of the following definition:

"Union" shall include the territory of South-West Africa and any reference to a province of the Union shall be deemed to include a reference to the said territory."

4. The following section is hereby inserted after section thirty of the principal Act:

"Application of 30bis. This Act shall apply also in the territory of South-West Africa."

5. As from the date of commencement of this Act, any regulation made under the principal Act and in force on the said date, shall apply also in the territory.

6. The Immigrants Regulation Proclamation 1924 (Proclamation No. 23 of 1924) of the territory is hereby repealed:

Provided that any power exercised and any function performed under any provision of the said Proclamation or a regulation made thereunder, by the Administrator or the Secretary of the territory or an immigration officer, shall be deemed to have been exercised and performed under the corresponding provision of the principal Act or the regulations made thereunder by the Minister or a duly authorised officer or an immigration officer, as the case may be.

7. This Act shall be called the Immigrants Regulation Amendment Act, 1953, and shall come into operation on a date to be fixed by the Governor-General by Proclamation in the Gazette, save as to sections one and two which shall come into operation on the date of promulgation of this Act.

STAR PROFILE

A record of intimate life and photographs of one of India's top filmstars, Nimi, published under her supervision. This book contains her biography covering almost all aspects of her social, cultural and film life and traces her story from the first film she appeared in "Barsaat" to the latest one she signed a month ago (her 25th). Among over 60 photographs this book contains are many of her private poses side by side with stills from the films she has worked in.

Printed on art paper, with a tri-colour art card cover, the book is a beautiful production and a real treat for all those interested in Indian films and filmstars.

7s. 6d. a copy (Postage free)

Also available are the following:

6½" x 6½" Camera photographs of all Indian film stars on Kodak Silky paper. One Photo: 3s., Three Photos: 5s., Twelve Photos: 9s.

While writing out the order, please mention the film stars of whom you require photos.

PICTURE POST CARD ALBUMS

"Beautiful India"—24 post cards	6s.
12 Views of Taj Mahal	3s.
12 Views of Bombay	3s.
12 Views of Delhi—in colours	5s.

Send your order with remittance to:

Indian Enterprisers

P.O. Box 6541

2/23 Nanak Nivas, Bombay-26 (India)

A.N.C. AND S.A.I.C. MEMORANDUM TO UNITED NATIONS

ON RACIAL DISCRIMINATION IN S.A.

THE following are extracts from the joint memorandum submitted to the United Nations Commission on Racial Discrimination in South Africa by the African National Congress and the South African Indian Congress:

The Peoples Of S.A.

The principal population-groups of South Africa are as follows.

(a) The Whites, known in South Africa as "Europeans". There are 2½ million fair-skinned people, of European descent, from whom are drawn all the members of Parliament, the judiciary and the upper Civil Service; all directors, shareholders and administrators in major mining, industrial and financial enterprises; practically the entire middle and professional classes and the upper, skilled personnel in the country's major industries. Innumerable laws and customs are enforced to preserve the privileged status of this racial minority, officially referred to as "Europeans" or "blankes" (whites).

(b) Africans: There are 8 million persons of indigenous African descent living in the Union, and forming very substantially the majority of the population. The majority of the Africans, about 3 out of every 4, have their homes in the rural areas, either in the "Reserves," or as squatters or labourers on European-owned farms. But for reasons explained below, most of the able-bodied male Africans are away from their homes most of the time working as migratory labourers on mines, in industry, in domestic service or agriculture. A rapidly increasing number of African workers are living as permanent residents in the "locations" which have been erected on the borders of all South African towns. From these "locations" they travel daily to the towns to work in factories, and other White-owned enterprises, or in the kitchens and gardens of the Whites' homes. The Africans in the Union are subjected daily to a number of racially-determined restrictions, humiliations and hardships which must, in quantity and degree of onerousness, be probably without parallel anywhere in the world, at any time in history.

(c) "Coloureds": There are about one million people in the Union, of mixed descent, referred to in legislation and common usage as "Coloured". This population group numbers many skilled artisans among its ranks, but also thousands of agricultural

workers who tend the vineyards and wheatlands of the Cape, working for a pittance or under the infamous "tot" system whereby wages consist partly of a wine ration. Coloured people possess no voting rights except for a limited male franchise in the Cape Province; even this is now threatened by the Malan Government.

(d) Indians: The Indians today number 364,000. Indian indentured labour was imported from 1860 to work the sugar plantations. They are prohibited from moving from one Province to another; may not live in the Free State at all. The Statute Book carries a succession of anti-Indian laws, the majority aimed to prevent their land ownership and restrict their trading rights. The Government's policy, often stated, is the forcible "repatriation" of all Indians to India, although the overwhelming majority are South African born and are South African citizens.

Section Two—Origins Of Discrimination In S.A.

The first White settlement was established in South Africa 300 years ago by the Dutch East India Company, when in 1652 a party was sent out under Jan van Riebeeck to establish a strategic and re-victualling station for ships trafficking to and from India. It was not long before the little group of White settlers, armed with firearms, began to clash with the original inhabitants (whom the colonists called "Hottentots"). As the settlement grew, they expelled the inhabitants from their land; the latter resisted. In 1659 one "Hottentot" resistance" was captured and questioned by Van Riebeeck as to his hostility. His reply as recorded by Van Riebeeck is worth quoting.

"We the (Dutch) were breaking up the best land and grass, where their cattle were accustomed to graze, trying to establish ourselves everywhere with houses and farms, as if we were never to remove, but designed to take more for our permanent occupation, more and more of the country which had belonged to them from time immemorial. Ay!"

Van Riebeeck's answer to such complaints was war. He sent out a party of soldiers to dispossess the tribe adjacent to the White settlement, and refused compensation. He wrote in his Journal on April 6, 1660:

"Their country has fallen to our lot, and having been won by the sword in defence, it is our intention to retain it."

This little incident 300 years ago is cited less for its importance than for its significance. It was to set the pattern for centuries of cruel conquest and dispossession of the African inhabitants by the expanding White settlers. A pattern of shameless aggression, of the seizure of land, and the enslavement of people.

For the first 150 years, however, the expansion of the White settlement at the Cape was relatively slow. But in 1779 with the first major "Kaffir War" ("Kaffir" is a vulgar term of contempt used by the Whites to describe Africans) began that long series of ruthless and incredibly savage wars of aggression against the African people which did not end until the close of the nineteenth century, indeed, in a sense, has not ended yet. South African history books list nine "Kaffir Wars" conducted by the Cape Colony against the African people on the Eastern frontier. The dates are: 1779, 1789, 1799, 1812, 1818, 1834, 1846, 1850, 1877.

This list does not include the long series of aggressive wars conducted from 1840 to 1906, to conquer and subjugate the Zulu people of Natal. Nor does it include the innumerable acts of aggression committed by the invading Boers in the course of the "Great Trek" into the northern parts of South Africa, today known as the Transvaal and the Orange Free State.

The historian, J. A. J. Agre-Hamilton, by no means unsympathetic to the White invaders, has described the characteristic process of conquest as follows.

"The history of relations between civilized and uncivilized races in South Africa falls naturally into three stages. The first is one during which the two races eye one another at a distance. Numerically inferior, the Whites are inclined to try methods of conciliation in dealing with Natives. Native rulers are treated as sovereign and independent princes and are flattered with fine words and "gifts" that are not far removed from tribute. It is the time of the adventurer and the concession hunter, such as marked the reign of Lobengula and the Swazi king. The second stage brings open war. Sometimes it is precipitated by some foolishly aggressive, sometimes preceded by small forays and punitive expeditions that culminate in a great campaign. Such, in Natal, was that which ended with the defeat of Dingaan. The third and last stage sees the Native reduced to subjection."

"The Native Policy of the Voortrekkers"
Cape Town, 1928.

The first half of the nineteenth century was a period of almost continuous war against African tribes. The Basuto chief Moshesh, a brilliant diplomat and statesman, manoeuvred adroitly in the face of attacks by both Boer and British to preserve something of the integrity and independence of his country. But in 1868 he was forced to agree to annexation by the British and the former border lands of Moshesh were reduced to a comparatively small and mountainous area. Ten years later, in 1878 in the Transvaal a considerable force of English and Boers defeated Sekukuni, chief of the Hapeldi, the last African independent chief.

Seizure of lands that was not accomplished by open warfare, in which the Whites were successful thanks to their superior arms, was brought about 'by fraud and deceit.' Many a chief was induced to allow Whites to settle "temporarily" on a part of his territory only to find later that they claimed legal ownership over the whole of his territory.

It is on such a foundation of force and fraud that most of the title deeds to land in the Union are today based.

A well-defined difference did exist between the racial policies of the Cape Colony and those of the Northern Republics (subsequently colonies) prior to Union in 1910. We have referred above to the long series of bloody wars waged by the Cape Colony against the African people, and many other examples could be cited to illustrate that the Cape Government was by no means innocent of aggression. Yet a number of factors did operate to create a less harsh and racialistic climate in the South. There was the long and heroic series of wars fought by the Xhosa people to maintain their land and their independence. There were the numerous slave revolts prior to emancipation in 1836. There was a militant political tradition among the Coloured people of Cape Town.

And, not least, there was a long and honourable line of white democrats extending from Read and van der Kemp, Thomas Pringle and William Fairbairn, to Saul Solomon and Olive Schreiner, who had the humanity and the courage to speak out against injustice and to align themselves with the oppressed majority. Hence the political structure of the Cape Colony though its content was discriminatory contained no formal colour bar.

Whites and non-whites voted on a common roll for the old Cape Legislature; true, the property and educational qualifications demanded effectively precluded the great majority of the

Africans from the vote, but at least the Constitution was not based on the insulting and degrading principle that non-whites were inherently an inferior sort of people who could never aspire to share in government. It was even theoretically possible (and in practice in one or two cases actually occurred) for a man of colour to be elected to Parliament and local governing councils.

Far more onerous was the position in the Northern Republics. Article 9 of the Constitution of the Transvaal Republic laid it down that "the people shall not permit any equality of Coloured persons with White inhabitants, neither in the Church nor in the State." Africans in the Transvaal and Orange Free State Republics were not allowed to own land. Indeed they were virtually enslaved. The famous explorer

Whites, by force of superior weapons, or by guile to take possession of the traditional and ancestral lands of the Africans and then to impress them into labour: most often on the same lands—by way of a "labour rent" for the use of part of the soil of which until then they had been the owners. This pattern was radically modified by the discovery of diamonds, and then of gold, towards the close of the nineteenth century. Overseas capitalists invested large sums in the mining of these precious commodities, and a fierce demand developed for the mass enrolment of Africans as a cheap labour force. An illuminating insight into the economic factors which determine race oppression in South Africa is afforded by a study of the proceedings of an Industrial Commission which was appointed in 1897 in Johannesburg at the instigation of the Chamber of Mines. This was a time of serious cheap labour shortage for the mines. The Commission records reveal that from 1890 onwards the Chamber had made repeated representations on the Transvaal Volksraad (the then Parliament of the Transvaal Republic) for:

(i) better "control" of Africans through the pass laws, and

(ii) the increase in the hut tax "as an incentive to the Natives to work," among other matters.

The Chairman of twelve mining companies who was one of the witnesses to this 1897 Commission said the more stringent pass law came into existence "at the request of the mining industry; was framed by certain persons connected with the mining industry; it was the mining industry that induced and solicited the Government to administer the law."

Here is a further extract of the record of proceedings:

"Mr. George Albu—then chairman of the Association of Mines: "...The Native at the present moment receives a wage far in excess of the exigencies of his existence. The Native earns between 50/- and 60/- a month and he pays nothing for food and lodging—in fact he can save almost the whole amount he receives....If he can save £20 a year it is almost sufficient for him to go home and live on the fat of his land. In five or six years the Native population will have saved enough money to make it unnecessary for them to work any more. The consequences will be most disastrous for the industry and the state. I

think if the Native gets sufficient pay to save £5 a year that sum is quite enough for his requirements and will prevent Natives from becoming rich in a short space of time"

A member of the Commission: "Do you intend to cheapen Kaffir labour? And how?"

Albu: "By simply telling the boys that the wages are reduced. The maximum at present is 2s. 3d. a shift and we can reduce it to 1s. 6d., that is for skilled labour. For ordinary, 1s. or less for a shift."

Commission Member: "Suppose the Kaffirs return back to their kraals. If that happened and you were without black labour would you be in favour of asking the government to enforce labour?"

Albu: "Certainly. A Kaffir cannot live on nothing."

Commission Member: "You would make it compulsory?"

Albu: "Yes, I would make it compulsory, and without using force a tax could be levied."

Commission Member: "Do you think you could get the majority of the people on the Rand with you in trying to make the Kaffirs work at a certain rate?"

Albu: "I think so."

Commission Member: "Would that not be called slavery?"

Albu: "Not so long as the men earned a certain amount of money."

Commission Member: "If a man can live without work how can you force him to work?"

Albu: "Tax him then."

The rapid expansion of gold and diamond mining and subsidiary industries led to an acute demand for labour. So long as many Africans enjoyed the life of independent peasants, even though as tenants and sharecroppers on land owned by Whites, they could not be pressed into service except by the offer of wages and amenities better than the mine-owners were prepared to offer. They attempted to solve this problem by indenturing cheap Chinese labour, but this proved unsatisfactory. It was not until 1913, with the passing of the Native Land Act, that the difficulty was temporarily overcome.

(To be continued)

NEW BOOKS

A Nation Builder At Work

—By Pyarelal 1/6

Why Prohibition

—By Kumerappa 1/-

Satyagraha In S.A.

—By M. K. Gandhi 15/-

Bapoo's Letters To Ashram Sisters

—By Kaka Kalelkar 2/6

The Wit And Wisdom Of Gandhi

—By Homer A. Jack 22/-

Obtainable from:

'INDIAN OPINION'

P/Bag, Phoenix, Natal.

Mrs. Pandit Elected President Of United Nations Assembly

News has been received that Mrs. Vijayalakshmi Pandit has been elected President of the United Nations Assembly. This honour is not only hers but also India's. We congratulate her on her great achievement.

and missionary. David Livingstone, characterised the Republic seventy years ago, as

"a Republic in which they (the Whites) might pursue without molestation the proper treatment of black. It is almost needless to add that the 'proper treatment' has always contained in it the essential element of slavery, namely, compulsory unpaid labour."

(Missionary Travels in Africa," p. 29)

The laws of the Republic formally prohibited slavery, but how seriously that law was taken is indicated by a letter written in 1864 by President Pretorius to a storekeeper in Spelonken and preserved in the Pretoria Archives:

"If you get some little Kaffirs be so good as to buy six for me and send them when you can and write and tell me what it will cost to procure three girls and three boys."

(Quoted by J. A. I. Agar-Hamilton op. cit. p. 218)

The characteristic pattern of White conquest, as described above, was thus for the invading

BONES WANTED

We Pay
£7 PER TON
F.O.R. your
Station or Siding

BAGS RETURNED RAILAGE PAID

For Full Particulars write to:

THE
BULL BRAND
FERTILIZERS LTD.

SARNIA,

NATAL.

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5 1/6 yd.

EMBOSS GEORGETTES
all shades 45" 18 1/6 yd.

OPAL GEORGETTES
45" all shades 12 1/6 yd.

VELVET CHENTLE
GEORGETTES 45" 15 1/6 yd.

44" PRINTED GEORGETTE
Spot & Floral Designs 45" 4 1/2 yd.

44" COLOURED GEORGETTES
4 1/2 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 16/6 pair.
Colours: Green White Red,
Brown, Blue and Wine.

SAREES!

EMBROIDERED GEORGETTE
SAREES.
all shades 43/15/0 each.

WHITE COTTON SAREES
21/6 each.

GEORGETTE JARI WORK
SAREES 45-10-0.

EMBROIDERED SUEDE SILK
SAREES with borders 63/- each.

LADIES UNDIES

Huge range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Saree Borders, Jari Trimmings
Always in Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SHAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED
18/11 each.

INFANTS BOOTIES, BONNETS,
BIBS, PILCHERS,
all one price 2/11 each.

HOUSE - HOLD

Bed Sheets 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Satin Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specially reduced.

JAYBEE SILK HOUSE

39a MARKET STREET,

JOHANNESBURG.

P.O. Box 5169.

Phone 33-6229.

FOR

RUBBER STAMPS

PRINTING

CONTACT

STANDARD
PRINTING PRESS

FEDERAL PRINTERS

RUBBER STAMP MAKERS

73-BEATRICE STREET DUBAI

PHONE 21000
P.O. BOX 2782

"Everyone
says how
smart I
look now I
use Nugget
every day."

Yes, NUGGET is a wonderful
preservative. It's the regular
DAILY use of NUGGET that
really p-r-o-l-o-n-g-s the life of
your shoes.

"Thanks to mo-
it's the DAILY
dose that
does it!"



There's a Nugget Shade for every shoe that's made!

INDIA LETTER

(From Our Own Correspondent)

Bombay, September 4.

THE talks between the Prime Ministers of India and Pakistan ended in a hopeful note. The joint communique, issued by the two Prime Ministers on conclusion of their deliberations in New Delhi, showed that no particular advance was made in regard to settling certain preliminary issues like number of troops to be kept on each side, which has come in the way of solution through the past years. But distinct advance was made in fixing time-limit to appoint a plebiscite administrator and settling the preliminary issues. Both the countries agreed to appoint a Plebiscite Administrator for the whole of Kashmir State before April 1954, through the Government of Kashmir and settle preliminary issues during the interval. It was further decided to appoint Committees of military and other experts to advise the Prime Ministers during the discussion of the preliminary issues.

According to the agreement, after induction into office, the Plebiscite Administrator will examine the situation and submit his report making such proposals as he thinks proper for preparations to hold a fair and impartial plebiscite in the entire State.

Realising that the United Nations, which has become a centre of international power politics has not been able to solve this problem since the last five years and would not be able to solve it in another five years, the two Prime Ministers agreed to solve all related issues by direct negotiations.

Before leaving Delhi the Pakistan Prime Minister, Mr. Mahomed Ali declared at a press conference that "a solution of the Kashmir problem is in sight. A final settlement has not yet been arrived at. I still hope that we will arrive at a solution within a year."

The Pakistan Prime Minister replied in the affirmative when he was asked whether he was going back to his country "with his minimum aspirations fulfilled."

Summing up his own reactions to the present series of talks, Mr. Mahomed Ali said generally they were fairly satisfactory. I do not think I am very happy or very satisfied because there are two points of view in coming to a settlement

on a friendly and a co-operative basis, and there is always the question of give and take, India also cannot be fully satisfied with the result."

While welcoming the joint communique, the Indian Press expressed doubts about Mr. Mahomed Ali's capacity to convince his diehard colleagues that the agreement arrived, at was fair and in the interest of both the countries. The Indian Press believed that Mr. Zafarullah Khan, the Foreign Minister of Pakistan, was sent by the old guards of Muslim League with Mr. Mahomed Ali to strike a hard bargain and to see that Mr. Mahomed Ali may not show any soft corner for India. But Pandit Nehru did not allow Mr. Zafarullah Khan to participate in the talks, which were conducted by the Prime Ministers alone.

Both the Prime Ministers in the joint communique, deprecated any propaganda or attacks on one country by the other through the Press, by the radio or by speeches and statements made by responsible men and women of either country. They trusted that all organisations and responsible leaders will direct themselves to this great task of promoting goodwill between the two countries and thus help in solving all problems and disputes that might exist between them.

India wanted to hear the reactions of the Pakistan Cabinet and the Press. The Pakistan Cabinet met several times immediately after Mr. Mahomed Ali's arrival at Karachi, but, it seems, it could not give its accord to the Delhi agreement. The Pakistan Press was ominously silent. After three days Karachi newspapers came out with a denunciation of Nehru-Ali agreement and insisted that United Nations' appointment of the American Admiral Chester Nimitz must be accepted by India. They put forward all the old Pakistan terms for the solution of the problem, which were never accepted by India and which are not likely to be accepted by India. The Pakistani leaders and the press have started talking again in terms of Jeddah (holy war), in spite of the appeal by the two Prime Ministers.

India wants that any man from any Asiatic country or from any small neutral nation should be appointed as Plebiscite Administrator. After look-

ing at the part played by Americans recently in Kashmir, India is not likely to accept the appointment of the American Admiral. If Pakistan continues to insist on an American being appointed as Plebiscite Administrator, then the talks may break down.

The Pakistan Premier has sent two communications to Mr. Nehru asking explanations on certain points.

Political observers in India were not surprised by the action of Pakistan in voting with America against the inclusion of India in the Political Co-operation on Korea. Pakistan was the only Asiatic country and a member of the Commonwealth which voted against India's inclusion. Even South Africa refrained from voting against India.

The Government of India took another step in removing the inequality of wealth by introducing a Bill to levy Estate Duty on the property left by a person after his death. The rates of the levy are based on the slab system and show a moderate progression from 5 per cent. to 40 per cent.

The minimum exemption limit is Rs. 50,000 in respect of property of a Hindu family governed by Mitakshara, Marumakkhatayam or Aliyasantana Law and Rs. 75,000 in respect of all other property.

In order to prevent fragmentation of small holdings of agricultural land, a reduction of 45 per cent. of the duty appropriate to the agricultural land included in the estate where the principal value of the estate does not exceed Rs. 2 lakhs has been allowed.

In the case of shares held by a deceased member in any company, there is no liability for duty if the principal value of the shares does not exceed Rs. 50,000. Above this, however, duty is leviable at a flat rate of 7½ per cent.

In the case of property which consists of an interest in the joint family property governed by Mitakshara, Marumakkhatayam or Aliyasantana Law, the rates are as follows:

Principal value of estates.	Rates of pay
On first Rs. 50,000	Nil
On next Rs. 50,000	5 per cent.
On next Rs. 50,000	7½ per cent.
On next Rs. 50,000	10 per cent.
On next Rs. 5 lakhs	12½ per cent.
On next Rs. 5 lakhs	15 per cent.
On next Rs. 5 lakhs	20 per cent.
On next Rs. 10 lakhs	25 per cent.
On next Rs. 10 lakhs	30 per cent.
On next Rs. 20 lakhs	35 per cent.
On the balance	40 per cent.

In the case of property of any other kind the rates of duty are as follows:

On first Rs. 25,000	Nil
On next Rs. 25,000	5 per cent.
On next Rs. 50,000	7½ per cent.
On next Rs. 50,000	10 per cent.
On next Rs. 1 lakh	12½ per cent.
On next Rs. 2 lakhs	15 per cent.
On next Rs. 20 lakhs	25 per cent.
On next Rs. 20 lakhs	30 per cent.
On the balance	40 per cent.

The Government of India have informed all former Indian Princes that with retrospective effect from the beginning of this financial year, they would not be exempt from income tax and super tax.

Heretofore, by an executive order of the Government of India, the income of all former Indian Princes from securities was exempted from all taxes, whereas other incomes including dividends were liable for only income tax but not super tax.

The Government of India is understood to have told them that with the coming into force of the new constitution such exemptions granted by an executive order and not by Law were not valid and hence they would have to pay income tax and super tax.

It was learnt that these Princes have requested the Government to continue the exemption as before.

The Maharaja of Gwalior would be affected most by this latest decision as most of his investments are stated to be in shares and debentures. The Nizam of Hyderabad would be the next most affected.

The House of People passed the Andhra State Bill to create new Andhra State by October 3, 1953. It now awaits passage in the Council of States and the assent of the President to become law.

While relief work is going on in Raymondri area of Madras State, affected by floods in the river Godavari, news comes of heavy flood ravages in U.P. and Bihar. In Uttar Pradesh over 5000 villages and about a million acres of land have been affected by floods caused by the recent heavy rains. The damage to crops and property is estimated to be over Rs. ten crores. According to official estimate the State Government will have to provide more than thirteen and a half million rupees for relief work.

Bihar has suffered more heavily than Uttar Pradesh. The total damage estimated due to floods comes to nearly Rs. 25 crores. Hundreds of villages were inundated and thousands of Kutchha houses collapsed. Crop was ruined in hundreds of thousands of acres.

The total damage to houses and household property according to present reports came to Rs. 75 million; the actual damage, however, was likely to be much greater when the exact position was known.

The State Government has requested the Government of India to sanction a grant equal to 50 per cent. of the total expenditure to be incurred on relief measures. The question of the extent of Central assistance is under consideration.

According to latest information, Admiral Nimitz, who was appointed Plebiscite Administrator for Kashmir by United Nations Organisations four years ago, but could not function due to deadlock over preliminary issues to be settled before plebiscite could be taken, has resigned from his post for "personal reasons." This will solve not only the threatened impasse in the Prime Minister's talk over Kashmir, but will also release U.S.A. and United Nations from possible embarrassment in background of the strong public feeling in India and Kashmir that American and United Nations military observers had actively plotted to make Kashmir independent, so that America may get military bases in that Indian State.

A New Novel

What is the difference between a Canadian and a Britisher? And what has happened to the thousands of British immigrants endeavouring to build new lives for themselves and their families in Canada? While no one person can answer all these questions in one book, Patricia Young, a British immigrant herself, attempts to tell the story of one immigrant in her new novel "A Man And His Country." This unique novel tells just part of the story of Canada and Britain, of two peoples, united by loyalty, yet so often divided by their different environment and upbringing. "A Man And His Country" is the story of a British conscientious objector who is thrown out of England by his proud father, to become a rebellious man in British Columbia. Publishers Ward Lock and Co., 5 Chancery Lane, London, W.C.2.

"Dixie's 1953 Seed Catalogue Price List—listing not only seeds but all Garden Requisites. Write for a free copy: Dixie's Seeds (Pty) Ltd., Box 2060, Johannesburg."

VACANCIES AT INDIAN AND COLOURED SCHOOL

FOR STANDARDS VI, VII VIII

Accommodation available for a limited number of Pupils for Standards VI, VII and VIII at the Pietersburg Indian and Coloured School. Interested parents should contact the undersigned before the 18th day of October 1953.

Arrangements for Boarding and Lodging will be made if the demand necessitates it. Parents will be advised in good time of the acceptance or non-acceptance of their children.

Write to:

The Secretary,
School Parent Committee,
P.O. Box 220,
Pietersburg, T.Vaal.

R. VITHAL

Bookkeeper, Writing up Bills of Books, Balances Sheets, Income Tax Returns. Apply:

9 Adams Arcade,
40 Market Street,
Johannesburg.

TROUBLED WATERS

By JOHN O'HIND

This book deals with that period of Indian history when three empires were at a clash with each other on the Indian Peninsula. The Mughal Empire was breaking up; the Maratha Kingdom was declining, and the British were establishing themselves. The story is full of suspense, keeping the reader engrossed in the acts of heroism and valour, naval bombardment and piracy on the high seas, escapades, a chase with bloodhounds, and romance. Order your copy as soon as possible, as there are only a few copies on sale at our office.

Price 10s.

Available at:

'Indian Opinion',
P/Bag, Phoenix, Natal.

Cuticura
ANTISEPTIC OINTMENT



A hot wet cloth over your sore will Cuticura quickly stop itching, antiseptic treatment to be used for chafing, heat rash, scalp irritation, pruritus, and the itching feet. Cuticura Ointment should be used in every household.
PROTECTS from GERMS
PROMOTES HEALING

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Plate Glass, etc.

Commit Us Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Books, Trade Licences, Revenue Clearance Certificate, Passports And Immigration Matters.

Representative: National Mutual Life Assn. Of Australasia, Yorkshire Insurance Co. Ltd.

Telephone: 33-9033. 29c Commissioner Street, JOHANNESBURG.

INDIA PAKISTAN

and connections for
ALL PARTS OF THE
FAR EAST
FROM NAIROBI
KENYA COLONY
by Luxury Constellation Service
or
Tourist Class Service



Air India Representative
in South Africa
P.O. Box 953
95, Salisbury House
Smith Street, Durban

AIR-INDIA
International

SEE YOUR TRAVEL AGENT FOR
FURTHER DETAILS

'INDIAN OPINION'

(Founded By Mahatma Gandhi In 1903)

For The Moral, political and
Social Advancement Of Indians
In South Africa.

Published Every Friday.

Subscription Rates

Payable Always In Advance.

Within the Union	30s.	Annually
" " "	15s. 6d.	Half-yearly
Outside the Union	30s.	Annually
" " "	15s.	Half-yearly

Become a Subscriber and persuade your friends to do likewise.

Apply to—

Manager,
Indian Opinion,
P. Bag, Phoenix, Natal.

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	5	0
PILGRIMAGE FOR PEACE—Pyarelal	12	6
SELECTIONS FROM GANDHI—Nirmar Kumar Bose	10	0
GANDHIAN ETHICS—Benoy Gopal Ray	2	0
BAPU—Merry F. Barr	4	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS PARSIS	7	6
CHAITANYA TO VIVEKANANDA	8	3
STORY OF SATARA—Major B. D. Bann, (I.M.S.)	15	0
SEVEN MONTHS WITH GANDHI—Krisnadhar	12	6
STORY OF THE BIBLE—S. K. George	6	0
DELHI DIARY—Gandhiji	10	6
A RIGHTEOUS STRUGGLE—Mahadev Desai	2	3
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Dhawan	17	9
GANDHIJI AS WE KNOW HIM—Intimate and delightful incidents by various writers	0	0
NON-VIOLENCE IN PEACE AND WAR Vol. I.—M. K. Gandhi	15	0
NON-VIOLENCE IN PEACE AND WAR Vol. II.—M. K. Gandhi	14	0
THE STORY OF BARDOLI—Mahadev Desai	6	0
FROM YERAVDA MANDIR—M. K. Gandhi	1	0
MAHADEV DESAI'S EARLY LIFE —By Narahari D. Parikh	2	0

Obtainable from:

"INDIAN OPINION,"

P. Bag, Phoenix, Natal.

Golden Number

OF

"INDIAN OPINION"

Souvenir

Of The

Passive Resistance

Movement

1906—1914

~~~~~

Price: Four Shillings.

Obtainable from:

"Indian Opinion"

Phoenix, Natal.

## BOOKS FOR SALE

|                                                                                                                                             |    |   |
|---------------------------------------------------------------------------------------------------------------------------------------------|----|---|
| INDIAN JUDGES (Biographical and critical sketches with portraits)                                                                           | 7  | 6 |
| SMNIENT AMERICANS WHOM INDIA SHOULD KNOW—Jabez T. Sunderland                                                                                | 7  | 6 |
| THE BHAGAVAD GITA—The Lord's Song—(An English Translation)—Annie Besant                                                                     | 1  | 0 |
| WHAT IS WRONG WITH INDIAN ECONOMIC LIFE? —Dr. V. K. R. V. Rao                                                                               | 2  | 0 |
| OUR INDIA (Children's stories by various writers, illustrated) —Minoo Maman                                                                 | 2  | 6 |
| COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao                                                                               | 2  | 6 |
| GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement in S.A., 1906-1914)                                    | 4  | 0 |
| THE DELIVERANCE (A picture of the palpitating life of the joint family)                                                                     | 4  | 6 |
| PUBLIC FINANCE AND OUR POVERTY —J. C. Kumarappa                                                                                             | 3  | 6 |
| INDIAN STATES' PROBLEM (Gandhiji's Writings and Utterances)—M. K. Gandhi                                                                    | 10 | 0 |
| FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah                                        | 15 | 0 |
| INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)                                 | 16 | 0 |
| SOVIET ATTITUDE TOWARDS CHINA Parts And Facts—Stanley Powell                                                                                | 5  | 0 |
| AMONG THE GREAT (Conversation with Romain Rolland, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Aurobindo)—Dilip Kumar Roy | 23 | 0 |
| TWO HISTORICAL TRIALS IN RED FORT —An account of the trial of the Officers of the L.N.A.                                                    | 14 | 0 |
| WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyam                                            | 2  | 6 |
| GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)                                                                      | 2  | 6 |
| THE STORY OF MY EXPERIMENTS WITH TRUTH —M. K. Gandhi                                                                                        | 15 | 0 |
| CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi                                                                             | 6  | 0 |
| RAMANAMA—M. K. Gandhi                                                                                                                       | 2  | 0 |
| TOWARDS NON-VIOLENT SOCIALISM —M. K. Gandhi                                                                                                 | 5  | 0 |
| REBUILDING OUR VILLAGES—M. K. Gandhi                                                                                                        | 2  | 0 |
| AN ATHEIST WITH GANDHI—Gora G. R. Rao                                                                                                       | 2  | 0 |

Obtainable from:

"Indian Opinion,"

P. Bag, Phoenix, Natal.

Phone: 29121/3 (Switchboard)  
24179 (Manager)

P.O. Box 2197

Cable & Tel. Add:  
"PROSPERITY" (All Branches)

(Established 1927)

## Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants  
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Maize Products, Wheat, Wheaten Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import  
to the Head-Office.

Head-Office: "PREMIER HOUSE"  
364 Pine Street, Durban.

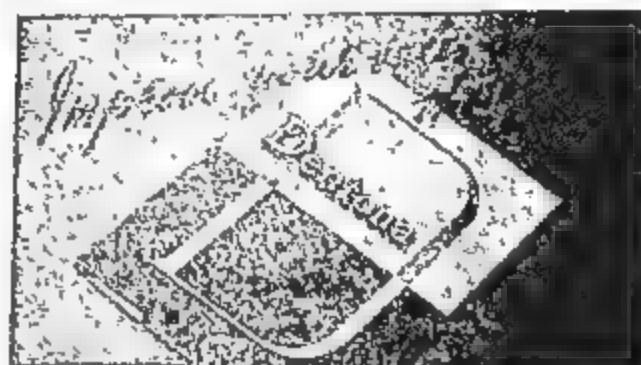
also at

### JOHANNESBURG

Phones: 34-3554/5  
P.O. Box 200, Fordsburg,  
51 Crown Road,  
Fordsburg, Johannesburg.

### BENONI

Benoni Coal Site  
Phone 54-1813,  
Rangeview Coal Sites—54-2205  
P.O. Box 392, Benoni.



Full range of men's and  
boys' khaki shirts and  
clothing.

Is khaki  
good,  
tropicals.

## DENTON

SHORTS AND SLACKS

IN MOVABLES Road.

TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,  
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND.

DENTON TRADING CO.,

Phone 34-4281

JOHANNESBURG

P.O. Box 3581

N. RHODESIA

FEIGENBAUM BROS.

Phone 3758

BULAWAYO

P.O. Box 354

SOUTHERN RHODESIA

MASHONALAND, P.E.A. & N. BECHUANALAND

W. F. NEUMAN

Phone 2-1219/2-4924

SALISBURY

P.O. Box 1492

BRITISH EAST AFRICA

VAN BRUSSEL & CO. (E.A.) LTD.

Phone 4015

Trait Mandates

NAIROBI

BULAWAYO CLOTHING FACTORY LTD.

Phone 2410,

Bulawayo.

P.O. Box 417,

Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel  
V. B. Patel, H. J. Patel  
K. C. Patel

## The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.

Jameson Road, Livingstone,  
NORTHERN RHODESIA.

Our S.A. Representatives:

H. L. Hompes & Co.,  
(Pty.) Ltd.

Durban, P.O. Box 1301.

Johannesburg, P.O. Box 3480.

Capetown, P.O. Box 824.

## NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,  
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS  
AVAILABLE AT:

NATIONAL OFFICE SUPPLIES  
(PTY. LTD.)

(Directors: N. V. MEHTA, J. P. GOKOOL, K. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS

OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 22612

P.O. BOX 1317,  
Tel. Add. NOSLIMITED.

For Quality Printing Consult—

### UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Band Street, Durban, Phone 25195.

# ઈન્દિયન ઓપિનિયન

મહાત્મા ગાંધીજીના દસ્તે  
સને ૧૯૦૩માં રચાયેલું.

પુસ્તક પર શું—અંક ૩૮

શુક્રવાર તા. ૧૮ સપ્ટેમ્બર, ૧૯૫૩.

પ્રત્યેક નંબર પેની ૫

## આત્મવિકાસ

(‘વિશ્વનાત્સકથ’માં શ્રી. સંતબાલજી)

પ્ર. (૧) માણસ આત્માની શોધમાં ન પડતાં સમાજ અર્થે ની કીણામાં બીણી ફરજ સુકથા વગર સદાચારી જીવન જીવ્યા કરે તો આત્મવિકાસ આપોઆપ ન થાય ?

ઉ. (૧) જરૂર થાય. આત્મવિકાસનો રાજમાર્ગ પશુ જો જ છે. સમાજ અર્થેની સ્વાભાવિક આવેલી કે આવનારી ફરજોમા બેઠવકાર થાની તેમ જ સદાચાર ના સામાન્ય નિયમે, ને તરછોડીને જે માણસ આત્મજોજને નામે નીકળી પડે છે, તેવા બાવાનાં બેચ બગડી જાય છે. ધોખીતા કુતરા માફક તે નથી રહેતો. રહ્યો કે નથી રહેતો ઘાટનો. જૈનસુત્રોમાં તો ત્યાં લગી કહ્યું છે કે: “જેનામાં સામાન્ય માણસાઈ ન જાગે તે ધર્મગ્રવણ સાથે પશુ નાલાયક છે.” તે પછી આત્મશોધની વાત તો કેટલી બધી તેવાને માટે ફર રહી જાય તે સહેલે સમજી શકાય તેવું છે. ખરી વાત તો એ છે કે; સદાચારી તથા સમાજ ધર્મમાં માનનારો માણસ સ્વાભાવિક રીતે જ જોવો બની જાય છે કે જે આત્મશોધન વિના રહી શકતો નથી. જૈન પરિભાષા માં આવી સ્થિતિને સંવેગ દશા કહેવાય છે. ચોખીશ્વર જ્ઞાનદેવ માં એ દશા પ્રગટ થઈ ત્યારે તેઓએ પ્રુદ કોઈ ધર્મસંપ્રદાય ની પશુ તમા ન કરી. “મારો કંચનવરણો નાથ રે! અને કોઈ મિલાવો.” એ ‘તુછી તુછી’ ના શ્લોક સાથે જોક્તવાયા આત્મા ને સહારે ભગવા અને આત્મશોધ કરીને જ જાતી શકયા. એ જ કારણે સ્વામી રામતીથ-એક બચકર અધારી રાત્રીએ કોઈનોય આધાર લીધા નિના પ્રાણની પરવા છોડીને ચિઠ્ઠા ઘેર વન માં નીકળી પડ્યા હતા. સાધક

માત્રમાં સામાન્ય રીતે પરમ સિદ્ધિને રસ્તે જતાં જલ્પ તળકકા ઝો આવે છે. (૧) પ્રાથમિક સમાજસેવાનો (૨) સત્યને ખાતર સમાજ તરફનાબહિકાસનો અને (૩) આત્મપ્રાપ્તિની સાથે સહજ સમાજ પ્રતિષ્ઠાનો. સંન્યાસ દશામાં આ ત્રણેય આવે અથવા શુદ્ધરથ દશામાં પણ આવી શકે. જૈન સુત્રોમાં કોઈપણ લીંગમાં, કોઈપણ દેશમાં અને કોઈ પણ વેશમાં સિદ્ધિ પામી શકાય છે, તે વાતનો ખુશીની સાથે સ્વીકાર કરવામાં આવે છે.

પ્ર. (૨) ‘જીવ જો ઇશ્વરનો જ એક ભાગ છે.’ આ વાત સાચી હોય તો ઇશ્વરને જેમ રાગદોષ, મમતાઅહંતા; માના-પમાન અસર કરતાં નથી તેમ; જીવને પણ જેમની અસર ન જ થવી જોઈએ છતાં થાય છે એ હકીકત છે. આથી એમ માનવું પડે છે કે જીવ જેવાં કંઈ કરે છે, તેવાં કંઈ ભોગવે છે. પરંતુ આમ માનવાથી જીવનો ઇશ્વરી સંબંધ જોટો કરે છે અને ચોક્કસ સાધનાનો અર્થ રહેતો નથી. તો આ વિષે યુગ શુચવણ થયા કરે છે; આપ જાત અનુભવવું સત્ય બતાવશે ?

ઉ. (૨) તમે ગીતા વાંચતા હો, તો તેમાં જ આ બંને સ્વલોનો સુદ જવાબ છે. તે દહે છે:— “અજ્ઞાન એ જ કમ બંધનનું મુળ છે. કાર્યો કરવા છતાં જ્ઞાન સમ્યક્ બની જાય તો કમબંધન જીવને નહતું નથી.” સમ્યક્ જ્ઞાન ચેળવવા માટે જ વિવિધસાધનાઓ છે. સમ્યક્જ્ઞાન ન સાચ ત્યાં લગી ચોક્કસ સાધનાનો પણ અર્થ નથી અને ઇશ્વરી સંબંધનો જીવને અનુભવ પણ થઈ શકતો નથી.” રાગદોષની અસર “પણ

ત્યાં લગી થાય છે કે જ્યાંલગી સમ્યક્ જ્ઞાન થતું નથી. પ્રુદ-દેવને કોઈએ ગાળ દીધી ત્યારે તેમણે જોયું કે; એ માણસ કોઈ ને આધીન થવાથી આમ જોલે છે. કોઈની સામે કોઈ નકમો છે. તેઓ હસીને બોલ્યા: “ભાઈ! તારી ગાળ તે તો બલે દીધી, પણ મારે તે લેવી નથી.” પરિણામે ગાળ દેનાર પસ્તાયો. આ પરિસ્થિતિનું મુળ સમજ્યા પછી તેને અમલમાં શુકવાની શરૂઆત કરી દેવી તેનું નામ છે ‘સમ્યક્ જ્ઞાન’. આનું જ્ઞાન થાય ત્યારે તેનો ઇશ્વરી

સંબંધ સ્પષ્ટ દેખાઈ આવે છે. રાગદોષાદિ સ્પર્શતાં નથી ને કોઈવાર સ્પર્શી જાય તો રજને ખંખેરી શકાય તેમ તેવો સાધક તેમને તુરત ખંખેરી નાખે છે. આ ઉપરથી તમે સમજી શકશો કે ‘જીવ કમ’ કરે છે ને ભોગવે છે, તે વાત જેટલી સાચી છે, તે જ રીતે સમ્યક્ જ્ઞાન કારા કમ કરનાર કમને ખંખેરી ઇશ્વરની નજીક જાય છે. તેમ જ ચોક્કસ સાધે છે; તે વાત પણ જોટલી જ સાચી છે અને તે બંને ઉપલક્ષ્યોએ વિરોધી દેખાતી વાતોનો સુમેળ પણ છે જ.

## આપણને થઈ શું લાગ્યું છે ?

(શ્રી. રાજગોપાલાચારીએ આપેલ એક અભ્યાસમાંથી)

જ્યારે પાછળ નજર નાખું છું, અને ચોક્કસ વખત પહેલાં જ પસાર થયેલા ભૂતકાળ નો, તથા ગ્રામ વર્ષ ઉપર શરૂ કરવામાં આવેલી સમુદાય ક્રાંતિની ચળવળો દરમિયાન આપણે પ્રભુ એ દાખવેલા આત્મવિશ્વાસ તથા સાહસ ઠહી શકાય તેટલી હદની હીમતનો વિચાર કરું છું, તથા જેમને પરિણામે સ્વરાજ આવ્યું છે તે વિચારોને લોકો ને ઉત્સાહ થી અપનાવતા તે યાદ કરું છું; અને બીજી જાણુ આજના દિવસોમાં કોઈ પણ સામાજિક, આર્થિક, ધર્માદારી કે કેળવણી વિષયક સુધારણા માટેની કાંઈ સુચના રજુ કરવામાં આવે છે ત્યારે જે આત્મિકાની, જાય, અને ‘જૈસે થે’ ચાલુ રાખવાની રૂતિ આપણને ઝામી મળે છે તેનો વિચાર કરું છું,—ત્યારે મારું મન ખિન્નતાથી ભરાઈ જાય છે. ‘અરે, પહેલાં આપણે ઘોડી જગાઓએ અખતરો કરી જોયો જોઈએ; અરે, શું પરિણામ આવીને ઉભું રહેશે તેની આપણને ખબર નથી; અરે, આપણે આમ ન કરવું જોઈએ; તેને લીધે આમ બનશે—તેમ બનશે હ.’ આપણને આ થઈ શું લાગ્યું છે ? જ્યારે આ-

પણમાં સાહસ અને વીરતાની ભાવનાની ખાસ જરૂર છે, ત્યારે આપણમાંથી જાણે તે સદંતર હ્રાંત થઈ જાય છે. ‘જો આપણે કાપકની મિથોને કાંઈ પહેંચાડી છું તો આપણે નાગા રહેવું પડશે’, ‘અરે, આપણે હાડનાં પીઠાં ખાધ કરી હાથ તો પછી પેસ. કયાથી લાવીશું ?’ અરે, આપણાથી આ વર્ગને કે તે વર્ગને સુરસે રી રીતે કરી શકાય ? ‘હવે આપણે રાહ લેવી જોઈએ; આપણે ધીમે ધીમે આગળ વધવું જોઈએ, આપણે અધારમાં જુસકો મારવો ન જોઈએ’, ઈ., ઈ. આજે કોઈ પણ બાબતમાં હીમત કે સાહસ થી આગળ વધવાનું આવે છે કે તરત આવા જવાબ સામા મળે છે. આ કર્ણાકપણુ આપણે ફગાવી દેવું જોઈએ. આપણામાં કાંઈ પણ કામ કરી જોવાની, જીલ કરવાની અને જરૂર પડે તેમાંથી પાછા ફરવાની હીમત હોવી જોઈએ; તો જ આપણે પ્રગતિ કરી શકીએ. ‘કશું જોખમ ખેડો નહીં; અને કશું કામ કરો નહીં’, એવી ખતરનાક ભાવનાના સાંભલાને આપણે રમે વળગી રહીએ. એ કાંઈ પ્રગતિને વીરમાર્ગ નથી. ‘કામ કરવાનું મુલતવી રાખ્યા કરવું એ જ પ્રગતિની મુખ્ય આડ છે.’

—એ હીંદુ સુનં ૧, ૧૯૫૩માંથી.

Phone 22905

Tel. ADD. : "GANDABHAI"

The Home Of  
INDIAN SWEETMEATS.

G. C. Kapitan & Son

Vegetarian Restaurant

Upcountry customers are requested to send their  
cheques with their orders.

Write For Price List.

સ્વાદિષ્ટ મીઠાઈનું બાણીનું મથક

બહારગામના ગ્રાહકોએ જોડાઈ સાથે ચેક ચેકવણ મોકલવાની કવચી.

પ્રાઇસ લીસ્ટ મંગાવો

154 GREY STREET,  
DURBAN.

Phone 339859

Phone 228727

K. J. TAVARIA

Representing Associated Shop Fitters Ltd.  
41 Commissioner Street, JOHANNESBURG

ગ્લાસ કાઉન્ટર્સ

સુન્દર અને ટાઈમ મલાસ કાઉન્ટર્સ, રોડ કેસીસ, સોલ કેસીસ, સ્વીટ કાઉન્ટર્સ  
સેમન કીન કાઉન્ટર્સ, ફ્રીજ કાઉન્ટર્સ, સુન્દર વીન્ડો ફ્રીઝીસ વીથિંગે કમ્પાઈ લાઈ મળશે.

વખાસા જુના કાઉન્ટર્સ-બાઈની અવગત વેચી આપીશું.  
ભાંખી મુજતબી ઉપકારની ગોઠવણ કરી આપીશું.

GLASS COUNTERS

Glass Counters, Show Cases, Wall Cases, Sweet Counters, Fridge Counters,  
Fish Frier, also up to date Window Fridge.

We sell your old Counters.

Easy Terms Arranged.

ધીરુભાઈ પી. નાયક

મુસાફરી. બીમાનાં અને જનરલ એજન્ટ

ઈંગ્લેન્ડ અને ઇન્ડિયાના હોર્ડ પલ્લુ બાગની હવાઈ કરિમાઈ અગર જમીન  
માગે મુસાફરી કરવા અને ઇમા બમારી આવડતે પુર્ણ થશે.

કંઈથી, આજ, યોરી, કુલ્લડ, બરમાત, પ્યેકઆસ, વિગેરેના બીમા અમે  
ઉત્તરની આપીએ છીએ.

ઈન્ડમટેક્સ, પારસનલ ટેક્સ, હિસાબના ચોપડા લખાવવા રેવન્યુ ક્લીયરન્સ  
સર્ટીફિકેટ કે વેપારના લાઈસેન્સ-સે પારસપોર્ટ તેમજ ઈમીગ્રેશનને કમલી  
બાબતોમાં હોર્ડ પલ્લુ ફી લીધા વિના અમે મફત સેવાઓ આપીએ છીએ.

નેશનલ ઇન્સ્યુરન્સ કોર્પોરેશન ઓફ સાઉથ આફ્રિકા, યોર્કશાયર  
ઈન્સ્યુરન્સ કંપની લીમીટેડના પ્રતિનિધિ.

Phone : 33-9033. 290 Commissioner Street,  
JOHANNESBURG.

યુનિયન પ્રોડીંગ વર્કસ

(બુક બેન્ડ્સ, રેફરેન્સ અને જનરલ પ્રિન્ટિંગ)

ફોર્ક બલના અર્જી, ટુ, ટુલ્લાલી, અમેરિકા, હોડી કાપામાં બધા વિશવના  
પુસ્તકો-કીટાબો-પુસ્તકો સારીથી દરેકમાં મોટા અપ્પામાં આવે છે.  
પુસ્તકો-બેન્ડ્સ-રેફરેન્સ-અને અન્યો દરેકમાં મળશે.

પ્રાથમિક પુસ્તકો

શિવભાઈસા, દુર્ગાભાઈસા, નવમદના પાંડો, પુરાણના, શી.  
સાનીયની કપા, સામ આલીસા, સની આલીસા, અંગ્રેજી રેફરેન્સ

દરેકની કીમત ૧ રૂબી

દુર્ગામાન આલીસા, કુલ્લડીસા અને કચીરની આપીએ, અર્જુન ગીતા,  
દુર્ગામાન અમેરિકા, આરમી સંબંધ, હામસાન ને સુવર્ણની પ્રાચીન,  
સાન ચોપીની વડવડ તપા કાજીસા, નાસવળુ કપમ, અંગ્રેજી  
ગુજરાતી મેલે લખા અર્જી સાથે, કુલ્લડીસા, વીસલ સંખ્યા અને  
દાથ એટ પુન ગુજરાતી રીસ સાથે, શીમડી કામવડનો પાક, સામ  
રજાના રેફરેન્સ, શી. વિશ્વ સદસ નામાવમી, શી. હિંદ સદસ  
નામાવમી, આનંદનો અરમા, સામસંજની ગરબીસા, કાજીસા  
સાથે, અન્ય કંઈક, સંકલનથી અને સ્વપ્નાવતી દરેકની

કીમત રૂબી. ૧

મેસાઈસની કપા, અવનાસવળુની કપા, ભટ્ટ કંસરી, નેતાલ  
અપ્પાસી-દરેકની કીમત એક રૂબીસા અને ૭ રૂબી

શી. હોડી રીવિઝ-ગુજરાતી મેલે રાઈસ (પત્ર બેગવડ પુસ્તક) ૭/૧

" " " " રીમર (પત્ર ભાગ અમેરિકા કીમત) ૭/૧

" કીમત ચોક્કસ ગુજરાતી ૬ અંગ્રેજી પ્રિન્ટરી લખાવા પામ ૬/૧

મે સીમાક ગીત અને બલના ગીતના પુસ્તકો-દીવાળી અર્જી, દીવાળી  
પ્રાઈ-માર્ગી પુસ્તકો બીજે મેલેમાં રહે છે મારે આપને મેળવી વરતુઓની

કીમત માલુમ છે તે કાલના આજ બધા અપાઈશું.

એક વખત પમારી અથવા જોડાઈ આપી આપી કરશે.

પી. પી. (C.O.D.) થી અંગ્રજીનારને રૂબી. ૧ વધુ કાચવી પડશે.

નવલ કથાઓ

માનવી અંગ્રીયો (એક રમત પિત્તીની આત્મ કથા) ૧ -

અલ્પવા (અમ મેળીકા કેલન કેલન પુસ્તકો અંગ્રીયો) ૧ -

આશાવરી (કાર્ય રસથી ભરપૂર નોવેલ) ૭ -

બાલ એમલ (૧. ૧. રેકાર્ડ હાઈ) ૧૪ -

કોલ આગવત (બનામાં અંક ૩૦) કીમતમાલુમની કથાઓ ૧૧ -

ધીમીયાઓ (૧૮ મહાન નાનારીઓનો ૬૬ પરીચય) ૧ -

વરીયાત મહેતા ૧ -

સર્જના કથાઓ (નવલકાર્થ સાથે) જાન સાથે આનંદ ૭ -

આપતી નવલ કથા ૭ -

નંદ્યાયલા કથાઓ (પ્રાઈ અંગ્રીયો) ૭ -

માનવીની અવાઈ (પાનાના પત્ર) ૧૪ -

બાલ સાહિત્ય

મલલ અને ભાલક (મુદ્રત નાટી) ૧ -

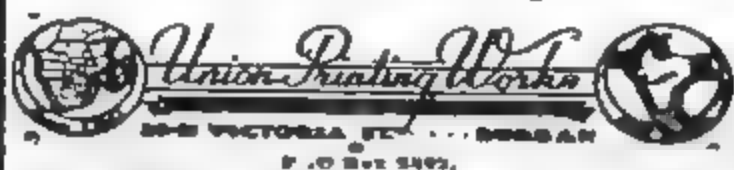
કીમત કેમ એક સાલકથી ભરપૂર બાલ નાટી ૩ -

મળવાનું ઠેકાણું

'INDIAN OPINION'

P. Bag,

Phoenix, Natal.





# “ઇન્ડિયન ઓપિનિયન”

શુક્રવાર તા. ૧૮ સપ્ટેમ્બર, ૧૯૫૩.

## ફટાકડાનો વેપાર એ અનીતીનો વેપાર

**આ** સાલ ફરી વેપારીઓ ફટાકડાના વેપાર પાછળ લાખા છે અને ફાલ્ગુની જેમ ફાર ખાતું પશુ એટલું આકર્ષક છે કે તેના ફંદા માં લોકો સપડાયા વિના નહિ રહે અને વેપારીઓની ત્રીજેરી ભરવા અને નાણાની ફોળી ભેગા ઉપરાંત જનતાને બીજો કસો લાભ થવાનો નથી. વેપારી ને તો ફાપડો થશે કેમકે તેને પૈસા મળશે. ખરીદનાર તેની ફોળી કરી સુખી જાનશે. આજે જ્યારે જ્યાં જુઓ ત્યાં અસાંતી પ્રવર્તી રહી છે, લોકો ત્રાસ પાળી રહ્યા છે. જ્યારે ત્યાં કુદરતી હોનારતો, જેવી કે, ધરતીકંપ કેમ સંકરો, વૈભવાદીઓ કમલી પડવી વીમાનો ધુટી પડવા, વ્યાપક મરે કાચ ના કરનારાઓપર લાક્ષણિક રાક્ષસી શુલ્ક-અને શુલ્ક મરે એ સમજી નેહને -અનુભવીને આપણી સાન કેમ ખુલતી નહિ હોય કે આ વખત દીવાળીનો નથી પણ નમ્રભાવે સ્મરની પ્રાર્થના કરવાનો આપણામાંથી બીડીએ દુર કરવાનો, જાતે નીતીને માથે ચાલવાનો અને સોહાને નીતીને મારે ચાલવાનું ઉરોજન આપવાનો છે! જેમ ફાર એ ત્યાજ્ય વસ્તુ છે, તેમ ફાર ખાતું એ ત્યાજ્ય વખતમાં તો ખાસ કરી ત્યાજ્ય વસ્તુ હોવી જોઈએ. એટલે પૈસો ભયાવી મરીઓ અને સંકટસ્થોને તેનો લાભ આપવામાં ફેટલું વધારે પ્રુપ્ત રહેલું છે! મધ સાથ ફેટલી નિરાશોમાં ફટાકડા ફેડવા વિરુદ્ધ પ્રચાર થયો હતો અને નીચાણના ઓકરાઓએ એ પૈસા ભયાવી સ્વદેશ સંકટસ્થોને નહેંચી આપવા વડા પ્રધાન શ્રી નેહરુ પર મોઢલી આપ્યા હતા. એ બધું સ્પષ્ટ હતું. આ વર્ષે મોટા પાયાપર તે કરવામાં આવે અને તે પૈસા આ દેશના મરીજ બાળકો માટે કપડા પા ખાવા મરે આપવામાં આવે લોક કહા-પશુ બરેલું મચાશે. સોજે તે કરવા જેવું અને સોજે તેને ઉરોજન આપવા જેવું છે. એમાં અમને જરાએ સંકા નથી.

જેને આદર્શ જનનું છે, જેને જન તોને ફાખલો મેસાડવો છે તેને ખરેખર તથાવારની કારપર ચાલવું પડે છે. ‘ઇન્ડિયન ઓપિનિયન’ એ લખે છે તેના હોશમાં જાતે જ્યમસ કરવાનો મમાણીકપણે પ્રયત્ન કરવું આવેલું છે, છતાં તેમાં કશુંયે પ્રણી રહેલું છે! અને એ ઉલ્લેખો નેહરુને તેની નિંદા કરનારાઓના કરતાં તેના તરફ ઇન્ડિયન ઓપિનિયનનું ખ્યાન ખેંચી તેને સચેત કરનારાઓ વધારે દિલકારી છે. અને તેમ કરનારાઓનું ‘ઇન્ડિયન

ઓપિનિયન’ અત્યંત જાણી છે. ‘ઇન્ડિયન ઓપિનિયન’ને પોતાના નિભાવને ખાતર જાહેર ખખરો લેવી પડે છે. સામાન્ય રીતે તે પત્રકારો જાહેર ખખરો લે છે. ત્યારે ખરી ખોટી નો ખ્યાલ કરતા નથી. ફાખલા તરીકે ફારને જાતે ઉરોજન નહિ આપતા હોવા છતાં અને તેની વિરુદ્ધ પોતાના પત્રમાં પ્રચાર કરતા હોવા છતાં તેની જાહેર ખખરોથી પાનાનાં પાના ભરે છે. ખરી રીતે એ વસ્તુ નહિ થવી જોઈએ. ઉચ્ચ આદર્શી સેવનારાઓએ એ વસ્તુ ખ્યાનમાં રાખવી જોઈએ. છતાં તેઓથી પણ ફેટલીક વાર અધુ-જાણવણે સુલો થઈ જાય છે. જાહેર ખખરો લેતાં અમે ઘણી કાળજી રાખતા હોવા છતાં છકકડા આઇ જઇએ છીએ. તેના એ ફાખલા તરફ જમાઈ ખ્યાન ખેંચાયા બાદ અમે જાગૃત થયા. એક ફાખલો કસરોડ ટાઉનશીપની જાળીને વેચાવાની જાહેર ખખરને વિષે હતો. એ જાહેર ખખર નિર્દોષ સમજી એ શીશમાં સ્વિકારાઇ મઈ હતી. તેને સ્વપ્ન એરીવાજ એકર સાથે સંબંધ હતો તેના ખ્યાલ પણ આજે નહોતો. મજા વખત પછી અમારું એ જાળતમાં ખ્યાન ખેંચવામાં આવ્યું ત્યારે અમારી શૂલ અમને સમજાઈ. બીજો ફાખલો ફટાકડાની જાહેર ખખરનો છે. ફાસવાલથી એક નવી જાહેર ખખર જોરીસમાં આવી અને નિર્દોષપણે તે સ્વિકારવામાં આવી. એક જાખલે અમારું ખ્યાન ખેંચી કહ્યું કે “ચાલો ‘ઇન્ડિયન ઓપિનિયન’માં જાહેર ખખર આવી એટલે હવે ફટાકડા વેચવામાં શી વાધો છે?” અમારે કાન પકડવા પડ્યા અને બીજો જ આવાસીએ એ જાહેર ખખર કાઢી નાખવામાં આવી. પણ અહિં અમારે એટલી વસ્તુ કહી દેવી જોઈએ કે ‘ઇન્ડિયન ઓપિનિયન’ને ફાખલે આદર્શ સમજવું નહિ જોઈએ. અમે અમારી પ્રુથિથી એ સત્ય સાચે તે કપાએ છીએ અને તે પ્રમાણે અમારું જીવન ધરવાનો પ્રયત્ન કરીએ છીએ. તેથી અમે આકર્ષક છીએ અથવા શુલ અમે કરતાં જ નથી એવો અમે જરાયે કલેષ કરતા નથી. બીજા જોના જેટલાજ અમે જુહોને વાજ છીએ. તેથી સોજે પોતાની પ્રુથિ ચાખવી જોઈએ અને પ્રુથિ અમ્મ સાચે જોઈ વસ્તુ કરવી જોઈએ, બીજા કહે છે. તેથી અથવા કરે છે તેથી નહીં.

આપણી બીજી એક નખળાઇ આ-પણા સોમા - રહેલી છે તે

જાતને ઉતરવાની છે. રાત ને દિવસ એ આપણે આપણું જન તપાસીએ તો આપણે સમજી શકીએ કે આપણી જાતને આપણે કેટલા ઉતરીએ છીએ. ફાખલું ‘ઇન્ડિયન ઓપિનિયન’ લખ્યું અથવા ફાખલું મહાત્મા આપી જીએ કશું અથવા કશું તેથી તે કરવા માં જામ નથી એમ આપણે ઝટ લઈ ખચાવ કરીએ છીએ. પરંતુ તે ઇન્ડિયન ઓપિનિયનને લખ્યું અથવા મહાત્મા ગાંધીજી એ કશું અથવા કશું તેથી નહિ પરંતુ આપણને ફાખલું આવે છે તેથી ઇન્ડિયન ઓપિનિયન’ તો બીજી પ્રણીએ વસ્તુઓ લખે છે. જેવી કે-આ દેશની સરકારકારના અ-પણો અને જીલ્લો સાથે આપણે રાત બેસી

રહેવું નહિ જોઈએ પરંતુ આપણે સ્વમાન પ્રિય હોઈએ તો આપણા જન માલ દુરમાન કરી દેવા તથાપર ચલું જોઈએ. એ કેમ કેમ કહામાં લેવું નથી. જોઈ રીતે મહાત્મા ગાંધીજી આપણને વાણીથી નહિ પરંતુ વર્તન થી પોતાના જનનું બલિદાન આપીને સત્ય અને અહિંસાને ૫૩ શીખવી ગયા છે છતાં કેમ આપણે તેમના નામની જ્ય પેકારીએ છીએ પરંતુ તેમના શિક્ષણના અંશ પણ આપણા જીવનમાં ઉતારવાનો પ્રયત્ન કરતા નથી! એ આપણે સૌ આપણા મનને પુછીએ. અને આજમાં આજ આપણી જાતને ઉતરતા અટકવાનો પ્રયત્ન કરીએ.

## ‘ઇન્ડિયન ઓપિનિયન’ના ગ્રાહકોને

‘ઇન્ડિયન ઓપિનિયન’ના ગ્રાહકો તેમજ દિલ ચીંતકો દમજી દમજીમાં કુપાર્થિ હીક જાખવી રહ્યા છે જેને મરે અમે તેઓના મજા આ-ભારી છીએ. હિતચિંતકો કંઈક ને કંઈક હાથો ‘ઇન્ડિયન ઓપિનિયન’ ના નિભાવ અર્થે મોઢલી રહ્યા છે અને માદકો હીક સંખ્યામાં પોતાના મટેલા લવાજમો મોઢલી રહ્યા છે. તે સાથે અમારે સખેદ કહેવું પડે છે કે ઇસ્ટ આફ્રિકામાં જ્યાં અમે વર્ષે નવા ગ્રાહકો થયા હતા તેઓ ‘મજા ખરા છાપા બંધ કરાવી રહ્યા છે. તેથી ગ્રાહકોની સંખ્યા ઘટવા લાગી છે જ્યારે અમે તે એટલો ને એટલોજ રહે છે.

આર્થિક તેમજ અન્ય અન્યવડોના કારણે ‘ઇન્ડિયન ઓપિનિયન’નું કામ ઘણી જ બીડમાં ચલાવવું પડે છે. તેથી અમારા ને ગ્રાહકો દજી લવા-જમો મોઢલવામાં શીધીલ રહે છે અથવા અમારા અતિનિધિ ઉભરાવવા

આવવાની રાહ જોઈ બેસી રહે છે તેમજ અમે ફરી નજ વિનંતિ કરીએ છીએ કે તેઓને સ્ટેટમેન્ટ મળનાની સાથે જ ને તેઓ પોતાના લવાજમો અધિક ટપાલથી જ મોઢલી આવે તો અમારા મજા ખરા જાયે અને ઘણી અમવડોમાંથી મુક્ત થઈએ. બીજી એક વીનંતી ગ્રાહકો ને અને વેપાર જાગેતો જાગવડકાર કરનારાઓને એ છે કે તેઓ ને અંગ્રેજમાં જોડેલા મોઢલે તો બધું સમજા બરેલું થઈ પડે. અમારી શરમ કહેવી કે કમનસીબી કહેવી કે હું કહેવું એ ખખર નથી પડતી પરંતુ આ સંસ્થામાં એક પણ શુનદાતી બાઇ અમને કામ કરનાર મળી શક્યા નથી. ડુનદાતી ટાઇપ મોઢલનારાઓ પણ દોડુરતાની બાઇઓ છે. આ કારણથી અંગ્રેજી કામગીરને ખ્યાન આપ-વામાં વિલંબ જોઈ થશે.

જેનેજર ‘ઇન્ડિયન ઓપિનિયન’

## શ્રી. મણીલાલ ગાંધીનું જલમાં

અમારા અધીપતી શ્રી. મણીલાલ ગાંધી કે જેઓની ઉપર જન-પ્ર-આરી રક્ષીના મેરકાપદે લોકોનામાં પ્રવેશ કરવાનો આરોપ હતો. અને તે સાથે અખીલ કરવામાં આવી હતી તે તેઓએ પાછી ખેંચી લઇ સજા જોમવવી થોડા અધી અને તે જુલમ તેઓ-મઈ કાલે તા. ૧૭મીના જોખમ ની પોલીસ મોજીપર દાબર મઈ થયા હતાં. જલમાં જતાં પહેલાં તેઓએ નીચે મુજબ છાપા જોખ નીવેદન મહાર પાડ્યું હતું.

રોપસર ફેલ્ડઆરીમાં અને પચાસ પાઈક નો દંડ અથવા પચાસ દિવસની કેદની સજા થઈ હતી. શ્રી. પેટ્રીક કંકન કે જેઓની સાથે દંડ થયો હતો તેમને એકસો પાઈકનો દંડ અથવા એકસો દિવસની કેદની સજા થઈ હતી. બીજા છ દુરોપાધન સાથીઓ જેઓના ઉપર પણ જેજ આરોપ મુકાયો હતો તેઓ ને જોઈ વધતી સજાઓ થઈ હતી. ને હંદરાની રૂબ અમને સજા થઈ તેના કાપેસરપણાની કસોટી કરવા એ મુકાદાની સાથે અમારે અપીલ કરવી એવો નિર્ણય થયો હતો. હું તેમ કરવાને બહુ ઉત્સુક નહોતો કારણ મને લાગ્યું કે સરકારના અન્યાયો સાથે

કાર્યના અમુક કાપડાઓનો ભંડાર રવાના અને રહેઠાણે ઠરાવ કર્યો હતો અને તેથી અધીશ કરવાથી કરી ઉપરોગી હેતુ કરવાનો નથી. છતાં અમારા સાથીઓની બહુમતીનો મત અધીશ કરવાનો પક્ષમાં પડ્યો અને મને સાથીઓની સાથે ઉત્તરવાનો આમક કરવામાં આવ્યો અને હું અનિવચ્યે વધ થયો.

એ વાતને સાત મહિના પછી મને અધીશની સુવર્ણપૂર્ણ કર્યું કેટલાંક નથી. પરંતુ એટલી સુલભ દરમીયાન અનેક ઘટનાઓ જની મળ. એ જેટલી કાપડા-ફીમીનસ લો એમે-ડમે-ટ એક્ટ અને પબ્લીક સેક્ટરી એક્ટ-કાપડા પોથીએ યાદવવામાં આવ્યા, જે કાપડા ભંડારને અટકાવવા સખત સખતો કરવાની અને રૂઢી કરવાની પણ સત્તા આપનારા છે. એ કાપડાઓ અવકાશ રીતે અન્યાયી કાપડાઓ ની સામેની લડતને દબાવી દીધેલી જણાય છે. ખીન-ખીન પ્રમુખ લોક સમ સમજા નેતાઓ અને નવેર છવન માં જ્ઞાનદારીનું સ્થાન ભોમવનોરા કેટલાક કુરોપીવનોની વાણી અને લગન-મલની સ્વતંત્રતા પર ખાલી કુકમ જળજવામાં આવ્યો છે. અવકાશ રીતે તેઓને પેનાના કરોમાંજ પરદેશ કરવામાં આવ્યા છે. કેમ જાણે અમારી સામે અન્યાયી અને અપમાન કરેલા કાપડાઓ હજી પુરતા ન હોય તેથી હજી વધારે અપમાન કરનારા ખીન કાપડા, જેવા કે, કાપડા તરીકે, રેઝરવેશન (એલ) સેપરેટ કોમેનીટીઝ ખીન અને નવુ ઇમીગ્રેશન ખીલ લાગવામાં આવ્યું છે. કે જે, દક્ષિણ આફ્રિકામાં વસવાટને હક પ્રદાનનાર હોદ્દાઓની કાપડેસર પત્નીઓ અને બાળકોને સુનીયનમાં કાપડ થતાં અટકાવનાર અને એક હિંદીના પોતાની જ ભત્રીજાથી પણ કન્યા પસંદ કરવાના

સાધારણ માનવકેશ પર પ્રતિબંધ મુક નાઈ છે, તે પાકીમેન્ટમાંથી પસાર કરી દેવામાં આવી રહ્યા છે. આ સમજી ખીન જોરાઓને સાંકળ માં રાખવા બેરોબર છે. અને જો અધીશ આ માન ભંડાર અરજવાત રિવકારી હાથે તો અમારું ચરીરજ નહિ પરંતુ મન અને આત્મા પણ બંધાવા રહ્યો હોય. સરકાર અમારાપર મને તેવા અન્યાયી અને માનભંડાર કરનારા કાપડા ઘાટે, જેનું પ્રસ્તુત કાપડામાં બની રહ્યું છે, તેને બંધીકથી નમવાની હું સખત વિરુદ્ધ છું. આથી તેવાં પગલાંના અત્યારના પરિણામથી મને અત્યંત દુઃખ થઈ રહ્યું છે.

હું કદપણે માનું છું કે, કાલના સંજોગોમાં કોઈ પણ સ્વમાનપ્રિય માણસે બહાર રહેવું એ જલ્દીમને પોતાનું ચરીર તેમજ મન અને આત્મા સોંપી દેવા બેરોબર છે. જાલીમ અને અમારા ચરીરને અધિકારી દોષ પરંતુ મન અને આત્માનો તે કરગીજ નથી. જે સ્વમાન પ્રિય માણસ એવો વિશ્વાસ ધરાવે છે કે આખી સહિના બાનિનું સંચાલન માનવીએ મહેસા કાપડ કરતાં પર કાપડાથી થઈ રહ્યું છે અને માનવીએ મહેસા કાપડાના કરતાં એ પર કાપડાને માન આપવા અને તેને તોળે ધરાવે છવમાને આ દેશ છે સિવાય કે માનવીએ મહેસા કાપડો એ પર કાપડાને અનુસરનારા હોય, તેનું સ્થાન એથી કેદખાનામાં છે.

પણ સંભવ છે કે મારા કેસની અધીશમાં હું છતી જાઉં. પરંતુ એથી કરી હેતુ કરવો નથી કારણ એ એક જ વસ્તુ અમારી સાથે નથી. આ કારણથી જે ચારી અધીશ પાછી ખેંચી લેવાનું અને મને ઘણેલી કેસની સખ નમવણે ભોમવવાનું જે 'પસંદ રહ્યું' છે.

### નવું ઇમીગ્રેશન ખીલ

૧૯૪૩ ના ઇમીગ્રેશન રેગ્યુલેશન એક્ટ માં સુનીયનમાં ડોમીસાઇલ થયેલા હોદ્દાઓનાં સુનીયનની બહારથી આવતી પત્નીઓ અને સગીર બાળકો વિને સુધારો મારનારું ખીલ સુનીયન પાસાં મેન્ટમ કારવામાં આવ્યું છે તેની સખ હવે છે. પરંતુ હવે તેમાં ૧૫-૨૫ થેના નામોની અલગ અલગવારી છે; ખીજી કમમ હોદ્દાઓને સાથે મડ નારી છે. ખીજી ચોથી, પાંચમી અને છઠ્ઠી સુનીયનને ઇમીગ્રેશન કાપડો સાથે રેક્ટ આફ્રિકાને લગુ પાડનારી છે અને સાતમી કમમ આ નવા કાપડા નું નામ આપનારી અને કપારથી અધિકમાં આવશે એ કહીવડારી છે. છારી અલગ આ - હોદ્દાઓને લગુ પાડી હવેનાં અધ નીચે પ્રમાણે છે.

પરિભાષામાં મૂળ ખીલ અથેજ વિભાગ માં કાપડામાં આવ્યું છે.  
(૧) ૧૯૫૩ ના ફેબ્રુઆરીની તા. ૧૦મી પછી જેનાં લગ્ન થયાં હોય તેના સુનીયનની બહાર જન્મેલા છે, કરાં આથી સુનીયનમાં કાપડ થઈ શકારો નહિ.  
(૨) ૧૯૪૫ ના ફેબ્રુઆરીની તા. ૧૦મી પછી સુનીયનની બહાર જન્મેલા ફેબ્રુઆરી સુનીયનમાં કાપડ થઈ શકારો નહિ. એટલે કે જે પતિ પતિન આ દેશમાં ડોમીસાઇલ થયાં હોય અને તેઓ સ્વદેશ જાય અને ત્યાં તેઓને છોડતાં થાય તો તેવાં છોડારીઓથી સુનીયનમાં કાપડ થઈ શકે નહિ. મ.અ. વાને 'છોડારીઓને ત્યાં મુખી આવતું' પડશે અથવા પોતાના છોડારી

ઓ સાથે ત્યાં જ રહેવું' પડશે.  
(૩) જેના ૧૯૫૪ ના ફેબ્રુઆરીની તા. ૧૦મીએ અથવા તેની પહેલાં સુનીયનની બહાર જન્મ થયો હોય તેણે ૧૯૫૬ ના ફેબ્રુઆરીની તા. ૧૦મી પહેલાં સુનીયનમાં કાપડ થઈ જવું' પડશે. તે પછી તેને કાપડ કરવામાં આવશે નહિ.  
(૪) જેના ૧૯૫૩ ના ફેબ્રુઆરીની તા. ૧૦મી પછી સુનીયનની બહાર લગ્ન થયાં હોય તેની પતિનથી સુનીયન માં કાપડ થઈ શકારો નહિ, અથવા તેવાં લગ્નથી સુનીયનની બહાર જન્મેલાં બાળકને સુનીયનમાં કાપડ કરી શકારો નહિ.  
(૫) ૧૯૫૪ ના ફેબ્રુઆરીની તા. ૧૦મી પછી સુનીયનની બહાર જન્મેલાં

કોઈ પણ બાળકને સુનીયનમાં કાપડ કરી શકારો નહિ.  
(૬) જેના ૧૯૫૩ ના ફેબ્રુઆરીની તા. ૧૦મીએ અથવા તેની પહેલાં લગ્ન થયાં હોય તેની પતિન અને બાળકોને ૧૯૫૬ ના ફેબ્રુઆરીની તા. ૧૦મી પહેલાં સુનીયનમાં કાપડ નહિ થઈ અર્થાત્તે તે તારીખ પછીથી તેઓને સુનીયનમાં કાપડ કરવામાં આવશે નહિ. સિવાય કે પ્રધાનની સુચનાથી ઇમીગ્રેશન ઓફીસર તેઓને કાપડ થવાની પરવાનગી અપે.  
આ કાપડો "૧૯૫૩ ના ઇમીગ્રેશન રેગ્યુલેશન એમેન્ડમેન્ટ એક્ટ" તરીકે ઓળખાયે અને તેની ઉપરોક્ત કમમે કાપડો એક્ટમાં બહાર પડે તે તારીખ થી અમલમાં મુકારો.

### નવું ઇમીગ્રેશન ખીલ

હિંદીના કોઈ ઇમીગ્રેશનની ઓફીસ તરફથી નીચે પ્રમાણે નિવેદન કરવામાં આવ્યું છે :  
દક્ષિણ આફ્રિકાના હોદ્દાઓની પત્ની ઓ અને બાળકોને કાપડ થતાં અટકાવવાની દરખાસ દક્ષિણ આફ્રિકાના ના હોદ્દાઓને એક - કુદરતી અને અમલપનો માનવ હક છીનવી લેનારી છે એટલે નહિ પરંતુ હોદ્દા સરકાર સાથે સુનીયન સરકાર તરફથી છુટકા થયેલા અંતરરાષ્ટ્રીય કરારનો ભંગ કરનારી છે.  
૧૯૫૧ ના વસતીપત્રક પ્રમાણે દક્ષિણ આફ્રિકાની કુલ હોદ્દા વસતી ૩,૬૫,૫૨૪ ની છે. તેમાંથી ૧,૮૮,૬૫૬ પુરો અને ૧,૭૬,૮૬૮ સ્ત્રીઓ છે. એટલે ૧૨,૭૮૮ સ્ત્રીઓ ઓછી છે.  
દક્ષિણ આફ્રિકાના હોદ્દાઓની પત્ની ઓ અને બાળકોને આ દેશમાં કાપડ થતાં અટકાવવાની પાછળ હેતુ દક્ષિણ આફ્રિકામાં હોદ્દાઓની વસતી વધતી અટકાવવાનો છે. ૧૯૨૭ ના કેપટાઇન કરાર થવા ત્યાર બાદ દક્ષિણ આફ્રિકા માં કાપડ કરવામાં આવેલી હોદ્દા સ્ત્રીઓ અને ઓફીસરો ઓમીગ્રેશન રજીમની રૂએ હોદ્દાઓને સ્વતંત્ર મોઝમી દેવામાં આવેલા હોદ્દાઓની સંખ્યાના સરકારી, આંકડા નીચે પ્રમાણે છે :  
તા. ૧-૮-૧૯૨૭ થી તા. ૩૧-૧૨-૧૯૫૨ દરમીયાન દક્ષિણ આફ્રિકાના હોદ્દાઓની દક્ષિણ આફ્રિકામાં કાપડ કરવામાં આવેલી પત્નીઓ અને ૧૬ વર્ષની અંદરના બાળકો : સ્ત્રીઓ ૮૦૧૦; બાળકો ૬૩૧૪-કુલ ૧૩૪૨૪.  
તા. ૧-૮-૧૯૨૭ થી તા. ૩૧-૧૨-૧૯૫૨ દરમીયાન ઓફીસરો ઓમીગ્રેશન રજીમની રૂએ સ્વતંત્ર મોઝમી દેવામાં આવેલા પુરો, સ્ત્રીઓ અને બાળકો : ૧૬૫૨.

પત્નીઓ અને બાળકો ઉપરાંત ૧૧૩ જણને બંધીવાઓ કરનારાઓ અને સિલો તરીકે કાપડ કરવામાં આવ્યા હતા, ૧૯૫૨ સુધીમાં કાપડ કરવામાં આવેલા સખસોની કુલ સંખ્યા ૧૭૪૩૭ની હતી. પરંતુ એટલે પ્રુસાસો કરવો જોઈએ કે જે પત્નીઓ અને બાળકો મુલાકાત અર્થે પાછા હોદ્દા અર્થાત્તે અને વધુ વર્ષ ની સુલભ કરતાં વધારે ત્યાં રહ્યાં હતાં તેઓને આ દેશમાં (વસવાટ કરવાનો હક જતો રહે છે. કરી કાપડ થવા ને તેઓને નવા આવનાર તરીકે લેખવામાં આવે છે અને તેથી તેઓ ની મજામાં ભેવડવાય છે. એટલે સુનીયનમાં કાપડ થયેલાઓની ખરી સંખ્યા ૧૭૪૩૭ કરતાં ઓછી હોવી જોઈએ.  
૧૯૫૨ રીવેડીએટ થયેલાંમાં માંથી ૮૪૬ દક્ષિણ આફ્રિકા પાછા આવ્યા હતા, એટલે રીવેડીએટ થયેલાઓની કુલ સંખ્યા ૧૧૧૦૩ મળ્યા. પરંતુ જે હોદ્દાઓ ઓફીસરો ઓમીગ્રેશન રજીમનો લાભ લેવા વિના રહેઠાણે આ દેશ છોડી ગયાં છે અને દર વર્ષે છોડી જાય છે તેની પણ મજાનો મધી જોઈએ, તેવાઓનાં સરકારી આંકડા નથી. આ દેશ કેર વર્ષે છોડી જનારોઓની સંખ્યા ને કે મોડી નથી છતાં ૧૯૨૭ થી ૧૯૫૨ સુધીના ૨૫ વર્ષમાં જેઓ અર્થાત્તે તેઓની સંખ્યા કેટલાક લગભગ લો હોવી જોઈએ.  
એટલે દક્ષિણ આફ્રિકાની હોદ્દા વસતીમાંથી કેટલીક હોદ્દાઓ અલગ છે, વખમાં ઉગેરાનું જોઈએ કે સરકારી આંકડાઓ પ્રુખ ૨૦૧૨૫ હોદ્દાઓને ૧૯૧૭માં હોદ્દા વસતિત જઈ જાય ત્યારથી ૧૯૨૭ સુધીમાં સ્વતંત્ર

મેક્સીકોમાં આખ્યા કરતાં.  
યુનીયન સરકારે જે દ્વિદીઓની પાનીઓને અને બાળકોને દાખલ કરતાં અટકાવવાની આ નીતી અમલમાં મુકશે તે તે એક લઘુમતી કામ જેને આ દેશના લોકોમાં કાંઈ જાનને

અવાજ નથી તેને કેવળ રીખાવવા જેવું જ થશે.  
યુનીયન સરકારે જે પગલું ચેલા ધારેલું છે તેનું પગલું ફુનીયાની કાંઈ પણ સુધરેલા દેશની સરકારે લીધેલું જાણવામાં આવેલું નથી.

## વિવિધ ખબરો

**ફ્રાન્સીસકો ફેરીયાઓના લાયસન્સો માટે**  
ફ્રાન્સીસકો ફેરીયાઓના લાયસન્સો, જે જે વાર રીફરેન્સ કરવામાં આવ્યા હતા, અને ત્યાર પછી બંને વાર સુધીય ઠીકે આ લાયસન્સો ફરીથી ફરમાવ કરવા બોર્ડને હરમાબ્સુ હતા, તે હવે તા. ૧૨-૯-૫૭ની બોર્ડ મંજૂર થઈ છે.

**યુનીયન સાથે વેપાર વધારવા પાકીસ્તાનનો પ્રયત્ન**

પાકીસ્તાન, શ્રી. અબ્દુલ હમીદ આમાની, દક્ષિણ આફ્રિકામાં ટ્રેડ કમીશનર તરીકે નીમણુક કરી છે. તેમની સેકન્ડ-વોલન્ટરી સેલ્ફ-સર્વિસમાં છે. શ્રી. આચાર્ય જોહાનીસબર્ગ આપી ગયા હતા અને પછી તેઓ હરમન મવા હતા. હરમનમાં તેમણે "નાટાલ ફેલિસ જોહાનીસ" એસોસિએશન" અને ખીન જોહાનીસેશને સાથે મસલત કરી હતી. ૧૯૫૦માં પાકીસ્તાન યુનીયન સામેના ટ્રેડ સેન્કશનો ઉઠાવી લીધ. પછી તેઓ દર વર્ષે ૧૫થી ૧૬ લાખ ટન ટ્રાન્સપોર્ટ દક્ષિણ આફ્રિકા પાસેથી ખરીદે છે. આ ઉપરાંત બીજા વસ્તુઓ પણ પાકીસ્તાન દક્ષિણ આફ્રિકા પાસેથી ખરીદે છે. આના બદલામાં પાકીસ્તાન દર વર્ષે લગભગ ૧૦ લાખ પાઉન્ડનો માલ દક્ષિણ આફ્રિકાને બાંહે છે. શ્રી. આચાર્ય કરેલું છે કે આ વેપાર વધારવા શક્ય છે. દક્ષિણ આફ્રિકાને બહુ ટ્રેડ સેન્કશનો લગી જરૂર છે અને પાકીસ્તાન પુરતા પ્રમાણમાં રો બહુટ આપી શકે એમ છે. ટ્રાન્સપોર્ટ સીમા પાકીસ્તાનને બીજા બહુ બાંધુઓની જરૂર છે તેમજ ધોરણીકલ એપ્પ્રાઇસીયેન્સ જેવો ખીન લેવો તકરાર માલ ખરીદવા પાકીસ્તાન તંત્રપર છે.

**નેધર્ન રેડીયોમાં આવવા નીકળેલા દ્વિદીઓ**

કરંજ રડીયરમાં નેધર્ન રેડીયોમાં આવવા નીકળેલા ૨૭ દ્વિદીઓને મોખ્યાસા ઉતરવા રેવામાં આવશે. પો.ક. ગીક સરકારે તેમને બેરા ઉતરવા લીધા નહોતા કારણ કે તેમની પાસે તેમને નેધર્ન રેડીયોમાં સેટલ થવા રેશે એવો કાંઈ પુરાવો નહોતો. બેરા

નેધર્ન રેડીયોમાં પાસેનું ખંદર છે. કેનાની સરકારે તેમને આ બાબતમાં મદદ કરશે. કેનાની સરકારે આ પ્રમાણે લગભગ ૧૦૦ દ્વિદીઓને મોખ્યાસા થઈ રેડીયોમાં જવા પરવાનગી આપી છે.

**રીટા હેલ્થવર્થે અકસ્માત**

રીટા હેલ્થવર્થેના વધારે જાણીતા ક્રીક ઓનસ આફ્રિકાના સાથે થયેલા સેટલમેન્ટમાં તેમની યુની પાસમીનને સુરક્ષીય ધર્મ પ્રમાણે ઉતરવાનું કાંઈ જાણવામાં આવ્યું નથી. મીસ હેલ્થવર્થે જાણીતા હતા કે, "ફુનીયાનો કાંઈ પણ પેસે મારી યુની પાસમીન નો, બેનેરીકન હોકરી અને હોરલી ધર્મ પ્રમાણે આસવાનો હકક છીનવી શકે નહીં." વધારે જાણીતા હતા કે શ્રી. આમાખાન, મુસ્લીમ વર્ગના ધાર્મિક નેતા હોવાથી, તેઓની પેાની સુરક્ષીય ધર્મ પ્રમાણે ઉતરે એવી આશા રાખે એ બાબતથી છે.

**સર્ધર્ન ન્યારાસલેન્ડમાં હુલ્લડ**

ન્યારાસલેન્ડના સર્ધર્ન પ્રેવીન્સમાં હુલ્લડ થયું હતું મીકવાવા વીરતારમાં લગભગ ૧૦૦ આફ્રિકાનોના રોળાને વીચેરવા પેલીસીએ જે વાર ધસારો કરી હતો. અધિક જાણીતાએ ૧૫૦ માણસોનું રોળું રસ્તા પોહતું હતું. ખીન ગમમાં લગભગ ૮૦૦ માણસોનું રોળું નેલીવ કોટ કાઉસ બાળતું હતું.

**રેડીયોમાં**

અમદાવાદી (સર્ધર્ન રેડીયોમાં) થી જાણવામાં છે કે : અનેના ગોર્વીદબાઈ રામજી રાન (નવસારી વાળો) સહ કુટુંબ ચીફ વર્ષ પાદ રડીયર કરંજ માં રવરેય જતા હોઈ એમના માનમાં અમદાવાદીના દ્વિદી બાઈઓએ તા. ૩-૯-૫૭ ના રોજ વિદાય સમારંભ થોજી માનવજ મિનાપત કહ્યું હતું. હોઈ મંડળના કમીટી મેમ્બર તરીકે તેમણે વળી થયા કરેલી સેવાની પ્રસંસા કરનારાં બા.પણે થયાં હતા. અને સ્વરેય અમન નિર્વાંધે થયા પાદ જાણી પાતા ફરી પુર્વવત મંડળની સેવા કરશે એવી આશા વ્યક્ત કરવામાં આવી હતી. ગોર્વીદબાઈ તરફથી મંડળને તેમજ અન્ય સંસ્થાઓને જાનની રક્ષો આપવામાં આવી હતી.

## પરચુરણ

—જોનીસ વર્ષની કોઈ કે-ચ એ મેડમ કલોક કોમન જે ટ્રેસ ડીઝાઇનર અને પેવિંગપર ચડનારી છે તે કાલમીરમાં બાવેલ કિમાલપના ૨૩૫૪૦ ફુટ ઉંચા ટુનુકેન શીખરે ચડી ચપાના બીનમર થી ખબર છે. આ શીખર ફુનીયાના ઉંચામાં ઉંચા આઠ શીખરોમાંનો એક છે. મો. બરનાડ પીપરીના એકસ પીપરીસનની તે સભ્ય હતી.

—હાલના સંજોગોમાં કેમ્પુનીટ માઈનાને યુનાઈટેડ નેશન્સમાં દાખલ કરવાના કાંઈ પણ અપાસનો વીરોધ કરવા કોરૂલીયા, ન્યુઝીલેન્ડ અને યુનાઈટેડ રોટસના પરદેસ ખાતાના પ્રધાનોએ નીચું ચડ્યો છે.

—સુરત જીલ્લાના અહુત વીરતારમાં વહેંચવા માટે, યુનાઈટેડ નેશન્સ ઇન્ટરનેશનલ એફ્ડેન્સ મુમરલની હંડ તરફથી ૨૦ ટન ચોખા મળ્યા છે. એ ચોખા એલપાડ, નવસારી અને મણદેવી વીરતારમાં વહેંચાશે.

—દક્ષિણ આફ્રિકાની સરકારે જાહેર કહ્યું છે કે બીન એક વર્ષ માટે વળી પાછી ડીપાર્ટમેન્ટ જોઈ ન્યુઝીલેન્ડ ને ચોખાની આપાત કરી શકે. તેનો બાવ જોઈમાં બોહો શીખરે રતલ દશે.

—સીએનના ઇન્ટરવેક્ટર જનરલ જોઈ પોલીસે વડા પ્રધાન શ્રી. સેનનાયકને રીમીનનું કમીમલ મુમીશન અટકાવવા કાવદાઓ થડી કાઢવા વીનંતી કરી છે.

—રાયલ જોરે કલમે જાણીતા છે કે શ્રી. નેવીસ યુકે વીમાનમાં કસાકના ઉકલ-દ માર્કલની રપીડ મહત્ત્વ કરી, હતી અને રેકોર્ડ તોડ્યો છે.

—જામનારીતાનના વડા પ્રધાન સરકાર થાક મહોમદ ખાને રાજનાનું આપ્યું છે.

—મયા મહીના કરમીપાન ફેલેપુર વીરતારમાં, દીલ્લીથી ૧૫૦ માઈલ

ફર વડ્યો. ૪૮ ગાયમે ઉપાડી થયા છે.

—યુનાઈટેડ નેશન્સ જનરલ એસેમ્બલી ના પ્રેસીડન્ટ તરીકે, મીસીસ વીનના લક્ષ્મી પંડીતને રેકો અપાર્થ રજો છે. આ બાબતમાં સખત દરીશાહ આપ એવું મનાય છે.

—જોનીસ વર્ષની કોઈ કે-ચ એ મેડમ કલોક કોમન જે ટ્રેસ ડીઝાઇનર અને પેવિંગપર ચડનારી છે તે કાલમીરમાં બાવેલ કિમાલપના ૨૩૫૪૦ ફુટ ઉંચા ટુનુકેન શીખરે ચડી ચપાના બીનમર થી ખબર છે. આ શીખર ફુનીયાના ઉંચામાં ઉંચા આઠ શીખરોમાંનો એક છે. મો. બરનાડ પીપરીના એકસ પીપરીસનની તે સભ્ય હતી.

**‘ઇન્ડિયન ઓપિનિયન’ના એડિટરો**

**જોહાનીસબર્ગ :**

શ્રી. જીવજીભાઈ ગોપાળજી, ૬૧૫ બી રડીટ, ન્યુટાઉન, રમ નંબર ૧૪, અમલક કર બી. ધોરભાઈ પી. નાગ, ૨૯ (ઈ) કમીસનર રડીટ.

**કેપટાઉન :**

શ્રી. બી. ડી. આનંદ, ૧૦૨ મેન રોડ, મેલે.

**પોર્ટ એલિઝાબેથ :**

વી. બી. રામજી, ૨૮ નેલસન રડીટ અને ૬૫ એડરલી રડીટ.

**ઈસ્ટ લંડન :**

શ્રી. એલ. હેરી, ૧૦૧ સેન્ટ જોહન રોડ.

—જોનીસ વર્ષની કોઈ કે-ચ એ મેડમ કલોક કોમન જે ટ્રેસ ડીઝાઇનર અને પેવિંગપર ચડનારી છે તે કાલમીરમાં બાવેલ કિમાલપના ૨૩૫૪૦ ફુટ ઉંચા ટુનુકેન શીખરે ચડી ચપાના બીનમર થી ખબર છે. આ શીખર ફુનીયાના ઉંચામાં ઉંચા આઠ શીખરોમાંનો એક છે. મો. બરનાડ પીપરીના એકસ પીપરીસનની તે સભ્ય હતી.

**નવાં પુસ્તકો**

**માંખી સહીત્ય**

સિદ્ધી કાવરી ૧૦

કીશોરલાલ મરાઠવાળા ફૂત

અંસાર ધર્મ ૬

ગીતા મંચન ૭

જીવન શોધન ૮

લગ્ન ગીતો ૪

પ્રથમ પરવાનું નથી ૫

ખબરોનું કેકાલું આ ઓર્ગીસ

**‘Indian Opinion’**

**Private Bag,**

**Phoenix, Natal.**

## વાંચવા લાયક સાહિત્ય

|                                    |   |
|------------------------------------|---|
| જેસો પીમા છે બહો બહો (દરકે)        | ૫ |
| ગીતા મંચન (વિનંતી બારે)            | ૭ |
| અંસાર વલ્લભાલાને બાપુના થયો        | ૪ |
| ધર્મોદય (કાલ કલેવર)                | ૨ |
| બા-બાપુની રીણી બાપામાં (મત્ર ચાપી) | ૩ |
| ગેડ હેવા (ચાપી)                    | ૨ |
| રામજીજી ઉપનીવદ (રામજી)             | ૬ |
| અલિન્સા વિવેચન (ગીતોવાલ મરાઠવાળા)  | ૩ |
| સત્યાગ્રહની સુવર્ણકી               | ૩ |
| જીવનને અલેન્ડ (કાલ કલેવર)          | ૧ |

મળવાનું કેકાલું  
**‘Indian Opinion’ P. Bag,**  
**Phoenix, Natal.**

# દક્ષિણ આફ્રિકાની વસતી

દક્ષિણ આફ્રિકાની વસતી નીચેના મુખ્ય વર્ગોની બનેલી છે :

(અ) ગ્રામીણ, એટલે દક્ષિણ આફ્રિકામાં "યુરોપીયનો" તરીકે ઓળખાયા છે : આ લોકોની વસતી સડી નીચે લખાઈ છે. સમગ્ર પાંચમેન્ટના સભ્યો, ન્યાય આલના અધિકારીઓ, હથા સરકારી નોકરો, મોટી આણે, હોલોગ અને નાણાકીય સંસ્થાઓના સમગ્ર ડાયરેક્ટરો, શેર-હેલ્ડરો અને કારખાનીઓ આ લોકો માળીજ લેવાય છે. દેશના મુખ્ય ફોલોમાં હમમમ આલો સમગ્ર વર્ગ, ધંધાદારી વર્ગ અને હોમો વર્ગ આ લોકોને જ બનેલો છે અને જંગલોથી નોકરીઓ તેઓના દાય માં છે. આ સમુદાયની જાતી, જેને સત્તાવાર રીતે "યુરોપીયનો" અથવા "હાઈલેન્ડ" (ગ્રામીણ) તરીકે ઓળખવામાં આવે છે તેનો આ વધારે કુટુંબ બોમ્બનારો દરમિયાન ટાપી રાખવાને અને કાપવાના અને રિવાજો અમલમાં મુકવામાં આવેલા છે.

(બ) આફ્રિકાનો : યુનીયનમાં આફ્રિકન રેસીઓની વસતી એટલી લાખની છે. અને આખી વસતીનો મોટામાં મોટો ભાગના આફ્રિકનો દર આરે કમળના રહેવાનાં ધર ગામ્બ નિરતરોમાં થા દો "રીઝર્વ"માં અથવા યુરોપીયન માળીજીના હાળોમાં મળુરો તરીકે રહેના હોય છે અથવા જુવર્ડ બાંધી પડી રહે છે. પરંતુ નીચે જણાવેલા કારણોસર તેઓમાંના મોટા ભાગના સઘડત યુગ્મો પોતાના ધરનાર હાડી આણે અને હોલોમાં અને ધરના અથવા ખેતરોમાં નોકરી કરવા બદલ ચાલના જાય છે. આફ્રિકન મળુરોની કમ્પર્સી વધતી જતી સંખ્યા દક્ષિણ આફ્રિકાના સમગ્રા અરેરોને વિભારે રચાયેલામાં આવેલાં "એસિયનો" ના રધાની વસતી કરે છે. આ "એસિયનો"માંના મોટા દરોજન કારખાનામાં અને ખીજ ગ્રામીણ માળીજીના હોલોમાં અથવા ગ્રામીણ ના રધાઓમાં અને બાંધેમાં નોકરી કરવા અરેરોમાં જાય છે. યુનીયન ના આફ્રિકનોને બનનેરો રચાયેલા પ્રતિપદ્યા મુશીબો અને મનમરો રે મનેટમાં સઘન કરવા પડે છે તેકમ કુનીયાના કાંઈ પણ ભાગમાં આફ્રિકન સઘન કરવા પડ્યાં હો.

(ક) કલકો : યુનીયનમાં હમમમ દસ મ.મ. નેટલી વર્ગુસર પ્રાપ્ત છે જેને કારણથી અને લામાન્ય પ્રધાંથી "કલકો" તરીકે ઓળખવામાં આવે છે. આ લોકોમાં ધણા જંગલોમાં કારીઓ છે. પરંતુ તે સાથે હમરો ખેતરોમાં નોકરી કરનારો છે જેઓ રેવમાં કંઈ કલકના પડના ખેતરો મા નજરા વધારેથી અથવા "કોલ" પ્રધાના નામથી ઓળખાતી પ્રધા જેની

રજે તેઓને દારો અમુક હિરસો મળે છે, જે હેજન નોકરી કરે છે. કલક લોકો કાંઈ પણ જાતનો અતા-ખિતાર બેગવતા નથી સિવાય કે કેપ માં મળેલિત કુરુપ વર્ગ બોમરે છે પરંતુ તે પણ હવે મશાન સરકાર તેઓ પાસેથી છીનવી લેવા માગે છે.

(દ) હાઈલેન્ડ : હાઈલેન્ડની વસતી આજે ૮૫૦૦૦ની છે. ૧૮૧૦ની સાલમાં શેરડીના ખેતરોમાં મળુરો કરવા હાઈલેન્ડી ખીરમોટીયા મળુરો લાવવામાં આવ્યા હતા. તેઓને એક પ્રાંતમાંથી ખીજ પ્રાંતમાં કાપાય થવા ની બાંધી છે; કી રેટમાં તેઓથી રહી યાગમન નહિ. કાપવાપોથીમાં હાઈલેન્ડી વિગદ ધણા કાપવામાં છે જેમાં ના ધણા અરા જમીન માલીજી ધરાવવાના અને વેપાર કરવાના હો. પર ખતિયો મુકનારા છે. સરકાર ની ધણી વખત હાંધવાપેથી નીતી સમગ્રા હાઈલેન્ડોને હરજાપાત હાઈ પાળા મેકલી દેવાની છે, જે કે તેઓમાંના ધણા મોટા ભાગના દક્ષિણ આફ્રિકા માળ જામેલા છે અને દક્ષિણ આફ્રિકા ના નામરો છે.

## દક્ષિણ આફ્રિકામાં ભેદ લાખની ઉત્પત્તિ

દક્ષિણ આફ્રિકામાં ગ્રામીણો સી થી પ્રથમ વસવાટ મળુરો વર્ષ ૧૫૨૩ માં હમરે પ્રિન્સ આ કંપનીથી થયો હતો. ૧૬૫૨ની સાલમાં જનન વાન રીખીન્ડી આગેવાની નીચે એક કુકડીને હાઈલેન્ડી આગેવાં અને જર્મ વહાણો આલુ વિગેરે યુરો પાડવા અર્થે ગ્રામીણમાં આવી હતી. આ ગ્રામીણ વસવાટીઓ પારો બંકુકો હતી અને ઘોડાન વખત માં તેઓની અને મુજ વાનીઓ (જેઓને તેઓ હેર-ટોટના નામથી ઓળખાવતા હતા) તેઓ વચ્ચે વર્ષ ૧૫૩૫ થા ચાલ્યું. ગ્રામીણ વસવાટીઓની સંખ્યા જેમ જેમ વધવા લાગી તેમ તેમ બળ વાનીઓને તેઓ પોતાની જમીનમાંથી કાઢી મુકવા લાગ્યા અને મુજ વાનીઓ સાથા થવા લાગ્યા. ૧૫૫૬માં એક હેર-ટોટ નિરોધ કરનારને પકડવામાં આવ્યો અને વાન રીખીન્ડી તેના વિરોધનું કારણ મુક્યું વાન રીખીન્ડી તેનો નેધિલો જમ્બ અલિ ટાંકવા જેલો છે :

"તમે કમ લોકો અમારાં દોરો મળાં ચરી રહ્યાં છે એ જમીન અને ધાસ બોલી રધા હો, અમાં ને તમ પશે અને ખેતરો રધાથી રધા છે કેમ જાણે કાપમમ રહેવા ના ન લેવા. અનારિ કાળથી આ દેશ ને અમારો છે તેને વધારે વધારે જમને ભેકની અને રધાથી વસવાટ કરવાની તમે ખાજ રધી રધા હો."

આ હરિયાદનો જમ્બા વાન રીખીન્ડી મુક્યો આવ્યો. સેલ્લેન્ડોની એક કુકડીને ગ્રામીણ વસવાટીઓની બાજુની જમીનમાંથી એ લોકોને કાઢી મુકવા તેણે મોકલી અને તેઓને કમું વળતર પણ નહિ આવ્યું.

૧૬૧૦ના ઓપ્રીલની તા. ૬ની પોતાની કાપરીમાં તેણે લખ્યું કે :

"તેઓનો દેશ આવળા જમ્બા માં આવ્યો છે, અને તલવારથી તે છુનેલો હોઈ તેને રાખવાનો અમારો છરો છે."

૩૦૦ વર્ષ પહેલાં અનેસો આ નાનકો જાવાલ તેની અમતવાને આતર નહિ પરંતુ અર્થસુચતાને આતર ટાંકવામાં આવ્યો છે. ગ્રામીણ વસવાટીઓની વધતી જતી સંખ્યાએ કેવા ધાતકીયમાં થી આફ્રિકનો પાસેથી જમીનો કુટવી લીધી અને તેઓને મુકામો બનાવ્યા એ આ હવેથી જોઈ શકાય છે.

પરંતુ પહેલાં હાંસો વર્ષ સુધી કેપ માં ગ્રામીણ વસવાટીઓનો ફેલાવો સાધારણ ધારો હતો.

૧૭૭૬માં પહેલી "કાકર લાગ" થઈ (જે વખતથી ગ્રામીણ આફ્રિકનો ને "કાકર"ની તિરકારમુકત સંઘાથી બોલાવતા હતા) અને એ ધાતકી લાગએ ૧૬મી સદી સુધી જ નહિ બસકે આજ વખતે આજ રહેલી છે એમ કહીએ તો ચાલે. દક્ષિણ આફ્રિકાના ઇતિહાસમાં કેપ પ્રેલોનીમાં પુર્વ સરકાર નર "કાકર લાગએ" ની નોંધ લેવામાં આવી છે. તેની તારીખો નીચે મુજબ આપવામાં આવી છે : ૧૭૭૬, ૧૭૮૬, ૧૭૯૬, ૧૮૧૨, ૧૮૧૮, ૧૮૨૪, ૧૮૪૬, ૧૮૫૦, ૧૮૭૩.

આ કાકરમાં ૧૮૪૦થી ૧૯૦૧ સુધી નાટાલના કુલ લોકોને કમ્પી નાખવાને થયેલી લાખી લાગએઓનો સમાવેશ થતો નથી. તેમજ દક્ષિણ આફ્રિકાના ઉત્તર ભાગે જે આજે કાસાય અને ઓરેન્ડ કી રેટના નામથી ઓળખાય છે તેનો કમ્પી લેવાને "એટ રેડ" (મોટી કમ) વખતે મેરિએ કૈસાં અનેક આક્રમણોનો પણ સમાવેશ થતો નથી.

ઇતિહાસકાર જે. એ. આઇ. એમર દેમીસ્ટન જેઓ ગ્રામીણ વસવાટ કરનારા એ તરફ પ્રીતી ધરાવનારા નજ કહી શકાય તેણે એ લાગએઓને વિશે "કુરુરોની નેટીવો પ્રવેની નીતી" માં નીચે પ્રમાણે લખેલું છે :

"દક્ષિણ આફ્રિકામાં સુધેલી અને અજમુરેથી પ્રવળા વચ્ચેના સંબંધના ઇતિહાસના જળ તખકા પાડી લાગ. પહેલાં તખકા માં બને જમીનો એક ખીજ કામે કુરુરો પુરવીમાં કરે છે,

સંખ્યાબળમાં જોજા હોઈ ગ્રામીણ ની જમિ નેટીવો સાથે સમજુતીથી કામ લેવાનો પ્રયત્ન કરવાની હોય છે. નેટીવ રાજકીઓ સતત કાકરો હોય એ રીતે તેઓ તરફ વર્તવામાં આવે છે અને સારા સારા ચખ્છો અને બકીસો વડે તેઓની સુચામત કરવામાં આવે છે. લેમ્બેમુકા અને રવાઝી રાજા ના વખતમાં જે પ્રમાણે થતું હતું. ખીજે તખકા પ્રમાણે મુક્યો થા ધાય છે. નીનાં જમ્બામાંથી થા થઈ મોટી લાગમાં પરિવર્તે છે નાટાલમાં તેવી લાગનું પરિણામ ક્રિમાનના પરાજયમાં આવ્યું હતું ત્રીજ તખકામાં નેટીવને મુકામ બનાવી દેવામાં આવે છે."

૧૯મી સદીના પહેલા અરધા ભાગ દરમિયાન આફ્રિકન જાતીઓ સાથે આજુ સુધેલા થયાં હતાં. જસુરો વીહ મેરોસ બાલોસ મુસલિમ હતા. મેર અને હાઈલેન્ડ બનેલા આક્રમણોની સાથે કુકી તેણે પોતાનો દેશ ટકાવી રાખવાનો પ્રયત્ન કર્યો. પરંતુ ૧૮૬૮ માં તેને બાઈટને તે આપી દેવાની કરજ પડી અને તેને બાગે પહોંચે પાલો નાનો ભાગ રહ્યો. દસ વર્ષ પાછ ૧૮૭૮માં ફ્રાન્સિસમાં બંધેને અને મેરોના મળુરો હવે બાંધેની આર સેકુનીને કરાવ્યો આફ્રિકનો સતત બાંધેમાંનો તે હોલો હતો.

પ્રારંભ મુક જેમાં ગ્રામીણ પોતાના કલ્પાસો વડે વધારે જાળવાન હતા, તેમાં જે જમીનેનો કમ્પી નહિ લેવાયો તે ઇતરપર્ક અને કાપાણથી લેવામાં આવી. ધણા બાંધેને ગ્રામીણોને પોતાના પ્રદેશના લોકો ભાગમાં કામચલાઉ રહેવા દેવાને મનાવવામાં આવ્યા અને પાછળથી તેનો આખા પ્રદેશપર કાપેલ પોતાની માલીજીનો હાલો મળ્યો.

યુનીયનની ધણી ખરી જમીનેના અતપમે આવી જાળખરી અને કમા-ખાજપર રચાયેલા છે.

૧૯૧૦માં યુનીયન રધાપુ જે પહેલાં ઇતરના પ્રજસલાક રાજ્યો જે પાછળથી પ્રેલોનીઓ બન્યાં તેની અને કેપ પ્રેલોનીની જાતી સંબંધી નીતી વચ્ચે ખાસ તકાવત હતો. કેપ પ્રેલોની એ આફ્રિકનો સાથે અનેક ખુનખાર લાગએ. યલાવેલી લેવાનું કેપરે જમ્બાવાઈ મુક્યું અને કેપ સરકાર એ જાળમાં નિરોધ નહોતી તેના અનેક ખીજ લાખમાં આપી શકાય છે ઇર્તા કેટલાક તલો ત્યાં કર્તા નેથી જાતી બેલો વાસનું પ્રમાણ ત્યાં કંઈ એણું હતું ત્યાં જાવાસરો ધણા થયા હતાં રીક અને વાનાર કેપ, મેમ્બ પ્રમિય અને વીધીયમ ફેરવેની, કોલ રોસોમન અને ઓલીય બાબર જેવા માનવના ધરાવનારા લોકો હતા કે

જોનાનામાં આવા અન્યાયો સામે રોકાર કરવાની અને કચ્છાએથી બહુમતીના પક્ષ લેવાની હિમત હતી. આથી કેપ કોલોનીયલ રાજનૈતિક બંધારણ જાતીયેદવાણું કરૂં છતાં કાયદેસર વર્ણબેદ નહોતો.

કેપની જુની ધારાસભામાં જોવા અને જીન-જોરા સમાજ મતપત્રક પર મત આપી ચક્રતા હતા. એ ખરૂં હતું કે કેળવણી વિગેરે લાભકારી એવી રાજ્યમાં આવી હતી કે જેથી મોટા ભાગના આફ્રીકનો મતાધિકાર ધરાવી ચક્રતા નહોતા હતા ખીન-જોરા કુદરતી રીતે જ હલકા છે અને રાજ્યતંત્રમાં ભાગ લેવાની કરી થયું અભિલાષા રાખી નહીં થકે એવો અપમાનજનક સિદ્ધાંત તેના રાજ્ય બંધારણમાં નહોતો. સિદ્ધાંતમાં રંગવણીને માટે પણ પાલોમેન્ટના કે રથાનિક રાજ્ય સભાના સભ્ય બનવું શક્ય હતું બહોં બંધારણમાં એકાદ બે સભ્ય બન્યા હતા.

ઉપર અભ્યસત્તાક રાજ્યોમાં વિધાન મણી વધારે ખરાબ હતી. ડ્રાંસવાલ ના અભ્યસત્તાક રાજ્યના બંધારણની નવમી કક્ષમમાં હતું કે "એકોઠા રંગ-વણીને જોરા વતનીઓની સાથે ચર્ચામાં કે રાજ્યમાં કોઈ પણ જાતની સમાનતા સોંપવા દેશે નહિ." ડ્રાંસવાલ અને જોરેન્ જી રેટમાં આફ્રીકનોને જમીન માલીકી લેમવવા દેવામાં આવતી નહોતી. હકીકતમાં તેઓને ગ્રામ્ય તરીકે જ રાખવામાં આવતા હતા, જાણીતા સંલોધક અને મીસનરી કેપીક લીવીસ્ટને સીરોર વર્ષ'પર એ અભ્યસત્તાક રાજ્યો વિશે જણાવ્યું હતું કે ત્યાંની કાળાઓ પ્રત્યેની "યોગ્ય વર્તણૂક"માં ગ્રામ્યી એટલે કે ફરજપાત મહત મજૂરી"નું તત્ત્વ રહ્યું હતું. અભ્યસત્તાક રાજ્યના કાયદામાં ગ્રામ્યી નો પ્રતિબંધ હતો પરંતુ એ કાયદાને કેવો જ બીરથલે લેવામાં આવતો હતો એ ૧૮૧૪માં પ્રેસીડેન્સ પ્રીટોરીયલે રેસેનજનના એક ફુકાનદારપર લખેલો કાચળ જે પ્રીટોરીયાના સમકક્ષતામાં કાચલી રાખવામાં આવ્યો છે તેપરથી જોઈ શકાયે :

"જો તમને બાનકડા કાફરો મળી શકતા હોય તો માટે માટે જ અરીઠી બની શકે ત્યારે મારાપર મોકલી આપવા કૃપા કરશે અને તે... જેળવણીને રૂં લામશે તે જણાવશે. તથા એકરો અને મધુ ઊંડરી."

આ રીતે જોરા આક્રમણકારીએ પોતાના વધારે પ્રબળ શસ્ત્રો વડે અથવા તો ઉત્તરપ્રદેશી આફ્રીકનોની બાપદાશના વખતથી વારસામાં મળેલી જમીનો પચાતી પાટી અને પછી એ જમીનોપર તેઓને બાકતી મજૂરો તરીકે રાખ્યા. હીરાની ખાણો અને

પાકમળી મોનાની ખાણો મળતાં ૧૯મી સદીના અંતમાં થયેા 'દેરદાર થયો, પરદેશના મુડીદારોએ આ કામતી ખાણોમાં મોટી રકમો રાખી અને પછી સસ્તી મજૂરી તરીકે આ-ફ્રીકનોને સમુદાયમાં ખરતી' કરવાની પ્રયત્ન મામણી થઈ. ૧૮૬૭માં એમ્બર જોઈ આઈન્સની ઉરોરપ્રીધી ઓલોગીક કમીસન નીમણું હતું જેના દેવાલપરથી દક્ષિણ આફ્રીકમાં આર્થિક કારણોના જાતીયેદ સાથેના સંબંધોનો કંઈક ખ્યાલ આવે છે. ખાણોને માટે સસ્તી મજૂરીની એ વખતે ધણીજ તંત્રી હતી-કમીસનનો દેવાલ જણાવે છે કે ૧૮૬૦થી એમ્બર ડ્રાંસવાલ ના અભ્યસત્તાક રાજ્યની પાલોમેન્ટ (પ્રીકસરસ)ને વખતો વખત રજૂઆતો કરી હતી કે :

(૧) આફ્રીકનોપર "પાસના કાયદા"થી વધારે અંકુશ મુકાનો જોઈએ, અને

(૨) ખીજ વસુએ સાથે તેવો નાપર મુકાએલા "હટ ટેકસ"માં વધારો થવો જોઈએ કે જેથી તેઓ ને નોકરી કરવાની લાલચ થાય. બાર આઈર્નિંગ કંપનીઓના પ્રયત્ને કે જે ૧૮૬૭ના કમીસન સમસ્યાજીની આપનારામાંના એક હતા, તેણે કહ્યું કે વધારે સખત પાસનો કાયદો ખાણો ના માલીકોની આમણીથી થયો હતો, ખાણોના ઉદ્યોગ સાથે સંબંધ ધરાવતા કેટલાક લોકો તરફથી તે ઘણામાં આવ્યો હતો; એ કાયદો અમલમાં મુકવાને સરકારને મામણી કરનાર અને ઉરોજન આપનાર ખાણોનો ઉદ્યોગ હતો."

કમીસનનો વધુ દેવાલ આ પ્રમાણે છે :

મી. જોર્જ એલુ જે એ વખતે ખાણોની એસોસીએશનના પ્રમુખ હતા : આજે નેટીવને તેની હસ્તીને માટે બરૂં કરતાં થયોજ વધારે પમાર આપાય છે. નેટીવ માસીક થી. ૫૦ થી થી. ૬૦ કમાય છે અને જોરાકને માટે અને રહેવને માટે તે કમું ખરચ તો નથી. હકીકતમાં નેટલું કમાય છે તે સમજાય સમજીજ તે બચાવી શકે છે...વરસમાં જો તે વીસ પાઉન્ડ બચાવી શકે તો પોતાને થેર જઈ પોતાની જમીનની જીવનપર ગુન્દાલ કરવાને નેટલું લગભગ ખસ છે. પાંચ કે છ વરસમાં નેટીવ વસતી એટલું બચાવી શકશે કે પછી તેને નોકરી કરવાની જરૂર જ નહિ રહે. ઉદ્યોગપર અને રાજ્યપર તેનું બપંકર પરિણામ આવશે.

હું ધારું છું કે નેટીવને જો વરસે પા. ૫ બચાવી શકે નેટલું મજે તો નેટલી રકમ તેની જરૂરીયાતો માટે પુરતી છે અને થોડા વખતમાં તે શામકાર નહિ બની શકે.

કમીસનના એક સભ્ય : કાફર મજૂરીને તમે સસ્તી બનાવવા માંગો છો? અને તે કેવી રીતે?

આલુ : "તેઓને એમ કહીને કે તેઓનો પમાર ધટાડવામાં આવ્યો છે. આજે વધારેમાં વધારે શીફટની થી. ૨-૩ આપવામાં આવે છે અને તેને થી. ૧-૬ કરી શકાય. આ તો કેળવાયેલી મજૂરીને માટે સામાન્ય મજૂરને માટે શીફટની થી. ૧ કે એથી ઓછું ખસ છે."

કમીસનના સભ્ય : કાફરો પોતાના કાસમાં જતા રહે તો? તેમ થાય અને તમે મજૂરો-વમરના થઈ જાઓ તો સરકારને ફરજપાત મજૂરી કરવવા નું કહેવાની તમે તરફેણમાં છો?

આલુ : બરૂં. કાફરથી કંઈ એમને એમ ભેસી નહિ રહેવાય.

કમીસનના સભ્ય : તમે મજૂરી ફરજપાત કરાવો?

આલુ : હા. હું ફરજપાત કરાવું અને બળજબરી કમી વિન, કર નાખી શકાય.

કમીસનના સભ્ય : કાફરને અમુક પમારે મજૂરી કરાવવાનો પ્રયત્ન કરવામાં તમને લાગે છે કે ફેન્ડના લોગોની બહુમતી તમે તમારા પક્ષમાં મેળવી શકો?

આલુ : "હું ખાઉં છું કે મેળવી શકું."

કમીસનના સભ્ય : "શું એ ગ્રામ્યી નહિ કહેવાય?"

આલુ : "મજૂરો અમુક રકમ કમાતા હોય ત્યાં સુધી ગ્રામ્યી નહિ કહેવાય."

કમીસનના સભ્ય : "મામુલ જે નોકરી વમર રહી શકતો હોય તો તમે તેને નોકરી કરવાની ફરજ 'શી' રીતે પાટી શકો?"

આલુ : "તો પછી તેનાપર કર-નાઓ."

સોનાની અને હીરાની ખાણો અમુક થી વધતાં મજૂરોની માન વધવા લાગી. જોરાની માલીકોની જમીનપર પણ ધણા આફ્રીકનો કમ્યાં સુધી રવતંજ બંધતો તરીકે નબી શકતા હતા ત્યાં સુધી તેઓને નોકરી કરવાનું દબાણ નહિ કરી શકાયું સિવાય કે ખાણોના માલીકો તેઓને આપવા ખુશી હતા તે કરતાં વધારે પમારો અને સમવડો તેઓને આપવામાં આવે. આવે તોડ સસ્તા ચીના મજૂરોને ગીરમીટમાં રાખીને લાવવાનો પ્રયત્ન કર્યો પરંતુ એ અસંતોષકારક નીવડ્યું. એક ૧૯૧૪માં નેટીવ લેન્ડ એક્ટ પસાર થયો ત્યારે એ ગુરુત્વીનું કામચલાઉ નિવારણ થઈ શક્યું.

(અધી)

ફોન નંબર : ૨-૫૫૪૮

## અખુબકર ઇસ્માઈલ

કવોલીફાઈક કુકરીપર, સોફ્ટરી, એજન્ડ.

દરેક જાતના એકાઉન્ટો તથાપર કરી આપીશું.

એપલ લખી આપીશું.

રેટમેન્ટ જોઈ એકેસ, મેલન્સથીટ, કન્કમ ટેકસરીટન વિગેરે તથાપર કરી આપીશું.

એપીસનું દરેક કાર્ક કરીએ છીએ. વેપારને લગતા મરકનટાઇલ લેા વિ. કાપલ વિગે સલાહ આપીએ છીએ.

બહાર મામના ધરાકોને ખાસ ખ્યાન આપીએ છીએ.

બહારમામના ધરાકોને માટે ખાસ જુદો રહાફ રાખવામાં આવેલ છે.

અમારા પર એક પોસ્ટકાર્ડ લખવાથી લવના ખર્ચે ઘણુ આહીતી મોકલી આપીશું.

એપીસનું એડ્રેસ : ૩૬૫ સ્ટ્રીટ, સ્ટ્રીટ, (મીન્સ) અને કુરોઇ રહીટની બન્ને)

રહેઠાણ :

એપીસની બાગુમાં ૩૬૭ સ્ટ્રીટ, ફોન : ૨-૫૫૪૮

પ્રીટોરીયા.

# ભારતનો પત્ર

(અમારા અગત્યની તરફથી)

સુખમ, તા. ૪-૯-૫૩

ભારત અને પાકિસ્તાનના વડા પ્રધાન વચ્ચે દિલ્હીમાં મંત્રણા પૂરી થતા બંને વડા પ્રધાનો તરફથી મંત્રણાના પરિણામરૂપે નકાર પડેલી સંયુક્ત ઘાટીએ ભારત-પાકિસ્તાન વચ્ચે શુભ સંબંધો સ્થાપવાની આશા ઉત્પન્ન કરી હતી. પરંતુ પાકિસ્તાનના વડા પ્રધાન જી. મહમદ અલી કરાચી પાછા પાકિસ્તાન પાછી વાતાવરણ બદલાવવામાં છે. અને પાકિસ્તાન તરફથી ફરી ભારત સામે નેહરુના પોકારો થઈ ચલા છે.

વડા પ્રધાનોની મંત્રણામાં ભોક્ષમત લેવા પહેલાં ઈશ્વરના નેહતા મહત્વના પ્રાર્થના મુદ્દાઓ બંને બાજુ પ્રતિષ્ઠા મળી નહોતી. પરંતુ એક વસ્તુ નિશ્ચય થઈ હતી કે ૧૯૪૭ના ઈંગ્રેજ પહેલા કાશ્મીરમાં ભોક્ષમત માટે એક નિયમની નિમણૂક કરવી અને એ પહેલાં તેને લગતા તમામ પ્રશ્નોનું નિરાકરણ કરવું, આટલો નિર્ણય એ વસ્તુ થઈ પ્રતિષ્ઠા સુચવતો હતો કેમકે યુનોઆ પાસે ઉપરાસ વર્ષથી આ પ્રશ્ન લેવા હતા ભોક્ષમત માટે કાંઈ નિશ્ચય સમય મર્યાદા નહોતી. આરના ઈંગ્રેજમાં ભોક્ષમત સ્વરૂપ સ્થાય અને આ પ્રશ્નનો કાળખને માટે અંત આવે. વધુમાં બંને પક્ષે સરકાર કેટલું રાખવું અને એના બીજા પક્ષોના નિકામ માટે વડા પ્રધાનોને સલામ કરવા માટે લઈકરી અને બીજા નિમણૂતોની સમિતિઓ રચવાનો વસ્તુ નિર્ણય લેવામાં આવ્યો હતો.

દિલ્હી ઊડી જતાં પહેલા જી. મહમદ અલીએ પત્રકારોને કહ્યું હતું કે, કાશ્મીરની સમસ્યાને ઊંડા સમીપમાં છે. દરેક અનિયમ, સમાધાન થયું નથી. દરેક અને આશા છે કે અમે એક વાત આ પ્રશ્નનું નિરાકરણ કરી શકીશું. "તમારી ઈચ્છામાં ઈચ્છી મદતના કાળ પૂરી કરીને, તમે કરાચી જાવ છો." આજ એક પ્રશ્નને જવાબ તેમણે કહ્યું છે.

આ મંત્રણા બંને પેલાની કામગીરી અંતર કરતા નમણે કહ્યું હતું કે, અમણા સામાન્ય રીતે સંતોષાકાર હતી. અને મણા અંતર કે મણા આનંદ થયો નથી, કારણ કે અંતરે મિત્ર, મત્રી અને મદકારની આવના થી સમાધાન પર આરુ દોષ તવાર બંને પક્ષેએ મેડું મેડું નમણું આપવું પડે, એટલે એકરે પરિણામથી બંને બાજી મિત્ર મળ પડેને કાળું સંતોષ ન થાય એ દેખીતું છે.

બંને વડા પ્રધાનોએ સંયુક્ત ઘાટી મા અમળ રૂ. ૧૦૦૦ અને જાણ દારૂ તેનાઓના આરના અને નિવેદનો

દારા એક બીજા દેશો પર થતા કુમકા પ્રત્યે બેદ અવગત થયો હતો અને એવી અપીલ કરી હતી કે અખખારો, રેડીઓ અને જવાબદાર નેતાઓએ બંને દેશો વચ્ચે શુભેચ્છા વધારવાના અને એવી રીતે બંને દેશો વચ્ચેના જમડાનો ઈશ્વર ભાવનામાં સલામ કરવાના મહાન કાર્ય માં લાગી જવું નેહરુએ.

વડા પ્રધાનોની સંયુક્ત ઘાટીને સત્કારતાં ભારતના અખખારોએ જી. મહમદ અલી તેમના પ્રત્યાષાતિ સાધી એ પાસે બંને વડા પ્રધાનો વચ્ચેના આ "દિલ્હી કરાર"નો સ્વીકાર કરારી રહ્યો. કે કેમ એ વિશે કાંઈ અવગત કરી હતી. પાકિસ્તાનના અરખ આધીક સંતોષાને કારણે હાતા ભેસી રહેલા ભારત-વિદેશી તલ્લો, હવે પાકિસ્તાનની સ્થિતિ અમેરીકન અને બ્રિટીશ મદદને લીધે કાંઈક સુધરી લેવાથી સુચવાપ ભારત સંયેના સાર સંબંધો ને સડી લે એવી આશા નહોતી. શૈખ અબ્દુલકાની ભરતરથી સામે પાકિસ્તાન માં આરે ઉદાપોદ કરનાર તલ્લો ને વર્તમાન સ્થિતિને તાલકાસિક લાભ લેવા આદતા તેમને એક વર્ષ પછી ભોક્ષમત લેવાની નિર્ણયથી સંતોષ થયો કે કેમ એ સંકામણું હતું. ભારતીય અખખારોએ પેલાની કામગીરી અને કાંઈએ સંયુક્ત ઘાટી નકાર પડી તેજ દિવસે અવગત થઈ હતી. પાકિસ્તાનના પ્રત્યાષાતિ તલ્લોએ પેલાના પ્રતિનિધિ તરીકે જી. મહમદ આલને જી. મહમદ અલી સાથે દિલ્હી મોકલવા દતા. પરંતુ પં. નેહરુએ આ મંત્રણા વડા પ્રધાનો વચ્ચે જ મર્યાદિત રાખી અને જી. મહમદ આલને માનવિતમાં જી.મ આમ લેવા ઊંડા નહેતો.

જી. મહમદ અલી કરાચી પહેલા પાકી પાકિસ્તાની પ્રધાન મંત્રીની સાત-સાત મેકેડા મળી હતાં જી. મહમદ અલીએ પં. નેહરુ સાથે કોપા કરારનો પાકિસ્તાન પ્રધાનમંત્રી સાથે સ્વીકાર ન થયો અને ભારત પાસે કેટલાક ખુલાસા મામતો પણ મળ્યો. આ પહેલા પં. નેહરુએ જવાબ પાકી દોષા છે. સામાન્ય રીતે અખખારો મનાવ અને તેજ દિવસે કે તેના બીજા દિવસે જ પેલાનો એ વિભાગ નંબી ભેજ સળી નામે છે. આ કરાર પ્રત્યેના પાકિસ્તાની અખખારોના પ્રત્યાષાનો જાણવાને ભારત આગર હતું. પરંતુ પક્ષે દિવસ ધુળી પાકિસ્તાની અખખારો સાથે મુખ રજા અને એ પછી એક સાથે એક સરખા શબ્દો આ પંડા નેહરુ-મહમદ અલી કરાર પર તુળી પડ્યા અને તેને વળોડી

કાપ્યા અને લોકમત નિષામક નિમણા ની માત સાથે અખખારો અખખારો આ અખખારોએ યુનોએ નિમણા અમેરીકન ઈંગ્રીસ નિમિત્તને ભોક્ષમત નિષામક તરીકે માન્ય રાખવાનો આગ્રહ થયો. આ પછી પાકિસ્તાન ના જવાબદાર નેતાઓએ પણ એજ માંત કરવા મંડી ભારતે પહેલેથી જ સ્પષ્ટતા કરી હતી કે, ભોક્ષમત નિષામક તરીકે કાંઈ એસિમપર્લ દેશના માધ્યમને નિમણા નેહરુએ. અમેરીકન અધિકારીઓએ કાશ્મીરમાં શૈખ અબ્દુલકા સાથે મળીને કહેલું કાવતરું નેતાં, ભારત કાંઈ પણ સંતોષામાં આ અમેરીકનને સ્વિકારવા તલ્લવાર થાય તેમ નહેતું અને વધુ મંત્રણા પડી ભામશે એમ કામગીરી હતું. ત્યાં અમાનક સમાચાર આપ્યા કે, ઈંગ્રીસ નિમિત્ત, એમને યુનોએ ૧૯૪૭ના મામ માં કાશ્મીરના ભોક્ષમત નિષામક તરીકે નિમણા દતા પરંતુ પ્રાર્થના મુદ્દાઓનું સમાધાન ન થઈ શકતાં તેઓ પેલાનો આ લેડી સંભાળી રહ્યા નહેતા, તેમણે કાશ્મીરના ભોક્ષમત નિષામક તરીકે કામ કરવાની અસક્તિ મતાવી હતી અને પેલાના લેડાનું રાજીનામું આપ્યું હતું.

કાશ્મીરના કાવતરમાં અમેરીકનો એ અભ્યેસા અમથી ભારતમાં અમેરીકા વિદેશી કામગીરી નેમ પાકી રહી હતી. એમાં પાકિસ્તાને અમેરીકન ઈંગ્રીસને ભોક્ષમત નિષામક તરીકે રાખવાનો મહત્તમ આગ્રહ કરતાં, ભારતમાં અમેરીકા વિદેશી કામગીરી પ્રમળ જનતી જતી હતી. ભારતને કાંઈક અંતે સંતોષા અમેરીકન સરકારે ઈંગ્રીસ નિમિત્ત પર દખાળ કહ્યું હતો, એમ અલોના નિરીક્ષણ માનવું છે. અ.થી હવે વડા પ્રધાનો વચ્ચેની મંત્રણાની સાળતા એટલે એક મોડો અંતરાય દુર થાય છે. એ કે દરેક મળા અંતરાયે બાજી છે.

મંત્રોક્ષમતની વહેંચણીની અસમાનતા નાંખુ કરવા ભારત સરકારે એક વધુ પમણુ બધું છે. ભારત સરકારે ભોક્ષ સમામાં વારસા લેશો અરડા રજુ થયો છે. રજુ પછી વારસા તરીકે ધુળી જવાતી મિલકતો પર "સેચ પદનિ" એ પ.થી તે જાં દહા રાખી લેશો લેશો.

સંયુક્ત ઘાટી કુટુંબ માટે રૂ. ૫૦૦૦ ની અને બીજા કુટુંબની મીલકત પર રૂ. ૧૦૫૦૦૦ની કીમતની મીલકત રાખી કાંઈ પણ લેશો લેશો નહિ આમે બીજાના કહા પડી જતા અટકાવતા માટે રૂ. ૫૦ લાખથી ઈંગ્રીસ મીલકતી બીજા પર રજુ દહા એટલે લેશો લેશો આપશે.

મરનાર અખખારો નામે કાંઈ પંખી ના શેરો લેવા અને તેની કીમત એ રૂ. ૫૦૦૦ની ઈંગ્રીસ લેવા તે તેના પર કાંઈ લેશો નહિ લેવા, પરંતુ

રૂ. ૫૦૦૦થી વધુ કીમતના શેરો પર કાંઈ દહાનાં એક સરખા લેશો લેશો લેશો.

સંયુક્ત ઘાટી કુટુંબની મીલકતો પર નીચેના લેશો લેશો લેશો.

વારસા મિલકતને લેશો કુલ મિલકતના દહામાં

|                       |          |
|-----------------------|----------|
| પહેલા રૂ. ૫૦૦૦૦ પર    | કાંઈ નહિ |
| એ પછીના રૂ. ૫૦,૦૦૦ પર | ૫ દહા    |
| " " " ૫૦,૦૦૦ "        | ૭૨૬ "    |
| " " " ૫૦,૦૦૦ "        | ૧૦ "     |
| " " " એક લાખ "        | ૧૨૨૨ "   |
| " " " બે લાખ "        | ૧૪ "     |
| " " " ૫૦ લાખ "        | ૨૦ "     |
| " " " ૧૦ લાખ "        | ૨૪ "     |
| " " " ૧૦ " "          | ૩૦ "     |
| " " " ૧૦ " "          | ૩૫ "     |
| બાકીની રકમ પર         | ૪૦ દહા   |

બીજા બધા પ્રકારની મિલકત પર નીચેના લેશો લેશો લેશો.

|                      |          |
|----------------------|----------|
| પહેલા રૂ. ૭૫,૦૦૦ પર  | કાંઈ નહિ |
| એ પછીના રૂ. ૨૫,૦૦૦ " | ૫ દહા    |
| " " " ૨૫,૦૦૦ "       | ૭૨૬ "    |
| " " " ૫૦,૦૦૦ "       | ૧૦ "     |
| " " " ૧ લાખ "        | ૧૨૨૨ "   |
| " " " ૨ " "          | ૧૪ "     |
| " " " ૫ લાખ "        | ૨૦ "     |
| " " " ૧૦ " "         | ૨૪ "     |
| " " " ૧૦ " "         | ૩૦ "     |
| " " " ૨૦ " "         | ૩૫ "     |
| બાકીની રકમ ઉપર       | ૪૦ "     |

વારસા લેશો સરકાર કરેડો રૂ. ની રકમ હર વર્ષે મેળવવાની આશા રાખે છે. આથી મીમંત કુટુંબો વધુ ને વધુ મીમંત થતા અકારી જશે. કોડાધિપતિઓને સમજમ ૪૦ દહા નેટલી મીમંતની કિમત સરકારને લેશો તરીકે આપી લેવી પડશે.

લેશો રાખ્યા આજ સુધી ઇનકમ-ટેક્સ અને સુપર ટેક્સથી મુક્ત હતા પરંતુ હવે સરકારે તેમને અખખારી રીધુ છે, ભારતના નવા નિધારણ પ્રમાણે તેમને આવી રીતે હર લેશમાંથી મુક્ત રાખી કહાય તેમ નથી. એટલે આજ નાખાજીય વર્ષથી જ આ કરલેશ ભરવા પડશે. આવાર સુધી આ રાજ્યોએ સરકારી જમીનગીરીઓના બ્યાજ તરીકે મળતી બધી રકમ તમામ પ્રકાર ના હર લેશમાંથી મુક્ત હતી, અખખારો બીજા સાધનો દારા થતી આવક પર માત્ર આપક લેશો લેશો આલો હતો, સુપરટેક્સ નહિ. આ પમણું સીધી વધુ અખખારો આવીભરના મહા રાજ પર થશે, કારણ કે તેમની બધી બધી મીલકત, શેરો અને કીમે-ઓર્થ રીકામેરી છે. એ પછી તેની કીમત વધુમાં વધુ અખખાર કહાવાના નિયમ પર થશે.

મહાસત્તા રાજ્ય-કી મિતતા, મિલકત અને ઉત્તર પ્રદેશમાં ભારે વરસાબે



શીખે નદીઓમાં આવેલા થોડા પુરથી એ વિસ્તારમાં, કોરોડા ૩૦૦૦ નુકસાન થયું છે. ઉત્તર પ્રદેશમાં ૫૦૦૦ માગે અને લગભગ દસ લાખ એકર જમીન પર પુરની અસર થઈ છે. ઉત્તર પ્રદેશમાં આવેરે ૩-૧૦ કોરોડનું નુકસાન થયોને અંદાજ છે.

ઉત્તર પ્રદેશ કરતાં બિહારમાં વધુ નુકસાન થયું છે. ત્યાં પુરને લીધે લગભગ ૩-૨૨ કોરોડનું નુકસાન થયા નો સરકારી અંદાજ છે. સોંકડો કાચા મકાનો પડી ગયા છે. મકાનો અને ધરવખરીનું નુકસાન ૩-૬૦૬ કોરોડનું થવા જાય છે. આ વિસ્તારમાં ઉભો પાક લગભગ સારૂ થઈ ગયો હોવાનું જણાય છે. બધા વીરનારમાં રાહત માટે લાગતી વળતરી પ્રદેશ સરકારે તરતથી પગલાં લેવાઈ રહી છે.

પારડી તાલુકામાં સમાજવાદી પક્ષ ની આગેવાની હેઠળ કિસાનોએ સત્યાગ્રહ સર કર્યો છે. સત્યાગ્રહ કરવાનું કારણ એ છે કે, જમીનદારી નાણુદી દારાથી બચવા થયું જમીનદારોએ ધરબેઠ કરવાના નામે અણોતિયાઓ ને કાઢી મુક્યા હતા અને પછી એ જમીનમાં ખેતી કરવાને બદલે ઘાસ ઉમાડીને વેચી નાંખવાનું શરૂ કર્યું હતું. આથી હળવે અ.દિવાસી કિસાનો આને એકાદ જની ગયા છે, એમ સમાજવાદી પક્ષ તરફથી જણાવાય છે. પારડી તાલુકામાં આવી ધારીઆ જમીન થઈ છે. અળ-સમાજવાદી પક્ષ અને પારડી કિસાન પંચાયતે સરકાર પાસે તા. ૧૨મી એપ્રિલે એ મામલોઓ કરી હતી. એક તો વર્તમાન ઝડપે દરમિયાન ધારીઆ જમીનમાંથી પંચ હળવે એકર જમીન ને અનાજની વાવણી નીચે લાવવી અને બીજું એ કે જમીનો પરથી અણોતિયાઓને કાઢી કાઢવામાં આવ્યા છે, તેવી તપાસ કરવા માટે એક તપાસ પંચ નિમણું.

તા. ૧૬મી એપ્રિલે સરકારે પારડી તાલુકાના એ હળવે જમીનદારોને નોટીસ આપી જણાવ્યું કે, તેમની ધારીઆ જમીનને પડતર અણોતિયાઓ વિના વળતરે કબજે કેમ ન લેવો તેનાં કારણો આપો.

પરંતુ જમીનદારોએ જવાબમાં આ નોટીસની કાયદેસરતાને પડકારી છે અને એવો જવાબ આપ્યો છે કે, ધારીઆ જમીનને પડતર જમીન તરીકે ગણી શકાય નહિ.

હવે સરકાર આ અંબેમાં શું પગલાં લે છે તે જોવાનું રહે છે.

આ દરમિયાન પોતાની અમણીઓ ન સંતોષાતા સમાજવાદી પક્ષે પારડી તાલુકાના પરીઆ મુલે તા. ૧૬મી એપ્રિલે સત્યાગ્રહ શરૂ કર્યો. આ

સત્યાગ્રહની આગેવાની સમાજવાદી નેતા શ્રી મરોહ મહેતા અને મુખ્ય ના મુખ્ય પ્રધાન શ્રી મોરારજી દેસાઈ ને હેલ્દી મુંદણીમાં કરાવનાર કે. અમુલ દેસાઈ એ લીધી હતી. ખાનગી જમીનદારોની ધાસ જિલ્લી જમીન ખેડી નાંખીને સત્યાગ્રહ કરવાનો હતો. હળવે અ.દિવાસી કિસાનો દેસાનાસ વર્ગાડતા, નાચતા કુલ્તા કાયમાં કાદાળી-પાવડા સાથે સત્યાગ્રહના સ્થળે ગયા હતા અને તેમણે જમીન ખેડી નાંખી હતી. પછી જમીનદારની ફરિયાદ પરથી પોલીસની જંગી કુકડી એ સ્થળે આવી પહોંચી હતી અને તેણે ૨૦૫૪ માણસોની ધરપકડ કરી હતી. પાછળથી ૨૫ આગેવાનો સિવાયના બધા સત્યાગ્રહીઓને છોડી મુકવામાં આવ્યા હતા. આ આગેવાનો પર ફોજદારી મારા હેઠળ કામ ચલાવવામાં આવ્યો. આ સત્યાગ્રહ સંબંધમાં શ્રી મરોહ મહેતાએ ભારતના વડા પ્રધાન પં. નેહરુને લખ્યું છે. ફરી તા. ૫ મીએ આજ પ્રકારે મોતી પાડા બાંધે સત્યાગ્રહ થયો, આ સત્યાગ્રહમાં એક હળવે માણસો કામ લેશે, એમ મનાય છે.

વચ્ચે થોડાક દિવસો અટકીને ફરી અઢ કાલથી મુબરત, સોરાષ્ટ્ર અને કચ્છ માં વરસાદ શરૂ થઈ ગયો છે. અમદાવાદ ખાતે તો અઢ કાલે એક જ દિવસ માં પાંચ ઇંચ પાણી પડી ગયું હતું.

### શ્રી. ગાંધી જયંતી જ્ઞાન યજ્ઞ

એકાદશીસવર્ષ, શ્રી. ગાંધી હેલ્થ, પૂન્ય બાપુજીની આગામી ૮૪મી જન્મજયંતી નિમિત્તે, ભાદરવા સુ. ૧૨ તા. ૨૦-૬-૫૩ રવિવારથી ભાદરવા વદ ૧૨ (રેડિયા ભારત) તા. ૪-૧૦-૫૩ રવિવાર સુધી, શ્રી. મં. જ. વિદ્યાલયના શિક્ષક ઉમિવા-શંકરે એપ્રિલ તથા સેવેરના જાણીતા સેવાભાવી કે. વલ્લભભાઈ પટેલ, સંચાલન હેઠળ પંદર દિવસ સુધી દરરોજ સાંજે ૭-૧૫ થી ૮-૩૦ સુધીના કાર્યક્રમ રાખવામાં આવ્યો છે, જેમાં ગ્રામીણ-બાપુજીની આત્મ-કથામાંથી વાચન-બાપુજીની જીવન ઇતર-એમ્બુલન્સ સર્જન રામધૂન વગેરે નો કાર્યક્રમ નિયત કરવામાં આવ્યો છે. બાપુજીને પુખ્તાવલી આપવા જુદી જુદી શાંતિના સમાજના અને જુદા જુદા ધર્મના સદસ્યદરેખોને આ-મંત્રણ આપવામાં આવ્યા છે. દરેક દોડી ભાઈ બહેનને તથા દરેક ધર્મના બાઈ બહેનને, બાપુજીના આદર્શો સમજવા અને ઝીલવા આ જ્ઞાનયજ્ઞને લાભ લેવા હાર્દિક વિનંતી કરવામાં આવે છે. જુદાં જુદાં સ્થળેએ આવા હેઠ કાર્યક્રમનું અનુકરણ થાય એ હિતવા જોય છે.

### શ્રી. મુરત હીંદુ એસોસિએશન ની ખાસ સામાન્ય સભા

ઉપરોક્ત સંસ્થાની ખાસ સામાન્ય સભા રવિવાર તા. ૨૭-૬-૫૩ ના રોજ બપોરના ત્રણ વાગે ૧૨૭ બિઝ-ટેરીયા રફીટ પરના હોલમાં મળશે. સર્વે સભ્યો ને વખત સર હાજર રહેવા નમ્ર વિનંતી છે.

#### કાર્યક્રમ:

- (૧) ઉપરાષ્ટ્ર કમીટીનો ઉવાહ.
- (૨) નવા સભ્યોની અરજીઓ મંજૂર કરવી.
- (૩) પરચુરસ.

મંત્રીઓ: દયાજી છીખાભાઈ અને બચુભાઈ પરશુભાઈ, પ્રમુખ: જોવાનભાઈ મણીભાઈ.

### ૧૧ પુસ્તકોનો સેટ

આ સેટમાં વિવિધ પુસ્તકો તમને વાચવા મળશે. પુસ્તકો મેટાઓ માટે છે.

કીમત ફક્ત પા. ૧-૨૬-૦.

આ ઓર્ડરોથી મળશે.

### સોફ્ટીસની સફર

દોંડના ગ્રામ્ય જીવન વિશે લેખો સવાલ જવાબ રૂપે. આ પુસ્તકમાં સોફ્ટીસના પીયારા ફરોબા છે.

કીમત રૂ. ૩-૬-૦.

મળવાનું છે: આ ઓર્ડરો.

'Indian Opinion', P. Bag, Phoenix, Natal.

### નવાં પુસ્તકો

ત્યાજ મૂર્તિ અને બીજા લેખો  
આવના તેર દિવસ  
ધર્મ વચન  
જીવન શોધન  
મળવાનું છે: આ ઓર્ડરો.

INDIAN OPINION,  
PRIVATE BAG,  
Phoenix, Natal.

## NATHOO TABHA

TIMBER & HARDWARE MERCHANT  
& DIRECT IMPORTER

Door, Windows, Corrugated Iron, Comant, Monarch, Iron Duke, Buffalo, and Elephant brands paint or any other building material at reasonable price.

Established 1907,

NATHOO TABHA,

107 Queen Street,

Phone 24647.

Telegraph "Manl,"

DURBAN.

### એ અઠવાડિક પંચાંગ

| વાર   | ક્રોસી ૧૯૫૩<br>સપ્ટેમ્બર | હીંદુ ૨૦૦૬<br>ભાદરવા | મુસલમાન ૧૩૭૨ | પારસી ૧૩૨૨<br>રોહી<br>કદમી | યુરોપીય ૧<br>મી. | સુપોસ્ટ ૩<br>મી. |
|-------|--------------------------|----------------------|--------------|----------------------------|------------------|------------------|
| શુક્ર | ૧૮                       | ૧૦                   | ૯            | ૧૭                         | ૫-૫૨             | ૫-૫૦             |
| શનિ   | ૧૯                       | ૧૧                   | ૧૦           | ૧૮                         | ૫-૫૧             | ૫-૫૧             |
| રવિ   | ૨૦                       | ૧૨                   | ૧૧           | ૧૯                         | ૫-૫૦             | ૫-૫૨             |
| સોમ   | ૨૧                       | ૧૩                   | ૧૨           | ૨૦                         | ૫-૫૬             | ૫-૫૩             |
| મંગળ  | ૨૨                       | ૧૪                   | ૧૩           | ૨૧                         | ૫-૫૮             | ૫-૫૪             |
| બુધ   | ૨૩                       | ૧૫                   | ૧૪           | ૨૨                         | ૫-૫૭             | ૫-૫૫             |
| ગ્રા  | ૨૪                       | ૧૬                   | ૧૫           | ૨૩                         | ૫-૫૧             | ૫-૫૬             |
| શુક્ર | ૨૫                       | ૧૭                   | ૧૬           | ૨૪                         | ૫-૫૫             | ૫-૫૭             |
| શનિ   | ૨૬                       | ૧૮                   | ૧૭           | ૨૫                         | ૫-૫૪             | ૫-૫૮             |
| રવિ   | ૨૭                       | ૧૯                   | ૧૮           | ૨૬                         | ૫-૫૩             | ૫-૫૯             |
| સોમ   | ૨૮                       | ૨૦                   | ૧૯           | ૨૭                         | ૫-૫૨             | ૫-૫૮             |
| મંગળ  | ૨૯                       | ૨૧                   | ૨૦           | ૨૮                         | ૫-૫૧             | ૫-૫૭             |
| બુધ   | ૩૦                       | ૨૨                   | ૨૧           | ૨૯                         | ૫-૫૦             | ૫-૫૮             |
| શુક્ર | ૧                        | ૨૩                   | ૨૨           | ૩૦                         | ૫-૪૯             | ૫-૫૭             |



## D. B. MODI & SONS

Specialising in Indian, English, Groceries, Condiments, Hair oils, Spices, Fancy goods, and everything for the "INDIAN HOME."

Try Our Famous  
"India Mix Masala."

High Class Indian Confectionery Always in Stock.

Phone 35-4771.

30b 17th Street, Vrededorp  
Johannesburg.

૫૦ વર્ષની જુની અને જાણીતી દુકાન

## ડી. બી. મોદી એન્ડ સન્સ

કરીયાણાં, મધીયાણાંનાં જુનાં વ્યાપારી

દેથી દેર ચોઈલ, મરી મસાલો નીમેરે દેથી મરની ઉપયોગી અનેકા અનેક વસ્તુઓ હમેશાં સ્ટોકમાં મળશે.

ઈન્ડિયન અને ઈન્ડીયન કોસ્મીટીક્સ સ્પેશીયલિસ્ટ  
• જોખર્મની જુનામાં જુની મીઠાઈની દુકાન.

"ઈન્ડિયા મીક્સ મસાલા"નાં  
મેન્યુફેક્ચરરે.

## ધી ન્યુ દિલ ખુશ સ્વીટ માર્ટ

મિત્રો: મણીકાર્ડ સાથાંસાર્ડ મદીપોતવાળા.

ફેરક જાતની મીઠાઈઓ, ચીઝ-મા ધોની તેમજ ચીઝ જેવા, મસાલાથી અને જાતીઓ છીએ.

અમારું "વખજાએકું" સુરતી જુઝું જેવ, અમરા, વાંઝીયા, ભાજીયા, પાતણ વિગેરે ફરેશ તાજાં જાતીઓ છીએ.

ખારી બીનેરે માટે મોટા પ્રમાણમાં મીઠાઈ જોઈએ અમારું દુકાન વખતમાં જાતીઓ આપીશું.

PHONE 33-6575.

P. O. BOX 3680.

THE NEW DIL-KHUSH SWEET MART,  
34 President St., Corner Diagonal Street,  
JOHANNESBURG.

## તાજી ઉમદા ફરેટ

કરમનનું જાડું ૧/૬ રતલ; મોટી કોલીનું લસણ ૧/૬ રતલ; જોળ ખાસ કીટ ૧૦/૬ ડઝન; લાખી અને રહેર બ્રાસ/ટો ૧૬/૦ ડઝન; ફરેટી તથા સેવલી ખાન શી. ૫ રતલ; પોરટેજ અલગ.....ખનાના, કાચા ખનાના, મોચો, પાઈનાપલ, નાંચીસ અને મેન્ડરીન રોજના ખખર ખાનવી મળશે. દેથી ચામચાઈમાં સુરતી સફેદ પાપડી, કાળી પાપડી, દુધેર સોમ, વેગણ, શેકટાની ચીઝ, દુધી અને લીલાં મરમાં મળશે. શી. ૭-૬ થી શી. ૧૦ નું પારસલ ખનાવી પોરટથી મોક્ષીએ છીએ. સુરણ, આંખાં હળદર તથા લીલી હળદરી મેક્ષમ માણુ મળે છે. કાળી ટોરી પણ હવે મળી રહેશે.

## A. KADER & Co., (PTY) LTD.

WHOLESALE FRUIT MERCHANTS

P. O. Box 251. DURBAN.

## ફરનીચર! ફરનીચર!! ફરનીચર!!!

મેગ્રથ જુદ, કાઈર્નિમજસ જુદ, મોલ્ડેશન, હવેર્સીય જોસ્ટ, સાઈડિ માર્ડ જોફીસ ટેસ્ટ, જુક ફેસ, ટેબલ, લકમ કીફાયવ અને જરીદી સકરી. જાતે પકાવી જાતલ જેવા સુકરી. નહિ.

—મોક્ષ, ટેબલ અને કીફન હવેસર—

જે હમારી ફેપરેખ નીચે તઈવાર થાય છે. તેનો સ્ટોક હવેરાય તઈવાર રહે છે. માત્ર રોજના કાવોના પ્રાઈસ લીસ્ટ મંગાવો અને વેપાર આગલ વધારો.

## L. MISTRY

61 BREE STREET, BURGERSDORP, J'BURG.

PHONE 33-4691.

BOX 2526.

PHONE

33-2651

## MASTER BROS.

(PTY) LTD.

MANUFACTURERS OF LADIES' & GIRLS' STRAW & FELT HATS  
WHOLESALE MERCHANTS & DIRECT IMPORTERS

HOUSE FOR KEEN CASH PRICES

33 West Street, JOHANNESBURG.

માસ્ટર બ્રધર્સ (પ્રા.) લીમીટેડ

ફેલ્ડેસેલ મરચાંદસ એન્ડ હાથરેક્ટ હાથોઈલ

રેશમી તેમજ કુવરાવ કાપડ, કુલન વસ્ત્ર. જ્ઞાનરેક્ટ—મોબી જામરો માટે

જાત જાતનો મ.લ. તેમજ ફેપરીંગન જોરારેક્ટ સાડીઓ

નીમેરે માટે હમારે લાં પ્રવમ વપાસ કરવા લાભમણુ છે

૩૩ વેસ્ટ સ્ટ્રીટ, જોહાનીસબર્ગ.

ફોન : ૩૩-૨૬૫૧

## ગ્રોસરી મળવાનું ભરોસાપાત્ર મથક

## JHAVER HIRA & CO.,

Phone : 24932

118 Victoria Street,

DURBAN.

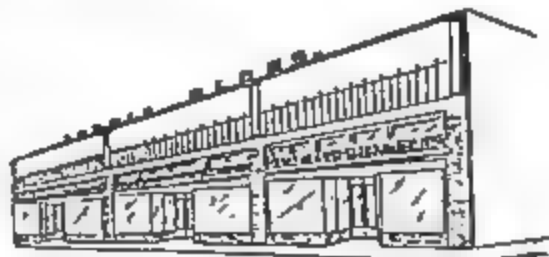
અમારે ત્યાં

ગાંધીવડ, કોળ, હવન, પુલની સામકી અને હવન અંગેની ફેરક મોજતી વસ્તુઓ મળશે.

માહોતોના હતોલ એવ અમારો મુદા લેખ છે. એકલ વખત મંગાવી ખાવી કરો. મ.લ સારો અને મોખો જાતી ફેપરેખ નીચે મોક્ષવામાં આવે છે. કંઈ-કોઈ સી. જો. ડી. થી મોક્ષવામાં આવશે.

# K.M. Lodhia & Co.

Manufacturing Jewellers and General Dealers



22 ct Jewellery made to order in latest designs

## આવિસ કેરટ

સોનાના હાગીના આસ અમીની ભત્રી દેખાવે નીચે અમને અપાયેલ  
કામ સંતોષ પામે એવી રીતે કરીએ છીએ.

નેચેસ, જુદી જુદી રીતોમાંની અમી અંગે, સારીની પીન, વીરી  
અમને એવી રીતે બનાવીએ છીએ.

106 Prince Edward Street, Durban.

એકલું લેવે મળે છે. કેનેડાની વિશ્વ વિખ્યાત કંપની

સન લાઈફ ઓફ કેનેડા

કંપનીના હમો સત્તાવાર એજન્ટ છીએ.

ઉપરાંત

દક્ષિણ આફ્રિકાની વરિષ્ઠ અદાલતની કેપ ટાઉન કોર્ટ ડેવિડ-સીધલ કોર્ટ  
ના સરકારી હકૂમી નીચાવેલા અધિકૃત હવા ખુલાસાની આધારે કરીએ છીએ  
તેમજ અમેરીકાની ફીમીએશન અંગેનું કોર્ટ ઓફ પેપ્સ નામનું કાયદાનું વિના વીતરે  
સ્વીડન અમીને થઈ ચૂકે છે.

1. Whenever there is a particular Life Assurance Problem a Sun Life of Canada Plan can solve it.
2. Prompt settlement of claims is a maxim of the Company's Management.
3. During 1951 the Company paid over £31,000,000 to annuitants, policy holders and their families.

The Sun Life of Canada is a Leader in World Wide Assurance.

Consult us first.

**C. C. PALSANIA**

GENERAL AGENT

Business, Estate, Financial, Insurance and Immigration Consultant.  
Sworn Translator.

100 Sir Lowry Road,  
P.O. Box 4624,

CAPETOWN  
Phone 32390

## Kasturba Gandhi Memorial Number

Copies of Kasturba Gandhi Memorial Number can be had  
at this office at 1s. 3d. including postage.

'Indian Opinion'

Phoenix, Natal.

## ARRIVALS OF GUJARATI BOOKS AT HAND

### ગુજરાતી પુસ્તકો

|                            | શી. | રૂ. |
|----------------------------|-----|-----|
| ગુજરાતી ઇંગ્લીશ ડિક્શનરી   | ૨૦  | ૦   |
| મહાભારત ગ્રંથ              | ૪૦  | ૦   |
| ગુજરાતી ઇંગ્લીશ ડેટર સાયકલ | ૧૦  | ૧   |
| રામચરિત્ર રામાયણ           | ૧૩  | ૧   |
| અનિબંધન                    | ૨૦  | ૦   |
| સારીયાનું વર્ણન            | ૨૦  | ૧   |



|                                  |    |   |
|----------------------------------|----|---|
| Film India Monthly               | 7  | 0 |
| Life After Death                 | 3  | 0 |
| Elementary Teachings Of Hinduism | 3  | 0 |
| Light Of Truth (Hindu Bible)     | 22 | 0 |

All kinds of MUSICAL INSTRUMENTS REPAIRED  
at our address.

**BHARAT MUSIC SALOON**  
AND BOOKSELLERS

Phone: 26070

286 Gray Street, Corner Lorne & Gray Street,  
DURBAN.

## GIHWALA STORE

(Established 1945)

કેપટાઉનના જુના અને જાણીતા વેપારી

હાવરેકર

કીકાભાઈ હાગનલાલ ઘીવાલા

અમે દરેક ભાવનો દેશી વસ્તુ અને કરીયાણું  
રાખીએ છીએ.

ભાવ કીકાચત

ભલે મળે મા લાભે

**2 Aspeling Street,**  
**CAPETOWN.**

Phone: 23102.

No. 39—Vol.—LI

FRIDAY,  
25TH SEPTEMBER, 1953

Registered at the G.P.O. as a Newspaper

Price 6d.

29 SEP 1953

# INDIAN OPINION

Founded by Mahatma Gandhi in 1903

*I have walked life's way  
with an easy tread,  
I had followed where con-  
forts and pleasures led,  
With station and rank  
and wealth for my goal,  
Much thought for my body,  
but none for my soul,  
I had entered to win  
in life's mad race,  
When I met Jesus face  
to face,  
I met Him and blushed  
to see,  
That His eyes full of  
sorrow were fixed on me,  
And I stumbled and fell  
at His feet that day,  
As my castles just melted  
and vanished away,  
My thought is now for  
the souls of men,  
Because I lost my life  
to find it again,  
That day in a quiet  
place,  
I met Jesus face to face.*

—o—

*God be in my head,  
And in my understanding.  
God be in my eyes,  
And in my looking.  
God be in my mouth,  
And in my speaking.  
God be in my heart,  
And in my thinking.  
God be at my end,  
And at my departing.*

## "The Proper Place For A Just Man"

By John Gild

**M**ANILAL GANDHI has been in prison since last Thursday, September 17. He will be there until the last week in October. Now that we are thinking of him, the time has come to quote again the best passage from Henry Thoreau's famous essay on the duty of civil disobedience, an essay that influenced Mahatma Gandhi:

"Under a government which imprisons any unjustly, the true place for a just man is also a prison. The proper place to-day, the only place which this State has provided for her freer and less desponding spirits is in her prisons.....It is there that the fugitive slave, the Mexican prisoner on parole, and the Indian come to plead the wrongs of his race should find them; on that separate, but more free and honourable ground where the State places those that are not with her but against her—the only house in a slave State in which a free man can abide with honour. If any think that their influence would be lost there, and their voices no longer afflict the ear of the State, that they would not be an enemy within its walls, they do not know by how much truth is stronger than error, nor how much more eloquently and effectively he can combat injustice who has experienced a little in his own person."

Who was the writer of those memorable words? Henry Thoreau was an American who died in 1862 at the age of 45. He left for posterity a book, "Walden," and a number of essays. He was a sort of anarchist who did not believe in organised government and who lived a quiet life in Massachusetts. When he was arrested for not paying his poll tax, he went to prison as a protest against the use of public money for the American war against Mexico. He firmly believed that a man could live his own inner life in the midst of a society demanding very different moral values. Expressing this idea, his famous essay was a ringing challenge to the State.

# INDIAN OPINION

FRIDAY, 25TH SEPTEMBER, 1953

## Mrs. Pandit—President Of United Nations General Assembly

THE election of Mrs. Pandit as President of the United Nations General Assembly seems to have caused a great deal of uneasiness in the Western world. If the reluctance to accept this unique event with enthusiasm is due to the fact that the President belongs to the "weaker" sex, then it seems most unnatural, because the emancipation of women and their equality with men is not something new in the Western world.

A London newspaper has gone so far as to say that Britain should pack up and get out of the United Nations before things become too dangerous for them at the United Nations. This is very surprising indeed. Things can never become too dangerous for a just cause and there can be no reason for fear. One wonders whether the Western imperialistic countries are, at long last, accepting defeat.

The United Nations Organisation is a democratic institution, that decides and settles matters justly. We certainly hope that its members and executives are not swayed by personal opinions and feelings when making decisions of importance. Britain and America seem to feel that Mrs. Pandit will most certainly help in making decisions that will be dangerous to them. This opinion raises a query in one's mind, whether the United Nations Organisation is a body that weighs

the pros and cons of important matters and then settles matters justly, or whether it is a body in which, countries side with one another, just on the basis of friendship or selfish gain, without giving thought to the moral value or justification of the problem before them. That British minds can think in such lines, is a reflection on their own attitude in helping to solve problems before the U.N. One wonders if this is the reason why they have always been silent or reluctant to speak on the South African racial problem.

We hope that Mrs. Pandit will not be swayed by personal feelings in her decisions and that her whole attitude will be based always on the justification and moral value of the problem before her. Mahatma Gandhi left India the heritage of freedom based on Truth, Justice, Love and Non-violence and if Mrs. Pandit carries with her this message to other countries, then there can be no cause for, any country, friend or foe to fear danger by unjust decisions.

It is a pride and privilege that India has risen to the position of being at the head of nations in so short a time and that she has produced a daughter to hold her banner up—it is to be hoped that it will be a banner of hope and justice to all races of the world irrespective of class, colour or creed.

A.N.C. And S.A.I.C. Congratulate Mrs. Pandit

The following cable was sent to Mrs. Vijayalakshmi Pandit the President of the United Nations Organisation by the Working Committee of the African National Congress and the South African Indian Congress: "African National Congress and South African Indian Congress on behalf of ten million non-Whites welcome your election as President of the United Nations. It is a fitting tribute to India's stand for peace and justice and recognition of your selfless devotion to the cause of suffering humanity."

U.K. Paper Criticises

Mrs. Pandit

The 'Daily Express' (London) criticized the appointment of Mrs. Pandit as President of the United Nations General Assembly. In an editorial headed "A Woman Takes Over," the paper said that Mrs. Pandit was a clever and ambitious woman, and that now in her new job as President of the General Assembly she was "a powerful woman too." The paper said that like her brother, Mr. Nehru, the Prime Minister of India, Mrs. Pandit sometimes showed more sympathy for the enemies, than for the friends, of Britain and America. As President of the General Assembly, guiding the course of the debate and influencing decisions, she might make her sympathies felt to Britain's and America's cost. The activities of the United Nations Organisation never benefited Britain, the paper said. Often they were damaging. There was a possibility now that under the direction of Mrs. Pandit they might be downright dangerous. There was only one safe and sensible thing for Britain to do at the United Nations and that was to pack up and get out, the editorial concluded.—Sapa

Dutch Liberal Paper Takes

Malan To Task

The liberal 'Algemeen Handelsblad,' commenting on Dr. Malan's failure to secure a two-thirds majority in Parliament for his electoral legislation, says this move is but one facet of his apartheid policy. The newspaper refers to the recently passed Bill introducing apartheid in public services and public buildings and various efforts to keep Indian immigrants out. It also enumerates the domestic and international conflicts in which Dr. Malan is involved with the United Party and the non-White part of the

population, with the trade unions, with the United Nations and with India, and "with world opinion generally." "These conditions harm the country socially and thereby economically," says 'Algemeen Handelsblad,' adding that there has been growing criminality in recent years, a flight of capital and lack of capital for investment and heavy taxes. "Investment of foreign capital is small, and Dr. Malan does not make any effort to improve this situation." The newspaper agrees that much good is being done for the "Coloured population, but adds that "necessary political measures which could lead to a relaxation of tension are not proposed. The situation is the more regrettable because no compromise will be possible with Dr. Malan, who thinks he is right always and anywhere. But in Democracy right cannot be monopolized, and an essential point is that the rules of the game, and, therefore, the rights of the minorities, be respected."—Sapa-Reuters.

S.A. Hindu Maha Sabha

The South African Hindu Maha Sabha and the Conference Reception Committee have now concluded all arrangements for the holding of the 11th session for the South African Hindu Conference in Durban on 10th, 11th and 12th October, 1953. The official opening will be done by Mr. B. R. Naidoo at the Hotel Marlborough at the A. L. K. Co. Memorial Hall, Leopold Street, Durban, on 10th October, 1953 at 8 p.m. The indications are that this session will surpass all previous Conferences both in regard to the attendance of delegates from numerous institutions throughout Southern Africa and in relation to the achievements of its objects. An important feature will be the attendance of a large number of women delegates. A full programme has been arranged for the delegates including entertainment. A Conference volunteer corps has been constituted which will be in attendance throughout the Conference. A Hindu Singing Meeting Open money will take place on Saturday, 10th October, 1953 at the Hindu Tamil Institute, 50-52 Cross Street, Durban, where a large number of vernacular school children will participate. An appeal is made to all Hindu institutions and individuals to assist and co-operate in every possible manner and they are requested to communicate with the Secretaries of the Sabha.



## THE WIDER WORLD

By John Gild

## HONOUR TO INDIA

**MRS. PANDIT'S** election as President of the General Assembly of the United Nations is a great honour for India as well as a great compliment to her personally. A tall, handsome woman, she and her grown-up daughters have been striking personalities at UN for several years. Mrs. Pandit's gifts as a diplomat and her eloquence as a speaker have won her the regard even of her opponents. It seems to me significant that the first woman to preside over an international assembly of this order should have come from Asia where women's emancipation

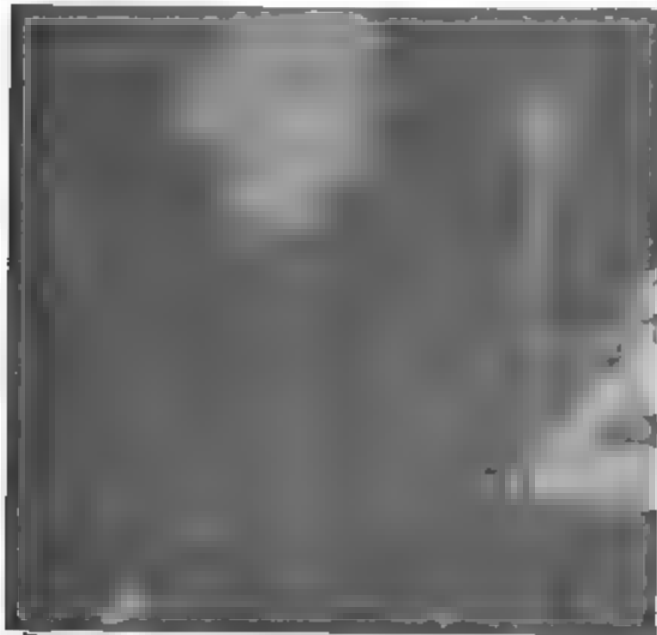
Davidson's new book, "Day-break in China" (published by Jonathan Cape at 10s. 6d.) Mr. Davidson is a British journalist well known in the Union through his excellent "Report on Southern Africa," written in 1952. Last year he was one of a party of eminent Englishmen invited to visit China by the Government there. Before the overthrow of Chiang Kai-shek's corrupt regime, China had remained divided and backward in economic organisation. Now the communists have at last brought unity to this long-suffering country. They have brought more than that. They

rebels in the United Party? That is the question to ask. The rebels have been handled with great respect and even with some sympathy by the U.P.'s daily press. Imagine what would have happened if a few liberal members of the party had done what these right-wing rebels have done. They would have been bundled out of the party in no time.

But behind the Bekkers there are, in my opinion, various business interests, and especially some of the mine-owners, who are ready to use this personal quarrel for their own purposes. They really want the U.P. to enter into a coalition with half of the Nationalists to form a new conservative party. That is their design for getting at least some of the reins of power back into

their own hands. To accomplish this purpose, they will risk weakening and even splitting the U.P. They have not found Mr. Strauss easy to mould, not because he is a strong man but because he hardly has a mind of his own to mould. So they would readily discard him, if need be.

However all these plans and all the intrigues now afoot have so far failed. For one thing, the Nationalists show no real signs of splitting. Mr. Havenga would like to have a coalition, but his influence is very limited. So at present the indications are that the business man's nightmare will become a reality—by which I mean that Mr. Strydom will succeed Dr. Malan as Prime Minister in the next year or two.



Mrs. VIJAYALAKSHMI PANDIT

is much more recent than it is in the West. Social change, certainly today, has come faster in Asia than it did in Europe, once the Asian countries had won their independence. In the few years that have elapsed since India became free, she has achieved a position of considerable influence in the world. However reluctant Washington may be to recognise this fact, it remains a fact to be reckoned with.

## Report On The New China

China is the other great power in Asia destined to influence not only Asia but the world. Half the people of the whole world live in Asia and half of that number, namely 500 millions, live in China. There is not very much first-rate material available in English about the new China (or, for that matter, about the old). That is one reason why I welcome Basil

Davidson's new book, "Day-break in China" (published by Jonathan Cape at 10s. 6d.) It is this policy that has made the new government acceptable to countless peasants whose main interest is wedded to the land. The peasants had suffered badly through all the long years of military feudalism, banditry, civil war and Japanese invasion. Now all that is ended. The first task of China's new rulers has been to right old wrongs; and then to put some of the people on the road to industrialism, the only road by which backward people can escape from poverty. Of course, that requires modern machinery as well as technical training and now China is beginning to get both. If Mr. Davidson's book is not the whole story, it is an exciting introduction to the truth about China today.

## Behind The Rebels

Who and what is behind Mr. Bailey Bekker and his fellow

## RACE RELATIONS IN S.A. GROW WORSE, SAYS MR. NEHRU

**THE** Indian Prime Minister, Mr. Nehru, said in New Delhi that the South African question had become "frozen or petrified," showing no signs of improvement and possibly some deterioration.

He told the Indian Lower House of Parliament that racial discrimination was practised elsewhere, but that in other places there was "an element of apology." In South Africa racial discrimination was blatant, and no excuses were put forward for it.

The question had become a major test for the world.

Mr. Nehru said that nearly all the people of the world obviously wanted peace. "Yet I must confess that recent events have made me slightly doubtful of any permanent settlement in the near future."

He said that United States opposition to India taking part in the Korean political conference had "flouted the will of Asia."

Some Powers had not realised that the countries of Asia, however weak, did not propose to be ignored, by-passed or sat on.

The question of the admission of Communist China was the basic issue bedevelling the United Nations.

China was a foundation member. The only question was who represented China. It was completely unreal to suggest that the Formosa Government could speak for China.

He warned that India would not allow the foreign settlements of the French and Portuguese in India to become "danger spots." If these places were used directly

or indirectly in connection with a war, India would have to take action to stop it, he said.

It was quite impossible for the Government of India to tolerate foreign footholds in any part of India.

Referring to Kashmir, the Prime Minister said that the re-

The Editor  
of this Journal  
is in prison  
for his part in  
last year's Passive  
Resistance.

cent change of Government there had been caused by economic discontent among the people. India intended that the people of Kashmir should decide their own future.

"Kashmir is certainly desirable for us from the strategic point of view, we cannot impose our desire or wish on the people," he said.—Sapa-Reuters.

## R. VITHAL

Bookkeeper, Writing up Bills of Books, Balance Sheets, Income Tax Returns. Apply:

9 Adams Arcade,  
40 Market Street.

Johannesburg.

# The New India Assurance Company Limited

for  
**FIRE, MARINE, LIFE, ACCIDENT**  
**1919-1950**

**31 YEARS OF SUSTAINED PROGRESS**

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

|                       | Rs.         |                        | Rs.          |
|-----------------------|-------------|------------------------|--------------|
| Fire Premium          | 1,70,32,179 | Life Business in force |              |
| Marine Premium        | 56,04,844   | exceeds                | 54,34,00,000 |
| Miscellaneous Premium | 35,84,968   | Assets exceed          | 15,36,00,000 |
| Life Premium          | 2,88,79,392 | Total claims paid over | 17,95,00,000 |

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The  
**New India Assurance Company Limited**

Cable & Telegraphic  
Address:

"RUSTOMJEE" or  
"INSURANCE"

RUSTOMJEE (PTY.) LTD.

Directors: Sorabjee Rustomjee

Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,  
RELIABLE  
AGENTS  
MAY APPLY

**"NEW INDIA IN THE SERVICE OF THE NATION"**

Telephone 2335.

Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING  
FACTORY**

Direct Importers and  
Wholesale Merchants

**Clothing Manufacturers**

Proprietor RAJIBHAI D. PATEL

Branch:

**CITY STORE**

Cairo Road, Lusaka

*Always in Stock:*

Piece Goods, Hosiery, Cutlery,  
Enamelware, Stationery, Drapery,  
Crocery, & Wool.

Telegrams  
"META" Brokenhill.

Phone 298.  
P.O. Box 65.

**MEHTA BROS.**

(PROP. M. D. MEHTA)

Wholesale Merchants  
and  
Clothing Manufacturers

**We specialise in  
Manufacturing  
OVERALL  
AND  
BOILER SUITS**

**Supplied To Trades Only**

## LIBERAL PERSPECTIVE

## THE POLICY OF THE LIBERAL PARTY

## I—NOT YET LIBERAL ENOUGH

By C. W. M. GELL

From 'The Forum' (Johannesburg)

THE Liberal Party has two primary objectives: (1) to educate the White electorate towards a less narrowly self-centred and suicidal interpretation of its own true self-interest—towards an interpretation which demands the progressive application of the ideals of Christianity and western civilisation to our plural society, and (2) to create common political ground on which White and Black can meet and there work out together the basis of a real South African patriotism, embracing and reconciling all sectional, racial nationalisms. Of course, these are not really two distinct objectives but rather two aspects of a single aim, though in the party's early days it may be helpful to consider them separately.

But to preserve their essential unity of purpose the appearance of conflict between the two objectives must be minimised. And it does appear to this observer, at least, that the party is in some danger of concentrating on (1) to the exclusion of (2); of recommending principles and policies that certainly outrage the vast conservative majority of Europeans but yet are subject to such reservations and qualifications on points of substance as to impair their validity in the eyes of non-Europeans and thorough-going European liberals. The Liberal Party would probably retort that, in order to fulfil objective (1), it is essential to dissipate the myth that its members are "radical extremists," "impractical visionaries" etc. and to display them as sober men and women with a constructive programme based on moral ideals and capable of realisation. And it would be well enough to hasten slowly if time were not so vital a factor. But the next few years will see the final decision taken by our non-European majority—or, rather, by the small educated intelligentsia that in fact leads any community—whether or not a plural society can be evolved based on mutual respect and co-operation between Black and White, or whether Black aspirations can only be met by the eventual, utter defeat of the dominant White caste. The fruits of this decision may not become evident for some time afterwards, but the moment of decision is perilously close upon us. Some say it is already past. I do not believe them, though I

share their sense of urgency. And I, therefore, view the present Liberal neglect of objective (2) with anxiety. For if the most progressive of the White political parties at this crucial moment is still more intent on placating White prejudices than on meeting non-White aspirations, must not the decision be anti-White with disastrous consequences for both Black and White?

In this article, therefore, I shall disregard all that European politicians and press have had to say about the undesirability or impossibility of liberalism in any form and will try to put forward, as a liberal European who is not yet a member of the Liberal Party, the case of those few Europeans and many non-Europeans who still find the party not liberal enough. In doing so, I know I shall be keeping some strange company. All sorts of semi-fascists and semi-communists, Black and White, have let fly at the Liberals, so that there is a genuine risk that all adverse criticism will be written off as either reactionary or extremist. I hope to show that there are much more solid grounds for criticism than mere hostility to liberalism, whether from the Left or the Right. And I sincerely hope that the Liberals will not be deflected from their own purposes because some alien ideologists proclaim Fame-bounding (but not necessarily Fame-meaning) goals.

It is an open secret that, although the Liberal Association was founded about 18 months ago, its transformation into a political party was due to the rather reckless initiative of a few members early in May, before all the implications of the step had been fully weighed. Not surprisingly, therefore, the party's initial statement of principles (Cape Town, May 10) was a vague and confusing document. "The essential dignity of every human individual" sounded all right; but "the maintenance of his fundamental rights" conveyed little to those whose rights are few and diminishing and who in any case want to know which are considered "fundamental." The second clause asserted the liberal principle of equality of opportunity and the third "the maintenance of the rule of law," to which I shall return later. The fourth "principle" combined the

elimination with proclamation of the common roll franchise to "all suitably qualified persons."

Now I believe that much of the confusion in Liberal thought these last five months derives from the original error of elevating a political step or tactic (the qualified franchise) to the status of a "principle." Having disposed of racial discrimination in the first part of its fourth principle, the party should have gone on to state unequivocally that its goal is equality of human status for all races and individuals—that is to say, equal rights, duties, liberties and opportunities for all men and women. Since the fundamental principle underlying Christianity and western civilisation (of which liberalism is the characteristic political ideology in both conservative and socialist states) is the intrinsic worth of the individual human personality, this goal of equal human status is quite basic to any liberal programme and it implies (so far as political forms have yet evolved) the eventual objective of universal adult suffrage coupled with universal compulsory education. Set against such an objective, the qualified common franchise is a legitimate first step. Standing alone as a "principle" and apparently as the eventual goal, it is an illiberal objective, even if much less illiberal than any existing political practice in this country.

Drawing a parallel in these columns in April between Britain in 1832 and South Africa in 1953, I said that of course, once the barrier of prescriptive political privilege is overthrown and the principle of change established, no electoral goal is possible short of universal suffrage. The Nazis see this with full clarity. They use it as an argument against making any concessions at all in the direction of what Mr. Swart has called "the detestable doctrine of human equality." There is a certain truculent honesty about this Nazi stand. With Sir Robert Peel in 1832 they might have said: "I was unwilling to open a door which I saw no prospect of being able to close again." The only possible and proper liberal retort is a declared intention to proceed in an orderly and progressive manner towards the full democratic goal, frankly proclaimed.

In fact the Liberal Party sees this. In the first franchise resolution of its national conference in July it declares as its aim "the responsible participation of all South Africans in the government and to provide compulsory education for all South Africans and the extension of the franchise to all adult persons who have received such education." The second resolution defines the

common franchise qualification as being "in order to ensure an orderly transition towards this goal." Now if these two resolutions do not imply the goal of universal suffrage, I'm a Dutchman. Yet they do not explicitly say so. And the party is, therefore, left in the weak strategical position of being exposed to illiberal criticism for advocating a "pernicious, subversive and unacceptable" goal, without definitely reassuring its friends that it does fully intend to set out for that goal.

Some may think that I am quibbling over trifles. But we have special regard to objective (2) at the beginning of this article, the exact wording of the party's franchise policy is of vital significance. Non-Europeans have arrived through a long period of disappointment and broken hopes at a condition of almost pathological suspicion and distrust against any White-created party. No doubt they will have to learn to temper this understandable frailty with a more robust sense of confidence in the justice and strength of their cause. But there is a no less certain obligation on all Europeans who set out to win the political co-operation and goodwill of non-Europeans to be quite unambiguous in their statements of policy, particularly concerning their ultimate objectives. Every non-European politician is looking for concealed subtleties and innuendoes.

A word also about the practical implications of the Liberal qualified franchise. In announcing its Standard VI qualification on July 13, the party believed it would add 300,000 non-Europeans to the common roll. This is almost certainly too high a figure. Possibly 300,000 non-Europeans have passed Standard VI in the last 20 years. But, owing to death, dispersal, lack of proof and possibly of interest in some cases, I doubt if half this number would be available for enrolment. How many more the £250 income or £500 property tests would add is anyone's guess. Mr. Harold Hanson said on August 13 that "probably 500,000 non-Europeans would get the vote today on the Liberal Party's franchise." Let us assess the total probable enrolment more soberly at a maximum of 300,000 ready and able to prove their qualifications today. That is, strangely enough, the number of extra voters actually added to the British roll by the Great Reform Act of 1832. But, leaving aside the passage of 120 years with all their liberating ideas that have produced an altogether new intellectual climate since that "revolutionary" Act, those 300,000 extra British voters represented a 60 per cent increase in the electorate. In South Africa

they would only represent a 20 per cent increase, leaving non-Europeans about 15 per cent of the total electorate. And, further, there are about 30,000 non-Europeans and 36,000 Europeans in Standard VI. For reasons unconnected with innate ability, roughly two-thirds of the former and three-quarters of the latter pass each year—so that the annual enrolment of voters under this clause would be about 20,000 non-Europeans and 37,000 Euro-

peans. These facts help to explain why non-European political organisations are not now enthusiastic over the Liberal Party's proposals; and the emphasis of how essential it is, on grounds both of principle and expediency, that the party should make clear beyond all possibility of doubt that these proposals are only the first of a graduated series of steps moving inexorably towards full equality of human status.

(To be Continued)

## APARTHEID ISSUE ADMITTED TO U.N. GENERAL ASSEMBLY

### SOUTH AFRICA TAKES EXCEPTION

BRITAIN, South Africa, New Zealand, Luxembourg, France, Belgium and Australia voted against admission of the apartheid question to the agenda of the UN General Assembly. Abstaining were Argentina, Colombia, the Dominican Republic, the Netherlands, Peru, Turkey and Venezuela.

The UN General Assembly vote was taken on Thursday, September 17, the vote on the apartheid issue being 46 to 7, with seven abstentions. The vote on admitting to the agenda the question of the treatment of Indians in South Africa was 45 to one (South Africa), with 11 abstentions.

Earlier, the South African delegate, Mr. G. P. Jooste, asked the Assembly to refrain from debating the treatment of people of Indian origin in the Union and from accepting a report by a Good Offices Commission which studied the policy of apartheid in South Africa.

Mr Jooste contended, as he had on past occasions, that from the "strictly legal point of view" the United Nations had lacked competence to deal with these matters.

Arguing against the inclusion of the Indian question, Mr. Jooste said, "I do not have to remind this Assembly of the history of this matter, nor do I have to remind the Assembly of the attitude of my Government with regard to it.

"It is, therefore, not my intention to go further than merely to state once again that the question of the treatment—or allegations with regard to such treatment—of people of Indian origin in South Africa is one which falls essentially within the domestic jurisdiction of the South African Government.

Mr. Purnima Dayal, of India, said this was the seventh occasion on which the question of the treatment of people of Indian

origin in the Union had been before the General Assembly.

South Africa had challenged the inclusion of the item on the agenda at previous sessions, and it seemed superfluous to contest its inclusion again.

This was not the time to raise the question of competence, which could not be challenged until placed on the agenda, he said.

Arguing against receiving the report from the Good Offices Commission on apartheid, Mr. Jooste said, "Let me now turn briefly to the allegation that what is happening in South Africa constitutes a threat to the peace.

"This, of course, is a most reprehensible and mischievous allegation—since there can be a threat to the peace only when the territorial integrity or political independence of another State is threatened.

"No single State can claim that its sovereignty and territory have been threatened by South Africa.

"None of the charges listed against South Africa involve any matter which in any way affects the legitimate rights of another State."

Mr Jooste said that this was "a most mischievous attempt to attract support from the vendors which the Government of India isolated against South Africa in the United Nations.

He added, "there are few whose experiences will not bear me out that discussion in the United Nations constitutes perhaps one of the most insidious and effective forms of interference of which this organisation is capable."

Mr. Dayal, replying for India, reserved the right to deal with Mr. Jooste's arguments at "an appropriate time."

Sir Walter Haskinson, of Britain, opposed placing the issue on

the agenda. He said that Sir Gladwyn Jebb last year had drawn the attention of the Assembly to the dangers of the increasing tendency to discuss the internal affairs of States, and had given a warning that this tendency was gradually producing a complete change in the basis on which the United Nations was originally founded, and on which a great many member States joined it.

"By accepting the item on its agenda at the last session, the Assembly, in the British view, contravened the Charter.

"The Commission's proceedings were, of course, from the

outset illegal, but apart from this, further illegalities were committed when the Commission decided to hear private individuals and representatives of non-Governmental organisations.

"No right of representation to the United Nations is accorded to private individuals by the Charter or by any convention or rule of procedure emanating from the Charter," he said.

"The British Government feels strongly that such unconstitutional courses of action can only harm the United Nations and can only impair the prospect of progress in the various fields which are open to it."—Sapa-Reuters.

## INTIMATE'S SECOND PLAY FOR NON-EUROPEANS

IN spite of a relative lack of support for Intimate Theatre's first show for non-European audiences last month when "Someone at the Door" was presented for a ten-night run, Mr. Michael McNrile the Director-Producer-Actor-Manager of the Company, has decided to risk a second production for a decreased run, rather than disappoint the many non-Europeans who did give the first venture such enthusiastic support.

Gerald Savory's hilarious comedy "George And Margaret" has been specially chosen for a five-night run commencing on Tuesday next at the Bolton Hall. The play will be produced by Gerald Sim, who made such an outstanding impression in "Someone at the Door" as Ronnie Martin. The cast will include Lawrence Ayris, who appeared as Price, the Butler with Gerald Sim, in the Company's last production at the Bolton Hall, and Helen Brathwaite, who is well known to radio listeners.

Lawrence Ayris was a scholarship winner at the London Academy of Dramatic Art and played in repertory at Wolverhampton and Birmingham and was Stage Director for the Ballet Negres at the Champs Elysees Theatre in Paris. He has played in over sixty productions for the Brian Brooke Company, including a six-month tour of the Union as "Tally" in "Warm's Eye View." He also played opposite Gwen Ffrangcon Davies in "The Ball at the Castle" for the recent Van Riebeck Festival, and opposite the famous British film and stage star Cecil Parker in "The White Sheep of the Family."

The prices for "George And Margaret" will remain at 6/- 4/6



Lawrence Ayris

and 3/2 (including tax) in spite of the fact Intimate Theatre has found it necessary to increase its prices to its European audiences to a flat rate of 7/6 per seat.

## IGNATIUS TEMBA

### BENEFIT CONCERT

Help to send an outstanding Non-European Singer Overseas and enjoy his wonderful voice BEFORE he leaves.

Soloists

JOSSLYN KAHN  
PAMELA LOUDON  
STEPHAN DIK

and

## IGNATIUS TEMBA

plus

BURMAN CIVIC ORCHESTRA  
under the Baton of  
EDWARD DUNN

### CITY HALL

Mon, 18th SEPT,  
at 8 p.m.

Book at CITY HALL

7/6 & 4/6 (inclgd. Tax)  
Unreserved 2/7.

(Under Party Adm.)

**Always Better. Better Always.**

**Are Kapitan's Tempting  
Sweetmeats.**



For nearly half a century we are leading in the  
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

**KAPITANS BALCONY HOTEL,**

(KORNER SWEETMEAT HOUSE)

Corner Grey and Victoria Streets

**DURBAN.**

Phone 23414.

Tel. Add. 'KAPITANS.'

P.O. Box 96.

Phone 24471.

**To Furnish Your Home Economically**

See

**LALA BABHAI & CO. (PTY.) LTD.**

Show Rooms At 107 Prince Edward St., & 78 Victoria St.  
**DURBAN.**

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSE-  
HOLD EFFECTS; RADIOS & RADIOGRAMS, MUSI-  
CAL INSTRUMENTS, SEWING MACHINES & OFFICE  
FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and  
Vegetables. We specialize in green ginger and Indian  
Vegetables. Wholesale only. Write for particulars  
Box 96, Durban.

**YOUR GARDEN'S SUCCESS—Begin with Good Seed**

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED  
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

**A. B. NAIDOO & SONS**

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,  
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add. 'GREENFEAST.'

145 Brook Street,

**DURBAN.**

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

Tel. Add. "Charotar" Telephone: 33-9885.

**MANCHESTER TRADING**

—CO. LTD.—

**ESTABLISHED 1923**

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

**47, Commissioner Street,  
JOHANNESBURG.**

**M. J. PATEL**

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General  
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid  
to indent orders**

**Write To Us For Further Particulars.**

**LIFE INSURANCE**

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown  
future.

Insure with 'THE OLD MUTUAL' your friend for Life—

The S.A. Mutual Life Assurance Society, which has  
best Bonus record in the WORLD.

Representative:—

**DAYABHAI PATEL**

P.O. Box 1760.  
JOHANNESBURG.

Phones—} Business 33-0711  
Residence 33-5961

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 208.

**Solanki & Co. Ltd.**

Merchant & Direct Importers

**Extensive range always carried in  
the following:**

Silks, Drapery, Toilets, Per-  
fumes, Curios, Fashion Goods  
and Jewellery, Wide Range of  
Indian, Persian and Chinese  
Carpets.

**Stockists of well-known branded  
Watches.**

**COPPERBELT PIONEER STORE**

**Where Quality and Service  
are Paramount.**

**Luanshya, Northern Rhodesia.**

**SHINGADIA STORES**

(Prop: Premier Silk Bazaar Ltd.)  
Direct Importers

Drapery, Outfitting, Fancy Goods,  
Oriental Curios Etc. Etc.

P.O. Box 111, UMTALI, S. Rhodesia.  
Telegrams: "Premsilk" Phone: 2523.

**PREMIER WHOLESALERS**

(Members of the Maslowood Wholesalers Association)

Everything for the African Trade. Prints, Khaki,  
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.  
UMTALI, S. Rhodesia

**RHOD-INDIA LIMITED**

Exporters, Importers & Manufacturers Representatives

Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,  
Plot 43, "C" Road,  
Churchgate Reclamation,

Cable as "Indorhod." BOMBAY, INDIA.

Phone  
Day 24169

Phone  
Night 81349

**L. RAJKOOMAR (PTY.) LTD.**

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of  
Coffins and Wreaths.

Contractors to the INTERNATIONAL FUNERAL  
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,  
accepted by phone and despatched by rail  
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN"

Phone: 25001

**P. HARGOVAN & CO.  
(PTY.) LTD.**

**WHOLESALE MERCHANTS  
AND IMPORTERS.**

P. O. BOX 1250,  
155/7 Warwick Avenue  
DURBAN.

**SWEETMEATS**

PURE

WHOLESOME

HEALTHY

## ★ APPETISING—

- ★ DISTINCTIVENESS of Flavour.
- ★ Combined with INGREDIENTS of the  
PUREST QUALITY go into the making  
of our SWEETMEATS.
- ★ Made by our experts whose knowledge  
and experience of the delicate art of  
preparing these Oriental DELICACIES.
- ★ Assure YOU of the most PALATABLE  
SWEETMEATS money can buy any-  
where in SOUTH AFRICA.

અહીં દરેક સ્વાદની સીસાઈ-બ નવાનીએ બીજા  
નસીબ માધ્યમ દ્વારા સ્વાદની ગુણવત્તુ 'વાત' આપીને બીજા.

- ★ Great care is exercised in the PACKING and  
DISPATCHING of country and foreign orders.
- ★ WE assure you of PROMPT, HYGENIC  
SERVICE with the GUARANTEE of  
SATISFACTION.



HOME MADE SWEETMEATS

We specialise in:

Birthday Cakes, Wedding Cakes, High Class  
Fruit Cakes, Pastries, and Nann etc.

**Victory V Lounge**

(Cnr: Gray & Victoria Streets.)  
Phone 24965 — DURBAN.



# A.N.C. AND S.A.I.C. MEMORANDUM TO UNITED NATIONS

## NATURE OF DISCRIMINATION IN S.A.

(Continued from last week)

### 1. Discrimination In The Franchise

THE South Africa Act is the Union's Constitution and it enshrines the principle of race discrimination.

All members of Parliament must be "of European descent." With minor exceptions (explained below) Africans are not allowed to vote. The indigenous inhabitants of the African continent, who are the big majority of the people, are barred from exercising the first right of a citizen of a democracy: the right to choose his or her own Government, by vote.

The Constitution reflects the historical differences described in the previous section that existed between the Cape and the Northern provinces before Union. These differences were retained in the South Africa Act. Non-Whites kept the vote in the Cape, but this right was not extended to the Northern Provinces. Even in the Cape the right of non-Whites to stand for Parliament was removed.

Since the passing of the South Africa Act, successive changes have been made to restrict still further non-White voting rights in the Cape. Africans have been placed on a separate voters' roll, and elect three Native Representatives (they must be Whites) separately. In 1930 white women were given the vote, but Coloured women not. This, of course, cut the voting strength of the Coloured people in half. Then educational and property restrictions on White voters were removed, but not in the case of Coloured people. This further reduced their political influence.

There are about 35,000 Coloured voters in the Cape, as against 350,000 Whites. 3,500 Asians are also registered voters.

Apart from the three Native Representatives in the Lower House who represent the Africans of the Cape Province, the only other African representation in Parliament is in the Upper House, the Senate, where four members are indirectly elected by the Africans under the 1936 Native Representation Act. These Senators must be Whites. The four Senators represent Africans who have three Assembly representatives. Thus one Senator is elected by the indirect vote of all the Africans of the Transvaal and Free State

provinces, taken together. Under the system of indirect election, chiefs, headmen, advisory boards, local councils, constitute the electoral units and have as many votes as there are African taxpayers in the area.

As a contrast to this extremely limited franchise of the non-Whites (and it must be remembered that apart from 1,500 Asians in the Cape no Indians are represented in Parliament at all) every White over the age of 21 years has the vote. In the Cape where Coloureds and Indians have a vote they must be able to write their names and addresses and occupy property to the value of £75 or earn £50 a year if they are to qualify for the voters' roll.

Thus in Parliament, 40 Senators represent the Whites and 4 the Africans, and in the Assembly 150 Members represent the Whites and a small number of Coloureds and Asians, and 3 the Africans of the Cape Province.

Out of a total of 197 Members, 150 represent 22 per cent. of the population, and 7 represent 68 per cent. The remaining 30 per cent. are totally unrepresented.

Only in the Cape are non-Whites represented on Provincial Councils, and only on Cape Municipal Councils may non-White Councillors sit.

Everywhere else City and Town Councils are exclusively white.

### 2. The Coloured Vote Crisis

Not satisfied with this gross disparity, the Nationalist Government has set itself to destroy the vestiges of non-White franchise rights. They have repeatedly threatened to abolish the three African representatives. One of the three elected Members of Parliament (Mr. S. Kahn) was expelled from Parliament under the Suppression of Communism Act, 1950, and his successor, Mr. B. Bunting, is at present under immediate notice of a similar expulsion.

Above all, the Nationalists have set themselves to remove the Coloured voters from the Common Roll in the Cape Province.

In 1951, the Nationalists passed the "Separate Representation of Voters Act" amidst

one of the greatest constitutional storms in the country's history, removing the Coloured voters of the Cape from the Common Roll and flouting the entrenched clause in the Constitution which safeguarded the non-White franchise of the Cape. The Nationalists defied the constitutional provision that the franchise could not be taken from the Coloureds except by a two-thirds majority of both Houses of Parliament sitting together. Their Act substitutes a communal franchise for the direct vote, giving the Coloured people four representatives in the House of Assembly.

A country-wide campaign against the Act, from great sections of both Whites and non-Whites, raged for months. Four Coloured voters filed Court petitions contesting the validity of the Act on the ground that it conflicted with the provisions of the South Africa Act. They were successful in the Courts.

Thereupon the Nationalist Government promulgated the High Court of Parliament Bill which constituted Parliament itself the highest court in the land, this farcical procedure all to enable the Nationalist caucus in Parliament, in the guise of the final Appeal Court, to give the Act the stamp of legality. The High Court of Parliament Act was then declared *ultra vires* by the Appellate Division of the Supreme Court.

With fanatical obstinacy, the Nationalists have pursued their object of disenfranchising the masses 35,000 Coloured voters. As we write these lines (August 1953) they have summoned a joint session of both Houses of Parliament and efforts are being made to persuade the United Party (Opposition) members to co-operate in overthrowing the necessary constitutional two-thirds majority. However, as no concessions are being offered to the Opposition (such as a Coalition Government with a sharing of Cabinet seats, etc.) it seems that the required majority may not be forthcoming.

### 3 Discrimination In Land Ownership

The process of driving the Africans from the land was completed and legalised in 1913 with the passing of the notorious Native Land Act. This Act prohibited all Africans from acquiring or hiring land outside areas scheduled in the Act. It brought about the tragic uprooting of hundreds of thousands of families settled on their land for generations who now had nowhere to go. This was a

deed of historic infamy whose effects are felt to this day.

The confinement of millions of Africans to areas far too small to support them had a very clear purpose; the pressure of land hunger, poverty and starvation forced them to leave their homes in the countryside to seek work on the mines and farms. The Union's land policy has always been the lever for its migratory labour and cheap labour policy.

After the 1913 Land Act the total area left for African occupation as "Native Reserves" was 10,422,735 morgen out of a total of 142,535,000 morgen, that is about 7.3 per cent. of the total land area. It was promised that more land would be added to the Reserves, but by 1936 the total addition was about 1 per cent.

The First Secretary of the African National Congress, the late Sol. T. Plaatje, painted in his book "Native Life in South Africa" a heart-breaking picture of thousands of Africans he saw in July 1913, in the bitter heat of winter, trekking aimlessly with their cattle and families across the Union, rendered homeless and landless by the Land Act. Many of them subsequently became landless agricultural labourers or labour tenants, modern serfs, allowed to farm a small piece of ground in return for their service and that of members of their family for a certain period every year. As one petty chief put it: "My grandfather awakes one morning at his own hearth and found a white man who said 'You are living on my farm and you must work for me.'" In effect African agricultural labourers are paying with their labour for access to the land they once held themselves.

It should be remembered that the 1913 Land Act followed the census of 1911 which showed Africans constituted 28 per cent. of the total population.

Moreover, "with the exception of the Transkei and Pondoland (the Reserves) were on the whole regions of only medium or poor fertility, many of them left for Native occupation after the better land in the vicinity had been taken over by the white farmers." (E. R. Roux in *Kuon Relations Handbook*).

The 1936 Trust and Land Act abolished the right of Africans in the Cape Province to purchase land outside the Reserves, thus placing them in the same position as those in the other three provinces. At the same time an area of 7½ million morgen was earmarked for purchase for additional Reserves. These pur-

chases were supposed to take place by 1946. In the 14 years following the passage of the Act, 4,286,371 morgen of land were purchased in the four provinces. In 1950 only £497,195 was spent buying 70,841 morgen. Still to be purchased is 2,963,839 morgen.

White farmers have bitterly and consistently opposed even these limited concessions of land for Africans. And even Mr. D. L. Smith, then Chairman of the Native Affairs Commission, said, "We are being pressed by the Europeans to remove the few black spots, but we cannot do that unless we give the Natives land elsewhere of equal agricultural and pastoral value. It appears that the European community is not prepared to honour its promises."

Today the Reserves, in the words of a Government Commission, are "generally backward areas, and the whole atmosphere is one of stagnation, of poverty of people and resources. There has been little, if any, attempt to integrate them into the national economy; they have been largely ignored and neglected."

The rate of increase in population has far outstripped the rate at which land was added to the existing Native areas.

Few families in the Reserves can depend solely on agriculture for their livelihood. Yields from crops and animals are so low that supplementary income must be obtained from somewhere. Due to the overcrowding of the Reserves, the small-size holdings of the individual and the utter dependence of the people on each season's crop, it has been impossible for the African farmers to let land lie fallow, rotate crops or practice other good farming techniques. The result has been that the land in the Reserves, poor to start with, has reached a chronic and shocking state of erosion and steadily aggravated infertility where droughts and dust storms are becoming increasingly prevalent.

Traditionally, the Africans are a cattle-owning people, but more and more today their cattle are passing from their possession.

Report No. 9, of the Government Social and Economic Planning Council states that:

"In the two Ciskei districts (Kingwilliamstown and Kei-Khamahek), 30-50 per cent of the taxpayers own no cattle; in the seven Transkei districts, 44 per cent of the families have no cattle at all, 20 per cent own from 1 to 5 head, and the remaining 36 per cent, have up

wards of 50 in the Umkomas River valley at Pekaia 26 per cent of the families own no cattle.

"In the seven districts of the Transkei 33 923 families, i.e. 47 per cent, have neither sheep nor goats, and of the sheep owners 13.39 per cent own from one to five heads." In one location, which was considered to be an average one for the Territories, three out of a thousand stock owners owned 70 per cent of the sheep and 50 per cent of the cattle in the locations. Evidently thousands of families in the Reserves not only own no land but also possess no stock.

While the African peasant in the Reserve has thus a desperate struggle to maintain a bare existence for himself and his family from the produce of the land he is still called upon to find money in order to pay taxes and purchase necessities of life. Yet it is almost impossible for him to obtain money from his farming operations. Even if he had managed, often by depriving himself and his family of food, to accumulate a small surplus of farm products, these would be mortgaged in advance to the white trader. The Government claims the Reserves at least are areas where the Africans have full opportunities for economic progress, yet we find that in the Transkeian territories at the 31st March 1945, the number of traders was as follows:—

|                   |       |
|-------------------|-------|
| (a) Europeans:    |       |
| Urban areas .. .. | 350   |
| Rural areas .. .. | 705   |
|                   | <hr/> |
|                   | 1055  |
| (b) Natives:      |       |
| Traders .. ..     | 37    |
| Bakers .. ..      | 1     |
| Dutchers .. ..    | 40    |
|                   | <hr/> |
|                   | 81    |

The African peasant would not even find it impossible to market his produce owing to the complete lack of adequate transport and marketing facilities for African farmers (as in contrast to the splendid arrangements made by the Government to enable the White farmer to market his produce).

The head of an African family living in the Reserves is thus compelled to spend a large part of his life away from his land and family working in the gold mines, in industry or on farm to earn money.

In the words of the Government Works Commission "A considerable percentage of the Reserve Natives have to work

for hire almost continuously with relatively short breaks to earn a living."

According to the Director of Native Agriculture "the labour force today is composed of men who are neither workers nor peasants, but poor shadows of both, standing with one foot in the Reserves and the other in the towns."

The 1936 census showed that 54 per cent of the male population was absent from the Reserves at the time of census.

It is the young men who go to work, and in the Reserves the work of farming has to be done by the aged, by children and by women free from domestic duties.

The average period spent away from home by mine labourers is about 14 months.

Again to quote the Social and Economic Planning Council:

"From a long-term point of view, the Council regards the system of migratory labour as morally, socially and economically wrong, and it looks forward to its ultimate disappearance."

"As far as the Reserves in particular are concerned, no real progress towards their rehabilitation is possible as long

as the migratory system of peasant labour is encouraged. The loss of man-power is bound to react adversely upon agriculture in the Reserves. Moreover, the Native has little incentive to improve himself as an agriculturalist, and his work outside the Reserves is not so much benefit to him in his home environment.

"If the migratory system prevents the Native from becoming a good farmer, it also makes him a poor industrial worker. The system is in fact wasteful of the country's greatest asset—its human resources."

It should also be noted that numerous "African Land Tenure" measures and laws operate against the acquisition of land and property by Indians in the Transvaal and Natal.

Finally, the notorious Group Areas Act has been promulgated in a number of areas by the South African Government—in contravention of Paragraph 3 of Resolution 393 (v) of the U.N. General Assembly (vide Resolution of the U.N. General Assembly, 13th January, 1950). This Act drastically curtails the acquisition of land by all non-white people to specific locations allocated by the white authorities.

(To be continued)

## ABOO BAKER ISMAIL

QUALIFIED BOOK-KEEPER,  
SECRETARY, AGENT.

Accounts of every description prepared.

Books written up,

Statement of Affairs, Balance Sheets and  
Income Tax Returns completed.

All types of office work undertaken.

Consultant and advisor on the many laws that  
affect business men; i.e. Mercantile Law, etc.

Country clients given special attention.

Extra Staff employed to attend country clients only.

Without obligation on your part drop me a post card  
for further information and enlightenment.

365, Struben Street.

Phone 2-5548.

(Between Prinsloo & Du Toit Streets.)

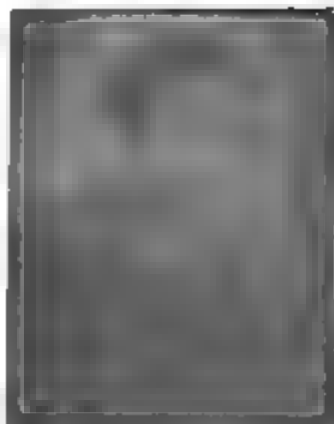
## PRETORIA

Residence next to office, at 367, Struben Street.

Residence Phone: 2-5548.

## BENEFIT CONCERT TO SEND AFRICAN SINGER OVERSEAS

THE quality of African singing voices is proverbial among music-loving Europeans, but it is not often that Africans in this country acquire the musicianship to the European sense in addition to their own, to send Europeans into raptures about their potentialities being developed and realized overseas. This however, is exactly what has happened in the case of Ignatius Temba, who has thrilled European and Non-European audiences alike with his singing of operatic arias and now, what must formerly have seemed an empty dream to Ignatius, stands a real chance of being translated into reality.



Ignatius Temba

A strong committee, under the chairmanship of Mr. Edward Dunn, has been formed and the Ignatius Temba Fund has been instituted to collect the necessary funds to send Ignatius to the Guildhall School of Music in London. He has already been accepted as a pupil on the recommendation of leading Durban musicians including Mr. Noel MacAdam, Mr. Blythe-Major and Ross Alper.

The drive for funds will reach its first real climax with a special Benefit Concert at the Durban City Hall on Monday September 28 for which Joanlyn Kahn, Pamela Louren, Stephen Deak and the Durban Civic Orchestra have donated their services. In addition, Ignatius Temba will be the principal soloist. Special arrangements have been made to accommodate all Non-Europeans at whatever price they may wish to pay and the entire proceeds will go to the Ignatius Temba Fund. Booking is at the City Hall and the prices are 7/6 and 4/6 for reserved seats and 2/7 unreserved.

Ignatius Temba grew up in Johannesburg, where he received his primary education and where his father is chief clerk to the W.N.L.A. at St. Joseph's School at Vryheid. When he wrote his Junior Certificate, he sang as a soloist at modest concerts. From 1949 to 1950, he was at Marianhill, where he took both his matric and his teacher's course and actually taught there for the last year. His musical development owes much to the influence of the Monks and Nuns who encouraged him to sing Georgian chants in Latin, which monks undoubtedly have contributed much to his developing familiarity with the Latin language, with provision him with his chief love—opera.

As a result of representations by Mr. Dunn, to Mr. George Bartlett, Natal Manager for Messrs African Consolidated Theatres, Ignatius was allowed to see and hear all the operas presented by the recent Italian Opera Company and this led to an audition with Olimpio Ferranti, the Assistant Conductor and Ferrari, Ferrando who suggested that Ignatius should come to Milan where they would introduce him to the right people as they felt that Temba should have every chance of winning a scholarship and ultimately of singing in "Otello" and "Pagliacci." Ignatius also heard all the operas presented by the Lullaby Opera Company when they visited Durban.

In March 1951, when Ignatius first came to Durban to teach at the Mazzoni High School, he met Mrs. Froid Jacob. When Mrs. Kahn heard him sing, she offered to accompany him and coach him, which she has done for two years except for a break of four months when she went overseas. During this time, Ignatius won the bursary for the best all round artist at the All-Africanist Eisteddfod. The following year, Mrs. Kahn again coached him and accompanied him at the Eisteddfod and he again won the same bursary.

He also pays tribute to Giovanni Brevario, who has coached him in Italian and Diction. Mrs. Magid (better known as Rose Alper) has also interested herself in his development.

Anyone wishing to contribute towards his chance of going overseas, should contact the Ignatius Temba Fund, c/o P.O. Box 2239, or telephone 22319, to whom all cheques should be made payable.

## Things In General

### Shree Gopal Hindu Temple

The Krishna Ashtmas festival was celebrated at the temple (Shree Gopal Temple) on August 31 at 8.30 p.m. After the hawan and the prayers, (parade) refreshments were distributed to all those present, more than 400 packages of prasada were distributed. The officials of the temple are very grateful to Mr. A. Ramsonder of Cottonland who donated prasada for the value of £10.

### Death Of Mr. M. M. Amod

Mr. M. M. Amod of Messrs N. M. Amod and Co Ltd, Ladysmith passed away peacefully at his residence on September 16 at the age of 82. Mr. Amod was in failing health recently. He was a well-known business man. He leaves behind 5 sons and a daughter to mourn their loss. His funeral was largely attended by all sections of the community.

### Aryan Sports Club

At the 23rd Annual General Meeting of the Aryan sports club, the following office-bearers were elected for season 1953—44: Hon. life patrons: Mr. J. D. Drowe; patrons: Messrs N. F. Banada, B. Dages, P. Mukun, T. F. Duttiah and L. Nagar, president Mr. N. P. Umley, vice presidents Messrs N. M. Yeghmarie and B. J. Govindjee; hon. secretary: Mr. R. Bhana; asst. secretary: Mr. L. Dages; hon. treasurer: Mr. E. M. Ranebodi; hon. auditors: Mr. G. Rauehodi;

club captain: I. Banada; cricket captain: N. P. Umley; vice captain: R. Bhana; table tennis captain: I. Banada; vice captain: B. J. Govindjee; cricket selectors Messrs A. Narain, N. P. Umley and R. Bhana; scorekeeper: D. Dages; delegate to the E.P.L.C.U.: Messrs M. Ranebodi and R. Bhana; delegates to the E.P.T.A.: Messrs B. J. Govindjee and I. Banada; kit secretary: Mr. R. Bhana.

MICHAEL McNEILE

Presents

### INTIMATE THEATRE

in  
Gerald Savary's Hilarious  
Comedy

### "GEORGE AND MARGARET"

with  
LAWRENCE AYRIS  
HELEN BRAITHWAITE

Produced by GERALD SIM  
29th. SEPT. to 3rd. OCT.

at 7.45 p.m.

BOLTON HALL

6/-, 4/6 & 3/2 (Inclg Tax)

Book at:

GOODWILL LOUNGE

(Holler Kirby Advt.)

"Dietlin's 1953 Seed Catalogue  
Price List—listing not only  
Seeds but all Garden Requisites  
Write for a free copy:  
Dietlin's Seeds (Pty) Ltd.,  
Box 2050, Johannesburg."

AUM

### SOUTH AFRICAN HINDU CONFERENCE

#### FIFTH SESSION

OFFICIAL OPENING by

S. R. Naidoo, Esq.

9th October 1953 at A. J. Kajeer Memorial Hall,  
Leopold Street, Durban, at 8 p.m.

SESSIONS: 10th and 11th October, 1953  
at Hindu Tamil Institute, Cross Street, Durban

JOINT:

S. R. Pather, Esq., (Bar-at-Law)

All affiliated Hindu Institutions, Temples, Vernacular School Committees and Prayer Committees, etc., are entitled to be represented at and participate in the Conference by five delegates each. Unaffiliated institutions, etc. should immediately apply to the General Secretary for affiliation.

49 Lorne Street, R. Regnath, Phone: 23088 (Office)  
DURBAN. Gen. Secretary. 49886 (After hours)

SOUTH AFRICAN HINDU MAHA SABHA

**LATEST MATERIALS!****SAREES!****BABY WEAR!**

**DOUBLE BORDER PAISLEY**  
**CREPE-DE-CHINE 45" 5/6 yd.**

**EMBOSS GEORGETTES**  
all shades 45" 10/6 yd.

**OPAL GEORGETTES**  
45" all shades 12/6 yd.

**VELVET CHENTLE**  
**GEORGETTES 45" 13/6 yd.**

**4" PRINTED GEORGETTE**  
Spot & Floral Designs 45" 4/11 yd.

**4" COLOURED GEORGETTES**  
4/11 yd.

**CHAMPALS!**

Ladies Latest Plastic Champals  
all shades size 3 to 7 18/6 pair.  
Colours: Green, White, Red,  
Brown, Blue and Black.

**EMBROIDERED GEORGETTE**  
**SAREES.**

all shades 12/13/0 each.

**WHITE COTTON SAREES**  
12/6 each.

**GEORGETTE JARI WORK**  
**SAREES 15-10-0.**

**SAREES with borders** 63/- each.

**LADIES UNDIES**

Large range of SLIPS, NIGHTIES,  
PANTIES, BLOOMERS etc.  
Now dispatched.

Saree Borders, Jari Trimmings  
Always in Stock.

**CHAMPALS**

Ladies Leather Champals  
Size 3 to 7 11/9 pair.

**INFANTS KNITTED WOOL**  
**SHAWLS 17/6 to 30/- each.**

**INFANTS COT BLANKETS**  
Pink & Blue 6/3 & 12/6 each.

**INFANTS GEORGETTE**  
**DRESSES SMOCKED 18/11 each.**

**INFANTS BOOTIES, BONNETS,**  
**BIBS, PILCHERS,**  
all one price 2/11 each.

**HOUSE - HOLD**

Bedspreads 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered  
4/11 each.

Towels from 3/11 to 15/6 each.

Table cloths & Satin Bedspreads  
at Reduced Prices.

**MENS & BOYS**

SHIRTS, PYJAMAS, SOCKS,  
TIES, HANDKERCHIEFS Etc.  
Specially reduced.

**JAYBEE SILK HOUSE**

39a MARKET STREET, JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

**FOR RUBBER STAMPS**

**PRINTING**

**CONTACT**

**STANDARD  
PRINTING PRESS**

**GENERAL PRINTERS  
AND  
RUBBER STAMP MAKERS**

**73 BEATRICE STREET, DURBAN.**

PHONE 81008.

P.O. BOX 2782.

ESTABLISHED 1927.

**SUNBEAM**

**gives a lasting shine!**

Housewives realize that cheerful and clean-looking homes make for contented and happy living...and Sunbeam gives a brighter, more lasting shine! With such ease a *little* Sunbeam spreads over a *large* area, quickly giving a lasting lustre to floors and furniture.

It is easier to work with, shines brighter, lasts longer!

**FOR BRIGHTER FLOORS  
AND LIGHTER WORK**  
Always ask for

**SUNBEAM  
POLISH**



*Shines... and shines... and shines*

## AFRICAN VIEWPOINT

## NATIONAL CONVENTIONS IN SEASON

By JORDAN K. NGUBANE

FROM many sides one hears talk of a national convention to find a modus vivendi out of the tangled relations into which we have all been thrown by colour prejudice. An indicative of the nation's awakening to the dangers of discrimination based on race, talk of these assemblies is very healthy.

At the Cradock annual conference of the African National Congress Professor Matthews made the bold demand that it was time the African National Congress took steps to convene a national convention of the people to work out a blueprint of the South Africa for which Congress fails. On the other hand, the Institute of Race Relations is reported to be on plans to ensure that a convention is convened.

The conventions in the minds of the Institute and Congress differ from the one contemplated by the Dutch Reformed Church in that the latter will confine its invitations, in the first instance, to leaders of the Christian Church. The South African Labour Party has for a long time been reported to be on plans for a national gathering of some sort.

These moves are indicative of a readiness, on the part of a substantial portion of the people of South Africa, to grapple realistically with the problems of relations between the races. But a national convention presupposes the will, on the part of all affected, to meet—apart from mutual concern over a certain aspect of national life. About the strength of this will on the ruling side I am a little doubtful at the moment.

The Liberal Party, the Labour Party and those who belong to neither on the white side but who detect the Colour Bar might readily attend such a convention. Possibly a section of United Party opinion might have a little more courage and political character and attend. But the bulk of these people together with the Masses crowd would not be likely to respond favourably to something which savoured of succumbing to liberalistic influences. And these people still represent the solid bulk of white opinion. Without them the convention would not be truly national.

The business of those who talk of a convention, then, is to

ensure that if and when it is called, it should be truly national—in the sense that it possible every section of the South African people should be represented.

This brings me to the Matthews and Institute plans because it would appear that these might be ready for implementation soon. Professor Matthews has not made clear what it is he means by "the people." If he means the majority of the people of South Africa, that is, the non-Europeans, his plan would suffer from being too sectarian. It might attract a favourable response from a section of European opinion—but not of a character to be regarded as representative. This is a fatal defect in the Matthews plan.

The Institute, on the other hand, works on more elaborate lines to make the convention it has in mind representative. It is reported to be on plans to approach organised bodies and individuals in every walk of national life. This means that if the United Party and the Masses refuse to co-operate we might, purely for argument's sake see the Chamber of Industries attending, or some similar organisation. That would be an important section of European opinion.

It would appear, however, that both the African National Congress and the Institute work at cross-purposes on the matter of convening a national assembly to agree on a new charter for South Africa. This might create a situation where the Institute might find the ANC taking up an unco-operative attitude. The fact must be faced frankly that if the ANC declined to attend the convention sponsored by the Institute, that would be calamitous. This is a fatal defect in the Institute's plan.

These defects necessitate a new approach to the whole question. Instead of the ANC and the Institute working separately to reach one goal, would it not be statesmanlike to present a common front? On the African side the African National Congress has been first in the field with a practical demand for a convention. The Institute is in a similar position on the white side. It would be unfortunate if this placed the

two bodies in rival positions where, for reasons of prestige or something else, neither found it possible to work with the other.

The Institute is already encouraging people in all racial camps, sounding them on their attitude to the convention. It has in mind, Congress has countered this by advising its members not to commit themselves before the National Executive Committee meets to discuss the Institute's invitation. This is a very reasonable request from the African National Congress. It would be disastrous for the African people to be represented by individuals at a national convention—no matter how highly-placed such individuals were. We want to be represented by our elected spokesmen and the only people we recognise in this respect are our elected leaders in the African National Congress. I would urge those of my readers who might have been approached to wait until the National Executive gives us the lead on the matter.

I trust the National Executive will not see little beyond national prestige. I trust it will be guided by the greater national interest—among national here in the broader sense which embraces every section of the people of South Africa. If it takes up this attitude, it will realise the defects in the Congress plan and be a little more accommodating.

But it is the Institute which should take the initiative to dispel any suggestion of competition in convening the national assembly. If it does not do this, I am afraid it might find it extremely difficult to persuade the African National Congress and, also, the South African Indian Congress, to participate in the convention.

A very great amount of tact is required to establish positive contact between the Institute and the Congress. I do not in any way minimise the very real difficulties on the way. But they must be overcome if the convention will not just be a farce; if the convention must raise the true voice of the South Africa for which we all labour. Congress opinion has stiffened considerably recently against liberalism of the Institute's type and this does not in any way make things easier for both sides to reach agreement. But if the will to agree cannot enable Congress and the Institute to work together on a matter of common interest, it would be absurd to imagine

that their differences would help to make their conventions a success. If both bodies presuppose the existence of the will to agree on the part of other sections of the population—otherwise they would not both talk of conventions—that will must already be particularly and affectively strong among them. It is for them to put it to the test between themselves. If it works, that will auger well for the national conventions. If it does not, that would be proof that neither is as yet ready for a convention.

The Institute will do well to approach the leaders of the African National Congress to see if they cannot agree to sponsor the convention; nominate their representatives on the convention committee, etc. The Congress should be approached with an open mind. Its leaders will not stand at attention and say "Yes" to everything just because white people say it. They have their own ideas about these things and sound statesmanship will respect them. In any case they are a power to reckon with now. It lies in their power to make or mar the convention. People in such a position deserve to be treated with respect.

This much I can vouch for: the leaders of the African National Congress are very reasonable men. But in South Africa, as everywhere where, men are insulted because of their race, quite a lot depends on approach, tactics etc. The idea of a national convention is inherently sound—not so much for what it will achieve as for purposes of educating opinion on the grave dangers of tyranny. To convene it, however, is a very delicate business. I would not like to be in the shoes of the people who talk of it—African or White—but I wish them all possible success.

**Cuticura**  
TALCUM POWDER

Tender skin  
is so easily  
irritated by  
heat and dust  
that a dusting  
with Cuticura  
Talcum Powder  
keeps the skin  
always feeling  
refreshingly cool and  
comfortable. Cuticura  
will just keep its distinctive  
perfume and exquisite fragrance.

**STOPS CHAFING!**

## HEROES CAN DO NO WRONG

By REGINALD REYNOLDS

THIS is an interesting story written by Reginald Reynolds during his African conquest, for "Peace News." We take the liberty of reproducing this story for the benefit of our readers.

Unless you fly or have a car, the usual way of travelling from Kenya to the Copper Belt is by 'bus. There is no railway, but long distance 'buses cover the 1,500 miles from Nairobi to Ndola; and that was the way I travelled, on roads that ran almost all the way through bush.

The last leg is a four-days' run from Mbeya, in South West Tanganyika, to Broken Hill or Ndola. Tom spent the second night at the Ostrich Crane. I arrived on the weekly 'bus and shared a table that evening with three other travellers.

The Scottish minister, who had motored over for a funeral, was cultured and intelligent. The elderly woman, an ex-teacher, travelling on a route that crossed mine at this point, seemed to know an astonishing number of places where I had been and many of my personal friends. We talked of education, religion and problems with a capital P.

The fourth guest did not join in. His rough clothes and his deep tan suggested the man of action, but he was not handy with words. I tried to draw him into the conversation.

"Do tell them," I said, "the story you told me today on the 'bus'."

But he shook his head and smiled. He had the shyness as well as the gentleness, which is so often found with really tough men. Further in the day he had done me the honour of treating me to a 'mate.' But now the atmosphere was different—intellectually overwhelming, suspended.

I had been travelling alone in the First Class Compartment—not by choice, but because a European may not travel otherwise than First in Northern Rhodesia.

At a wayside halt he had boarded the 'bus, half apologetically, as though he feared to intrude on my solitude. He wore a leather wind-jammer and canvas slacks. His story had come out disjointedly; but by patient questioning I had pieced it together; and this was the gist of it.

He was a prospector and something of a hunter, too, with a love for the bush and the open spaces that recalled the

works of Jack London of whom as I rightly guessed he'd never even heard. It did not surprise me to learn, later, that he had been amateur middle-weight champion of 'Northern Rhodesia. His parents were South African Dutch and his father had lived just as the son loved to live himself. They were natural pioneers.

Very recently an African, working under him, had asked for leave. "My Old Boy," as he regularly called this man, was facing a domestic crisis. Another man had run off with his wife and action was required. Leave was granted.

The next news of "My Old Boy" was that he was in jail, on a three months' sentence for assault. I don't want to discuss the rights and wrongs of this, I am merely concerned here with the way the Dutch prospector reacted and what he did. It is a human story worth remembering if one begins to think racially. Dr. Ntshu is not the only person who thinks racially—it is necessary to be reminded sometimes that his own people—like the Africans are human beings.

"I couldn't let my old boy down," explained the prospector, "he'd been with me for 20 years." So he had travelled for two days by 'bus, chartered a car and driven another ninety miles. (He was not a wealthy man.) Then he walked sixty miles through the bush.

"Sixty miles?"

"Yes. In two days. I'm used to it in my job. I slept in the bush. If there had been lions about I'd have slept up a tree. I've done that before now. And I've always got my rifle." He finished it, lovingly.

He bailed his man out and somehow arranged to have the case submitted to an Appeal Court in his own district, in which he was returning. I don't know how this is done, but he did it. He said he would defend the man himself when the case came up. He was confident because of the prosecution and because of other arguments.

Remembering this I felt that the minister, the lady and I were indeed the Stage Army of the Good; but here was something that not one of us, perhaps, would have done. At table the Dutch prospector was almost as out of place as his "Old Boy" would have been. Only once did he come into the conversation. It was to describe some remarkable paintings in caves that I was to pass the

next day. Naturally I expressed interest.

To please me he travelled the next morning on the Ndola 'bus, though he was bound for Broken Hill. Once more we were the only two in the First Class. These 'buses make long hauls; and it was not difficult, after nearly three hours, to persuade the African driver to stop so that the two mad Europeans could go and look for the caves. "My Boy" was, of course, on the 'bus. He was a man of roughly the same age as his boss—about forty, I should judge—in a rakish green hat, a faded blue coat and a battered pair of striped trousers, as (ones) worn by city gents. He came with us.

We plunged through bush and over rocks where little grew but huge cacti. My guide and the "Old Boy" had the eyes of trackers and they found everything imaginable—except the caves. The prospector had only been there once before, but he was deeply mortified. His language would probably not have pleased the minister or the lady at the hotel.

Only after an hour and a quarter did we return, dusty and defeated, to the 'bus. For once I did not feel ashamed that a European whim should be allowed such privilege. "The Old Boy" would have told all the Africans about his boss's friend, I know, was to thank a hero; and heroes can do no wrong.

## VACANCIES AT INDIAN AND COLOURED SCHOOL

FOR STANDARDS VI, VII, VIII  
Accommodation available for a limited number of Pupils for Standards VI, VII and VIII at the Pieterburg Indian and Coloured School. Interested parents should contact the undersigned before the 15th day of October 1953.

Arrangements for Boarding and Lodging will be made if the demand necessitates it. Parents will be advised in good time of the acceptance or non-acceptance of their children.

Write to:

The Secretary,  
School Parent Committee,  
P.O. Box 220,  
Pieterburg, T'Van.



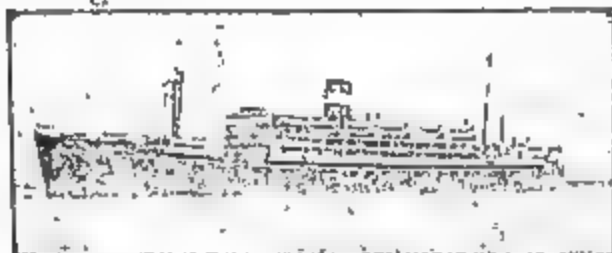
That's exactly what I  
did, Mother . . .

If, whenever there is the risk of infection, you use the antiseptic which your doctor uses and recommends, then you cannot go far wrong. In this, as in all matters important to your health, it is advisable to let your doctor's experience be your guide.

**DETTOL**  
ANTISEPTIC

Re. Hill & Colman (Africa) Ltd., P.O. Box 1097, Cape Town.





### B. I. S. N. Co. Ltd.

S.S. Kampala arriving Sept. 28. Sailing October 3 for Bombay

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

#### FARES : DURBAN TO BOMBAY

|                     |              |               |          |
|---------------------|--------------|---------------|----------|
| First Class         | single       | without food  | £75-15-0 |
| Second "            | "            | "             | 50-13-0  |
| Inter-Class         | "            | "             | 34-3-0   |
| Unberthed (Deck)    | without food |               | 21-3-0   |
| Muslim Special Food | £11-10-0     | Ordinary Food | £4-17-6  |
| Hindu Special Food  | £10-3-0      | Ordinary Food | £4-5-6   |

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

**SHAIK HIMED & SONS (PTY) LTD.**

390 PINE STREET, Telephone 20432, DURBAN.

Tel. Add.: "KARAMAT."

### DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Books, Trade Licences, Revenue Clearance Certificate, Passports And Immigration Matters.

Representatives: National Mutual Life Assn. Of Australasia, Yorkshire Insurance Co. Ltd.

Telephone: 33-9033, 29a Commissioner Street, JOHANNESBURG.

### BOOKS FOR SALE

|                                      |    |   |
|--------------------------------------|----|---|
| UPANISHADS FOR THE LAY READER        |    |   |
| —O. Rajagopalachari                  | 6  | 0 |
| VEDANTA THE BASIC CULTURE OF INDIA   |    |   |
| —O. Rajagopalachari                  | 5  | 6 |
| BHAGAVAD GITA—Abridged and explained |    |   |
| by O. Rajagopalachari                | 4  | 0 |
| INTERNATIONAL 'SHORT STORIES         |    |   |
| —The best from 23 countries          | 17 | 6 |

Obtainable from:

**INDIAN OPINION,**

P. Bag, Phoenix, Natal.

NOW  
DIRECT  
FROM

### BOMBAY

MAGAZINES, NEWSPAPERS, BOOKS CAN BE DESPATCHED TO YOU INSTANTLY AND REGULARLY

WHEREVER YOU ARE, whatever your taste in books and magazines, **INDIAN ENTERPRISERS** can always serve you with their comprehensive service. We can supply you any Indian book, magazine or publication, published in any Indian language; including English, Gujarati, Hindi, Urdu, Tamil or any other language, at publisher's rate.

Order your requirement of book and magazines from us

We Supply Indian Magazines On Monthly Rates As Well As Annual Subscription Basis

Some interesting Indian magazines you would wish to read (rates mentioned are for one month's supply):

| FILM MAGAZINES:              | GENERAL MAGAZINES:       |
|------------------------------|--------------------------|
| Filmindia 6s                 | Fair 10d.                |
| Filmcritic 4s 6d             | Illustrated Weekly 7s 6d |
| Filmfare 2s                  | Of India 3s              |
| Film Age 2s                  | Modern Review 4d 6d      |
| Movie Times 2s               | March Of India 3s        |
| Picturegoer 1s               | Outlook 2s 6d            |
| Picturepost 2s               | Orient 2s                |
| Talk-a-Tone 2s               | United Asia 2s           |
| Movie Picture Magazine 1s 6d | Trend 2s 3d              |
|                              | Indian Review 1s 6d      |

Also Of Great Interest :

Stars Of The Indian Screen (a few copies are still available): 10 Shilling per copy

Star Profile (A photographic biography of Indian filmstar Nimmi): 7s 6d. per copy

Send Your Order With Proper Remittance

**Indian Enterprisers**

P.O. Box 6541

2/23 Nanak Nivas, Bombay-26 (India)

### BOOKS FOR SALE

|                                                                              |    |   |
|------------------------------------------------------------------------------|----|---|
| GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)            | 5  | 0 |
| PILGRIMAGE FOR PEACE—Pyarelal                                                | 12 | 6 |
| SELECTIONS FROM GANDHI—Nimmi Kumar Bose                                      | 10 | 0 |
| GANDHIAN ETHICS—Benny Gopal Ray                                              | 2  | 0 |
| BAFU—Murry F. Barr                                                           | 4  | 0 |
| COMMUNAL UNITY—M. K. Gandhi                                                  | 25 | 0 |
| FAMOUS PARSIS                                                                | 7  | 6 |
| CHAITANYA TO VIVEKANANDA                                                     | 8  | 3 |
| STORY OF SATARA—Major B. D. Bawa, (I.M.S.)                                   | 16 | 0 |
| SEVEN MONTHS WITH GANDHI—Kripinadan                                          | 12 | 6 |
| STORY OF THE BIBLE—S. K. George                                              | 6  | 0 |
| DELHI DIARY—Gandhiji                                                         | 10 | 6 |
| A RIGHTEOUS STRUGGLE—Mahadev Desai                                           | 2  | 3 |
| THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Dhevan                   | 17 | 0 |
| GANDHIJI AS WE KNOW HIM—Intimate and delightful incidents by various writers | 0  | 0 |
| NON-VIOLENCE IN PEACE AND WAR                                                |    |   |
| Vol. I—M. K. Gandhi                                                          | 15 | 0 |
| NON VIOLENCE IN PEACE AND WAR                                                |    |   |
| Vol. II—M. K. Gandhi                                                         | 14 | 0 |
| THE STORY OF HARDOLI—Mahadev Desai                                           | 6  | 0 |
| FROM YEKAVDA MANDIR—M. K. Gandhi                                             | 1  | 0 |
| MAHADEV DESAI'S EARLY LIFE                                                   |    |   |
| —By Narabhai D. Parikh                                                       | 2  | 6 |

Obtainable from:

**"INDIAN OPINION,"**

P. Bag, Phoenix, Natal.

Phones: 29121/3 (Switchboard)  
24179 (Manager)

Cables & Tel. Add:  
"PROSPERITY" (All Branches)

P.O. Box 2197

(Established 1927)

## Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants  
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Maize Products, Wheat, Wheaton Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import  
to the Head-Office.

Head-Office: "PREMIER HOUSE"  
364 Pine Street, Durban.

also at

### JOHANNESBURG

### BENONI

Phones: 34-3354/5  
P.O. Box 200, Fordsburg,  
82, Crown Road,  
Fordsburg, Johannesburg.

Benoni Coal Site  
Phone 54-1813,  
Rangeview Coal Sites—54-2205  
P.O. Box 392, Benoni.



Full range of men's and  
boys' khaki shirts and  
clothing.

In khaki  
gear,  
tropicals.

**DENTON**  
SHORTS AND SLACKS  
IN NOVELTYES  
TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,  
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND.

DENTON TRADING CO.

Phone 34-4381

JOHANNESBURG

P.O. Box 3761

N. RHODESIA  
FEIGENBAUM BROS.

Phone 2756

BULAWAYO

P.O. Box 354

SOUTHERN RHODESIA  
MASHONALAND, P.E.A. & N. BECHUANALAND,  
W. F. NEUMAN

Phone 2-3219/2-4924

SAUSBURY

P.O. Box 1482

BRITISH EAST AFRICA  
VAN BRUSSEL & CO. (E.A.) LTD.

Phone 4018

Trade Mart

NAIROBI

BULAWAYO CLOTHING FACTORY LTD.  
Phone 2410, Bulawayo, P.O. Box 427, Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel  
V. D. Patel, H. J. Patel  
K. C. Patel

## The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.  
Jameson Road, Livingstone,  
NORTHERN RHODESIA.

Our S.A. Representatives:

**H. L. Hompes & Co.,  
(Pty.) Ltd.**

Durban, P.O. Box 1301.  
Johannesburg, P.O. Box 3480.  
Capetown, P.O. Box 824.

## NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,  
Hormas, R. C. Allen.

PORTABLE & STANDARD MODELS  
AVAILABLE AT:

**NATIONAL OFFICE SUPPLIES  
(PTY. LTD.)**

(Directors: N. V. MEHTA, J. P. GOKOOL, K. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS

OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 22623  
63535

P.O. BOX 1317  
Tel. Add. NO LIMITS.

For Quality Printing Consult:-

**UNIVERSAL PRINTING WORKS**

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.

# ઈન્ડિયન ઓપિનિયન.

મહત્વા માળીજના હસ્તે  
સને ૧૯૦૩માં સ્થાપાયું.

પુસ્તક ખરીદો છું—૫૬ ટકા

શુક્રવાર તા. ૨૫ સપ્ટેમ્બર, ૧૯૫૩.

જુલક નંબર પેની ૬

## ગાંધી જ્ઞાન

આ દરવેા માસ એ ગાંધી માસ તરીકે જાળખાય છે. અમે તે દરમિયાન અમારા વાંચકોને "ગાંધી જ્ઞાન" પીરસવા ઇચ્છીએ છીએ. —અ. ઇ. જો.

ચિ : ....

તમે મી ..... ની ચાકરી કરો છો એ તમારો સર્વે સી ઉત્તમ અભ્યાસ છે. જે માણસ પોતાની દરજ્જા બજાવે છે તે સદાય અભ્યાસ કરે છે. તમે લખો છો કે અભ્યાસને રત્ન દેવી પડી છે. એમ નથી તમે ચાકરી કરતાં અભ્યાસ કરો છો. અક્ષર જ્ઞાનને રત્ન દેવી પડી છે એ કહેવું બરાબર છે. તેને રત્ન દેવ. મા અઠવાળુ નથી અક્ષર જ્ઞાન પાછળથી મેળવાય છે. પણ ચાકરી કરવાનો અવસર પાછળથી આવે એમ ન કહી શકાય.

એટલું, મનમાં કોત્તરી, રાખીને જે તમારું મન સ્વચ્છ છે એટલે ચાકરી કરતાં તમે માંદા નહીં પડો ને તેમ છતાં પડશો. તે. પણ હું નિશ્ચીત રૂઢીચ. તેમ બતાવેને જ તમે ને હું બધા સંપૂર્ણ થઈશું. સારી રહેણી રહેવા શીખવું એ અભ્યાસ છે માફી બધો મીશ્વાક્યાસ ... તમે તમારું કર્તવ્ય ક્યેં જ નશો એટલે તમને સંતોષ રહેશે. આપણે આપણી દરજ્જા બજાવતાં છતાં આખી દુનીયા રાજાયા કરશે તેનું કેમ કરશું. તેનો નિવાર કરવો. એ પણ અભ્યાસ ગણાય. ... તમારો મી, ... ની ચાકરી બીરોનો કાગળ એ વાર વાંચો. "તમારે નીચે હું મગફર થયો, અને એવો હીકરો અને છે તેથી મગફરનો બહુમહે માન્યો. તમે સકાય એવાજ રહો" એવું ઉચ્છ્ હું. "પ્રથમકાર કરવો બીજાની સેવા કરવી ને તેમ કરવા માં જરાય મોટાઈ ન આવી લેવી એ ખરી કેળવણી છે. આ તમે

જેમ જેમ ઉમ્મરે વધ્યો તેમ તેમ વધારે અનુભવ્યો મોટા (વડીલોની) માણસોની સેવા કરવી એના જેવો ઉત્તમ આગ બીજો શો હોય? મનને ઘણું અભાવેશ તેમાં થઈ જાય છે. ... આત્મા કરતાં દેહ વધારે ન થયો. એટલે, જે આત્માને જાણે છે ને દેહથી તે જુદો છે એમ જાણે છે તે દેહની હોંસક રક્ષા નહીં કરે. આ બહુ અધાર કામ છે. પણ એના સંસ્કાર અતી પવિત્ર છે તે સહેજે સમજે છે. ને તે પ્રમાણે કરે છે. દેહ માં રહીને જ આત્મા સારે અથવા ખરાબ કરી શકે છે એ માન્યતાથી દુનીયામાં અધાર પાપ થયાં છે ને થાય છે. તેમાં થી તમે શુદ્ધ રહો એમ માણુ છું. બહુ મોટી ઉમ્મરે પહેંચ, પછીજ આત્માને જાળખાય એવો કંઈ નીયમ નથી. ઘણા ઘરના આત્માને જાળખ્યા વિના ચાલ્યા જાય છે ને મરહુમ સંચર્યાદમાઈ જેવા આઠ વર્ષની ઉમ્મરે પણ આત્માને જાળખી શક્યા છે. જાળખતાં છતાં જુલો થાય છે. પાપ થાય છે. તે બધું બહુ વિચારે દુર કરી શકાય છે. દેહ તે હમન કરવા આપણને મળ્યો છે. .... તમારામાં ઉદ્ધોગ વૃત્તિ અભ્યાસ વૃત્તિ અને શુદ્ધ વૃત્તિ હોવા એટલે, કોઈના ઉપર છાપ પાડવાને કરવાની છાપ પડતી નથી. પણ પોતાને જે પસંદ પડે છે તે એ સરસ હોય તો તેની છાપ પડે છે. .... તમે શુદ્ધ ચિત્ત રહેશુ છો ને સત્યશુદ્ધ. તમે શુદ્ધ થી માણસ બંધ અજ્ઞાન ને એટી રહે છે. રહેશુ થી માણસ અવિચારી ને સાફચી તથા દુન્યવી કાર્યોમાં ઉત્સાહી રહે છે. શુદ્ધ પની પ્રજ્ઞ રહેશુ પ્રધાન છે. આપણી પણ ઘણી પ્રવૃત્તિ રહેશુ બાળી છે. સત્ય શુદ્ધ વાળા શાંત કરેલને વિચાર

વાન રહે છે. દુનીયાની ધમાલ માં પડતા નથી. ને હમેશાં મન ધંધરને વિશે રાખે છે. આ સાત્વીકવૃત્તિ ને "goodly fastness" કહી તે બરાબર છે. શાંત વૃત્તિમાંજ આત્મ દર્શન થઈ શકે. અને જે વૃત્તિથી આત્મદર્શન થવાનો સંભવ રહે છે તે વૃત્તિ સાત્વીક. પરમાત્મા ત્રીશુભાવીત્વ રૂપે તો કંઈ પ્રવૃત્તિ સારી કે ખાટી નથી કરતો. પણ માત્ર તૈતન્ય રૂપે રહે છે.

મારા વર્તનમાં મહાત્મ જેકારે. થવાજ એટલે, પણ તમારે બહારાઈ પડે એવું પગલું હું નહીં ભરું તમારે નિરાશ ન થવું. મહા પ્રયત્નેજ ચાલી શક્યો.

તમારા કાગળમાં હું નીરાટા એવું છું તમને કેળવણીની જોટ જણાય છે. તમે ઠેકાણે નથી એમ પણ તમને લાગે છે. મારી સમક્ષ તમે હો તો મારી યોદ્ધામાં હાઈ તમને આશ્વાસન આપુ. તમને સંતોષ ન આપી શકું, એટલી મારી ન્યુનતા સમજી છું. મારા પ્રેમની ખામી હોવી એટલે, મારા દોષ અબધરે થયા હશે એમ જાણી મને ક્ષમા આપજો. છોકરાને મા બ. પ ઉપર બારે હક છે. તેઓ મા બાપની પ્રાસે હમેશા દીન દર. માં રહે છે. મા બ. પની જુલ તેઓને ચીમખાવીને છે. આપણા શાસ્ત્રોએ મા બાપને પરમેશ્વરની ઉપમાં આપી છે. એવી જવાબ દારી ઉચકી શકે એવા મા બાપ દુનીયામાં સદાય જ-મતા નથી. મા બાપ અતી રથીર હોવાથી તે સ્થુળતાનો વારસો, છોકરાઓ ઉપર ઉતરે છે.

તમે શા સાફ તમને નાલાયક પુત્ર ગણો છો? તમે નાલાયક હશે તો હું નાલાયક કહી એ તમે જોઈ શકો છો? હું નાલાયક કરવા માગતો નથી. એટલે તમને નાલાયક માનવાનું કેમ બને? તમે ધન મેળવવાનો પ્રયત્ન કરવા છતાં સત્ય ન હોયો

તમે પરણવાની ઇચ્છા રાખતા છતાં વિવેક વાપરશો એટલે હું તમને લાયક પુત્રજ ગણીશ. તમે મારી ક્ષમા ન માગો તમે મને અસંતોષ નથી આપ્યો.

આપના આશીર્વાદ.

(નોંધ :—એ વાળ પત્રો મારું વિકીને).

## મન કેાનું છે ?

(કેલસાચલ)

મનને શુદ્ધ કરવા માટે બધા વહાર શુદ્ધ કરવા માટે તેને હંમેશા સાવધ રહેવું એટલે. ઇન્દ્રિયો વિવધને આધીન છે. તેની જબરદસ્તી આપણ, પર ચાલે છે. આપણે સમજવા છતાં વિવધો તરફ ઇન્દ્રિય એવાય છે કારણ કે મોઢ જબરદસ્ત છે. આપણે માની લીધું છે કે દુનીયા સુખ લોભવવા માટે છે. જે શરીર દ્વારા આપણે સુખ લોભવવા માગીએ છીએ તે સુખ લોભવતાં લોભવતાં એટલું શિથિલ અને નાલાયક બની જાય છે કે પછી તે આપણા હાથમાં રહેતું નથી. મારા પગનો અથવા હાથનો જે વખતે હું ઇચ્છું તે પ્રમાણે ઉપ-યોગ ન કરી શકું તો તે હાથ મારા હોવા છતાં મારા નથી. તેવી જ રીતે મનને જે સ્વાધીન ન રાખીએ તો તે મન આપણું નથી. જેમ કાચથી કોઈ વસ્તુ ફેંકવી પડે છે. કોઈ દબાવવી પડે છે. કોઈ પાડવી પડે છે તેમ મનથી પણ કોઈ વસ્તુ મહજ કરવી પડે છે. કોઈ વસ્તુ બહાર કાઢવી પડે છે એટલે સ્વાધીનતામાં સુખ છે જેની ઇન્દ્રિય સ્વાધીન છે તે સુખી છે કારણ કે તે તેના જે પ્રમાણે ઉપયોગ કરવો હોય તેવો કરી શકે છે. મનના પ્રવાહ પ્રમાણે ઇન્દ્રિયો કોંઈ છે. ઇન્દ્રિય એ મનનું દર્શન છે. તેને કાણમાં રાખવા માટે આપણે, પ્રત્યેક બધાવહાર શુદ્ધ એટલે. મનવ જીવન બહુ જ મહત્વની વસ્તુ છે. તે સમજીએ તો આપણ, દ્વારા સતી એકેએક ક્રિયા શુદ્ધ જ થશે.



# “ઇન્ડિયન ઓપિનિયન”

શુક્રવાર તા. ૨૫ સપ્ટેમ્બર, ૧૯૫૩.

## યુનોના પ્રમુખ

શ્રીમતી પંડીત યુનોના પ્રમુખ તરીકે સુદાયા છે, તેથી પશ્ચિમના દેશોમાં બળવળાટ થઈ રહ્યો હોય એમ લાગે છે. પશ્ચિમના દેશોમાં એમીને સ્વતંત્રતા અને સમાનતા બધા વરસોથી મળી ગઈ છે. એમને એમની નાણુથી નું કારણ એ તો ન હોય શકે, કે યુનોનું પ્રમુખપદ એક એમી મેળવ્યું છે.

હવેનું એક કાર્ય તો લાં સુધી લાગે છે કે બ્રિટને હવે માસકા પોટલા બાંધીને યુનોમાંથી નીકળી જવું નોંધ્યું, કારણ કે તેને મટે હવે યુનોમાં રહેવું સલામતી બધું નથી. આ એક આશ્ચર્યજનક વસ્તુ છે. ન્યાયના અને સલામતી કાર્યમાં તો કાર્યપણી જાતનો ભય હોવાજ નોંધ્યું, એટલે આ ઉપરથી વિચાર આવે છે કે શું પશ્ચિમના સામાન્ય વાદી દેશો આખરે પોતાની કાર સિવાય કારવા માંડ્યા છે? યુનો એક પ્રગતિશીલ સંસ્થા છે, કે જે તેની સામે આવેલા સવાલોનો ન્યાયથી ઉકેલ કરવાનો દવે કરે છે. અમને ખતી છે કે, તેના સભ્યો અને કાર્યકર્તાઓ પોતાના અંતર વિચારોથી પોતાનો નિર્ણય નથી બાધતા. છતાં બ્રિટન અને અમેરીકાને જે ભય છે કે શ્રીમતી પંડીત એવા ન નિર્ણય આપશે જે તેમને હાની કારક નિવડાશે. આ એક વિચારવા જેવી વસ્તુ છે. શું યુનો, તેની સમક્ષ આવેલા સવાલોને ઉકેલ ન્યાયથી કરે છે કે પછી દરેક દેશ પોતાના અંતર સંમતિ અને પોતાને લાભ થાય તેવા

ન ઉકેલ કરે છે? બ્રિટનમાં આવેલા સવાલ ઉકેલો છે, એવી ઉપરથીજ વિચાર આવે છે કે શું તેઓ તેમના નિર્ણય આપી ન રીતે બાધતા હતા અને તેથીજ શું, ગેરલાભ થવાની ભયે દરેકજ આફ્રિકાના સવાલ ઉપર તેઓ આવું કારણસર હમેશા ચુપ રહેતા હતા?

અમે આશા રાખીએ છીએ કે શ્રીમતી પંડીત નિર્ણય આપતી વખતે, પોતાના અંતર સંબંધે અથવા વિચારને વચ્ચે રાખવા દેશે નહિ, અને પુરે પુરા ન્યાય અને નીતીથી સલામતો વિચાર કરી ઉકેલ કરશે. મહાત્મા ગાંધીએ દર્શાવેલ સ્વાતંત્ર્ય નારસમાં આશુ છે, જે પ્રેમ, ન્યાય, કલ્પ અને અર્થશક્તિ ઉપર રચાયું છે, અને જે શ્રીમતી પંડીત આ સદેશો બીજા દેશોને આપશે તો કાર્યપણી દેશને કોઈ પણ જાતનો ભય રાખવાની જરૂર અમે જોતાં નથી.

આને હોંદ, અથા મોટા દેશોને મોખરે છે, જે એક મર્વની વાત છે, અને ખાસ કરીને અમે મર્વ લઈએ છીએ કે આને જે રથાને પોતાનું જીવનલ ધ્યેય સીદ કરવા બારે પોતાની એક દિકરીને તણવાર કરી છે. અમારી આશા અને હાર્દિક પ્રાર્થના છે, કે યુનીવાના તમામ દેશો મારે કોઈ પણ જાતના ભેદ વગર, આ હોંદનું સાતીનું ધ્યેય એક ન્યાય અને આશાનું પ્રતિક બને.

## અહોળી દુનીયા

લેખક: જોન ગીલ્ડ

“લાયક માણસ મટે લાયક રથાન”

શ્રીમત અહીંયાજ આવી ગયા શુક્રવાર તા. ૨૭ સપ્ટેમ્બરના એકમાં મળ્યા છે. અને તેઓ અક્ટોબરની આખરી સુધી લાં રહેશે. હવે આપણે એમને મારે વિચારવાનું રહે છે. એક અંગ્રેજ લેખક હેનરી હેરિંગે “ગ્રામકા અંગ્રહરનારી કરન” એ વિશેના પ્રખ્યાત નિબંધ કે જેને મહાત્મા ગાંધી પર અમર કરી હતી. તે અહીં ઉતારવા નો વખત આજે આવ્યો છે.

“જે સરકાર બીન કારણસર રીતે અને તેને કેદ કરવી હોય ત્યારે એક ન્યાય પ્રિય માણસ મટે અર્થ રથાન નેજ ન છે. આને લાયક રથાન

રકત એકજ છે કે જ્યાં રાજ્યે પોતાના સ્વાતંત્ર્ય પ્રેમીએ મટે પોતાની જોડોમાં જળ્યા રાખી છે. અહીં યુનીવાના અથા પ્રથમો, પોતાના રંગને લીધે અને કેમને લીધે, ને અપમાન સહન કરવા પડે છે. તેનો ન્યાય સંમિલન આવે છે. આ જળ્યા કે જ્યાં સરકાર પોતાની વિરુદ્ધ જળ્યા અને રાખે છે એ પ્રકારથી હોવા છતાં, વધુ સ્વતંત્ર અને માન જરેલી છે. એક પ્રથમ રાજ્યમાં, આ એકજ વસ્તુ છે કે જ્યાં એક સ્વતંત્ર માણસ માનથી રહી શકે છે. - જે કોઈને અંગ શાળ કે જેલમાં રહેવાથી તેમનો અવાજ સર-

કારને કાને નહીં પડે, અને તે કોઈ કાપડા કારક કામ નહીં કરી શકે તો તેઓ છુલ કરે છે. માણસોને ને અન્યાયનો સામનો કરવો હોય, તો પોતે પોતાની જાત ઉપર મોટા અન્યાય ભોગવીનેજ, સ્વર્ણ મહ શકશે.”

આ સંપ્રદાયો લેખક કોણ હતા? હેનરી હેરિંગ એ એક અમેરીકન હતા અને તે ૧૮૬૨માં ૪૫ વરસની ઉમરે મરણ પામ્યા હતા, તે એક જાણીતા લેખક હતા અને બળવાખોર હતા મેસાચુસેટ્સમાં તેમનું રહેઠાણ હતું. પોલ-ટેક્સ ન ભરવા માટે તેઓ જેલમાં ગયા હતા. કારણ કે અમે રીકાની સરકાર જનતાના આ પૈસા, મેકસીકો સામે યુદ્ધ કરવા મટે વાપરતી હતી.

તેઓ માનતા હતા કે, સરકાર ગમે તેટલી જનીતી વાળી હોય છતાં માણસ નીતીથી રહી શકે છે. આવા વિચારો ધરાવતા તેઓએ એક લેખ લખ્યો જે સરકારને મટે એક આહવાન હતું.

## વિવિધ ખબરો

લંકનના છાપાઓની ટીકા

લંકનનું ‘ટેલી એક્સપ્રેસ’ પોતાના તંત્રી રથાનેથી શ્રીમતી વીજ્યા શક્તી પંડીત જેઓ યુનોના પ્રમુખ સુદાયા છે તેના પર ટીકા કરતાં “એક એ જળાળ વારી ભે છે” એ આચળા નીચે જણાવે છે કે,

“શ્રીમતી પંડીત બધી કુશીવાર અને મહત્વાકાંક્ષી છે. અને હવે તે પોતાના નવા રથાનેથી યુનોના પ્રમુખ તરીકે પ્રુખ બળવાન એી પણ થશે.”

વધુમાં તે પણ જણાવે છે કે, “તે પોતાના બાહ જવાકરમા મેકરની જેમ બ્રિટનના કુરમોને તરફ વધુ વરમાસ અને દિલસોજી બતાવે છે. હવે પ્રમુખ તરીકે તે પોતાની દિલસોજી બ્રિટન અને અમેરીકાને જોડે બતાવશે. યુનોનું કાર્ય કહી પણ બ્રિટનને હાથપાકારક નથી નીવડ્યું. અને હમેશા કોઈક ગેરલાભ પોંચાડવું આવ્યું છે. હવે શ્રીમતી પંડીતના પ્રમુખ તરીકેના નેતૃત્વ નીચે વધુ હાની કારક થવા સંભવ છે.

હવે એકજ કારી અને ઝઢાપણ કરી રીત છે કે બ્રિટને માસકા પોટલા બાંધી યુનોમાંથી નીકળી જવું.”

યુનાઇટેડ નેશન્સ સમક્ષ હોંદી એક અને એપાર્ટાઇડને સલામ

બીન-યુરોપીએ તરફ દિશ્વ આફ્રીકાની નીતી અને સંલિધ મેરદ-આફ્રીકાના એકબીનીરેસવનો સલામ યુનાઇટેડ નેશન્સની જનરલ એસેમ્બલી

હોંદને માન  
યુનોની જનરલ એસેમ્બલીના પ્રમુખ તરીકે શ્રીમતી વિજ્યાશક્તી પંડીતને નિમવામાં આવ્યા છે, એ હોંદને મટે એક મર્વ મેવા જેવી ખીતા છે.

શ્રીમતી પંડીત, બધા વરસોથી યુનોમાં એક જાણીતા સભ્ય છે. તેમની એકબી તરીકેની કુશીવારી અને તેમની આપણ કરવાની શક્તીને લીધે, તેમને પોતાના કુરમોનું પણ મન મેળવ્યું છે. આવી અંતરરાષ્ટ્રીય સંસ્થાની પહેલી સ્ત્રી પ્રમુખ, એશીયાથી આવી છે, એ એક વિચારવા જેવી વસ્તુ છે, ખાસ કરીને એટલે કે, એશીયામાં એમીને સ્વતંત્રતા હમણાજ મળી છે. એશીયાના દેશોમાં સ્વતંત્રતા મળતાંજ સામાજિક ઉત્તમી મુરોપ કરતા વધુ વેચાળી થતાં ગાંડી છે. હોંદને સ્વતંત્રતા મળ્યા પછીના મોટાકા ન વરસમાં તેને કુનીવામાં મહત્વનું રથાન મેળવ્યું છે. આ વસ્તુ સ્થિતિને સિંકારવા મટે બીજાએ ગમે તેટલા નાણુસ હોવા છતાં તે એક વિચારવા જેવી વસ્તુસ્થિતિ છે.

સમક્ષ પાછો રવુ થશે. ગ્રીવીચનમ એન્ગ્રામ કોરીયા વગેરેના સ્થાન ઉપરાંત નીચે મુજબ એ વિચારો બતાવ્યા છે.

(૧) દક્ષિણ આફ્રીકામાં હોંદીએ પ્રત્યેની નીતી-યુનાઇટેડ નેશન્સ કમીશન નો લેવાલ. (૨) યુનીયન એક્સ કલ્થ આફ્રીકાની એપાર્ટાઇડ નીતીથી ઉપરથીલ થતો “રેસ કલ્થીકેટ”ને ભગના સલામો, કમીશનનો રીપોર્ટ

મટે વોર્ દક્ષિણ આફ્રીકાની એપાર્ટાઇડ નીતી પર પ્રુખ અથો યહ હતી અને લગભગ ૬ અલગ-લગા સુધી તે વિશ્વ અચારો હતો. ઉપલી એ બાબતોમા યુનીયન સરકારની નીતી મહત્વાક નથી, અને તે આ સલામને ડોમેસ્ટિક એક્સ-ચરમધુ મણાવે છે.

દક્ષિણ આફ્રીકાના હોંદીએના સવાલ પર દક્ષિણ આફ્રીકા, હોંદ અને પાકીસ્તાનની સરકારો વચ્ચે વાટાઘાટ માં મદદ કરવા નીચાવણ યુનાઇટેડ નેશન્સ કમીશન નીચરણ નીચાવ્યું છે. કમીશને જણાવ્યું હતું કે તેમણે હોંદ, પાકીસ્તાન અને દક્ષિણ આફ્રીકાના પરદેશ આતાના મંત્રીઓને તેમના કાર્યમાં સાથ આપવા જણાવ્યું હતું. આ બાબતમાં યુનીયનની સરકારે જવાબ આપ્યો હતો કે તેઓ આ કમીશનને રીકારના નથી અને તેથી સરકારો વચ્ચે વાટાઘાટ રચતી અચકપ બાની હતી.

યુનીયનના જાતીગોદના સલામો પર તપાસ કરવા નીચાવણ વધુ માણસ

ના કમીઠનને હોવા આ મહીનાની આખાયા યુનાઇટેડ નેશન્સની જનરલ એસેમ્બલીમાં રજુ થશે. સાઉથ વેસ્ટ આફ્રિકા કમીટીનો રીપોર્ટ પણ ફરેલી રીપ કમીટી સમક્ષ રજુ થશે.

ઇમીગ્રેશન રેગ્યુલેશન એએનએનએ બીક સાથે હાઈ અને ફક્ષિયુ આફ્રિકાની હાઈ કોંગ્રેસે દર્શાવેલો વિરોધ

હાઈ વડા પ્રધાન શ્રી. નેહરુએ જણાવ્યું કે તેમની સરકારે "ઇમીગ્રેશન રેગ્યુલેશન એએનએનએ બીક" નેથી હાઈએ યુગ સાઉથ આફ્રિકાના જાનીએની પતિએને યુનીયનમાં દાખલ થતી અટકાવવામાં આવે છે. તેની સાથે ફક્ષિયુ આફ્રિકાની સરકારને વિરોધ દર્શાવેલો છે. શ્રી. નેહરુએ જણાવ્યું કે ફક્ષિયુ આફ્રિકાની સરકારે હજી જવાબ આપ્યો નથી. એક સવાલના જવાબમાં તેમણે કહ્યું કે ફક્ષિયુ આફ્રિકાને હાઈમાં ઘણા યોગ છે અને તેમની સરકાર આપી રીપુ બદલે સેસમાં તેમના પર જુલમ યુનાઇટેડમાં આવતી નથી.

ફક્ષિયુ આફ્રિકાની હાઈ કોમિસ, પાકીમેન્ટના સભ્યોને એક પગ દારા આ બીક પસાર થતું અટકાવવા

મીસીસ વીરુયા હાઈ પાકીસ યુનાઇટેડ નેશન્સ જનરલ એસેમ્બલીના પ્રેસીડન્ટ યુનિયન

શ્રી રેગ્યુલર સેશનમાં, અષ તા. ૧૫મીએ મીસીસ વીરુયા હાઈ પાકીસ યુનાઇટેડ નેશન્સ જનરલ એસેમ્બલીના પ્રેસીડન્ટ યુનિયન છે. આમ પહેલીજ વાર શ્રીએ પ્રેસીડન્ટ તરીકે યુનિયનમાં આવી છે. કોમિટીએ મીસીસ પાકીસ ને અનુ આપ્યો હતો. અંતે ખાનગી મેમેબરશી મેમ્બર્સમાં આપ્યા હતા. મીસીસ પાકીસે કહ્યું કે તેમની જરૂર સાતનોએ જામ થાય ત્યારે પાકી સાતી રજા પાની છે એટલું નહીં પણ સાતનોએ જામ થતો અટકાવવાની છે. યુનિયનની સમાપત્તિને લુચાલ પહેલાંના સપ્ટેમ્બરના વારતરીક જવાબે આપવા જોઈએ. ઉચ્ચતા નેશનલીસમની વ્યાખ્યા અગણી વિશે આપણે સાચા અને સવોપચારક જવાબો દોષી કરવા જોઈએ નેથી અસતોષ અને હાંસા ઉત્પન્ન થાય નહીં. જાતીના સવાલોને આપણે યુકારો સાચે જોઈએ અને બેઠોને સાચે કરવા જોઈએ. વધુ નાક કરનારા થતો શોધવા કરતાં તે પંચનોજ નાક કરવા જોઈએ.

ફક્ષિયુ આફ્રિકાને "યુરોપીયન" ગણાય નહિ

એડનમાંની બ્રીટીશ એર મીનિસ્ટી ના, સોશીયલ કલમના સેક્રેટરીએ એક પત્રમાં જણાવ્યું હતું કે, (આફ્રિકા-સ આપા બેઠાનાર સાઉથ આફ્રિકા) મી...ને તેમના સભ્ય બનાવવામાં આવે નહીં કારણ કે કલમના બંધારણ મુજબ "યુરોપીયન" તેનો સભ્ય હવે સહે.

આ બાબતમાં શું તેમની માન્યતા એવી હોય કે, ફક્ષિયુ આફ્રિકાને બધાજ વારતરીક રીતે કળા હોય, અને તેથી તેમને કાબલ કરવામાં આવે નહીં, એ સમજવું નથી.

ફક્ષિયુ આફ્રિકા પર શ્રી નેહરુનું નીવેકન

પાકિમેન્ટના નીચલા કુર્માં જોણતા વડા પ્રધાન શ્રી નેહરુએ કહ્યું કે ફક્ષિયુ આફ્રિકાને સવાલ સાંત પડી ગયો છે અને તેમાં કાંઈ સુધારો થયો નથી બલકે તે બધાનો જન્મ છે. બીજા દેશોમાં પણ જાતીએ છે પરંતુ કારણ આફ્રિકામાં આવે મારે કાંઈ પણ કારણ બનાવ્યું નથી. ફક્ષિયુ આફ્રિકાને આ સવાલ યુનીયન મારે એક કસોટી છે. યુનીયનમાં આપણે જાણા અને જાણ જઈએ છીએ રજા છીએ. એક માણ કાઠીજન અને એટલે મોખ્ખ ની વાત થઈ રહી છે અને બીજા બાજુએ પહેલાં કરના કારી છંદગી જાણવાની સમજતા છે. આ જાણે જઈએ આપણે પસંદગી કરવાની છે. અમજા બધા દેશો કાંતી માં છે.

પરંતુ કાલના બનાવોથી કાંઈ રહે છે, મીસીસ પાકીસે કલમના પ્રેસીડન્ટમાં હાઈને બીજા આપવા સાથે 'યુનાઇટેડ સ્ટેટસ વીરુ અર્થુ હતું. અને તેથી તેમણે એવીવાની અરજી વીરુ કામ કયું હતું એવીવાનો કાંઈ પણ દેશ તેની અવજનના કરાવવા માંમતો નથી. મીસીસ પાકીસે કલમના પ્રેસીડન્ટમાં હાઈને બીજા આપવા મારેની કલમનાથી હાઈ કોમિટી સ્પીકીમાં સુકાઈ અર્થુ હતું હાઈને વધુ જવાબદારી જોઈતી નહોતી છતાં તે તે મદદ કરી શકે એમ હોય તો તેમ કરવા તે તૈયાર છે. 'કેમ્પુ-નીસ માધનને યુનાઇટેડ નેશન્સમાં દાખલ કરવાનો સવાલ યુનાઇટેડ નેશન્સને હાઈ રહી છે. આમાં આપના વિશે અત કાંઈ કરાવે છે એજ યુખ્મ સવાલ છે. શ્રી નેહરુએ એવજણી આપી કે તેઓ હાઈમાંના કેન્સ અને પોટયુગીન મથો બધ રમ બનવા રેડો નહીં. જો આ મથો સુકના કામમાં વપરાશે તો હાઈ પસંદગી થશે. હાઈની સરકાર તેમજ જનતા હાઈમાં પરદેશી રાજ્ય સહન કરશે નહીં.

આર્થન સ્પીકીસ કલમ

પાકીસ એફીસાવેજ

ઉપરોક્ત કલમની રજા વાંચી જનરલ સભા રવિવાર તા. ૨૦-૯-૫૩ ના રોજે યુનાઇટેડ કોમર્સ બી નગીન બાઈ પી. આમલી ના પ્રમુખ પછા હોજા મળી હતી. અત વપની કુદર કામકર્મને હોવા થતી શ્રી રમેશચંદ્ર બાજુબાઈ તરફથી રજુ કરવામાં આવ્યો હતો અને અનન્ય શ્રી. અંબે સાલ મંદારાએ આજ કલમને પ્રિસાલ રજુ કરતાં બંને સંબંધિત પસાર થયાં હતા.

કલમનું બંધારણ ત્યાર બાદ પસાર કરવામાં આવ્યું હતું અને ત્યાર પછી સીકન ૧૬૫૪-૧૬૫૬ના નીચે મુજબ નવા કાવવાકેતી યુનિયન કરવામાં આવી હતી.

સાઈ રેહન : શ્રી. ડી. ધુવ. રેહનો : બાજુબાઈ નામરજ, બાજુબાઈ હાજ, કોરસાલ હાજ, નરોત્તમભાઈ હાજ, પરજુભાઈ મકનજ, નગીનભાઈ પી. આમલી. પ્રમુખ : નગીનભાઈ પી. આમલી; ઉપ-પ્રમુખ : નરસિંહભાઈ વાલમારીયા અને બીજાકાલ જીવજી; મંત્રી : રમેશચંદ્ર બાજુબાઈ; સહ-મંત્રી : જમુભાઈ કુલંજ; અનન્ય : અંબેસાલ મંદારા; બોલીદર : પેલા બાઈ રજકેસજ.

ફિટ વિઝમ કેપન : નગીનભાઈ પી. આમલી, વાલસ કેપન : રમેશચંદ્ર બાજુબાઈ; કલમ : કેપન : જમર સાલ નરોત્તમભાઈ, સીમેશન કમીટી ફિટ : અંબેસાલ નરજી, નગીનભાઈ આમલી અને રમેશચંદ્ર બાજુબાઈ. સોરકાપર, કમરામ કુલંજ, હાઈને પ્રિસીડન્ટ પ્રિસીડન્ટ ફિટ સુની

મનનાં કેસીંગે, શ્રી. 'મંદારામ' રજુ. હાજ અને રમેશચંદ્ર બાજુબાઈ. માર્. (૨) મંત્રી : રમેશચંદ્ર બાજુ. હાજ. હેબલ ટેનિસ વિઝમ કેપન, કમરસાલ નરોત્તમ, વાલસ-કેપન, બીજા સાલ જીવજી. હાઈને પ્રિસીડન્ટ હેબલ ટેનિસ એસોસિએશન નાં કેસીંગે, શ્રી. બીજાસાલ જીવજી અને હાજરમાલ નરોત્તમ.

## પરચુરણ

—કેપનના નાજા મંત્રીએ જણાવ્યું કે એવીવામાં જનમતા જાણોને ૧૦મે બામ, તે એક વર્ષના માવ, 'તોપકેસ' મરજ પામે છે કારણ કે આની આર્થક રચીતી ઘણી રહેલી છે.

—સપન' રોડીયપામાં એક ર૦ કુટ કાંચો અજમર મારી નાંખવામાં આવ્યો હતો.

—કાજીના નાજા મંત્રીએ જણાવ્યું કે બેતીમાં વધારો કરવા મારે કાજી, વર્ક બેન્ક પાસે ર૫૦,૦૦૦,૦૦૦ પાઉન્ડની સહાય માંગે છે.

## વિવાળી થતીક તથા પંચાગ

આ વર્ષે અમે પંચાગ વા દિવાળી પનિકાશ્યા હાપી કે મંમલી સહાય નથી. આથી જોડા ન 'મેકસવા અમારી સર્વેને પીનતી છે.

જીની દિવાળી પનિકાએ રોકમાં છે જે કાકો તે હજી છે. શ્રી. ર-૧ કલન લેએ મંમલી સફ છે. બાપ ખાનાના કામ કરનારાઓ મળીત કેવથી નામ વિગેરે જાપી નહીં સજી એ એની મંમલાનાર ખાસ નોંધે છે.

અજકલાપક. 'ઈન્ડિયન ઓપીનીયન'

—કેપનના સાઉથ એફીકન મુખ્ય-અલ સાઉથ એફીકનનું મકાન ર૧૧ કુટ થયું છે. કેપનનાની જનરલ પોસ્ટ બોર્ડીનું મકાન ર૫૪ કુટ થયું છે બોર્ડીનનાનું એકોથ કાઉસ ર૩૬ કુટ અને બોર્ડીનનાનું એનરરીકનું મકાન ર૩૨ કુટ થયું છે. ફક્ષિયુ આફ્રિકામાં આ બાર સમાર્થ ઉપા મકાને છે.

—કોલનમાં વસતી ઘણી ઘણી થઈ છે, તેથી ત્યાંની સરકાર 'રખા'મેઠાને ફક્ષિયુ આફ્રિકા અને જોરોશ્યા'જવા બીજા કોજા વસતીવાળા 'દેશી'માં મોકલવા ઈચ્છે છે. 'કોલન'માં સરકાર પરદેશ વસવાટ મારે 'જાત' કુકેશીને બોનસ પણ આપે છે.

—જામનમર વિઝમના કેપુડી પોલીસ સુપીન્ટેન્ડ' શ્રી. અમરકોઈ રાજાને મેરવતન મારે. મોટીપોલી મરવર કરવામાં આવ્યા છે.



# કુસંગીના ફેલમાં સત્સંગીના રોટલા

(ઉર્મી અને નવચલનાગમાંથી)

સ્વીસ ૬૨ મહામાળ

ખી વાતો સાર આપણા જીવનને બદલવાનો છે. નો રીતરિવાજ બદલીને તો આપણે સૌ સુખી થઈ શકીએ નહિતર મધ્યર જિવો માર્ગ કાઢે ન જાય. કાપાના દોષને કાપાથી, વાણીના દોષને વાણીથી અને મનના દોષને મનથી જ દૂર કરે છે, એવું સમજીએ છીએ.

અંગ્રેજોને જ્યારે તો આપણા વિકાસની આશ્ચર્યની જગ્યાએ આપણે માનતા હતા. ગાંધીજીની દોરવણી જિંદગી મળી કે નાના પોતા સૌ બાપ અને બહેનો, પણ એમાં બળવાં. એવાનીના પાણીમાં બહેનોએ જીવ જરૂરથી, અને યુધ્ધ કે આ સક્રિય આવે એ માટે અંધીજીએ કેવી રીત શોધી કાઢી છે!

અંગ્રેજોને બપો. રેલી રાજ્યોના રાજ્યો રાજ્ય હતા અને રિવેસ સામાન્ય માણસ થયા આ પણ એક ક્રાંતિ ન થઈ.

આપણે આજી ઉપરાંત રસ્તો કાપ્યો છે. પણ હવે રસ્તો છે એ જાણતો કોણ છે. ખીલ પાસે કરવાવાનું હતું એ તો કરાવ્યું પણ હવે તો આપણે પોતે કરવાનું આપણે જ કરીએ છીએ.

આજે બધા વેસા માટે પડપડી કરે છે. જોધરા બળવું હતું તોયે મોઠા હાલ નીકળ્યા હતા. અંગ્રેજો હાલ હતા. હવે આપણે એવી પરિસ્થિતિ લાવવી છે કે જ્યાં કોઈને કોઈ હતી ન થઈ.

લોકો વધારેને વધારે સીધાં થયા ની, હોડમાં પડ્યા. પરિણામે ગરીબો વધારે ગરીબ થતા ગયા. આમ જીવન વધતું ગયું અને અંધીજીનો કાર્યક્રમ અધૂરો રહી ગયો. જ્યાં જ્યાં ચોરી ચાલી. અને પ્રજાનું અધઃપતન થવા લાગ્યું. અને કાંઈ સમજણ નહોતી પડતી કે આમાંથી મુશ્કેલી શું કદાચ છે કાંઈ ચારનો હતો. મારું દેહ હતું ગયું હતું. કદાચ વધતું જતું હતું. વિનોબાએ રોડ વરસથી કામ ઉપાડ્યું હતું જ્યાં અને મન નહોતી પડતી. ભૂમિદાન માટે અને સામુદાયિકતામાં પ્રયત્ન બનાવ્યો પણ હું કહેતા હતા કે અને સમજ નથી પડતી. અને પ્રયત્ન કાનો બનાવો છો!

કેમણે જીવન ક્રાંતિ પરિવર્તન મેળવે હતા. બધે શાંતિ, લાવવાની વાત માલની હતી પણ અને સમજાવું નહોતું કે શાંતિ આવે થી રીતે! જીવનમાં રહે થી રીતે! નહતો. સાથ નહિ. નહતોમાં અજાણ ન કોઈ. કાંઈને કોઈ

પહેરામ નહિ. પોતાના માથેનો જ પહેરામ. જીવનથી આવતાં હું રહીશર માં એકલો એકો ત્યારે વિચારમાં પડી ગયો કે હાંફાતાનની પરિસ્થિતિનો ઉકેલ થી રીતે કાઢવો? શું કદાં કે લોકોને શાંતિ મળે? શું કદાં કે લોકોને રોટલો મળે? એમ એક વિચાર મને ઝુંબટો હતો. લોકો! આપણું કરવાનું કહેતા હતા પણ અને મન નહોતી પડતી કે શું કામ વાત કરી? અહીં આવીને હું વિનોબાને મળ્યો. મારી વાત જિગને કહી. એમની વાત મેં સાંભળી અને મારી રાજ્ય ઉકેલી ગઈ કે સામાજિક અને આર્થિક સમાનતા લાવવા માટે ભૂમિદાન એ સાચો માર્ગ છે. હું બહુ અચ્છાએ નથી જાણતો પણ અને મહા ભેટી મછ.

લોકો કહે છે કે પૃથ્વીમાં પ્રજા વધી મછ છે માટે ઉપાય મળતો નથી. પણ વિનોબા કહે છે કે પૃથ્વીને બાર માણસનો નથી લાગતો પણ પાંચનો બાર લાગે છે. પાંચને અર્થ માણસ અર્થમાં. માથ એ છે, કામ કમો વિના આપ એ છે. આ પાંચથી પૃથ્વી કોલી છે. એક માણસ રવપંકજી કહેવાય. એટલે કે, પોતાનું પકવેલું અને પોતાની મહેનતનું ખાવ એ રવપંકજી કહેવું સાંધીને આપ એ રવપંકજીનો સંકુચિત અર્થ છે.

પહેરાનાં કપડાં અને ખાવાનું જાળ અને રહેવાનું જરૂર હોય તો એક એકરમાં ચાર માણસ છોડી શકે. તો તો વસ્તી ૧૩૦ કરોડની થાય ત્યાં સુધી વાધો ન આવે. હું અનુભવની વાત કરું છું કે એક એકરમાં ૧૧૦ અથવા ૧૨૫ પાકે છે. પણ આપણે માત્ર ખાતા નથી. વેચીએ પણ છીએ. ખીલને કામ કરતાં રેડીએ છીએ. રૂડીને આવીએ અને છુટ ખીલની પાસે છોડીએ. આ રીતે આપણે છોડીશું તો નહિ ટકી શકીએ.

૧૯૫૭ સુધીમાં જો સમાનતા નહીં આવે તો ક્રાંતિ થશે. આજે મધ્યમ વર્ગની સરકાર છે. નીચલા વર્ગની સરકાર નથી. નીચલો વર્ગ હવે લીધા વિના રહેવાનો નથી. પણ ક્રાંતિ કે કામદા કરના ચડિતો અને બંનેની ઉન્નતિ માથ એવો આ ઉપાય છે. જો તમે બેકારને રોટલો આપો તો શાંતિ આવે. આ પ્રપંચાન નથી પણ હરજ છે. આપણમાં ભુલિ, કરકસર, સમયસૂચકતા હોય તો એનો લાભ સમાજમાં ખીલને પણ આપો. વરસાદ આવે છે ત્યારે કેટલીક જમીન પાણી પી જાય છે. કેટલીક ખીલને આપે છે. કેટલીક સંપત્તી રાખે છે.

જો ખીલ માટે સંપત્તી રાખે છે, તેની પ્રતિષ્ઠા વધે છે. એ સરોવર બને છે. મનવાન માથ જોની કોઈ ચીંતા નથી પણ એ મનવાન પોતાને માટે નહિ પણ બધાને માટે થવે! જોઈએ, એટલે કે રૂડી થવો જોઈએ.

જો તો આ પ્રજાનું એક પ્રતીક છે. કુલ જગતનું એ દેવપૂજનનું પ્રતીક છે પણ કુલ પાછળ તો ભાવના ની માર્ગ છે. એમ આ ભૂમિદાન પાછળ મણી ચીલે પડી છે. માણસ સ્વાર્થી છે એ એનો સ્વભાવ નથી. સ્વાર્થ એ તો જિનો પ્રેલ છે. વિકૃતિ છે. મોહનો રંગ કાળો નથી, ઉજળો છે. કાળો રંગ તો એનો કાલ છે.

દાંડુતાન પાસે સંપત્તિ તો બધું જ છે પણ એની સમાન વહેંચણી નથી એ જ તાણનું કારણ છે. મુડી વાડી માનસ જ્યાં ત્યાં નહોં જુલે છે. પણ અંગે સમજ પ્રજાની સમજ નોંધણી છીએ. એમ જીવનના એક કલામ ભુલિના પ્રશ્ને કહ્યું.

મંડીના ગાળામાં રહે પણ માણસ ના આભામાથી ન જાય. અંગ્રેજોને માણસના આભામાથી આજ્યા એટલે મયા એમ આજની મુડીવાડી રીત માણસના આભામાં આવી મછ છે. એકલો બેસીને ખાનારા નિરાંતે નહિ છોડી શકે. મનજીનો જામ જરૂરો છે અને ખોરાકનો જરૂરો જામ આઈ જાય એમ માલે. ભુલિવાળો ખીલ એવું વધારે ખાઈ જાય છે. એવું હવે ન માણસ જોઈએ. ધરડાઓ તો પાકા થયા થયા છે. એટલે ફેર ન પડે પણ જુવાનીઓ, તમે જગો અને આજના જમાનાને જોજો લોકો. અને તમરાં જીવનમાં ફેરફાર કરો.

આજે બેકારો જુલે મરે છે. એવાથી અસંતોષ વધે છે એ દુર કરવા માટે આ ભૂમિદાન છે. કેટલાક કહે છે કે, એ કામ સરકાર કેમ કરવી નથી? પણ સરકાર એકલી ન કરી શકે. સરકાર એટલે આપણા જાળ અને વિચારનો પ્રતિનિધિ. દવડાનું પાણી ફવામાંથી આવે છે. ફવામાં ન હોય તો ફવામાં ન આવે. ફવાના પાણી કરતાં ફવામાં પાણી અંકુ હોય છે એવો આપણો અનુભવ છે. આજ સુધી તો રાજ્યનું રાજ્ય હતું. જેવો રાજ્ય એવું રાજ્ય મળું પણ હવે તો પ્રજાનું રાજ્ય થયું છે. એટલે જેવી પ્રજા એવું રાજ્ય.

પહેલાં મુસાફરી કરનાર માણસ સાથે લઈને ફરતા. અને વડ નીચે ખાવા બેસે ત્યારે એકખીલ વહેંચીને ખાતા. કેટલાક સાઈ ખાનારા અમમ બેસીને ખાતા-એ પાણી લેવા જાય અને ફાઈ પાછળથી ખાવીને ખાઈ જાય તો કોઈ કાંઈ નહિ. વહેંચીને ખાનાઈ સુરક્ષિત રહેતું. આ દેશ આપણો બધાનો છે.

એની મિલકત આપણી સંધિવારી છે. એ વહેંચીને ખાવી જોઈએ. કેટલાક કહે છે કે બેકારો પ્રમાણ છે. એટલે ફુ-ખી છે. પણ જો વાત બોલી છે. બધા પ્રમાણ નથી લેતા અને કેટલાક તો બેકાર હોવાને કારણે પ્રમાણ રહે છે. બેકારી વધારવામાં એમનો મંથો નોડવામાં આપણા બધાનો સ્થ છે. કેમકે આપણે ગ્રામ-ઉદ્યોગો અને શુદ્ધ ઉદ્યોગો વધારવામાં ખ્યાન ન આપ્યું. આપણે સેવા મેંધા સુસંસ્કૃતમાં પડ્યા. અને આપણા માથ-ઉદ્યોગો, ઘટયા. છુવાર, કુંભાર, સુધાર બધા બેકાર થયા છે. કેમકે આપણે એમનો માથ ખરીદતા નથી. મોટરો આવી ને અપેકા બટવાઈ ગયા. મોટી પણ કામધંધા વિનાના થયા. એ શું ખાપ છે એ આપણે નથી જાણ્યું અને આપણે રાજ્ય મધ્યએ છીએ. કારખાના ની ચીનો જોઈને શુદ્ધ-ઉદ્યોગો પણ બધા. ઘડી, ઘણી, ખાંચિયો બધું ગયું. આપણે ત્યાં કાણું પડ્યાં. હવે તો વલોણા તાણવાનું પણ જગ્યાને સોંપ્યું. આમ શુદ્ધ-ઉદ્યોગમાં કાણું પડ્યાં માથ-ઉદ્યોગો પડ્યા દેશ ઉદ્યોગો પણ બધા. આ બેકારો બારફા બધા. પણ આ સાથે આપણે જાંબ મીંચીએ છીએ. એથી બચવું નહિ. એ રિશ્તિમાંથી બચવા માટે આપણે અંગ્રેજોને કાલવા. રાજ્યને કાલવા પણ કાર્યક્રમ અધૂરો રહી ગયો. સ્વરાજ્યની લડતો વચ્ચે આપણે આરામ લેતા હતા: ૨૧ પછી ૩૦ પછી ૪૨ અને ૪૭ પછી પણ આરામ લીધો. રાજકીય, આર્થિક, સામાજિક, અને આધ્યાત્મિક રીતે અટકાવનું હતું એ અર્થ રહેલું કાર્ય પાંચ વર્ષના આરામ બાદ ફરી શરૂ કર્યું છે. આર્થિક અસમાનતા ટાળવા નો આ રાજકીય છે.

પેટ, પહેરણ અને પચારી આ માણસની જરૂરીયાત છે. પણ આપણે તો આપણી જરૂરિયાત એના કરતાં અનેકમણી વધારી દીધી છે. કુસંગીના ફેલમાં સત્સંગીના રોટલા એટલે આપણા ફેલ વધી ગયા છે. એનો પૃથ્વીને બાર લાગે છે. બાલમર્મ તરફ, સંવત્ર તરફ લઈ નથી પણ કુનિમ રીતે પ્રજા વધતી અટકાવો. આ પાપ નથી તો ખીલનું શું છે?

નવું પુસ્તકો  
લોક સારત. નાતામાળ ભદ્ર મહા ભારતના ૧૨ પાણીની જુદી જુદી બાર પુસ્તકોએનો સેટ - ૧૩ ફ દીપ નિર્વાણ (ફર્સ્ટ) ૭ ૦ મળવાનું છે. આ બેકારો

# હિંદના દુક ખબરો

(અમારા ખાસ પ્રતિનિધી તરફથી)

કેન્દ્રના અંદરના વિચારને અનુસરી ને આજુબાજુ અને બોલારા વચ્ચે રહેવા લાગેલ છે. હરવાનું રહેવા આજુ વિચારી રહ્યું છે.

સૌરાષ્ટ્ર અને ધુન્ડાલના કેન્દ્રના આગેવાનો અતિ જલ્દીથી પાસે નીકળી રહ્યા છે. જેના કેન્દ્રના કેન્દ્રના આગેવાનો માત્ર વધીને કે. ૬ થઈ જતા સૌરાષ્ટ્ર સરકારે સરના આવે બાજુના વેળાનું સારું કાર્ય છે.

સુરત નાખી નહીં તેના જમણા કાઠાપર સુરતથી જ આજુબાજુ આવેલ આજુબાજુ આગેવાનો બહારની વાત રહી છે. નાખી નહીં વહેલુ આ આજુ તરફ આવેલ રહ્યું છે. અને આજુને બે દાનર એકર વાળીને ધોરણ મળી છે. ૧૯૪૭માં આ આજુ પાસે તાપીને મટ આવેલા આજુ પડેલા દત્તે દત્તે વચ્ચે આજુ પડેલા થયો છે. નહીંની વચ્ચે રહેતો. ગોરો બેટ હાથની આજુ છે.

કેન્દ્રના નવાખાજુ અને મહેલી કેન્દ્રના કેન્દ્રના સમિતિએ કેન્દ્રના થી તત્કાલ જાગીનદારી તથા જાગીર-દારી નાખુ કરવાની માગણી કરી છે. વધુમાં કેન્દ્રના દાન પ્રલકીય પ્રધાન મંત્રીની જરૂર નથી અને મજાદ સરકારને વધીવદ આજુ રાખેલા, એવી કેન્દ્રના પાલીકેન્દ્રના સરકારે કરેલી રજુઆતને પણ સમિતિએ રોકી આજુ છે.

વોલારા : ધુન્ડાલના પ્રથમ પક્ષી ના રાહર પા. રમજાણ જઈતમાય રહેવાને સારું વર્ષ પુરા થતા હોય તેમના માનમાં ગદાપુરી સમારકા મેળામાં આવેલા દત્તે. આ સમારકા માં સા. ઉપરના સરકારોએ જામ રાખે, દત્તે. પા. રમજાણને સરકારની પ્રતિષ્ઠા વાળી વાંદની એક પેટી બેટ આજુબાજુ આજી હતી. સમારકા ના પ્રમુખશાહીથી પા. અંબામ, પંડાએ જાણવું હતું કે, મહાપ્રમુખશાહ જ સર્વજન માત્ર, ત્યારે પા. રમજાણને તેના પ્રથમ મજાદે જનાવજા રહેલો.

નહીવડમાં આવતા તેમના કાઠીનું તેના બેનવામાં આવતા મોટા પાયાપર જાગીરનો નામ દારી નીકળવા પછી વડોદરામાં તેના બેનવાને કરવા સામે સન-૧૫ મના લેવાય રહ્યા છે. આજી પના નાગીએ તેના મેય જા જા કરી રહી છે.

પાલીકાનાની દરમિયાં રહીને કેન્દ્રના વારંવાર કાઠા પાસે કાઠા આનજ રજુના પ્રદેશમાં મરજુ પાસે હોવાના વિચારમાં સમાચાર અપા છે. ને કે આ વિષે કાઠા સતવાર સમયેન મળતું નથી. હરવાય છે કે આનજ અને તેના સુચીએ તથા રેલીસ વચ્ચે જપાજપી થયા આજુ આનજ રજુ મા બાજુએ દત્તે. આમાં કાંઈક દિવા સુધી જતાં તેમના મહાને લેવા-લેવા થઈ પડ્યા હતા ત્યાં રજુમાં દરિયાની બરતી આવતાં તેમના કુળી ગયા હોવાનું જાણવાય છે. આનજને આજુ આજુનારોની રેલીસે થરપાક કરવા, મોડી છે.

અમદાવાદના એલીસમીન પાસે કેન્દ્રનામાં કેન્દ્રના ગાંધીજીએ કે. આ. થી આજીને પ્રથમ આજામ રજાવું હતું ત્યાં મહાત્મા ગાંધીજીનું સ્મારક તપાસ કરવાને આજી સ્મારક સમિતિ એ નિર્ણય કર્યો છે.

સૌરાષ્ટ્રના રાજ પ્રમુખ શ્રી. જમ સારેને સૌરાષ્ટ્ર સંગીત ન.૨૬ વિલા-પોનું હરવાટન રજુ હતું આ પ્રસંગે બોલતાં તેમણે એવી આજા અપડત કરી હતી કે સૌરાષ્ટ્રમાં એવા કલાકારો વેળા માત્ર કે જોમની કાંતી સૌરાષ્ટ્ર અને બારતમાં નહીં પણ સમગ્ર વિશ્વમાં ફેલાય.

વોલારા પાસેના ચીપોટા ગામની સીમમાં બરવાડોના વાસ ઉપર મજરાને પચીસ વીસ સહાય બદમાઈએ પાસ પાડી રોકા પડેલા કુટી સીમાં દત્તે. બરવાડો અને બદમાઈને વચ્ચે થયેલી ગામજાડીમાં જ-સાત બરવાડોને ધન મળ્યું હતું.

## પ્રજુ પ્રસાદી

પિતાને નિવમ છે પ્રજુને જમણીને જમણુ. હરવાજીને અજામ નિવમ. રાજ ઉત્ર ન ઉત્રે પણ આ નિવમ તે વચાઈ અવિરતપણે આજા જ કરે છે. નતે. પ્રજુ કહેવા માતા પાસેથી શાજી છે કે તેના પિતા તે પ્રજુને જમણીને જ જમે છે.

એના મનમાં તરફ છે. મનમાં વિચાર પ્રમુદી લેવા તાજે છે. પ્રજુ કેમ જમના દત્તે. પા. વર્ષના એ જાણનાં લેખમાં એ નથી લેવાનું કે પ્રજુ કેવા દત્તે અને કેમ પાના દત્તે. અમારક એક દિવસ પ્રસંગ મળી એલ પિતાએ દાઢ મારી "અરે

નામા!" "એ એને મારે ખાસ કામ હોવાથી કે બહારમાં જવાનો છું. તે તારે એક કામ કરવાનું છે."

"પ્રજુ!" "તારે હરવાજ પ્રજુને જમણીને જમણુ."

"જરૂર જરૂર!" આનંદથી નામે નાખી લેવા. વર્ષોની તેની કાજા જાણે આજ પાર પડતી હતી.

નામાના દિશમાં આજ કાજા જોર આનંદ હતો. એના ઉત્રમ કાજા મારો નહોતો, ભોજન માત્ર લાજ એ મંદિરની જોરડીમાં પડેલો. ધારિક થી અંદર જઈ દરવાજે આજી અંધ કળી પ્રજુ પાસે ભોજન થાજ સુધી તે ભોજ્યો.

"પ્રજુ તમે જાઓ, મારા પિતા બહારમાં કાસે ગયા છે."

નામે વારંવાર વિનંતી કરવા કાજો પણ પાછરતી ચૂતી જમણી નથી. થાજ એમને એમ પડ્યો છે. થોડીવરે નામાને જોતતી મા આજી પડેલો.

"અરે! નામા, આજ તારે જમણું નથી."

"પ્રજુ" તે પ્રજુ જમે પછી જ જમણી."

"અરે નામા, પ્રજુ તે કંઈ જમણા દત્તે. એ તે ભોજ મરવાય."

"જ્યાં સુધી એ નહીં જમે ત્યાં સુધી કેમ પણ નહીં જમું."

માતાએ મળી સમજાવે. પણ નામે કેમે મા-એ નહીં. કમીટ કરી માતા પાછી કરી.

અને નામાએ ફરી વિનંતિ કરી

કરી. કિવરે નિર્દય બાળકની કાજુરી બરી વાળી સમજી બહતવચ્ચ પ્રજુ પોમાજા. પ્રમટ થઈ તેણે કહ્યું "નામા તારી અકિલ જોઈ કે પ્રમ થયો છું પણ આજ રાજ" બોલાવી નહીં. માજામાં ભોજન આરોગી પ્રજુ ફરી અંતર્ધાન થઈ ગયા.

હરિયાણા રીપોર્ટિંગ બોર્ડ  
જુન થી ૧-૭ માર્ચ રાઈવિંગ  
ગર્ગ થી. ૫-૭ પા. અ. ૭.  
જાઓ : ધુન્ડાલિઅલ, હરદીદમુદ,  
કોડકા નં. ૧૦૦ મુંબઈ ૧૭.

નામાએ નિવમ કર્યો કે જમણી માત્ર મળી નહીં છે. પ્રજુ એ જ ઉકારક છે.

અને પ્રજામાં પડેલા તંત્રો કાજી નામે પ્રજુ જમણા ગતો જાણે થર કાજી નીકળી પડેલા હોય એમ થરથી વિરકત જ-યો.

મહારાજને એક સંત મળ્યો. સંત નામદેવ.

આદર્શ પત્રી  
કુવક : મારે તે એવી કાજી કામે જાગ કરણ છે જેનું ખાન માત્ર મળ્યા મારવામાં કે સતેમાં જોવામાં ન હોય, પણ રસોઇ કરવામાં, કપડાં ધોવામાં, કચરો સાફ કરવામાં વધારે હોય

મિત્ર : માર. ખ્યાલમાં એવી એક છે. કરી છે.  
કુવક : કાજી  
મિત્ર : અમારી કામ વાળી.

## જોઈએ છે હાડકા

તમારાં સ્ટેશન કે સાઈડિંગે  
પહોંચતા કરવા માટે  
અમે ટનના  
પા. ૭ આપીશું

ખાલી ભેગો રેલ કોચનું બારી પાછી મોકલી આપીશું  
વધુ વિગતો માટે લખો :

THE  
**BULLBRAND**  
**FERTILIZERS LTD.**  
SARNIA NATAL.

# રેડેસીયાના ખબરો

(અમારા અભરપત્રી તરફથી)

## એક સત્ય ઘટના

૨૭ સપ્ટેમ્બર: રેડેસીયાના ૨૯મી ૧૯૫૩

મી આપા સાહેબ પતે હુસાશામાં આવ્યું કરતાં જણાવ્યું હતું કે: "અહીં મળુ પ્રેરણા છે. અવિધ્યમાં ત્રણે પ્રેરણા પુરુષા પુરુષા રહી શકે એવી તાકાત પણ મોજી છે. નવી કુનીયામાં રહેવા માટે રેડેસીયા પશુ વચ્ચેની જરૂર રહે છે. અને જે સત્તા અને યશસ્વિન નહિ હોય તે પશુ એ રેડેસીયા કાઢી કરી નહિ શકે અને અવિધ્યમાં એવું જ રહેલું અસાધ્ય છે. 'રેડેસીયા રહીશ' નહીં કરી એ સાફ છે. મન, સંપત્તિ અને જમીન ખુબ છે! 'આપનાં' પશુ હોયું' નોંધ્યું. રેડેસીયા અસિરવમાં આવવાનું છે. સમાજમાં શાંતિ નહિ હોય તે પશુ સુધારા પશુ થતા નથી. શાંતિ નહિ હોય તે આપાર પશુ નહિ થાય. રાજ્યનો કારભાર પશુ અભર ન થાયે. નરુ રેડેસીયા છે અને મીએ પામે અધિકાર. ૧૦ વર્ષ સુધી તે રેડેસીયા કરવાનું એ લોકોને મોજા લાગતું નથી.

"મધ્ય આફ્રિકામાં આફ્રિકનસ પશુ છે. અને પાનમાં જણાવવામાં આવ્યું છે કે હમે આફ્રિકનોને વધુ મદદ કરીશું. અને જે આફ્રિકનોને સહકાર નહિ મળે તે ત્યાં સુધી રેડેસીયા અધિકારમાં આવેલું નહિ મળ્યા.

"વેસ્ટ આફ્રિકામાં ખુબ પ્રવૃત્તિ થઈ છે. રાજકારણમાં સરખો કરતો કામ થાય છે.

"હમારી અહીંયા વચ્ચેની છે એટલે રેડેસીયાના ને. એ નોવાનું છે. મતથી રહેવા માટે કુનિયા નાની થઈ જશે. પોઝીશનના ધર આમ લાગે તે આવવા પાસેના ધરમાં પશુ આમ લાગે, એટલે એક રેડેસીયા સુધે આવે એટલે આપણે કુનિયામાં અસાધિત પશુ રાખીએ છીએ. અને સાથે મળીને વિચાર કરે અભર એને નિશાક લાગી શકાય. કુનીયાના નેતા અમારે નથી જાનવું, એક સમાજ નિર્વાહ કરવા માટે પ્રયત્ન કરવા નોંધ્યું. અહીં આપા એ પશુ છે. નવે સમાજ જનાવવા છુટ્ટિ પશુ કામ કરતી નથી. સરેની સંસ્થા હોવી જરૂરી છે. ૧૯૫૨ આપણી સંસ્થા ન હોવી નોંધ્યું. અહીંના લોકોની પ્રવૃત્તિમાં આવણી વધી ન હોવા નોંધ્યું. અહીં સમાજ અભર જમાવડા એ અને સમાજમાં હોવા જ નોંધ્યું. અહીં ના લોકોને ધર કરવી નોંધ્યું આપણી નિશાકો મોટી કરવી નોંધ્યું. વિશ્વ પશુ નોંધ્યું.

"કામલ રેડેસીયામાં આવણે અધારે હોવા રહેલું નોંધ્યું મતની ખુબ કિંમત છે. સુરોપીએ મળી વાર કહે છે કે 'હીડી હોલ' આપી આપી. પશુ એ

પશુ છુટ્ટિ છે. આવણે સમજ્યું નોંધ્યું. ૬૪ વર્ષમાં પરિવર્તિત પુરુષા અધર જશે.

ઇમિગ્રેશન અખત પર મોસતા મી પતે જણાવ્યું કે: "કોઈ પશુ કાનુન તમે કરો તે બધા વધુ માટે લોકો નોંધ્યું. હીડીએ અમર કાળા લોકો માટે ન હોવા નોંધ્યું. ૧૦૦ કે ૧૫૦ માણસો હીડીએ, વધુ આ પ્રેરણા આવી જાય એટલે કોઈ કોઈ કહે છે કે પશુ હીડીએ આવી ગયા. પશુ લોકોનું માન છે કે પશુ હીડીએ આ પ્રેરણા પ્રવેશ કરી રહ્યા છે. અને જે લોકો આપણા વિરોધી બની જશે.

ઇસ્ટ આફ્રિકાની પરિવર્તિત પર મોસતા મી આપા સાહેબે જણાવ્યું કે "આફ્રિકાનો ને હીડીએ પ્રવેશ વિરોધ છે. અને પહેલા નેટલો વિરોધ હતો એટલે ને કાપાય રહેત તે કેટલાકે હીડીએના આવું જાત. પશુ પ્રવૃત્તિમાં એ જાનવા પામ્યું નથી. સંપ નોંધ્યું. સિદ્ધાંત પશુ નોંધ્યું. ને અધ્યયન અધ્યય રહેલું હોય તે તે જાનવી નહિ.

મધ્ય આફ્રિકાની જોડીપન કેન-હરન્સ વિશે થી પતે જણાવ્યું કે તમારે બધાએ એ સંસ્થાને તન, મન અને જનથી મદદ કરવી નોંધ્યું.

હીડીમાં એકાદ કલાક આવણે આપા બાક આપે અમિશમાં પશુ હુંકે પ્રવચન કર્યું હતું કારણ કે મોડા આફ્રિકનસ પશુ સમાજમાં હાજર રહેવા હતા.

ને. રેડે. ના ઇમિગ્રેશન સની પ્રોમોશનમાં પરિણા?

"કરન" સ્ત્રીમરમાં ૩૦ પેસેન્ડેસ ને. રેડેસીયા આવવા રવાના થયા હતા તે જાણે (નવા ઇમિગ્રેશન) એમ-નાસા રેડેસીયામાં આવ્યા હતા. અને ૧૦ "કેપાલ" સ્ત્રીમરમાં પાછા ફર્યા હતા. તે બાદમાં મળીને ૪૦ જણની પરિણા એમનાસામાં સેવામાં આવી હતી. જેમાં સત્તાવાર જણવા મળે છે કે ૭ જણ પસંદ થયા છે. પશુ ખાખીના નાપાસ થયેલા બાદમાંને પશુ ને. રે. માં પ્રવેશ કરવાની છુટ્ટ મળી છે એવું જણવા મળ્યું છે. મી પતે સાહેબ એ માખતમાં રસ લઈ રહ્યા છે. મી પતે સાહેબ રેડેસીયાની સુદર દરમીયાન ન્યાસાએક પશુ જઈ આવ્યા હતા. અને પેસેન્ડેસથી હીડી બાદમાંને થા માટે પાછા મેક્સિકોમાં આવ્યા હતા તેની તપાસ પશુ કરવી.

રેડેસીયા અને રેડેસીયાના ને. સાહેબે વચ્ચે જાય સરખીસ રેડેસીયા. ૧૫૦૦ માણસો આ પ્રવાસ છે. અધર યીવાય જવા આવવા માટે એરોપ્લેન છે અથવા પોતાની મોટર હોય તે તેમાં જઈ શકાય. જે જાણમાં જવાનું પસંદ કર્યું.

હુસાદરી દરમીયાન અમે રસ્તામાં એક દેશને નાસ્તો કરવા એક હોટલ માં ગયા. મારા ટેબલ પર ખીજ ત્રણ હુસાદરી હતા. આ ત્રણમાંથી એક રોડીયસ પાદરી હતા ખીજ હુસાદરી એક નવે. રેડેસીયામાં હતા. અને તેઓ મારા પશુ મીડાને જોળખતા અને અમે તાલે જણવા.

પશુ ને ખીજ હુસાદરી અમારા ટેબલ પર હતા તેઓ ખુબ મીન હતા. એમનું શરીર જાણે તકામાં કોઈક સાથ તાંગા નેવું થયું હતું. કેપડા સસા હતા અને અધેરાપરથી જણાય કે આ માણસ મોલવા કરતાં કરતું વધારે પસંદ કરતો હતો. જે મોલાવવા માટે બધો પ્રયત્ન પશુ તે અને કે.કે. આવતા નહીં ક્યો કોઈ વાર હાસ્યથી અથવા કોઈવાર માણું કુનાખીને મારા અમને જણાવ આવતા. અને તે શર માળ અને બસો લાગે. મીએ મીએ હુસાદરીમાં તે મારી સાથે થોડું થોડું મોલવા થયો પશુ જીવંતમાંની જેખતા તે શરખાઈ જતો.

હું એકલો ફરતું કલાસમાં હુસાદરી કરતો હતો. નેપા રેડેસીયાથી અધર ના બાજોમાં જાય. અને ફરતું કલાસ અમતો તેથી નહીં પશુ રેડેસીયામાં ગેરતને માટે ખીજ કલાસ નથી જોયા. આ ફેનના પ્રવાસમાં બસતો એ સાધી એક નાના રોકને બેસો થયો અને મારા કબજામાં તે આવ્યો.

કાંઈક સંકેતિયાતા સંકેતિયાતા એને અને પોતાની પ્રવાસની કહાણી કહી. આ કહાણી પશુ પ્રવાસને અંતે હું એની પાસે કાઢી શકાયે.

અથ આ જાપને કાઢિય આફ્રિકાને જાતી. આ મારો ખીજ હતો. એને છીડારને મળ્યું થીક હતો અને કુખામાં રહેલું પશુ પસંદ કરતો.

રેડેસીયા રિવરો પહેલા એને ત્યાં કામ કરતા આફ્રિકને રજા મળી કારણ કે એની આ એક ખીજ પુરવ સાથે ભાગી જવાની હતી.

રજા લખને રેલો આફ્રિકન ગયા પછી એસા અભર આ મીડને મળ્યા કે એના માણસને કે મહીનાની નેધ થઈ છે.

હું વાત કરું છું એમાં 'જાનના મોટા ખરા પશુની મળી નથી કરવા જાય તે પશુ જણાવવા કહું છું કે

એક કમ પોતાના આફ્રિકન મોડર માટે હું કરે છે.

ડો. મહાન અભર છે તેથી અધા ડો. અભર છે એમ નાં જાનવું એ આ વાત આપણને કહે છે.

આ કમ બાદમાં આફ્રિકન મોડરને નેધમાંથી હોવાવા એ રિવસ બસમાં હુસાદરી કરી ૬૦ માણસ કોઈની મોટર માટે રાખી હુસાદરી કરી અને ૬૦ માણસ બપોરે જાનક કે જ્યાં વાધનો બધ હતો તેમાં આવ્યા. આ જાનક વડાવતાં એમને જે રીવસ લાગ્યા અને તેઓ જાનકમાં જ સુતા હતા. આ બધી તકલીફો થી તે પોતાના મોડરને કોઈની પાછો થીર લઈ જતા હતા. જે કહું છું કામ આપણી બધી મેનત લીધી. ત્રણ મહીના પછી તે પાછો આવતજ ને? એને કહું મારાથી મારા જુના-પાંચ વર્ષ થયા કામ કરનાર-માણસને હોય ન દેવાય આ મારી વાત ને વાંચે તે ખીજ આફ્રિકનોને કહે. અને મારો મીજ એક "વીર" તરીકે તેઓની નજરે જાય છે એવી અને ખાતી છે.

૧૨ મુ ર મુ

—૧૯૫૨ ના જુન માસમાં રહીયા મોસલા ભારતીય સંસ્કૃતિક ગંડળમાં નેડાજને ભારતીય હાલ કળા બતાવી રહીયાને કામ કરી દેનાર વિખ્યાત કળાકાર કુમારી અંક મેના પહેલ ખીજ જમારા સંસ્કૃતિક ગંડળમાં મોખરનું રવાન થયા છે. આ મેન મદાસમાં રહી ત્યાં કળા રીખ્યા છે.

—મુખબના વડા પ્રધાન થી મોરારજી દેસાઈએ પ્રધાનેને અધાતા માનવજની પ્રથા જામ કરવાનું પ્રળને સુચન કર્યું છે.

—મદાસ પ્રાંતમાં વડા પ્રધાન રાજજ ના કહેવાથી હવે પછી સમારના જાય કલાક બાજો માધ્યમિક કેળવણી સેસે અને બાજોને જખત મા બાપ સાથે રહી ઉલોમમાં મદદ રૂપ જનશે.

—કચિયા અખરદારનું મદાસમાં પોતા ને ટુકકાને અવસાન થયું છે.

—ભારતમાં કોથી પહેલ હીડી સરખ ૧૯૮૩ મા છવે કરીને એક મદરાસી એ. 'મધી કાંડ ઇન્ડિયન સાઈસ' નામનું સંકલ્પ લઈ ક્યું હતું.

—'વડ' ગુસ્થીમ કેમરેન્સ'ના રોડે-હરી ઓ. કયામુશ્યા ખાને, કિસના પરદેશ ખાતાના મંત્રી થી બીકોટને એક ૧૪૫૧૨ ટયુનીસીયા અને મેડીકો ના લોકોના નેચવજ એરોપ્લેનને બેડુસરવા, અને લોકો પર કબજા કરતાં પશુમાં જાય કરવા જણાવ્યું છે કે ૧૯૫૨-૫૩ની રજુ દરમીયાન ૫૪,૦૦૦ જેમ મોખાને પાક થયો છે.

# લિપિની શોધ

(હાકાસાહેલ કાલેક્ટર)

આ પહેલાં ત્યાં સમ્રાટ અશોકના કાળ થી કેતરેલા લેખો મળે છે. આજે અને ખરીદી લિપિ કસતાં પણ જુની લિપિ મોહન-જો-દરામાં મળી આવી છે, જે હજી પુરાતી વચાની પણ નથી. આપણી પુરાણ રમ્પતિ પ્રમાણે આપણો આલ લિપિકાર તે મલેશ-સકળ વિદ્યાનો સ્વામી, વિદ્યો દુર કરનાર, આર કાલવાળો-અકારવનો પુત્ર. રિક્તિસિદ્ધિ જેને ન વશ, અપવાની કલા જેણે શોધી કાઢી એટલા ખાતર ન હશે અપણું પહેલા ધીમલેસને નમન કરીને મલેશ આગળ ગામે છે. શી રેલ્યાસ અમવાન કૃષ્ણ દેવાવ ને તેના વખતનું મધુ કાન છ કોમક કરવતું સુમતું અરજીના રાખ્યા જે ને પરાક્રમ ક્યાં અને કીરજીના ને પાલવારવળી લગી તે અપનાવે છતિ-દાશ તેધી રાખવાનો સંકલ્પ એણે કર્યો. પણ એ મધુ કેમ સચવાવ એ બારે ચિંતા એને પડી.

આપણું મોટું મહાકાવ્ય એલમાં ન-મધુ છે, પ્રતિભાથી અનેક કલ્પના એ અને અપાયો વિષાતાં જલ છે. મોહ પછી મોહ મોહાત્યાની નીચળતા લગ છે તલે પોષમાર-વરસાદ, અમવા બનમપાટ વહેતા સરસતીનો પ્રવાહ, બાસ વિનાસજીમાં પામા, કહેવા કાવ્યા 'પર' ન સેખકક કસ્ત્રિદ ક્ષેત્રકથ ભુવિ વિદ્યને ને તે એમને રમરજી મધુ અપા, તારકે સુમધુ કે ની મલેશ પોતે સમે તે છે. વિદ્યકતો મલેશ ની આરોધના કરી એટલે તે પ્રમદ થયા. હવે આપ મજાલિપતિને પોતાના રહસ્ય મની ધરાવે કેમ કહેવાય અને ન કહે તે પછી કેમ મલેશ આપરે વાત તે કરી અને ધીમરે એ સિંહાદી પણ ખરી, પણ એ બારે સરત એની કાલે પ્રગળે ન.

અપવાનો ને વખત પ્રારંભ કર્યો હોય તે દરમ્યાન દુ કમનો નજર. આર કાલે અપીય પણ મારી રમમ અટકવી ન લેવડી. તું કહેતો ન અને દુ કમનો નજર. 'વપાસો મિહટ અમલ સર્વમ' એવી જેની પ્રતિભા અને જેના મોહાપણી ને અન નીકળે તે હરિજાલ અને કામમથ ન નીકળે એવી જેની તપમારી તેને અપાવનાં મુરદેની થી. અપનાર અને અપાવનાર વચ્ચેની આ હરીશાહ મેવા આકાશમાં રેવો અવનવી (નિમિ કનવી)

આલ કાલો ખરો. પોતાના કાવ્ય અપાવ જે વિષાલ દોષ ક્યાં અલે એ કામી કરવ નવી અપાવના દુ અટકું નીંડે તુ તારે કમળા તમર કસે અપણું નવિ. અપણા મા લીખ અપિત, અને અપવા

અપાવના અપા. પુતળા કરીને-મેહાપા દોષ એવી રીતે એકામ કષ ને રેવો સાંભળવા અપા. મલેશ નરા કિતાવળ કરે અને એની 'કલમ અટકવાની અપી પર આવે એટલે બાસજી એક કુદ મોહ અપાવીને એની આમળ રેકે. એવો તે કુદ મોહ કે છુલિદાતા મલેશ પણ એક કમળે મારે વિમાસજીમાં પડે. એટલી સમરક પણ અપાને એકી ન હતી. એના પાંચ પચાસ મોહો એટલામાં તપમાર કષ ન અપ.

આને મજા પ્રાણવેટ સેક્ટરીને અપાવનારો મોહાનો અનુભવ એવો ન છે. કલમ અટકે એ સેક્ટરીને મને નહિ અને સેક્ટરી અપાવની મતલબ તરફ પલાવ આવે નહિ તે અપનારનું કામ ખમડે ન. અપનાર સેક્ટરી સમભાવી દોષ, રસિક દોષ અને સુદમ વિવેચક દોષ તે વાહરકા ને નેમને નેમ આવે દુધ છુરે તેમ લેખકની પ્રતિભા, વિમાર અને કલ્પના ની રેવો છુરે છે.

અલેશો લિપિની શોધ કરી એટલ. મારે મું હરની આગુતિ અવપતિ ની સુદ નેવી કરી મુશી કથો ( 'અપનારતી' )

શ્રી. ગાંધી અપતી જ્ઞાન યજ્ઞ લેહાનીઅમ', શ્રી. માંધી દોષમાં પૂજ્ય આપણની આમાથી દરમી ન-અપતી નિમિરો, બાદરવા સુ. ૧૨ તા. ૨૦-૨-૫૩ રવિવારથી બાદરવા વડે ૧૨ (રેડિયા બારક) તા. ૪-૧૦-૫૩ રવિવાર સુધી, શ્રી. માં. જ. વિદ્યાલયના સિક્ક કમિયા-કકર નેખાકર તથા સરેરના નામીના સેવાભાવી કે. લક્ષ્મણભાઈ પટેલના સંચાલન હેઠળ પંદર દિવસ સુધી દરરોજ સાંજે ૭-૧૫ થી ૮-૩૦ સુધીના કાર્યક્રમ રાખવામાં આવ્યો છે. જેમાં પ્રાર્થના-આપણની આપ-કથામાંથી વાચન-આપણની જીવન ગરમર-એખાવનન મળત રામધૂન વગેરે ને કાર્યક્રમ નિયત કરવામાં આવ્યો છે. આપણને પુષ્પાંજલી આપવા છુતી છુતી ગતિવા સમજના અને વ્યથ છુથ મર્મના સરજકર્યોને આ-મંજલ આપવામાં આવ્યા છે. હશે કોઈ કાર્ય બંધનને તથા દરેક મર્મના આપ ગદેનને, આપણના આરોહી સમજવા અને ગ્રીધરા આ જ્ઞાનપતીના અપ લેવા કાર્યો વિનંતી કરવામાં આવે છે. છુડાં છુડાં રપળોએ આપ કોઈ કાર્યક્રમનું અનુકરણ થાય એ હકલવા નેમ છે.

શ્રી. સુરત હીંદુ એસોસીએશન ની આસ સામાન્ય સભા ઉપરાંત સંસ્થાની આસ સામાન્ય સભા રવિવાર તા. ૨૭-૯-૫૩ ના રોજ બપોરના ત્રણ વાગે ૧૨૭ વિડ-ટોરીય, રફીટ પરના હોલમાં મળશે. સર્વે સભ્યોને વખત સર કાનર રહેવા નમ વિનંતી છે.

કાર્યક્રમ:  
(૧) ઉપરાષ્ટ્રા કમીટીનો રેવાલ.  
(૨) નરા સભ્યોની અરજીઓ મંજુર કરવી.  
(૩) પરમુરજી.  
મંત્રીઓ: ક્યાળજી હીવાબાઈ અને ક્યાળાઈ પરજીભાઈ, પ્રમુખ: એવનભાઈ મળીભાઈ.

૧૧ પુસ્તકોનો સેટ  
૧. આ સેટમાં વિવિધ પુસ્તકો તમને વાચવા મળશે. પુસ્તકો મોટાએ મારે છે.  
મીમત ૧૩૨ પા. ૧-૧૬-૦.  
આ જોશીસેથી મળશે.

સેક્ટરીસની અર  
હરિના પ્રામ્ય જીવન વચે એખો સવાલ નવાનું રૂપે આ પુસ્તકમાં સેક્ટરીસના વીચારો દર્શાવા છે.  
મીમત ૩૧. ૩-૬.

મળવાનું કોણ: આ જોશીસ.  
'Indian Opinion', P. Bag Phoenix, Natal.

નવાં પુસ્તકો  
જ્ઞામ મૂર્તી અને બીજા લેખો ૧  
આકાના તેર દિવસ ૧  
મર્મ મંમન ૫  
જીવન શોધન ૮  
મળવાનું કોણ: આ જોશીસ.  
INDIAN OPINION, PRIVATE BAG, Phoenix, Natal.

## NATHOO TABHA

TIMBER & HARDWARE MERCHANT  
& DIRECT IMPORTER

Door, Windows, Corrugated Iron, Cement, Monarch, Iron Duke, Buffalo, and Elephant brands paint or any other building material at reasonable price.

Established 1907,

107 Queen Street,

Telegraph "Mani,"

**NATHOO TABHA,**

Phone 24647.

**DURBAN.**

| એ અકવાદીક પંચાંગ |                        |                     |                 |                                |                 |                 |
|------------------|------------------------|---------------------|-----------------|--------------------------------|-----------------|-----------------|
| તાર              | ખોસી<br>૧૯૫૩<br>૨૫૨૭૫૧ | દી<br>૨૦૦૬<br>આદરવા | મુસલમાન<br>૧૩૭૨ | પારસી<br>૧૩૨૨<br>કેરે.<br>૬૬૫૧ | સુપોલ<br>૬. મી. | સુપોલ<br>૬. મી. |
| શુક્ર            | ૨૫                     | ૫૨                  | ૧૧              | ૨૪                             | ૫-૪૩            | ૫-૪૪            |
| શનિ              | ૨૬                     | ૫૩                  | ૧૨              | ૨૫                             | ૫-૪૪            | ૫-૪૫            |
| રવિ              | ૨૭                     | ૫૪                  | ૧૩              | ૨૬                             | ૫-૪૫            | ૫-૪૬            |
| મે.મ             | ૨૮                     | ૫૫                  | ૧૪              | ૨૭                             | ૫-૪૬            | ૫-૪૭            |
| મં.મ             | ૨૯                     | ૫૬                  | ૧૫              | ૨૮                             | ૫-૪૭            | ૫-૪૮            |
| શુક્ર            | ૩૦                     | ૫૭                  | ૧૬              | ૨૯                             | ૫-૪૮            | ૫-૪૯            |
| શનિ              | ૩૧                     | ૫૮                  | ૧૭              | ૩૦                             | ૫-૪૯            | ૫-૫૦            |
| રવિ              | ૧                      | ૫૯                  | ૧૮              | ૩૧                             | ૫-૫૦            | ૫-૫૧            |
| મે.મ             | ૨                      | ૬૦                  | ૧૯              | ૧                              | ૫-૫૧            | ૫-૫૨            |
| મં.મ             | ૩                      | ૬૧                  | ૨૦              | ૨                              | ૫-૫૨            | ૫-૫૩            |
| શુક્ર            | ૪                      | ૬૨                  | ૨૧              | ૩                              | ૫-૫૩            | ૫-૫૪            |
| શનિ              | ૫                      | ૬૩                  | ૨૨              | ૪                              | ૫-૫૪            | ૫-૫૫            |
| રવિ              | ૬                      | ૬૪                  | ૨૩              | ૫                              | ૫-૫૫            | ૫-૫૬            |
| મે.મ             | ૭                      | ૬૫                  | ૨૪              | ૬                              | ૫-૫૬            | ૫-૫૭            |
| મં.મ             | ૮                      | ૬૬                  | ૨૫              | ૭                              | ૫-૫૭            | ૫-૫૮            |

## વાંચવા લાયક સાહિત્ય

|                                      |     |
|--------------------------------------|-----|
| કેરોલ પીપા ઉ ભાણી ભાણી (દર્શક)       | ૫ ૬ |
| ગીતા અવચન (વિનોબા બાવે)              | ૩ ૦ |
| સુલકાર વસ્ત્રભાષાને બાણુના પત્રો     | ૪ ૬ |
| મર્ચેન્ડી (સાહ્ય સ્વેચ્છા)           | ૧ ૦ |
| બા-બાણુની શીળી ઉપાસા (મત્ર ગાંધી)    | ૩ ૪ |
| બે સેવા (ગાંધી)                      | ૨ ૦ |
| શમ્ભુજી ઉપનીષદ (રામજી)               | ૧ ૦ |
| અદિત્યા વિવેચન (ગીરીશચંદ્ર મહાપાત્ર) | ૩ ૧ |
| સત્યાગ્રહની સમીક્ષા                  | ૩ ૦ |
| જીવનનો અર્થ (સાહ્ય સ્વેચ્છા)         | ૧ ૦ |

મળવાનું ઠેકાણું

*'Indian Opinion' P. Bag,  
Phoenix, Natal.*

## સુંદર નવી નવલ કથાઓ

|                                               |      |
|-----------------------------------------------|------|
| અભયલાલ દિલાસ દેખીકા કેરીયેક જિયર અનુવાદે સચીન |      |
| બોલા                                          | ૧૫ ૦ |
| સાથી ચ. ના. પાસ                               | ૧૧ ૦ |
| ખાંડેરના પુસ્તકોનો અનુવાદ                     |      |
| સોનેરી કાચા                                   | ૧૦ ૦ |
| ફળન છાત્રી                                    | ૧૦ ૦ |
| આધારપીનાથ                                     | ૧૧ ૦ |
| જાણ અકાશ                                      | ૧૩ ૬ |
| ર. મ. દેસાઈ દ્વારા                            |      |
| વિવર                                          | ૧૨ ૦ |

Obtainable from:

**INDIAN OPINION.**  
P. Bag, Phoenix, Natal.

## 'INDIAN OPINION'

(Founded By Mahatma Gandhi In 1903)

**For The Moral, political and  
Social Advancement Of Indians  
In South Africa.**

Published Every Friday.

Subscription Rates

Payable Always In Advance.

|                   |          |             |
|-------------------|----------|-------------|
| Within the Union  | 30s.     | Annually    |
| " " "             | 15s. 6d. | Half-yearly |
| Outside the Union | 30s.     | Annually    |
| " " "             | 15s.     | Half-yearly |

Become a Subscriber and persuade your friends  
to do likewise.

Apply to—

*Manager,  
Indian Opinion,  
P. Bag, Phoenix, Natal.*

## અમારા નિશાળ ઉપયોગી પુસ્તકો

|                                  |     |
|----------------------------------|-----|
| ઉત્તરદાસ                         |     |
| દેશ વીરક કા. ૧                   | ૨ ૬ |
| અવસાનનું માર્ગ                   | ૧ ૬ |
| હરિના પત્રિકાકર્તા રૂપરેખા-કા. ૧ | ૨ ૨ |
| દેશ વીરક                         | ૨ ૦ |

## સુગોળ

|                   |      |
|-------------------|------|
| આર્થિક સુગોળ      | ૫ ૬  |
| સુગોળ પરીચય કા. ૩ | ૧ ૧૦ |
| " કા. ૪           | ૨ ૦  |

## વાંચન માટે સાહિત્ય

|                    |     |
|--------------------|-----|
| આપીન સમયની રસ કથાઓ | ૧ ૬ |
|--------------------|-----|

## અન્ય અપૂર્ણ

|                          |     |
|--------------------------|-----|
| આ કન્યાપીતના સુગત તત્ત્વ | ૨ ૦ |
| ખીલ રૂઢિ અન્યપૂર્ણ કા. ૧ | ૨ ૬ |
| ખાતું અપૂર્ણ કા. ૧       | ૧ ૦ |
| " " કા. ૩                | ૧ ૬ |
| " " કા. ૪                | ૨ ૦ |

|                                  |       |     |
|----------------------------------|-------|-----|
| સુવન કેળવવા માટે આ માળા          | કા. ૧ | ૨ ૦ |
| અર્થ નીયતિ વાદ પુસ્તકો આવે       | અર્થ  | ૩ ૦ |
| કે. એ. પુસ્તકો દ્વારા જાણવા માટે |       |     |
| મિત્રે છે.                       |       |     |

|                        |          |     |
|------------------------|----------|-----|
| સુવન કેળવવા તાલીમ વર્ગ | આલો સખીએ |     |
| " " શિક્ષક ૧-૨-૩-૪     |          |     |
| અભ્યાસી પીપા           | કા. ૧    | ૧ ૦ |
|                        | " ૨      | ૧ ૦ |
| નવપુત્ર વાચન માળા      | " ૩      | ૧ ૬ |
|                        | " ૪      | ૧ ૬ |
| પુસ્તક વીરક            | " ૫      | ૧ ૬ |
| પુસ્તક વીરક            | " ૬      | ૧ ૬ |
| " માટ                  | " ૭      | ૧ ૬ |

## નિશાપીક વાચન માળા

|            |     |
|------------|-----|
| વ. વજી આદિ | ૧ ૦ |
| પહેલી માપક | ૧ ૦ |
| બીજી માપક  | ૧ ૦ |
| ત્રીજી "   | ૧ ૦ |

Obtainable From:

'INDIAN OPINION'

P. Bag, PHOENIX, NATAL.





**D. B. MODI & SONS**

Specialising in Indian, English, Groceries, Condiments,  
Hair oils, Spices, Fancy goods, and everything for the  
"INDIAN HOME."

Try Our Famous  
"India Mix Masala."

High Class Indian Confectionery Always in Stock.

Phone 35-4771.

30b 17th Street, Vrededorp  
Johannesburg.

૫૦ વર્ષની જુની અને લાણીતી દુકાન

**ડી. બી. મોદી એન્ડ સન્સ**

કરીયાણાં, ગંધીયાણાંનાં જુનાં વ્યાપારી

દેશી ફેર જોઈએ, મરી પસાસો વગેરે દેશી વસ્તુઓ ઉપયોગી અને જાન્યારે  
વસ્તુઓ હમેશાં સ્ટોકમાં મળશે.

ઈન્ડિયન અને ઈંગ્લીશ ગ્રોસરીનાં સ્પેશીયલીસ્ટ  
એવર્નની જુનામાં જુની મીઠાઈની દુકાન.

"ઈન્ડિયા મીક્સ મસાલા"નાં  
એન્યુફ્રેશનરો.

**ધી ન્યુ દિલ ખુશ સ્વીટ માર્ટ**

ચેરબર: મળીબર્થ ફાસ્ટફૂડ પ્રીપેરેશન્સ.

ફેરેક જાતની મીઠાઈઓ, જોડાણો ધીની તેજસ્વી જોડાણો મેવા,  
મસાલાથી અને જાતનીઓ છીએ.

જમણું વખણાણું જુસ્તી લુચું જેવ, અમર, બદામી, બજાજી,  
પાવડા વિગેરે ફેરેક જાતની જાતનીઓ છીએ.

પાર્ટી વીગેરે માટે મિઠા અમણામાં મીઠાઈ જોડાણો અમણે ફેરેક  
જાતનીઓ જાતનીઓ છીએ.

PHONE 33-6575.

P. O. BOX 3680.

THE NEW DIL-KHUSH SWEET MART,

34 President St., Corner Diagonal Street.

JOHANNESBURG.

**તાજું ઉમદા ફ્રુટ**

અમનજી આફ ૧/૧ રતલ; મોટી કઠીનું લસણ ૧/૧ રતલ; મોળ ખાસ  
કાટ ૧૦/૬ ડબલ; લાખી અને રકવેર ખાસગીટ ૧૧/૦ ડબલ; કચુરી તથા  
સેવલી પાન થી. ૫ રતલ; પોસ્ટેલ અમમ.....જાતના, કાચાં અમમના,  
પોપો, પાખાપાખ, નાચીસ અને મેન્ડરીન રોબના બજાર બાવથી મળશે.  
દેશી લાક્ષણિકતામાં સુરતી સફેદ પાપડી, કાળી પાપડી, તુવેર સોન, વેગજ,  
સોહાની સોન, કુધી અને લીલાં અમમમાં મળશે. થી. ૭-૬ થી થી. ૧૦ નું  
પારસલ જાતની પોસ્ટથી મોકલીએ છીએ. સુરજ, આખા હળદ તથા  
લીલી હળદની મેસમં આજુ યજુ છે. કાચી કોરી ૫જુ હવે મળી શકશે.

**A. KADER & Co., (PTY) LTD.**

WHOLESALE FRUIT MERCHANTS

P. O. Box 251. DURBAN.

**ફરનીચર! ફરનીચર!! ફરનીચર!!!**

બેડરૂમ સુટ, હાઈબ્રીડરૂમ સુટ, વોઈડેજ, હરેસોન ચેર, સાઈડ વોઈડેજ  
ચેર, સાઈડ વોઈડેજ ટેબલ, લુક કેસ, ટેબલ, લાઈન મીડિયમ  
આવે જાતની રોકરી. અને પમારી જાતની લેવા સુકરો નહિ.

—બેડરૂમ, ટેબલ અને ફીચર હેચર—

૭ હમારી ફેબ્રેચ નીચે તારવાર થાય છે. તેને ફોલ હેચર હવે  
થાર રહે છે. માત્ર ફોલ હાવેન ટ્રાઈસ લીસ્ટ મંજારો અને વેપાર  
આમલ વધારો.

**L. MISTRY**

51 BREE STREET, BURGERSDORP, J'BURG.

PHONE 33-4691.

BOX 2526.

PHONE

33-2661

**MASTER BROS.**

(PTY) LTD.

MANUFACTURERS OF LADIES & GIRLS' STRAW & FELT HATS  
WHOLESALE MERCHANTS & DIRECT IMPORTERS

HOUSE FOR KEEN CASH PRICES

33 West Street, JOHANNESBURG.

માસ્ટર બ્રધર્સ (પ્રા.) લીમીટેડ

ફેલ્ટ હેટ અપ્પ્રેન્ટિસ એન્ડ હાપરેક્ટ ઇમ્પોર્ટર્સ

૧૦મી ટેમન સુવર્ણ મપડ, ઉલન રજ, જ્વાનરેટ-જીની જાતની માટે

અલ જાતની મા. તેમજ ફેબ્રીકેશન ન્યોરોક્ટ સાથે

વીગેરે માટે હમારે ત્યાં પ્રથમ વખત કરવા અમામજુ છે

૩૩ વેસ્ટ સ્ટ્રીટ, જોહાનનસબર્ગ.

ફોન : ૩૩-૨૬૫૧

**ગ્રોસરી મળવાનું ભરોસાપાત્ર મથક****JHAVER HIRA & CO.,**

Phone : 24932

118 Victoria Street,

DURBAN.

અમારે ત્યાં

ગાંધીવજ, કહેળ, દવન, પુખ્તની  
સામગ્રી અને હવન અંગેની ફેરેક  
જોડાણો વસ્તુઓ મળશે.

માહોતો કુતોષ એવ અમારો મુકા લેખ છે. જેના વખત મંજારી ખાતી કરે. માલ સારો અને વેળાએ જાતી ફેબ્રેચ નીચે મોકલવામાં  
આવે છે. ફોન ૨૪૯૩૨ થી. જો. ડી. થી મોકલવામાં આવશે.

# K.M.Lodhia & Co.

Manufacturing Jewellers and General Dealers



22 ct Jewellery made to order in latest designs

આવિષ્કાર કેન્દ્ર

સોનાના શાગીના ખાસ અમારી ભાતી રેખરેખ નીચે અમને અપામક કામ સંતોષ પામે એવી રીતે કરાવે છીએ.

રેફરેશ, જુદી જુદી રીઝાઈનની અમરી અંગૂઠા, સાદીની પીન, વીદી વગર અરોમ વીચે અમારીએ છીએ.

106 Prince Edward Street, Durban.

એક જ રીતે મને એ છે કે કેનેડાની વિશ્વ વિખ્યાત કંપની

સન લાઈફ એન્ડ ફાઇનન્સ

કંપનીના કાર્યો સત્તાવાર એવન્ટ બીએ.

કંપની

ફિલિપ આફ્રિકાની વરિષ્ઠ અધ્યક્ષની કેમ એન્ડ કુલ કોર્પોરેશનની સીનિયર ના સરકાર વડાની નીચાણે અમિત વધા-કુશાલી આવાન્દરશર બીએ તેમજ કનેડા કંપીરેશન અમેરિકા કોર્પોરેશનના કામચલાઉ વિનાં વીકરે સ્વીટ વીએ વર્ક ડો છે.

1. Whenever there is a particular Life Assurance Problem a Sun Life of Canada Plan can solve it.
2. Prompt settlement of claims is a matter of the Company's Management.
3. During 1952 the Company paid over £17,000,000 to applicants, policy holders and their families.

The Sun Life of Canada is a Leader in World Wide Assurance.

Consult us first.

**C. C. PALSANIA**

GENERAL AGENT

Business, Estate, Finance, Insurance and Immigration Consultant.

Sworn Translator.

100 Sir Lowry Road,  
P.O. Box 4624.

CAPETOWN  
Phone 32399

## Kasturba Gandhi Memorial Number

Copies of Kasturba Gandhi Memorial Number can be had at this office at 1s. 3d. including postage.

Indian Opinion

Phoenix, Natal.

## ARRIVALS OF GUJARATI BOOKS AT HAND

### ગુજરાતી પુસ્તકો

|                            | ચી. | રૂ. |
|----------------------------|-----|-----|
| ગુજરાતી ઇતિહાસ ક્રિસ્ટનરી  | ૨૦  | ૦   |
| મહાભારત પુણ્ય              | ૪૦  | ૦   |
| ગુજરાતી ઇતિહાસ ભેટન સમ્રાટ | ૧૩  | ૧   |
| રામચરિત રામાયણ             | ૧૩  | ૧   |
| ભવિષ્યવાણી                 | ૨૦  | ૦   |
| શાસ્ત્રીય વર્ણ             | ૨૦  | ૧   |



|                                  |    |   |
|----------------------------------|----|---|
| Film India Monthly               | 7  | 0 |
| Life After Death                 | 3  | 0 |
| Elementary Teachings Of Hindolam | 3  | 0 |
| Light Of Truth (Hindu Bible)     | 22 | 6 |

All kinds of MUSICAL INSTRUMENTS REPAIRED  
at our address.

**BHARAT MUSIC SALOON**  
AND BOOKSELLERS

Phone: 24870

284 Grey Street, Corner Lorne & Grey Street,  
DURBAN.

## GIHWALA STORE

(Established 1945)

કેપટાઉનના જુના અને બાણીતા વેપારી

કાયરેક્ટર

કીકભાઈ જગનલાલ ધીવાલા

અને હરેક ભાતો દેશી બનાવ, બતે, કરીયાણું

સમીએ છીએ.

ભાવ. કીકાયત

બતે મળે આ કાળે

2 Aspeling Street,

CAPETOWN.

Phone: 23102.

No. 40—Vol.—LI

FRIDAY,  
2ND OCTOBER, 1953

Registered at the G.P.O. as a Newspaper

Price 6d.

SOUTH-AFRICAN PEOPLE LIBRARY  
7 OCT 1953

# INDIAN OPINION

Founded by Mahatma Gandhi in 1903

*Open wide the windows,  
of our spirits, and fill us  
full of light;*

*That we may receive and  
entertain thee, with all the  
powers of adoration and  
love,*

—Christina Rossetti.

—o—

*I hope that peace will  
be lasting and that man-  
kind will at length, as they  
call themselves reasonable  
creatures, have reason and  
sense enough to settle their  
differences without cutting  
throats for in my opinion,  
there never was a good  
war or a bad peace.*

—Benjamin Franklin.

—o—

*If you confer a benefit,  
never remember it; if you  
receive one, never forget it.*

—Aroni.

—o—

*Fortune never helps the  
man whose courage fails.*

—Sophocles.

## Thoughts From Mahatma Gandhi

I am more concern-  
ed in preventing the  
brutalization of human  
nature than in pre-  
venting the suffering  
of my own people . . .

I know that people  
who voluntarily un-  
dergo a course of suf-  
fering raise themselves  
and the whole of hu-  
manity, but I also

know that people who become brutalized in  
their desperate efforts to get victory over their  
opponents or to exploit weaker nations or  
weaker men not only drag down themselves  
but mankind also. And it cannot be a matter  
of pleasure to me or anyone else to see human  
nature dragged in the mire. If we are all sons  
of the same God and partake of the same divine  
essence, we must partake of the sin of every  
person whether he belongs to us or to another  
race.



Mahatma Gandhi

# INDIAN OPINION

FRIDAY, 2ND OCTOBER, 1953

## Heartsearching

**T**O-DAY, is a blessed day, the day on which 84 years ago God gave to the world a son who was to free a nation and open the way for many other slave nations to be free. That man was Mahatma Gandhi. He is not amidst us to-day, but he has left behind him something that can never die and thus he lives amongst us, even to-day. It is for us to acknowledge his presence or to remain blind to it. Many will celebrate his birthday openly, many will celebrate it in their hearts and many will perhaps be too immersed in their own selfish little things to remember it. For all those who remember with reverence and gratitude the service that he has rendered to the whole world, there is no better way of celebrating his birthday than by introducing a little bit of his life or his teaching into their own lives. For those who do not remember—it is not yet too late to remember and give a little of themselves to others. It is because of these little selfish beings in the world that most troubles arise. They have blinded themselves to all things around them that need attending to and have forgotten even their Creator and have begun to worship a little idol called money. These are the people to be pitied more than hated. They think they are rich and are overjoyed and yet they are poor, because they do not possess the wealth

that God has given to all men. In their craving for material wealth they have forgotten to take from the spiritual wealth.

We cannot all reach the height that Mahatma Gandhi reached, but we all can do our own little bit of service, bear a little bit of suffering, in our own way. To-day Manilal Gandhi is in prison—trying in his own way to fight against the evil forces that face us. To many it might seem a useless step, but no sacrifice or suffering is borne without fruit—one day it will bear fruit. We who cannot even do the little bit that he is doing should put on our thinking caps and do a little heart-searching, to see how we can do our little bit, especially if we wish to live more happily and respectfully in this country. Until each and everyone of us doesn't feel the urge to act or the necessity to take part in some way in this struggle and as long as we all sit back and hope for someone else to clear the way for us, we shall remain where we are, or perhaps reach an even more spineless state, for the oppressors to trample on us. It is time for all of us to realise that the most important thing in life is to be able to live respectfully—that is the missing piece in our jigsaw puzzle. Our picture will never be complete as long as we evade the task of finding that piece, but once it is found all the other pieces will fall in naturally.

What better day can we have, to do a little heart searching than to-day, the day when a man was born to die so that others may live happily?

Men have come and gone, who have carried their crosses as Jesus Christ did. Each one of us has a cross to carry, some have bigger ones and some smaller. Why can't we carry our little crosses bravely and proudly, instead of trying to pass them on to somebody else's willing back, when others have carried heavier crosses smilingly?

In all the darkness that surrounds us to-day, the only ray of hope is the way that Mahatma Gandhi has opened for us. Had we been fully awake and out of our own selfish little worlds, the incident of one man of ours being in prison would have brought out hundreds of other men prepared to

go too, so that the prisons would not be big enough to hold us all. To those who are still asleep it may seem an impossibility, but Mahatma Gandhi, proved to us that it can happen. People in a far worse condition than us in every way have done it and are living to-day as free men. It is to be hoped that sooner or later we will realise that we are made of the same stuff and we too can do the impossible and conquer the evil force that is trying to crush us. We must remember that evil is not a force to fight it. It is only a force when there is no opposition. We hope that our readers will remember the significance of this day, remember the sacrifices of others and think of some little way in which they can sacrifice or help to pave the way, that they wish to tread.

## THE WIDER WORLD

By John Gild

### NO PEACE IN ASIA

**I**T now looks as if there won't be a peace conference over Korea. The United States, by pursuing stubbornly its wrong-headed policies, has not only antagonised its own allies but wrecked whatever prospects there were of holding a successful conference. It all began over the desire of many of the U.N. delegates to ensure that India would take a proper part in the process of peace-making. India's prestige stands high in international circles where it is increasingly appreciated that her attitude to the cold war is sensible and sane. But by strong pressure put on some delegates, Washington managed to prevent the necessary two-thirds majority voting for India to be present at the conference. A second vote was due to be taken later by the General Assembly, but, with a dignified gesture, India withdrew her nomination.

The American victory proved, however, to be an empty one. The Chinese decided to keep the United Nations disappointed. They have politely rejected the Ameri-

can plan for 'packing' the conference. The United States is now making anxious efforts to alter the whole diplomatic procedure and may be willing to enter direct negotiations with the Chinese. Mr. Dulles had to be taught a sharp lesson. He had to be reminded that the North Koreans are not a defeated enemy to whom he could calmly dictate peace terms to be signed on the dotted line. The Korean war did not result in a defeat for anyone—unless it was General MacArthur whose arrogant stupidity led his troops beyond the 38th parallel where they should have halted in the first phase of the war.

### Recognition Of China

There will be no peace in Asia until the western world recognizes the Communist government of China, as India and Britain have already recognized it. By every rule of international law, recognition is overdue. The Government of China is in full control of the whole country, and it is obviously a stable government which only

American folly would attempt, hopelessly, to overthrow from the island of Formosa. The situation is not comparable to that which confronted England in 1789 after the French revolution or America in 1917 after the Russian revolution. England grew fat commercially on the constant warfare against the French revolution and Napoleon because there were others to do the bulk of the fighting for her, and British soil remained unscathed. America could adopt a 'touch-me-not' attitude towards the Russian revolution, from 1917 until 1934, because there were others to bear the brunt of what non-recognition and economic blockade cost.

But today it is not only American money but American manpower which are necessary to wage war against the Chinese revolution. Indian recognition of the Chinese Government and India's policy of neutrality destroyed the hope that the other great Asian reservoir of manpower would be available.

The Editor  
of this Journal  
is in prison  
for his part in  
last year's Passive  
Resistance.

An adult policy must recognize China, without accepting communism or its ideology. Recognition means, of course, that the real China must be welcomed at U.N. where she would occupy one of the five permanent seats on the all-important Security Council, (something that the United States is determined to avoid at whatever cost.)

### Trade A Necessity

Recognition of China also means trading with her. Trade between countries is anyhow a necessary that cannot be regulated by ideological differences. Now that American aid to Europe is tapering away, east-west trade in Europe is bound to revive. Similarly, Japan and China must trade with each other, whatever their regimes. To put political obstacles in the way of that trade, as Washington is doing, is to hamper the world's economic recovery by removing about one thousand million people from the world market. If Japan is not allowed to trade with China, and

Germany is not allowed to trade with Russia, then both Japan and Germany will become serious commercial rivals of Britain's, as indeed they are already. This will make full economic recovery a hopeless task for Britain and for western Europe generally. A sound policy would make a virtue of necessity by recognizing China and making a friend, not an enemy, of her. But there are none so blind as those who will not see.

### A Brave Journalist

Some of these considerations are discussed in a new book by a first-rate American journalist, I. F. Stone, in "The Truman Era" (published in London by Turnstile Press at 12s. 6d.) Mr. Stone is one of the small band of brave

men who are not afraid to criticise their country's policy, even in these days. Week after week in the articles here collected, Mr. Stone warned his fellow-Americans that they were taking the wrong road, a road that could lead only to disaster. Most of his predictions over the last five years have proved to be accurate. That is why his analyses and judgments deserve respect. His book, full of wisdom and wit, should certainly be read, especially by those who must unfortunately get their news of international affairs from the South African daily papers, used as they are to the most shortsighted and conservative point of view. It is good news that Mr. Stone is now running his own paper, "I. F. Stone's Weekly," in Washington.

and it is our fervent hope that the Korean armistice and the desire of all parties for a negotiated settlement will so change the climate of this Assembly as to enable opportunities for world peace and security to be more successfully explored. If during this session we can proceed even a little way towards solution of the problems I have indicated, we will have contributed powerfully to the strengthening of belief in the United Nations and will have kindled hopes in the hearts of all mankind.

"In serving the Assembly in the difficult but challenging tasks before us, the high traditions established by my distinguished predecessors in office shall inspire and guide me. I shall also rely heavily on your co-operation and support. I know I can look to the Secretary-General and his staff for their assistance. I pledge my own best endeavours to help bring our work to fruitful conclusions, and to discharge the responsibility which you have laid upon me by electing me to this high office."

Replying to a correspondent Vijayalakshmi Pandit said:

"All my political training," she said, "has taught me to look upon myself as an individual and not as a woman especially. Naturally, I do think that in electing me recognition has been paid to the world of women. For that I am naturally proud and grateful. But I do not particularly care for emphasis to be laid on women, as a woman. While being very conscious of this high honour, I would like to consider it as an honour to my country rather than as an honour to women."

## MRS. PANDIT'S PRESIDENTIAL ADDRESS TO U.N. GENERAL ASSEMBLY

THE following is the full text of the speech made by Mrs. Vijayalakshmi Pandit as President-elect of the United Nations General Assembly on September 15 at the eighth session of the General Assembly.

"I should like to express my deep appreciation to my fellow representatives for the great honour they have just conferred upon me. They can be certain that I shall do my best to justify their confidence and to discharge impartially the responsibilities of this high office. I regard your choice as a tribute to India and recognition of her profound desire to serve the purposes of the United Nations and through them the paramount interest of world peace. It is also recognition of the part that women have played and are playing in furthering the aims and purposes of this great organisation.

"The tasks of every Assembly are delicate and difficult. They also present great opportunities. At this session the opportunities are all the greater because the Assembly meets in an atmosphere which offers hope of a beginning really to resolve some of the tensions and conflicts that afflict us.

"For the first time since June 1950 fighting has ceased in Korea and a way has been opened for settlement in the Far East which would immeasurably strengthen world peace and the stability of the nations who, we are sure, will watch the work of the political conference on Korea with hope and expectancy and will wish it all success in its proceedings. We all hope and trust that the armistice achieved in Korea will prove a beginning from which the United Nations can move

forward to still greater achievements. Many specific disputes threatening peace in various regions, and basic causes of unrest and insecurity demand our earnest and constant attention. Our provisional agenda provides us with every opportunity.

We have a duty not merely to restore peace when it is broken but, even more, to prevent peace from being threatened. We must continue to devise practical answers to fundamental dangers threatening world security. We must find right and satisfactory answers to meet legitimate urges of rising nationalism and not seek remedies which can only lead to greater frustrations and break out of violence. We must find solutions to racial tensions and battle against organised and legalised discrimination: we must find solutions to the problems of poverty and want and recognise in action that prosperity and contentment cannot be achieved in compartments. We must seek to eliminate weapons of mass destruction rather than invent weapons which are even more destructive. Finally, we must discover means of directing the resources of industry and research of science into peaceful instead of destructive channels. We must learn to co-operate effectively in safeguarding peace and in raising the standards of living of peoples of the world.

"It is, of course, relatively easy to state objectives, but infinitely more difficult to attain them. Our responsibilities are certainly onerous. Indeed, they always have been and even their partial fulfilment will bring about the utmost in co-operation and understanding from us. But if there are difficulties before us there are, as I said, also opportunities,

### TROUBLED WATERS

By JOHN O'HIND

This book deals with that period of Indian history when three empires were at a clash with each other on the Indian Peninsula. The Mughal Empire was breaking up; the Maratha Kingdom was declining, and the British were establishing themselves. The story is full of suspense, keeping the reader engrossed in the acts of heroism and valour, naval bombardment and piracy on the high seas, sea battles, a chase with bloodhounds, and romance. Order your copy as soon as possible, as there are only a few copies on sale at our office.

Price 10s.

Available at:

'Indian Opinion',  
P.O. Bag, Phoenix, Natal.

*The*  
**New India Assurance**  
*Company Limited*  
 for

**FIRE, MARINE, LIFE, ACCIDENT**

**1919-1950**

**31 YEARS OF SUSTAINED PROGRESS**

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

|                             | Rs.         |                              | Rs.          |
|-----------------------------|-------------|------------------------------|--------------|
| Fire Premium .. ..          | 1,70,32,179 | Life Business in force       |              |
| Marine Premium .. ..        | 56,04,844   | exceeds .. ..                | 54,34,00,000 |
| Miscellaneous Premium .. .. | 35,84,968   | Assets exceed .. ..          | 15,36,00,000 |
| Life Premium .. ..          | 2,88,79,302 | Total claims paid over .. .. | 17,95,00,000 |

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The

**New India Assurance Company Limited**

RUSTOMJEE (PTY.) LTD.

Directors: Sorabjee Rustomjee  
 Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29007 & 28513.—P.O. Box 1610,

74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,  
 RELIABLE  
 AGENTS  
 MAY APPLY

Cable & Telegraphic  
 Address:  
 "RUSTOMJEE" or  
 "NIASSURANCE"

**"NEW INDIA IN THE SERVICE OF THE NATION"**

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING  
 FACTORY**

Direct Importers and  
 Wholesale Merchants

**Clothing Manufacturers**

Proprietor RAMBHAJI D. PATEL

Branch:

**CITY STORE**

Cairo Road, Lusaka

*Always in Stock:*

Piece Goods, Hosiery, Cutlery,  
 Enamelware, Stationery, Drapery,  
 Crockery, & Wool.

Telegrams  
 "META", Brokenhill.

Phone 298.  
 P.O. Box 63.

**MEHTA BROS.**

(PROP. M. D. MEHTA)

Wholesale Merchants  
 and  
 Clothing Manufacturers

**We specialise in  
 Manufacturing  
 OVERALL  
 AND  
 BOILER SUITS**

**Supplied To Trades Only**



## LIBERAL PERSPECTIVE

## THE POLICY OF THE LIBERAL PARTY

## II—CO-OPERATION WITH CONGRESS

By C. W. M. GELL

From 'The Forum' (Johannesburg)

THE second main failure of the Liberal Party has, I think, also been due to its preoccupation with objective (1) at the expense of objective (2). It stems first from its unreserved support for the "rule of law" and its adherence "only to democratic and constitutional means." Each one of these terms is an unexceptionable object for liberal loyalty. But in the context of our colour-caste society, whose basic premises explicitly withhold democracy from the non-European majority of the population, they may lead to conflict and confusion. With such laws as the Suppression of Communism Act, the Group Areas Act, the Reservation of Separate Amenities Bill and the two Swart Acts in front of us, can we dissent from Professor Leo Kuper's verdict that "two of the basic tenets of a democratic creed, respect for law and respect for constitutional procedures, are the very instruments by which domination is maintained. Domination is rooted in the sanctity of law." (1) And Professor Kuper draws attention to "the progressive redefinition of communism as synonymous with non-discrimination on the basis of race or colour"—a process that has gone forward with obvious acceleration since the election and has seen the Act applied to such notoriously temperate and liberal-minded men as ex-Chief A. J. Luthuli. What becomes of the rule of law, then, if parliament, "constitutionally" elected by our pseudo-democracy of one-fifth of the population, "lawfully" passes laws abrogating the rule of law? As to "constitutional and democratic means," what is democratic in the western sense is often not constitutional in South Africa and may not even be legal. And this is becoming increasingly the case with all non-European political activities, which have no "constitutional" channel for their expression and are being progressively outlawed just because they are too "democratic."

The Liberal Party would, I think, reply that (again looking over its shoulder at the reactions of the White electorate) it wishes "to proceed far as long as it is permitted by legal and parliamentary methods, and, secondly, that it will work for the establishment of "constitutional means" for the expression of non-European grievances and aspirations.

Resolution 2 of the party's national conference "on relations with non-European political organisations" deplores the fact that non-Europeans enjoy no adequate constitutional means of expressing their grievances.....and pledges the party to work for the provision of such constitutional means." Just to avoid a current non-European suspicion that the Liberals intend to compete with the Congresses for non-European membership and leadership (which they don't), this resolution should have been accompanied by another publicly recognising the Congresses as the representative organisations of non-European political opinion (which they are), though the party did move a little towards this position by recognising simultaneous membership of the Liberal Party and the African National Congress as compatible. Nor I do not think that the party, itself not yet confronted by the adverse operation of the rule of law and constitutional procedures, has given sufficient thought to or expressed sufficient sympathy with those liberal non-Europeans who are already at odds with the law and outside the pale of the Constitution. And this is the second chief reason for the lack of any positive non-European response to the Liberal challenge.

It is all very well to express "profound sympathy with the aspirations of all non-European peoples...and their desire for liberation from restrictions and humiliations." But it is not enough. It should be possible to convey understanding and sympathy for the motives that impel the Congresses (lacking other outlets) to extra-parliamentary activities and, while trusting that they will at all times strive to remain true to the principles of non-violence that they have espoused, to recognise and applaud the essentially liberal and democratic intention of such activities. Liberal protestations in regard to the lack of outlets for non-European political activity and against the persecution of non-European leaders and organisations so far fall short of the full measure of indignation with White indifference or hostility and of active sympathy with the non-Europeans' present difficulties that some Europeans and many non-Europeans hoped to hear from the party. And I find

the expression of the party's intention to seek "consultation with representative non-European organisations and of collaboration wherever this is possible or necessary" lacking in that sense of urgency and determination to overcome traditional and personal barriers that the present time demands. If anyone objects that the Congresses are too radical for Liberals to do business with, I would refer them again to Professor Kuper's admirable paper, already cited. Indeed, it is because the Congresses are fighting for liberal and democratic ends by liberal and democratic methods that I beg the Liberal Party to come forward more than half way to meet them and thus prove that liberalism in fact transcends all barriers of race, colour, caste or past personal frictions. The sum of all our previous history pulls the onus for the first moves on the White-created party.

And I would fortify this appeal by two practical considerations. First, that in so far as the Liberal Party is holding back in order to try and bring White opinion along with it, there is one further point to be made. The liberal argument has never been, as Mr. Neame asserted in last month's 'Forum,' that its policies would lead to racial harmony—but that they might. Liberals believe that liberalism is morally right and practically possible, and that all other solutions so far offered lead to either moral or material disaster or to both. But if the liberal argument is to be sustained, it requires some visible evidence, which the Liberal Party has so far failed to provide, that a genuine White liberal policy will evoke a significant non-White liberal response. Secondly, there is the obvious danger that, if the present policy and leadership of the Congresses should become discredited by failure and the bitterness resulting from increasing persecution, the non-European political movements will turn from liberalism to Black nationalism or Marxism or both—and from the hatreds of a country divided between White and Black implacably opposed on racial and ideological grounds no peaceful solution will ever emerge, nor one that will benefit either White or Black. For White domination on present terms leads to a future of increasing strife and falling confidence with time, numbers and world opinion all combining against the one-fifth minority group to deprive them of any hope of a successful outcome. And Black domination that had first to eliminate the Whites would in the process also eliminate those skills and technical resources, as well as cultural heritage, that non-Whites will not be able to acquire on their

own in sufficient degree and numbers for quite a long while without a fatal collapse of material and cultural standards.

In its first five months of independent existence the Liberal Party has done much good, compelling the discussion of matters usually evaded or suppressed, declaring itself firmly and sensibly on a number of practical problems—e.g. compulsory residential segregation, the pig-headed injustice of the Western Areas Scheme, the industrial colour bar, "Bantu" education, the Swart Acts, the Suppression of Communism Act etc. Inevitably lacking in political and sociological experience, it will need a little longer to work out its detailed programme on some of the more complicated issues. We who wish it well are not impatient with these delays. But I would finally urge it not to look back too much to 1833 or even 1909. So much has happened since the old Cape Liberal tradition was a living force—two world wars allegedly fought for human rights and liberties, colonial territories obtaining independence and the racially oppressed losing their chains, contrasting with the progressive withdrawal of non-European rights and opportunities in this country through 1909, 1913, 1936 and finally 1948-53—that we must drastically re-interpret that tradition in the light of today's conditions.

The past never stands still and the old Cape liberals themselves knew it. Things have happened in South Africa that they never foresaw. The future of the Union will be decided in the new urban, industrial areas where nearly 2 million Whites and some 31 million non-Whites have to live and work side by side, where differences of status and treatment are only too painfully obvious, and where most non-Whites live in a state of squalor, homelessness and distress that threatens the whole community as much as it "degrades the victims. These latter provide the main bulk of Congress supporters. The events of the last five years and others now foreshadowed have linked their future indissolubly with that of the Congresses. Together they will make or break South Africa. And so, for the future of all of us and its own integrity of purpose, the Liberal Party must try at once to overcome any remaining reluctance to pledge itself to the full democratic goal and any hesitation to commit itself in open sympathy with the Congresses. If it does these two things—perhaps does them at its National Committee meeting while these words are being printed—it will challenge the Congresses to rise above their own paralysing distrust and meet it openly on the

basis of constructive liberalism, where men may differ honestly about timing and tactics but not about principles and goals. And as both sides would grow in stature and political maturity.

sowing the seeds of a new South Africa with a future more hopeful than the whirlwind that others seem determined we should reap

(Concluded)

## GOD AS TRUTH

(By GANDHIJI)

We reproduce the following from 'Harijan' dated July 11 for the benefit of our readers:—

YOU have asked me why I consider that God is Truth. In my early youth I was taught to repeat what in Hindu scriptures are known as one thousand names of God were by no means exhaustive. We believe—and I think it is the truth—that God has as many names as there are creatures and therefore, we also say that God is nameless and since God has many forms we also consider Him formless, and since He speaks to us through many tongues we consider Him to be speechless and so on. And when I came to study Islam I found that Islam too had many names for God. I would say with those who say God is Love, God is Love. But deep down in me I used to say that though God may be God, God is Truth, above all. If it is possible for the human tongue to give the fullest description, I have come to the conclusion that for myself God is Truth. But two years ago, went a step further and said Truth is God. You will see the fine distinction between the two statements, viz. that God is Truth and Truth is God. And I came to that conclusion after a continuous and relentless search after Truth which began nearly fifty years ago. I then found that the nearest approach to Truth was through love. But I also found that love has many meanings in the English language at least and that human love in the sense of passion could become a degrading thing also. I found, too, that love in the sense of charity had only a limited number of varieties in the world. But I never found a double meaning in connection with truth and not even the atheists had demurred to the necessity or power of truth. But in their passion for discovering truth the atheists have not hesitated to deny the very existence of God—from their own point of view rightly. And it was because of this reasoning that I saw that rather than say God is Truth I should say Truth is God. I recall the name of Charles Bradlaugh who delighted to call himself an atheist, but knowing as I do something of him, I would never regard him as an atheist. I would call him a God-fearing man, though, I

know, he would reject the claim. His face would reddened if I would say, "Mr. Bradlaugh, you are a truth-fearing man and not a God-fearing man." I would authoritatively disarm his criticism by saying that Truth is God, as I have disarmed the criticism of many a young man. Add to this the difficulty that millions have taken the name of God and in His name committed nameless atrocities. Not that scientists very often do not commit cruelties in the name of truth. I know how in the name of truth and science inhuman cruelties are perpetrated on animals when men perform vivisection. There are thus a number of difficulties in the way, no matter how you describe God. But the human mind is a limited thing, and you have to labour under limitations when you think of a being or entity who is beyond the power of man to grasp. And when we have another thing in Hindu philosophy, viz. God alone is and nothing else exists, and the same truth you find emphasized in the *Kalima* of Islam. There you find it clearly stated—that God alone is and nothing else exists. In fact the Sanskrit word for Truth is a word which literally means that which exists—*Sat*. For these and several other reasons that I can give you I have come to the conclusion that the definition—Truth is God—gives me the greatest satisfaction. And when you want to find Truth as God the only inevitable means is Love, i.e. non-violence and since I believe that ultimately means and end are convertible terms, I should not hesitate to say that God is Love.

'What then is Truth?'

A difficult question, but I have solved it for myself by saying that it is what the voice within tells you. How then, you ask, different people think of different and contrary truths? Well, seeing that the human mind works through innumerable media and that the evolution of the human mind is not the same for all, it follows that what may be truth for one may be untruth for another, and hence those who have made experiments have come to the conclusion that there are certain conditions to be observed in making these experiments. Just as for conducting scientific experiments there is

an indispensable scientific course of instruction, in the same way strict preliminary discipline is necessary to qualify a person to make experiments in the spiritual realm. Everyone should, therefore, realize his limitations before he speaks of his inner voice. Therefore, we have the belief based upon experience, that those who would make individual search after truth as God, must go through several vows, as for instance, the vow of truth, the vow of *brahmacharya* (purity), for you cannot possibly divide your love for Truth and God with anything else—the vow of non-violence, of poverty and non-possession. Unless you impose on yourselves the five vows, you may not embark on the experiment at all. There are several

other conditions prescribed, but I must not take you through all of them. Suffice it to say that those who have made these experiments know that it is not proper for everyone to claim to hear the voice of conscience, and it is because we have at the present moment everyone claiming the right of conscience without going through any discipline whatsoever that there is much untruth being delivered to a bewildered world. All that I can in true humility present to you is that truth is not to be found by anybody who has not got an abundant sense of humility. If you would swim on the bottom of the ocean of Truth you must reduce yourselves to a zero. Further than this I cannot go along this fascinating path.

## SOUTH AFRICAN TRIBUTE TO MRS. PANDIT

THE following editorial on Mrs. Pandit's election as President of the United Nations General Assembly appeared in the 'Cape Times' on September 17:

Leaving aside the purely South African interest in the United Nations, the General Assembly has made a sound choice in electing Mrs. Pandit, of India, as its President for the coming year. This is a vital year for the world organization, with the West disunited and the East-West conflict reaching a stage where permanent damage can be done to world relations. Furthermore, the United Nations has been discredited as merely a place where bloc meets bloc, with the points of disagreement determined in advance, and, above all, the Soviet Union with satellite delegates believe that the General Assembly has become little more than a forum for United States opinion. There is no person in the world more qualified to rectify all this than Mrs. Pandit. Except in South Africa opinion, she is regarded as the personification of Caesar's wife—above suspicion, politically speaking.

The importance of her election is not because she is a woman. It lies in the fact that if any person in the world to-day can be described as neutral, as above regional prejudice while at the same time being fully aware of all the stresses and strains under which humanity is suffering, without giving one inch to materialism, it is Mrs. Pandit. She has served her country as few other women have done; she has developed a sympathetic understanding of Red China, which

she knows well; she has worked as a diplomat in Moscow on friendly terms with the Soviet leaders; and she has retained an inborn love for the West and its way of life and its culture, a love which dates long before she became ambassador to the United States. In short, no living statesman is better qualified for the post of overseer of the General Assembly than Mrs. Pandit. If we, in South Africa, have misgivings about it in view of her past attitude towards the discussion of South African affairs before the United Nations, we must still recognize her sincerity. She is not hot-headed and will not let her personal views prejudice the normal, legal consideration of African disputes. And if a rapprochement between East and West is possible, no better go-between can be found than Mrs. Pandit. She has dedicated her life to that task.

# Cuticura



## OINTMENT

You will find this world famous antiseptic Ointment invaluable for cuts, pimples, heat rash, itching and other irritations of the skin and scalp. It stops all eye inflammation and brings speedy relief and comfort to sore, tired feet.

**"Comforts aching FEET!"**

## AFRICAN VIEWPOINT

## PLATFORM FOR QUISLINGS

By JORDAN K. NGUBANE

THE Minister of Native Affairs has been unyielding in his determination to transfer the control of African Education from the Provinces to the Central Government. Behind this is his and his Government's ambition to divert the educated African's mind from the freedom struggle and force it to work in grooves where no African will seriously challenge the evil of race domination.

To the Minister and his Government, education is a propaganda weapon. As such it must be used, not to enable the human personality to develop and blossom freely to the glory of God and in that way serve mankind better; it must be used to produce a type of human being who will yield to every deprecation of the human personality that apartheid and its votaries can dream of. In short the education that the African will be given in his schools will, among other things, inculcate in him hatred for all those who are not like him. The main idea will be to make him react to situations calling for tolerance in a way similar to that we know very well in the behaviour and attitudes of the Melan crowd when it comes to matters of race. In short, the transfer is a sinister plan to corrupt our people as a whole.

In a very special sense it is a long-term blueprint for strained relations between the Africans and the Indians in this country. The Melans know full well that nobody can exert enough pressure on the Indian community in this country to force it to return to India other than the African people. The white people have gone to great extremes trying to drive the Indian out of this country. That they have failed is not due to their lack of determination. It is due overwhelmingly to the fact that the majority of the African people do not regard the Indian as an enemy.

Except in a few danger-spots along the Natal coast no Indian lives in fear of his life from the African people. The fact that the Indians themselves are determined not to return to India is proof enough, if further proof were required, that the overwhelming majority of them feel that they have nothing to fear from the African.

The Melan gang is now taking a devious route to bring up

generations of Africans nurtured on narrowness and hatred. Men and women who will see themselves and their problems and neighbours through racial eyes. People who will feel their way into situations instead of reasoning it. In these circumstances a new challenge comes up to face the African teacher. The time is coming soon when he will have to choose between loyalty to the finest ideals of the profession and being a despicable quisling poisoning the minds of the young with apartheid lies and falsehoods.

The man of honour in the teaching profession will lay down his tools rather than prostitute his profession. But then I do not expect every teacher to see the transfer in this light at the very beginning. There are very many men and women of goodwill—and history shows that sometimes they are more dangerous than the avowed enemy—who will decide that education of some sort is better than no education at all. If I had my way, no African child would be sent to an apartheid school. If we must be educated, it must be an education which will help us develop our personality freely—and not in accordance with any tyrant's dictates. I will be told that any way would produce catastrophic results. But has not the time come when, as a people, we must seriously face catastrophe; face disaster; face annihilation itself rather than be the slaves we are? The man of honour will start to starve; to be disgraced; to be imprisoned and even to die in jail, rather than corrupt the innocent minds of the young. For, let us make no mistake about it. The apartheidists are bent on making us their willing slaves for all time.

I have said that the transfer confronts the African teacher with a challenge. He might accept it; he might stall. All sorts of human weakness set upon the human mind in the hour of crisis. But not every teacher will be called upon to face the challenge to start with. A few will be in the front line at the beginning. These are the men who might be called upon to serve on advisory boards set up to tell the Government how best to corrupt our minds as a people.

Already, the Minister of Native Affairs has indicated that he

might wish to set up advisory boards—one or more. But he will not allow the apartheid principle to be endangered. In other words, to serve on those boards will be to accept apartheid and slavery. Here is a first-class opportunity for the leaders of the teaching profession to show in no mistakable manner that they are determined not to betray the African child. If invited to serve on those boards, their clear duty will be to decline and face the consequences. The men of honour and the quislings who will sell their children for a tiny cheque at the end of the month will then be sorted out in a way all shall see. We shall then know

friends from foes on our side.

The proposed boards to advise on African education will be and must be made to remain, platforms for quislings on which no man of honour; no teacher worthy of the title; no self-respecting parent will serve. As a people we are being dictated to on everything. Our leaders have been silenced and we are a desperate people. But nobody can deny us the right to suffer to draw attention to the wrongs perpetrated against us. If Verwoerd thinks he will bully me into joining the line—let us do as the Native Representative Council did. Take a firm stand and face the consequences. That is the only path of honour.

## HOW SOME PEOPLE PAY FOR THE MIGRANT LABOUR SYSTEM

By PATRICK DUNCAN

AN authoritative survey of the life of the African people living in the Keiskamma beach reserve has just been published. Its tone is the dispassionate tone used by scientists, but it is full of information that should make all South Africans ashamed of the widespread system of migrant labour.

I shall just give two examples. Of 1000 deaths of peoples of all ages the rate of deaths among children under one year of age is 635. And out of 1000 children born, 38 die before they are one year old. In England and Wales the corresponding figure was 30 in 1950.

The reason for this appalling state of affairs is poverty and ignorance. [This poverty and ignorance is increased by the way that the able-bodied men and women are forced by our migrant labour system to work away from their homes.

This survey paints a ghastly picture of the way that this

system breaks up and divides families. Out of 100 families investigated only three were complete with the men and wife living together with all the children that they had begotten, and only 8 were complete with the man and wife living together with all their living children. In 99 cases one or more living members of the family were absent. How can we expect a new generation to grow up in health and decency in conditions like this? Evidently family happiness, in South Africa, has the 'baleful' label on it—"For Europeans Only."

"Dialin's 1953 Seed Catalogue Price List—listing not only Seeds but all Garden Requisites. Write for a free copy: Dialin's Seeds (Pty) Ltd., Box 2060, Johannesburg."

## DHIRUBHAI P. NAIK

Travel, Insurance &amp; General Agent

Book with me for your travelling by Air, Sea or Land either to India or in any part of the world.

All types of Insurance - Life, Fire, Burglary, Riot, Storm, Accident, Plate Glass, etc.

Consult Me Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Books, Trade Licences, Revenue Certificate, Passports And Immigration Matters.

Representatives: National Mutual Life Assurance of Australasia, Yorkshire Insurance Co. Ltd.

Telephone: 33-9033. 29a Commissioner Street, JOHANNESBURG.

**SHINGADIA STORES**

(Prop: Premier Silk Bazaar Ltd.)

Direct Importers

Drapery, Outfitting, Fancy Goods,  
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.

Telegrams: "Premsilk" Phone: 2523.

**PREMIER WHOLESALERS**

(Members of the Mashonaland Wholesalers Association)

Everything for the African Trade. Prints, Khaki,  
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.

UMTALI, S. Rhodesia

**RHOD-INDIA LIMITED**

Exporters, Importers &amp; Manufacturers Representatives

Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,

Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

Phone  
Day 24169Phone  
Night 83349**L. RAJKOOMAR (PTY.) LTD.**

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of  
Coffins and WreathsContractors to the INTERNATIONAL FUNERAL  
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,  
accepted by phone and despatched by rail  
at the shortest notice.

Cable &amp; Tel. Add: "HARGOVAN".

Phone 30388.

**P. HARGOVAN & CO.  
(PTY.) LTD.****WHOLESALE MERCHANTS  
AND IMPORTERS.**

P. O. BOX 1250.

155/7 Warwick Avenue

DURBAN.

**SWEETMEATS**

PURE

WHOLESOME

HEALTHY

## ★ APPETISING—

## ★ DISTINCTIVENESS of Flavour.

★ Combined with INGREDIENTS of the  
PUREST QUALITY go into the making  
of our SWEETMEATS.★ Made by our experts whose knowledge  
and experience of the delicate art of  
preparing these Oriental DELICACIES.★ Assure YOU of the most PALATABLE  
SWEETMEATS money can buy any-  
where in SOUTH AFRICA.અમે દરેક બનાવી શીશકરિ ભજવીએ બીજી  
મલ્લ ચામના આદરેને સંભાળી ઘણેકું પ્યાર આપીએ બીજી★ Great care is exercised in the PACKING and  
DISPATCHING of country and foreign orders.★ WE assure you of PROMPT, HYGENIC  
SERVICE with the GUARANTEE of  
SATISFACTION.

HOME MADE SWEETMEATS

We specialise in:

Birthday Cakes, Wedding Cakes, High Class  
Fruit Cakes, Pastries, and Naan etc.**Victory V Lounge**

(Cnr. Grey &amp; Victoria Streets.)

Phone 24965 — DURBAN.

# A.N.C. AND S.A.I.C. MEMORANDUM TO UNITED NATIONS

## NATURE OF DISCRIMINATION IN S.A.

(Continued from last week)

### 4. Discrimination in Labour

(c) Discrimination in Employment: Non-Whites form a very large proportion of the settled urban population in the principal industrial centres of the Union. The 1946 census shows that of a total urban population of about 4,100,000 over 2,500,000 were non-White.

Over two-thirds of the employees in manufacturing industry are non-white. The ownership and control of industry is vested exclusively in the hands of white persons and, as in every branch of the civil services, non-whites are, completely excluded from all executive positions in management and administration.

The same picture presents itself in the field of productive employment. In the major industries, salaried jobs are maintained as the jealously-guarded preserve of the white workers, sometimes—as in the mining industry—by law, frequently by rigidly observed customs. Fitters and turners, welders, locomotive-drivers and firemen, plumbers, and all similar occupations are restricted trades, open to whites alone. This discrimination reflects itself in the wide gap between the average salaries and wages paid to employees of the various racial groups in secondary industries.

|           |          | 1947-8 |
|-----------|----------|--------|
| Europeans | Salaries | £673   |
|           | Wages    | £414   |
| Natives   | Wages    | £103   |
| Asiatics  | Wages    | £174   |
| Coloureds | Wages    | £177   |

The gap is even more marked in the mining industry, where the average cash earnings of white employees for the year 1950 was £772 each, of Africans £51.2 each.

(b) Exclusion from Collective Bargaining: In the Union of South Africa, relations between employers and employees in industry are regulated under the Industrial Conciliation Act, 1937, which provides for collective bargaining between legally-recognised trade unions and employers' organisations. Agreements reached between these bodies are promulgated officially by the Government and have the force of law. Quasi-state bodies (Industrial Councils) are established consisting of representatives of

employers and employees, to implement and administer these agreements.

However, in defining an "employee," the Industrial Conciliation Act specifically excludes from its definition all "persons bearing Natives"—i.e. the overwhelming majority of African men. Hence trade unions of Africans, or including Africans, are specifically excluded from the legal recognition and protection afforded to trade unions registered under the Act. This means in practice that wage-rates and conditions for all workers are fixed by negotiation between representatives of white employers and white employees. This materially operates to the severe detriment of the African worker.

For example, in the engineering industry, journeymen (who are exclusively white) are paid at the rate of 3/9 per hour, whereas labourers (who are all non-whites) receive 7/3 per hour, basic pay. Journeymen get three weeks paid holiday, labourers and non-white semi-skilled operatives only two weeks. Journeymen receive special cost-of-living allowances, holiday bonuses, extra overtime pay, etc., not applicable to labourers and semi-skilled operatives.

Similar examples of discrimination are to be found in many other industrial agreements.

(c) Strikes Illegal. A further discriminatory factor, depressing the wage-rates of African workers, is that in terms of various "Masters and Servants Laws," the Native Labour Regulation Act of 1917, and in particular of "War Measures No. 145 of 1942"—which was promulgated as an emergency measure during the Second World War, but which has been extended and is still in force—strikes of African workers are prohibited by law and heavy criminal sanctions operate against strikers.

Therefore trade unions of African workers are placed in the impossible position that access to the legal machinery of collective bargaining is denied them and at the same time resort to the traditional trade union weapon of direct action to withhold their labour is illegal.

(d) Native Labour (Settlement of Disputes) Bill: A marked

step towards the further denial of trade union rights to African workers is to be observed in the Native Labour (Settlement of Disputes) Bill which is, at the time of writing, before the Union House of Assembly.

This Bill provides savage sanctions of up to a combined sentence of £500 fine and three years' imprisonment for African workers who take strike action. It provides for the "settlement of disputes" by a "Native Labour Board" consisting entirely of Government appointees. No provision whatsoever is made for collective bargaining by African trade unions. In fact, introducing the Bill, the Minister of Labour, Mr. B. Schoeman, made no bones about the fact that it was deliberately aimed at destroying the African trade union movement. He openly condemned the entire African nation, both in the Union and elsewhere in Africa as "savages" and "cannibals," unfit to enjoy trade union rights. "The European Whites would be committing race suicide if they encouraged Natives to form trade unions," said Mr. Schoeman.

(e) Pass Laws Depress Wages: A further factor operating to depress wages and conditions of African workers is the complex of Pass and Urban Areas legislation in South Africa which is designed to circumvent the natural laws of supply and demand in respect of labour power.

The tendency is natural for a man whose movements are circumscribed by the pass laws to take the first job that offers itself, however low the pay may be, or however unsatisfactory the hours and conditions of work.

Clearly the pass laws and the urban areas laws can be and in fact are extensively operated to divert African labour away from fields of employment, offering higher wages and better conditions, to those affording minimum conditions.

This is particularly true of employers of farm labour and the gold mines, where cash wages have remained relatively stagnant over a period during which the purchasing power of the pound has declined to less than a third. This has had the effect not only of steadily reducing the real wages of agricultural and mining labourers, but also of exerting a depressing effect on wages throughout the structure of South African industry.

Another field to which labour is diverted through the operation of the pass law system is that of domestic service. Afri-

can women are not affected at present by the pass laws. Though the latest legislation of the Malan Government does provide for the extension of the pass system to both women and children; and it is not uncommon for the "permits to seek work" to be endorsed "for domestic service only."

Very large numbers of African men and women are thus directed into domestic service where wage rates are extremely low (from £3 to £6 per month). White workers commonly employ an African to clean their houses and do the cooking. It is usual to find a small white family of the professional and salaried class employing two or three domestic servants; while in the more expensive suburbs of all major cities of the Union, one frequently finds families of two or three persons with a small army of retainers (cooks, gardeners, cleaners, chauffeurs, nurse-maids etc.) to wait upon them.

(To be continued)

### THE JAN H. HOFMEYR SCHOOL OF SOCIAL WORK, JOHANNESBURG

Offers a three-year course of study, preparing for service as Welfare and Care Worker with Social Agencies and Institutions; as Director of Recreation and Physical Education; as Secretaries of Social and Community Centres, Y.M.C.A.'s and Youth Organisations. Entrance Requirement: The Senior Certificate (Matric), or equivalent. In only very exceptional circumstances exemption from this requirement may be granted. The next class will start on February 5th, 1954.

Applicants will be required to produce evidence of character as well as academic qualifications.

Prospective and Application Forms may be obtained from:

The DIRECTOR,  
Jan H. Hofmeyr School Of  
Social Work,  
Jubilee Social Centre,  
Eleff Street South  
JOHANNESBURG.

### R. VITHAL

Bookkeeper, Writing up Bills of Books, Balance Sheets, Income Tax Returns. Apply

8 Adams Arcade,  
40 Market Street  
Johannesburg.





### B. I. S. N. Co. Ltd.

S.S. Kampala arriving Sept. 28. Sailing October 3 for Bombay

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

#### FARES: DURBAN TO BOMBAY

|                  |              |              |          |
|------------------|--------------|--------------|----------|
| First Class      | single       | without food | £75-15-0 |
| Second "         | "            | "            | 50-13-0  |
| Inter-Class      | "            | "            | 34-3-0   |
| Unberthed (Deck) | without food |              | 21-3-0   |

Muslim Special Food £11-10-0 Ordinary Food £4-17-6

Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

**SHAIK HIMED & SONS (PTY) LTD.**

390 PINE STREET, Telephone 20432, DURBAN.

Tel. Add.: "KARAMAT."

**KARACHI**  
**BOMBAY**  
**ADEN**  
**NAIROBI**  
**DURBAN**

**FASTEST to INDIA and PAKISTAN**

A luxurious Constellation leaves Nairobi regularly for Karachi and Bombay with full hostess service and the choice of vegetarian and non-vegetarian meals. There is also a special tourist class service from Nairobi. Ask your Travel Agent for full details.

**AIR-INDIA INTERNATIONAL**

FOR DETAILS APPLY I.A.T.A. AIRLINES AND AGENTS

## STAR PROFILE

A record of intimate life and photographs of one of India's top filmstars, Nimi, published under her supervision. This book contains her biography covering almost all aspects of her social, cultural and film life and traces her story from the first film she appeared in "Barsaat" to the latest one she signed a month ago (her 25th). Among over 60 photographs this book contains are many of her private poses side by side with stills from the films she has worked in.

Printed on art paper, with a tri colour art card cover, the book is a beautiful production and a real treat for all those interested in Indian films and filmstars.

7s. 6d. a copy (Postage free)

Also available are the following:

6 1/2" x 6 1/2" Camera photographs of all Indian film stars on Kodak Silky paper. One Photo: 3s., Three Photos: 5s., Twelve Photos: 9s.

While writing out the order, please mention the film stars of whom you require photos.

#### PICTURE POST CARD ALBUMS

|                                 |     |
|---------------------------------|-----|
| "Beautiful India"—24 post cards | 6s. |
| 12 Views of Taj Mahal           | 3s. |
| 12 Views of Bombay              | 3s. |
| 12 Views of Delhi—in colours    | 5s. |

Send your order with remittance to:

**Indian Enterprisers**

P.O. Box 6541

2/23 Nanak Nivas, Bombay-26 (India)

## BOOKS FOR SALE

|                                                                              |    |   |
|------------------------------------------------------------------------------|----|---|
| GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)            | 8  | 0 |
| PILORIMAGE FOR PEACE—Pyarelal                                                | 12 | 8 |
| SELECTIONS FROM GANDHI—Nimar Kotesar Bose                                    | 10 | 0 |
| GANDHIAN ETHICS—Denzil Gopal Ray                                             | 2  | 0 |
| BAPU—Harry F. Barr                                                           | 4  | 0 |
| COMMUNAL UNITY—M. K. Gandhi                                                  | 25 | 0 |
| FAMOUS PARSIS                                                                | 7  | 0 |
| CHAITANYA TO VIVEKANANDA                                                     | 8  | 8 |
| STORY OF SATARA—Major B. D. Darn, (I.M.S.)                                   | 18 | 0 |
| SEVEN MONTHS WITH GANDHI—Kritanadas                                          | 12 | 8 |
| STORY OF THE BHULE—S. K. George                                              | 6  | 0 |
| DELHI DIARY—Gandhi                                                           | 10 | 8 |
| A RIGHTEOUS STRUGGLE—Mahadev Desai                                           | 2  | 8 |
| THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopalanb Dhwani                   | 17 | 0 |
| GANDHIJI AS WE KNOW HIM—Intimate and delightful incidents by various writers | 0  | 0 |
| NON-VIOLENCE IN PEACE AND WAR                                                |    |   |
| Vol. I.—M. K. Gandhi                                                         | 16 | 0 |
| NON VIOLENCE IN PEACE AND WAR                                                |    |   |
| Vol. II.—M. K. Gandhi                                                        | 14 | 0 |
| THE STORY OF BARDOLI—Mahadev Desai                                           | 8  | 0 |
| FROM YERAVDA MANDIR—M. K. Gandhi                                             | 1  | 0 |
| MAHADEV DESAI'S EARLY LIFE                                                   |    |   |
| —By Naranbhai D. Patel                                                       | 2  | 8 |

Obtainable from:

**"INDIAN OPINION,"**

P. Bag. Phoenix, Natal.



## RECORD OF APATHY, SAYS CANON OF ST. PAUL'S

**S**OUTH AFRICA'S racial laws and the policy of White supremacy were criticised recently by Canon John Collins, Canon and Chancellor of St. Paul's Cathedral (London), in an address in the cathedral.

Canon Collins, a strong critic of racial discrimination, has attacked South Africa's racial laws on previous occasions.

He said that the Church of England had a record of apathy in its social and political responsibilities.

The Anglican Church had tragically failed over and over again, particularly as it expressed itself through its accredited ecclesiastics, to give a lead in the battle against social and economic injustice and oppression, he said.

Recently in the 'Sunday Observer' there was printed a letter from Father Huddleston, Superior of the House of the Community of the Resurrection in Johannesburg, addressed to his fellow Christians in England. The letter was entitled 'For God's sake wake us up.'

Canon Collins said: "Dare we, in the face of this appeal, remain apathetic?"

"We are today, in the South African situation, confronted with a simple and straightforward issue. Can we stand by and see injustice, cruelty and oppression meted out to our fellowmen, made in the image of God, and yet do nothing to hinder such a de-secration of human dignity?"

"Can we any longer believe that it is safe to leave matters to the Church in South Africa? We have already the cry for help from such great Christians as Father Huddleston and Mr. Patrick Duncan.

"But a few days ago a well-known author, a Christian, a White man born and bred in South Africa, told me that, though there are differences in what they say about the colour bar and racial matters, between the Dutch Reformed Church and the Anglican communion in South Africa, in point of fact any outsider would find little or no essential difference in the practice of the two Churches in regard to these matters."

Canon Collins suggested three steps to be taken by those who wished to help in this "struggle against oppression."

"First let each of you in this Cathedral today who is convinced of the rightness of Father Huddleston's case, write to the Archbishop of our representative leaders in the

Church, publicly proclaim their full support for such as Patrick Duncan, Father Huddleston, Alan Paton, and for the whole of the oppressed peoples of Africa."

"Secondly let us request that the bishops of the South African Church appoint, as an earnest in their intention to abolish the Colour bar in the Church at least one Church in each diocese where on Colour bar of any sort whatever operates.

"It is not sufficient just to allow Blacks and Whites to worship together. The whole set-up of that particular Church must be built upon a real fellowship, a real partnership of Black and White which

judges men to be fit for this or that only by reference to their character and ability.

"Thirdly let us announce publicly—and mean it—that we provide money to safeguard the Church in South Africa, for any loss of revenue which may come to it as a result of a policy which may drive away from among its White still believe in the hated policy of White supremacy."

"May I also recommend that the Church of England should supply no money to any missionary society which is not committed, in action as well as in word, to the abolition of the Colour bar and any slightest possible relic of the principle of White supremacy and to the Christian view of human nature in the African Churches," he concluded.—Sapa-Reuter.

## HUMBLE WALKING TOUR WHICH EARNED NATIONAL RECOGNITION

**T**HE 38th birthday of Acharya Vinoba Bhave, founder of the triple-gift movement of land, money and labour, was celebrated at a number of centres in India on September 11. Since launching the land gift movement during his walking tour of Telangana, it has gathered momentum and now enjoys the support of the Central and State Governments. Contributions all over the country stood at more than 22 million acres when the last figures were received.

Acharya Vinoba Bhave, addressing the Bhodan Conveners Conference at Khedigram recently asked Bhodan workers not to introduce politics in their work. He added, however, that "this work should not be understood to have no connection with politics. It has a politics of its own, a politics with a distant vision that aimed at sublimating the present system of party politics and raising it to a higher level of comprehensive politics.

Representatives from 19 States attended the conference.

Computing the rate of donations given during the last six months, Acharya Bhave said: "We can complete the target of 50 million acres by 1957 if we put in five times as much effort as we have done during this period." He said that workers should go in every village and carry their literature. They should raise the circulation of the weekly journal 'Bhodan Yiter' to 100,000 copies in Bihar alone. Without doing all this, if they said they had tried their best for bringing about a change of heart, it would sound hollow.

"Considering the volume of work that we have done so far, the result is quite satisfactory," he added.

"Some people often ask," Acharya Bhave said, "if we fall even after doing all this, what will be the next step? This question does not occur to my mind, but I would like to say to such persons that I have the weapon of satyagraha with me. You must, however, understand that satyagraha is not to be used as a threat or in a light-hearted manner."

Mr. Jaya Prakash Narayan, the Praja Socialist leader, also addressed the conference after representatives of the various States had submitted their reports on the work and explained the difficulties experienced by them.

Mr. Narayan said that for several months he had toured the country in connection with Bhodan work and met representatives of the Press and other classes of educated people. He felt that the idea of Bhodan should be carried to the intelligentsia in an elaborate manner. He agreed that there was dearth of workers. Even those who had worked under Gandhi were not very keen about this work, although they said that they supported the cause.

That being so, Mr. Narayan said, what could be said of others? Youth should be made to understand its revolutionary possibilities and then they would be attracted towards it. He suggested the holding of camps for this purpose.

Mr. Narayan felt the need of having before them a clear idea of the kind of society they wanted to build. Sardarsa workers had to sail against a headwind. Therefore, to define the objective in clear terms was all the more necessary. The people wanted to know what Sardarsa had in mind in respect of trade and industry.

Replying to a question, Acharya Bhave said that the ejected klan must not leave possession of the land. But nobody should try to exploit the situation for political purposes. As for those landowners who retained a large acreage even after donating one-sixth of their total holdings, he said he would again ask them for donations till the land problem was solved.

Regarding huge properties Acharya Bhave said his thoughts were more clear about it than about land problems. Just as land was sought to be given to the landless as a matter of right, similarly the properties of the moneyed class had to be used for supplying the needs of the tiller of the soil.

## Intimate Theatre

Intimate Theatre are to be heartily congratulated on their second production at the Bolton Hall, which is running from Tuesday to Saturday of this week at 7-45. "George and Margaret" is a delightfully humorous and sympathetic picture of family life, sparkling with amusing situations.

George and Margaret are actually two boring family friends constantly on the brink of visiting the Garth-Bander family but never actually arriving; they are greeted offstage as the final curtain falls. The main plot of the play concerns the attachments of the three younger members of the Garth-Bander family. The spirited production is in the hands of Gerald Suez who appeared in "Someone at the Door" and now plays the younger son Dudley.

A very small audience saw the opening performance but much larger attendances are expected and a number of schools are taking advantage of concession offers made to encourage young people to see live theatre. Audience response was magnificent; it was amazing how so few people laughed so much. Intimate Theatre's highly groomed professionals deserve firm non-European support; it would be a great pity if their proposal to present a play monthly at the Bolton Hall were to fail through insufficient audience.

**LATEST MATERIALS!****SAREES!****BABY WEAR!**

DOUBLE BORDER PAISLEY  
CREPE-DE-CHINE 45" 5/6 yd.

EMBOSS GEORGETTES  
all shades 45" 10/6 yd.

OPAL GEORGETTES  
45" all shades 12/6 yd.

VELVET CHENTLE  
GEORGETTES 45" 15/6 yd.

45" PRINTED GEORGETTE  
Spot & Floral Designs 45" 4/11 yd.

45" COLOURED GEORGETTES  
4/11 yd.

EMBROIDERED GEORGETTE  
SAREES.  
all shades 13/15/6 each.

WHITE COTTON SAREES  
22/6 each.

GEORGETTE JARI WORK  
SAREES 15-10-0.

EMBROIDERED SUEDE SILK  
SAREES with borders 63/- each.

**LADIES UNDIES**  
Huge range of SLIPS, NIGHTIES,  
PANTIES, BLOOMERS etc.  
Now unpacked.

Saree Borders, Jari Trimmings  
Always in Stock.

**CHAMPALS**  
Ladies Leather Champals  
Size 3 to 7 11/9 pair.

INFANTS KNITTED WOOL  
SHAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS  
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE  
DRESSES SMOCKED  
18/11 each.

INFANTS BOOTIES, BONNETS,  
BIBS, PILCHERS,  
all one price 2/11 each.

**HOUSE - HOLD**  
Bedsheets 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered  
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Satin Bedspreads  
at Reduced Prices.

**MENS & BOYS**  
SHIRTS, PYJAMAS, SOCKS,  
TIES, HANDKERCHIEFS Etc.  
Specially reduced.

**CHAMPALS!**

Ladies Latest Plastic Champals  
all shades sizes 3 to 7 16/6 pair.  
Colours: Green, White, Red,  
Brown, Blue and Wine.

**JAYBEE SILK HOUSE**

39a MARKET STREET, JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

FOR  
**RUBBER STAMPS**  
AND  
**PRINTING**

CONTACT

**STANDARD  
PRINTING PRESS**

GENERAL PRINTERS  
AND  
RUBBER STAMP MAKERS

73 BEATRICE STREET, DURBAN.

PHONE 51006.  
P.O. BOX 2782.

TELEGRAMS: 408306  
RUBBERSTAMP

ESTABLISHED 1927

"Nugget  
White keeps  
me bright!"

**NUGGET  
WHITE CLEANER**  
Stays whiter... longer!  
In Jars and Tubes complete with  
handy sponge for easy application.

# INDIA LETTER

(From Our Own Correspondent)

Bombay, September 27.

**C**ONTRARY to general expectations, Admiral Chester Nimitz's reported resignation as the Plebiscite Administrator of Kashmir has not solved the dispute between India and Pakistan in regard to the appointment of a Plebiscite Administrator. According to reports from New Delhi, Admiral Nimitz has stayed his resignation pending the arrival of Mr. Zafullah Khan, the Foreign Affairs Minister of Pakistan, on request from Pakistan. Mr. Zafullah Khan has already reached America.

The campaign let loose against India by the Pakistani Press and political leaders has been losing its force. Mr. Nehru had protested against such a campaign and the most provocative speech by the Pakistani Premier, as it was a breach of the agreement reached at Delhi between the two Prime Ministers. Now the Prime Minister of Pakistan, Mr. Mahomed Ali, has appealed to the press to stop such a campaign and his appeal seems to be having some effect.

Correspondence is still going on between the two Prime Ministers in regard to the implementation of the Delhi Agreement. Pakistan has continued to lay emphasis on retaining Admiral Nimitz as Plebiscite Administrator. India is equally firm in rejecting Nimitz or any other person from the Big Powers engaged in the cold war. India wants that any person from neutral Asiatic countries or from any small neutral nation be appointed as Plebiscite Administrator. Firm attitude of both the countries on this issue has created an impasse.

The Kashmir National Conference, the premier political party in power in Kashmir holding an overwhelming majority of seats in the Constituent Assembly of Kashmir, concluded its three-day convention at Srinagar. The convention, which had been called to review recent developments in the State following the dismissal and arrest of Sheikh Abdullah, former Prime Minister of Kashmir and the president of the Kashmir National Conference, was attended by 4,000 delegates.

The convention adopted a resolution expressing complete confidence in the Bakshi Government and assuring it of the fullest active co-operation in

implementing the programme of New Kashmir.

The resolution stated that, "this meeting of the workers of the All Jammu and Kashmir National Conference which includes members of the General Council of the Conference and the members of the Jammu and Kashmir Constituent Assembly after having considered the recent change in the Government, resolves that this change was inevitable and in the interest of the country and the national movement."

The main political resolution passed unanimously after four and a half hours' discussion, declared that, "consistent with the States accession to India in respect of Defence, Foreign Affairs, Communications and the Delhi Agreement, we will preserve an autonomous status of our State within the Indian Union. We will resist with all the forces the idea of merger. We will not allow our State to become a cockpit of foreign intrigue and a victim of imperialistic intervention."

The Convention further stated that the traditions of resistance to imperialism, feudalism and communalism reaction on which the national movement of the State subsisted did not permit any association of the people of Kashmir with the "present ruling clique in Pakistan." Moreover the weakness of the democratic movement in Pakistan which had enabled the feudal and reactionary interests to maintain their stranglehold over her political, social and economic life would cut off all opportunities for the people of Kashmir to progress towards the realisation of their social and economic objectives."

The Conference categorically states that it will strive to secure for the State full, internal autonomy to enable it to fulfill the pledges in the new Kashmir programme. This supreme consideration guided the conference to limit the scope of the State's accession to India to three subjects, Defence, Foreign Affairs and Communications as a defined instrument of Accession and the Delhi Agreement. Our wishes in this respect have widespread and effective support in India. On the contrary the rulers of Pakistan are planning to liquidate the integrity of our State so as to smash the national identity of the people under deceptive slogans of com-

munal solidarity. There should be no doubt in regard to the future of the State in case these plans succeeded. Besides mass dislocation of the population, vital areas of the State would ultimately be dragged into the orbit of imperialist domination."

The Conference welcomed the joint declaration of the two Prime Ministers.

The resolution was sponsored on behalf of fifty out of 75 members of the Constituent Assembly, 80 out of 110 members of the General Council of the National Conference and a majority of the Working Committee members of the Conference.

Speaking on the resolution of confidence expressed in the new Government, the Kashmir Premier, Bakshi Gulam Mohamed said: "Sheikh Abdullah proved a failure as a Prime Minister and his other colleagues shared that failure because they could not formulate the policies in the interest of the State. The country's interest demanded that we should be separated as his political programme was dangerous for the country."

Sheikh Abdullah, Bakshi Gulam Mohamed said, would remain in prison so long as conditions did not change and his release will be detrimental to the detriment to the interest of the State.

Andhra State Bill has received the President's sanction and has become Law. Preparations are afoot to create the new State from October 1. Mr. T. Prakasam, the veteran Andhra leader and former Chief Minister, will in all probability be the Chief Minister of the new State. As no party will be in the majority in the new State's Legislature, negotiations are going on between the Congress and the Praja Socialist Party in regard to the formation of the Ministry.

Five Andhra Ministers of the Madras Cabinet have handed over their resignations to the Chief Minister, Shri Rajagopalachari, in view of the formation of the Andhra State.

The Ministers would, however, continue to hold office till October 1, the date of inauguration of the Andhra State.

Those who handed over their resignations are: Dr. M. V. Krishna Rao (Minister for Education), Shri N. Ranga Reddi (Minister for Public Works), Shri D. Sanjivayya (Minister for Co-operation), Shri S. B. P. Pattabhiram Rao (Minister for Rural Welfare) and Dr. K. Nagan Gowda (Minister for

Agriculture). The last Minister hails from the disputed district of Bellary.

Shri Sankara Reddi (Minister for Local Administration) who is also from Andhra, will hand over his resignation on his return from the tour.

The Madras Cabinet has now a strength of 15 Ministers including the Chief Minister. The strength of the Cabinet will be reduced to 9 after the formation of the Andhra State.

Uncertainty in regard to the formation of the Ministry in the new Andhra State has developed following the decision of the National Executive of the Praja-Socialist Party not to release Mr. T. Prakasam from his obligation to the Party and to agree to a coalition Ministry only, to which the Congress is averse. Further, the Andhra Pradesh Congress Committee Executive has expressed the opinion that a member of the Congress Legislative Party should head the Government of the new Andhra State.

A crisis is also enveloping the Travancore Cochin State, where after secession of nine Travancore Tamilnad Congress members from the main Congress Legislative Party, the Congress has lost a majority in the Legislature. The Congress party is now short of four votes for a majority in a house of 109. The Party will seek a vote of confidence when the Travancore-Cochin Assembly meets on September 27.

If the confidence vote is not carried, the leader of the House will recommend to the Rajpramukh dissolution of the legislature and the holding of general elections in the State.

A stable government is still possible in the State if the Praja-Socialist Party decides to co-operate with the Congress.

The State Committee of the Communist Party has urged all opposition groups in the Assembly to unite on a common programme and form a coalition Government removing the party in power now without a working majority in the Assembly.

A statement issued by the Committee opposed the idea of keeping the Congress Ministry as a caretaker Government, 'if it failed to secure a confidence vote.'

The statement said that the Opposition should be given an opportunity to form a Government if the ruling party lost the confidence of the Assembly.

The total loss due to damages caused by the floods in Bihar is officially estimated at Rs. 35 Crores. Apart from the loss to

crops, houses and household properties, there has been extensive damage to protective embankments, roads and culverts throughout the whole of North Bihar and in many parts of riverine districts of South Bihar.

The total expenditure of the Government on flood relief is estimated to be about rupees four and a half crores during the current financial year.

There was heavy rainfall throughout the whole of Bihar and particularly in North Bihar, between August 20 and August 24 and again between the 9th and 13th September, and this aggravated the flood situation in the State very considerably. The flood waters, instead of receding, spread over a wider circle in the districts of Darbhanga, Muzaffarpur, Champaran, North Mounghyr, Sherma and Siran, causing very extensive damage in the countryside.

The Bihar Government is distributing free grains, kerosene oil and match boxes to all indigent persons and have opened grain shops throughout the flood-affected areas. Repair of district and Local Board roads and schools wherever possible are being taken up to provide employment to the able-bodied people. Steps have also been taken to start light manual works such as spinning with the Charkha and rope-making to provide employment to the men and the women.

As there is no sign as yet of the flood waters receding, the relief operations will have to be carried on well up to the middle of October and thereafter. Taccavi loans on a wide scale will have to be distributed to enable the cultivators to carry on agricultural operations during the sowing season. It is estimated that disbursements of Taccavi loans alone may exceed rupees 3 crores.

The House of the People passed the Estate Duty Bill unanimously. Replying to the debate on the Bill, the Finance Minister, Sri Dashmukh said that the aim of the Government in introducing the Bill was twofold: to bridge the existing social gulf due to inequality in the distribution of wealth and to help the States in raising funds to finance their development projects.

Sri Dashmukh gave an indication that the Estate Duty Bill may not be raised for some years to come.

## Things in General

### Mahatma Gandhi Memorial Fund

We wish to thank an anonymous donor for the donation of £2-2-0 towards the Mahatma Gandhi Memorial Fund.

### Death Of Mr. V. Lomathes Naidoo

Mr. V. Lomathes Naidoo, eldest son of Mrs. and the late Mr. V. D. Naidoo of Greenwood Park, died suddenly in Durban early on Tuesday morning at the age of 43. The late Mr. Naidoo, who was employed at Messrs Nicol Wood and Co., a well-known hardware firm in Durban, collapsed on his way to work near the Central Station and died within a few minutes in the arms of an unknown European and two Indians, one of whom happened to be a colleague of his. The funeral cortege, was escorted by two members of the flying squad kindly provided by the Chief Constable. Speaking at the graveside, Mr. D. Nicol, the Managing Director of Nicol Wood and Co., said that the late Mr. Naidoo was not only "a very faithful, loyal and trustworthy employee, but a friend." He had served the firm for over 14 years. Other speakers, including Mr. K. V. Pillay, the Chairman of the Greenwood Park Indian School and Temple Committee, of which the late Mr. Naidoo was a life trustee, Mr. M. J. Naidoo, vice-principal of Sastri College, Messrs. R. Pather, T. M. Naidoo, A. J. Naidoo and T. V. R. Pillay of Kimberley, paid glowing tributes to his services to the community in the social, religious and educational spheres. The funeral service was conducted by K. P. Govender as Pundit Nyanab Rajh, old friend of the family.

### Ranjit Cricket Club (Capetown)

The first annual general meeting of Ranjit Cricket Club was held in the Milla Hall, Mowbray. The following officer bearing were elected for the ensuing season: Patron: Messrs. J. T. Maitland, B. D. Cheval, G. R. Singh, Dr. K. Magan, K. Um, A. M. Patel, V. Narshi, J. I. Patel, P. Bhaga, M. Nask, G. L. Patel; chairman, Mr. Vassan; secretary, A. D. Chav; treasurer, B. Magan; captain, K. Magan; vice-captain, N. Khodla.

AUM

## SOUTH AFRICAN HINDU CONFERENCE

### FIFTH SESSION

OFFICIAL OPENING by  
S. R. Naidoo, Esq.

9th October 1953 at A. I. Keesee Memorial Hall,  
Leopold Street, Durban, at 8 p.m.

SESSIONS: 10th and 11th October, 1953  
at Hindu Tamil Institute, Cross Street, Durban

### PRESIDENT:

S. R. Pather, Esq. (Bar-at-Law)

All affiliated Hindu Institutions, Temples, Vernacular School Committees and Prayer Committees, etc., are entitled to be represented at and participate in the Conference by five delegates each. Unaffiliated institutions, etc. should immediately apply to the General Secretary for affiliation.

49 Lorne Street, R. Ragnath, Phone 23088 (Office)  
DURBAN, Gen. Secretary. 49886 (After hours)

SOUTH AFRICAN HINDU MAHA SABHA.

## BONES WANTED

We Pay  
£7 PER TON  
F.O.R. your  
Station or Siding

BAGS RETURNED RAILAGE PAID

For Full Particulars write to:

THE  
**BULL BRAND**  
**FERTILIZERS LTD.**  
SARNIA, NATAL

## BOOKS FOR SALE

UPANISHADS FOR THE LAY READER

—O. Rajagopalachari

VEDANTA THE BASIC CULTURE OF INDIA

—O. Rajagopalachari

SHRADDHAYAD GITA—Abridged and explained

by O. Rajagopalachari

INTERNATIONAL SHORT STORIES

—The best from 23 countries

Obtainable from

INDIAN OPINION,

P. Bag, Phoenix, Natal.

**Always Better. Better Always.**  
**Are Kapitan's Tempting**  
**Sweetmeats.**



For nearly half a century we are leading in the manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

**KAPITANS BALCONY HOTEL,**

(KORNER SWEETMEAT HOUSE)

Corner Gray and Victoria Streets

**DURBAN.**

Phone 23414.

Tel. Add. "KAPITANS."

**YOUR GARDEN'S SUCCESS—Begins with Good Seed**

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED**  
**VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

**A. B. NAIDOO & SONS**

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,  
 HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST."

145 Brook Street,

**DURBAN.**

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

**M. J. PATEL**

INTERNATIONAL SPORTS COMPANY

**Importers & Exporters & General**  
**Commission Agents**

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid**  
**to indent orders**

**Write To Us For Further Particulars.**

**LIFE INSURANCE**

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown future.

Insure with "THE OLD MUTUAL" your friend for Life—

The S.A. Mutual Life Assurance Society, which has  
 best Bonus record in the WORLD.

Representative.—

**DAYABHAI PATEL**

P.O. Box 1760,  
 JOHANNESBURG.

Phones:— } Business 33-0711  
 } Residence 33-5961

P.O. Box 96.

Phone 24471.

**To Furnish Your Home Economically**

See

**LALA BABHAI & CO. (PTY.) LTD.**

Show Rooms At 107 Prince Edward St. & 78 Victoria St.  
**DURBAN.**

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSE-  
 HOLD EFFECTS. RADIOS & RADIOGRAMS, MUSI-  
 CAL INSTRUMENTS, SEWING MACHINES & OFFICE  
 FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and  
 Vegetables. We specialize in green ginger and Indian  
 Vegetables. Wholesale only. Write for particulars  
 Box 96, Durban.

Tel. Add: "Charotar" Telephone: 33-8885.

**MANCHESTER TRADING**

—CO. LTD.—

**ESTABLISHED 1923**

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

**47, Commissioner Street,**  
**JOHANNESBURG.**

Phone 53.

Telegrams "SOLANKI."

P.O. Box 208.

**Solanki & Co. Ltd.**

Merchant & Direct Importers

**Extensive range always carried in**  
**the following:**

Silks, Drapery, Toilets, Per-  
 fumes, Curios, Fashion Goods  
 and Jewellery, Wide Range of  
 Indian, Persian and Chinese  
 Carpets.

**Stockists of well-known branded**  
**Watches.**

**COPPERBELT PIONEER STORE**

**Where Quality and Service**  
**are Paramount.**

**Luanshya,**

**Northern Rhodesia.**

Phones: 29121/3 (Switchboard)  
24179 (Manager)

Cable & Tel. Add:  
"PROSPERITY" (All Branches)

P.O. Box 2197

(Established 1927)

## Premier Produce

Co. (Pty) Ltd.

General Wholesale Merchants  
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kithricorn, Malt, Maize, Maize Products, Wheat, Wheaten Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import  
to the Head-Office.

Head-Office: "PREMIER HOUSE"  
364 Pine Street, Durban.

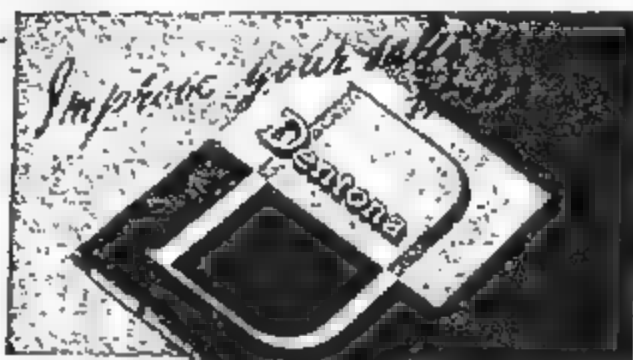
also at

JOHANNESBURG

Phones: 34-3554/5  
P.O. Box 200, Fordsburg,  
82, Crown Road,  
Fordsburg, Johannesburg.

BENONI

Benoni Coal Site  
Phone 54-1813,  
Rangewau Coal Sites—54-2205  
P.O. Box 392, Benoni.



Full range of men's and  
boys' khaki shirts and  
clothing.

In khaki  
gala,  
tropicals.

**DENORA**

SHORTS AND SLACKS

IN MODERNIZED Cuts

TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,  
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND.

DENTON TRADING CO.

Phone 24-4331

JOHANNESBURG

P.O. Box 3581

N. RHODESIA

FEIGENBAUM BROS.

Phone 2738

P.O. Box 354

SOUTHERN RHODESIA

MASHONALAND, P.E.A. & N. BECHUANALAND

W. F. NEUMAN

Phone 2 1219/2-4924

SALISBURY

P.O. Box 1492

BRITISH EAST AFRICA

Phone 4010

Trade Martens

NAIROBI

VAN BRUSSEL & CO. (E.A.) LTD.

**BULAWAYO CLOTHING FACTORY LTD.**

Phone 2410,

Bulawayo,

P.O. Box 427,

Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel  
V. D. Patel, H. J. Patel  
K. C. Patel

## The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.

Jameson Road, Livingstone,  
NORTHERN RHODESIA.

Our S.A. Representative:

**H. L. Hompes & Co.,**  
(Pty.) Ltd.

Durban, P.O. Box 1301.  
Johannesburg, P.O. Box 3480.  
Capetown, P.O. Box 824.

## NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,  
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS  
AVAILABLE AT:

**NATIONAL OFFICE SUPPLIES**  
(PTY. LTD.)

(Directors: N. Y. MEHTA, J. P. GOKOOL, K. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS

OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 22622

22623

P.O. BOX 1217

Tel. 464. NOSLIMITED.

For Quality Printing Consult:

**UNIVERSAL PRINTING WORKS**

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.



# ઈન્ડિયન ઓપિનિયન.

પ્રકાશન માંથી છતાં ફક્ત  
સને ૧૯૦૩માં સંપાદન.

પુસ્તક ૫૨ કું—અંક ૪૦

શુક્રવાર તા. ૨ ઓક્ટોબર, ૧૯૫૩.

પુસ્તક નંક્રમ પેની ૬

## ગાંધી જ્ઞાન

ચિ.....

તમારા કામગીરી હજી  
રખડતાં રખડતાં મળે છે.....ચિ.....  
એ સમાજ સેવા વિશે પ્રશ્ન પુછ્યો  
છે. જે કામ આપણે લોક  
હયાલને શુદ્ધ બુદ્ધિથી આગળ  
શીખીને કરીએ તે સમાજ સેવા  
છે. તમારો મર સંસાર ચલાવતા  
તમે જોગને જ પોષતા હો. તે  
સમાજનો વિચાર ન કરો તો  
તે સ્વાર્થ સેવા થઈ પણ તે  
ચલાવતાં તમે સમાજને ખાતર  
આઢાઈ પાપરો જોડું દુષ્ટાંત ન  
બેસાડો વસ્તુઓ લેતા પર્માધર્મ  
નો વિચાર કરો તો તે સમાજ  
સેવા થઈ. જેથી આગળ વધે  
તમે.....મદદ કરો છો તેમાં  
હેતુ પોતાને જ અર્થે જેસો  
મયાવધાનો હોય તો તે સ્વાર્થ  
સેવા થઈ પણ.....કામ શીખી  
ને જેસો ખરે તેનો પરીપકારાર્યો  
ઉપયોગ કરવો છે. કદ સોગની  
ને પણ.....કામ આહુ શખવું છે  
તે હેતુ હોય તો તે સમાજ  
સેવા થઈ. વળી એક પગલું  
આગળ પડોસમાં મંદા છે તેની  
આરવા કરવા તમારા જોગોને  
તમે છો. સારવારનું કામ શીખો  
છો તો તે સમાજ સેવા થઈ.  
આઠલામાંથી તો તમારી ઇચ્છા  
માં આવે તેવા સુણાકાર કરી  
શકો છો ને સમાજ સેવાનું હેતુ  
ધ્યાન રાકતી વધારી શકો છો.

.....સુદામાને વિષે.....એ જે

પ્રશ્ન પુછ્યો છે તેનો જવાબ આ  
છે. સુદામા કોઈ બૈલીકાસીક  
બંકતી હતા કે નહીં તેનું આપણે  
કદ જાણતાં નથી. ભાગવતમાં  
સુદામા વિષે શું છે -એ અને  
યાદ નથી. આપણે પાસે તો  
જે છે તે નરસીંહ ચેતાએ ને  
પ્રેમાનંદે લખેલું છે તે છે. એ  
ખાતે કાલ્પનીક વૃતાંતો છે.

કવીઓને જે યોગ્ય લાખું તેમ  
ચિત્રેલા એ ચિત્રે છે. તેથી  
તેનો શબ્દે શબ્દ લખેને અસુક  
શિષ્ટીની યોગ્યતા અયોગ્યતાનો  
વિચાર ન કરાય. અને તો પતી  
પત્ની બન્ને રૂકાં લાગે છે.  
મહત્તીનો મહીમા બતાવવાને  
સાફ રચાએલા એ કાવ્યો છે.  
તે રચતાં સી ઘરને ચોલાવનારી,  
તેની રક્ષા કરનારી, ને ભીંતા,  
કરનારી આલેખી છે. ભક્તી  
આધીન સુદામા પોતાનો વ્યવહાર  
જેમ તેમ નીભાવી લે છે. સીને  
બાળ બચ્ચાની રખેવાળ કરી છે.  
ભક્ત સ્વાર્થ દ્રષ્ટીએ કંઈ માર્ગે  
જ નહીં, તેથી સુદામા જુદાચાથ  
છે. પણ સુદામાની માગણી  
સ્વાર્થ લાગતા છતાં નિઃસ્વાર્થ  
છે. સીના પ્રેરાએલા તે ઉદાસી  
ન ભાવે કૃષ્ણ પાસે આખ્યાં છે  
ને પાછા જાય છે. એટલે આ-  
પણે તો એમાંથી ભક્તી રસ  
સુસવાનો રહ્યો છે. એ કાવ્યમાં  
થી સી પુરુષ વચ્ચે કેવો સંબંધ  
હોવો જોઈએ તે પ્રકાશાય નહીં.  
એને સાફ આપણે બુદ્ધિનો  
ઉપયોગ કરી જે યોગ્ય છે તે  
કરીએ. પ્રાચીન દ્રષ્ટિએ લઈ  
તેને આજની બુદ્ધીના ચોક્કસમાં  
જેસાકવાને પ્રમત્ત નિરર્થક  
અનાવશ્યક ને કેટલીક વાર  
હાનીકારક છે. આજનું આપણું  
વર્તન આપણે નીતીના સિદ્ધાંતો  
ને અનુસરીને સ્વતંત્ર રીતે  
પટાનીએ.

સીતા એ પત્નીત્વની જેમ  
સીમા છે તેમ કીમારીકાની પણ  
સીમા છે. વળી મારા આદર્શ  
તો વિવહીત છતાં કીમારીકાનું  
સ્વતંત્ર જીવન ગાળવાનો છે.  
આ બન્ને આદર્શને સીતા પાવંતી  
ધન પહેંચી જાય છે. જે પ્રમાણે  
તેનું વધુન રામાયણાદિમાં છે તે

પ્રમાણે તેઓ વિકાર રહિત  
હતાં. સમયદ્રનો વિયોગ સીતા  
ને થયો ત્યારે તેને સુરહેલી ન  
આવી. તેની નિર્વિકારીતા એટલી  
હવી કે સવજુ તેનો મલીન  
રૂપર્થ નહોતો કરી શકતો. સીતા  
નામ હોવા છતાં સી નિર્વિકારતા  
ની જ આરાધના કરે, તેથીજ  
સીતા સાત સતીઓમાંની એક  
છે. સતી એટલે પતીને વફાદાર  
એવો અર્થ નથી. સતી એટલે  
નિર્વિકારીતા, સીતાને જે બાળ  
અવસ્થાએ તેના દોષમાં જણવા  
ની આવશ્યકતા નથી. કેમકે  
ત્યાં પણ વજુન જોવું છે કે  
કેવળ બાળકની ઇચ્છાથીજ રામ  
સીતા એટલા. અ.વું આજે ચર્ચ  
નથી. આજના બાળકો વિકાર  
માંથીજ ઉદ્ભવે છે.

બાપુના આર્શીવાદ.

## ગાંધી કણીકા

અભયમાં બધા પ્રકારના હર  
નો અભાવ હોવો જોઈએ. મોત  
નો હર, મારખીટનો હર, જુખનો  
હર, અપમાનનો હર, લોકલાજ  
નો હર, જીવપ્રેતનો હર, કોઈના  
કોઈનો હર—આ બધા અને  
જોવા હરથી સુક્ષિત તે અભય.

અરૂપસ્થિતા નિવારણનો અર્થ  
હરિજનોને - અડવું એટલે જ  
નથી, પણ તેમને આપણા સગાં  
સંબંધીઓ જેવા સમજવા,  
અર્થાત આપણાં બાઈબહેનો  
સાથે-વર્તીએ - છીએ - તેવી રીતે  
વર્તવું. નથી કોઈ કંઈ કે નથી  
કોઈ નીચ.

જે બધો સમય અમવાનનો દોષ  
તો આપણે એક કણ પણ નકામો  
જમ જવા દઈએ આપણે અમવાન  
ના દોષને તો આપણા ઘરોનો એક  
ભાગ પણ મેળવેલમાં કેમ આપણે

માણસ બધારે પોતાની હલથી બકાર  
જમ, હલથી બકાર કામ કરે, હલથી  
બકાર વિચાર પણ કરે ત્યારે તેને  
બાધિ યામ, કોઈ આવે એવો સંભવ  
છે. આવી દોષાદોષ નકામો છે, નુક-  
સાન પણ કરે.

આદર્શ વચરનો માણસ સુકાન  
વચરના વધાણુ જેવો છે.  
ગાંધીજી.

## માનવ બુદ્ધી

(કેદારનાથજી)

મનુષ્ય બને પણ બન્ને જીવન  
તો જીવે છે. પણ બન્નેની  
જીવનપદ્ધતિમાં ફેર છે. પણ  
પક્ષી કુદરતી રીતે જીવે છે.  
તેમનામાં બીજાનું કિતાહિત  
વિચારવાની શક્તિ નથી. મનુષ્ય  
માં પણ કરતાં એક વધારે શક્તિ  
છે કે જેને લીધે તે એક કહેવાય  
છે તે છે બુદ્ધિ. બુદ્ધિને લીધે  
તે બીજાનું-પોતાનું તેમજ સમાજ  
નું કિતાહિત સમજી શકે છે.  
સીક પોતાની જૂખ સતોપવા  
શિકાર કરે છે. તે હયાનો  
વિચાર નથી કરતો કારણ કે તેની  
પાસે તે શક્તિ નથી. મનુષ્ય  
માં હયાબાવ રહેલો છે. તે  
પોતાનું તેમજ સમાજનું કિત  
વિચારી શકે છે. એક મનુષ્ય  
રાત્રે ઉભાગરો કરે છે તે સેવા-  
બજન કરવા માટે જમદાર બીજે  
મનુષ્ય રાત્રે ઉભાગરો કરે છે  
પણ ચોરી કરવા-જુગાર રમવા  
માટે. બન્નેએ શક્તિ ખર્ચ કરી  
પણ એકે સેવામાં અને બીજાએ  
ચોરી કરવામાં. તેવીજ રીતે  
મનુષ્ય બુદ્ધિનો ઉપયોગ કરી  
શકે છે. સમય માને આલવામાં  
ચોરી બુદ્ધિ ખર્ચ કરે તો તેના  
માં તે સમયથી આલવાની શક્તિ  
આવે છે.



# “ઇન્ડિયન ઓપિનિયન”

ચુકવાર તા. ૨ ઓક્ટોબર, ૧૯૫૩.

## આત્મ શોધન

“હું આપણેથી, પ્રભુ પરમ તેજે છું” સમજાવું

આજના પવિત્ર દિવસે ૮૪ વર્ષપર ૬૪૨ પેલાનો એક સાદીસો યુવક દુનીયાને આપ્યો હતો કે જેણે પેલાના દેસને સ્વતંત્ર બનાવ્યો અને બીજા ધણા રાજાપદા દેશોનો આર્મ સરળ કર્યો. એ દેશ એક માનવ મહાત્મા આપી તેઓ આજે દેવાત નથી પણ પેલાની પાછળ ધણા મેટા વારસો મુકી ગયા છે. અને તે કદાપી ઇસ્લામ નથી પણ આપણા ધર્માનો નથી. બપોલ રૂપે તેઓ દેવેશ આપણી મધ્યમાં જીવંત છે. તેમની પવિત્ર હાજરી ફરીફારવી કે અધારમાં ડુબેલા રહેવું એ આપણો પેલાનો સ્વાધ છે.

ધણા એમને જન્મદીન જાહેરમાં ઉજવેલ ધણા પેલાના હૃદયમાં એની ઉજવણી કરેલી અને ધણા પેલાના સ્વાધમાં રચ્યા પચ્યા રહી એને પીસારેલી. આખી દુનીયાના દુઃખને ટાળવા એમને પેલાનું તન બાળી આપણને અભ્યાસ કરી દિધું છે તેમના જીવનમાંથી કાઢક આપણા જીવનમાં લેવું એજ સાચી ઉજવણી મણારો. સ્વાધની નીકમાંથી જાગી વિશાળ ક્ષેત્રે બીજાઓનો વિચાર કરવાનો વખત આજે આવી ધણો છે. દુનીયામાં મારે બાળુ અચાંતી, કાપ, અને યુદ્ધની નોખતો વાગે છે. આવે વખતે આપણે જામણ નહીં તો કપારે જામણ! જન પાછળ ગાંડી શરીરદુનીયા એ દેવે જામણ નહીં તો વહેલો વિનાશને નોતરેલી. આપણે કે જેઓ પીસાને એક જીવનનું ખેડ સમજ તેની પાછળ માનવતાને અને મુખ શાંતીને છુટી જાય છે એમની શ્યા આવે છે. તેઓજ અરેખર શક છે. એમની ‘પાસે પ્રથર’ આપેલી જાણેમાંથી એક બહિસ નથી ફક્ત મુખ્ય સજ્જત મનના દમજામાં આવેલ છે.

મહાત્મા ગાંધીની દેવે આપણે પોંચી ન શકીએ એ અમે જાણીએ છીએ. બધા માનવ માટે તે સકપ નથી. છતાં આપણે પણ કાંઈક થોડાં ‘ત્યાગ’ કરી, થોડી સેવા કરી માનવતા સાધી શકીએ છીએ.

આજે બી. મણીલાલ ગાંધી જેલમાં છે. પેલાની રીતે અન્યાયનો સામનો તેઓએ કર્યો છે અને આપણી સામે એ આંતરે આજે ખસા છે તેમને ફર

કરવાનો પેલાથી અને તે પ્રયત્ન કર્યો છે. કદાચ ધણાને મન એ કાંઈ વિસાતનું પગલું ન પણ હોય પણ અમને ખાતરી છે કે ત્યાગ કાંઈ દિવસ નિષ્કળ નથી જતો. આજે નહીં તો બાવીસ કપારે પણ એની સુવાસ તે પાયરશેજ. આપણે આજે તેમને ન અતુસરી શકીએ તો થોડુંક પેલાનું આત્મશોધન તો કરીજ શકીએ. અને તેમ કરી આજે જે માનવતા આપણા મંથી રીસાઈ દુર અછ છે તેને ફરી આપણા અંતરમાં રચાવ આપીએ. પણ તે સ્વાધને થોડો દુર મુકા વિશાળ ભુખી-ઉદાર માનવા વચર થવું અસકપ છે. બે આપણે આટલું કરવું તોય આપણે આજે જે દુનીયાને અચાંતી અને અચાંતી વચે જોશ ખાતરી કરી છે એને એક કપરનો આનંદનો આમ બનાવવું.

આજે જાણજ એ એક વસ્તુ અને છે કે જીવન અચાંત યજ પડ્યું છે. કપારે આપણી પર વાજણ ઘુટી પડેલી તેનો કપ છે. આપણે જે આજે જવાનું છે ત્યાં કાંટા જાખરા ખડો વચે પડેલા છે. અને આપણે જાણીએ છીએ કે કાંઈ આપણે મારે મહેનત કરી એ માણુ ફર કરે પણ તે સકપ નથી એ આપણે સમજવું જોઈએ. આપણામાંના ધણાએ તે ફર કરવા નાની મોટી મદદ કરવી જોઈશે. આમ નહીં કરીએ તો ધણી વધુ મોટી આપણીએ આપણે નોતરશ.

આજના પવિત્ર દિવસ જેવો બીજો કશો દિવસ હશે કે આપણે ત્યારે થોડું આત્મ શોધન કરી કાંઈક ત્યાગ કરી દુનીયાનો ખીજાના વચને કાંઈક આસા આપણું!

આજનો મંમસ દિવસ કે ને રીતે એક પવિત્ર આત્મા ધરેલી પર શાંતી ને ફક્ત મજ અવર્તથી અને પેતે મરી બીજાને જીવવા રસ્તો સાધ કર્યો

પ્રત્યેક માણસને પેલાની આધ પર કમવાન પ્રિયતની જેમ નાનો થા મેટો કુશ ઉપાકવાનો હોય છે. શુ કામ આપણે આપણે નહોતો કૃષ બહાદુરીથી અને ફરતે મોટે ન કમજોર.

આજના ગાંધી અધારમાં ફરત એકજ બાપનો માર્ગ અમને દેખાય છે કે જે મહાત્મા ગાંધીએ આપણને બતાવ્યો છે. શુ આપણે જામણ! અને એ આજે આગળ વધીશું!

## શ્રીમતી વિજયાલક્ષ્મી પંડીત

“હું અકતીત્વને મદત આપું છું” સ્તીત્વને નહીં

શ્રીમતી વિજયાલક્ષ્મી પંડીત જેઓ મુનોના પ્રમુખ પરે સુદાસ છે તેઓએ કુટુંબી બાદ વર્તમાનપત્રો ની પરીપદને જણાવ્યું હતું કે.

“મારા રાજકીય દિશાએ અને સ્તીત્વનું છે કે મારે અને અકતિગત રીતે એવી, નહીં કે સ્તી તરીકે. કુટુંબી રીતે હું ખાતું છું કે મારા સુદાવાથી દુનીયાની સ્તીત્વની કીમત થા છે અને તેથી કુટુંબી રીતે અને મરં અને આનંદ થાય છે.

“પણ હું માનતી નથી કે સ્તી તરીકેજ સ્તીને મદત આપવામાં આવે. આ મદાન જવાબદારીનું બાન મરાવતા. હું એમ માનવા મરજું છું કે સ્તી જાતીની કીમત તરીકે આ માન નથી પણ મારા દેસને આ માન મરજું છે.”

પેલાના પ્રમુખ પરેથી શ્રીમતી પંડીતે જાણવું કરતી જણાવ્યું હતું કે,

“અને આ જાન ભણું” રચાવ અપાવવા માટે હું મારા સાથીઓને મારી ઉડી લાગણી દર્શાવવા મરજું છું. તેઓ ખાતરી રાખે કે તેઓએ મારા પર યોગ વિશ્વાસને અને આ હોશ ની જવાબદારીને હું મારાથી બનવું કરી તેઓને સતેષ આપીશ. તમારી આ પસંદગીથી મારા દેસને માન મરજું છે કે જે તેની સારા કામની કદર રૂપે છે અને જે સ્તીઓ મુનોના આદર્શને પુર્ણ કરવા પેલાનો હોશ આપે છે તેની પણ કીમત થા છે. ‘દરેક સંસ્થાનું કામ મરજું નાજક અને અધર હોય છે છતાં તે અકતિત્વને તક પણ આપે છે.

‘આજે મણેલી આ એકજ જે તક આપે છે તે મદાન છે. કારણ કે મુચ્ચાવસા દુનીયાના વાતાવરણને રાહત અપવાની આસા એની પાસે રાખવામાં આવે છે.

“જુન ૧૯૫૦થી મરીપામાં થતું મુક હાલ પેલીજ વાર શાંત મરજું છે. અને પુર્વના કુરના દેશો સાથે સંધી કરવાનો એક આર્મ પુરેલો થયો છે. આ બનાવથી દુનીયાની શાંતીના કાપ ને ધણો વેગ મળશે. અમને આસા છે કે મરીપાની સંધી મજબુત બનશે કે નથી. મુનો જીવત થશે. ધણા મતભેદો આપણી સામે પડ્યા છે કે જે દુનીયાની શાંતીને મેજમમા સુકનારો છે. આપણું કાર્ય એ નથી કે અચાંત મધ પછી ત્યાં સારી કરવા

જવાનું પણ અચાંતી બાપે નહીં એવું કરવું એજ આપણું મુખ્ય કાર્ય છે.

“આપણે જાતીભેદનો પ્રજા ઉકેલવા નો છે. અને આપણે મરીપાને સમય પણ ઉકેલવાનો છે. જે હથીપારો મેટા નાશ કરે છે તેને બનાવવાનો નહીં પણ તેનો નાશ કરવાનો એ પણ આપણું એક કાર્ય છે. ઉદ્યોગ અને વિજ્ઞાનને આપણે શાંતીને રસ્તે લઈ જવાના છે નહીં કે મારાદાને રસ્તે. દુનીયામાં શાંતી રાખવાનું અને લોકોનું જીવન ધોરણ ઉચ્છ કરવાનું કાર્ય પણ આપણે કરવાનું છે.

## ગરીબોની દુઆ

હિંદુસ્તાનની કાશ હાલતને અને એવો તો કંઈએ અનુભવ થયે છે કે એક પણ પેસો માર્ગ નમરો વાપરે તો અને એમ થાય છે કે અ ગરીબના ખીસામાંથી ગયો છે. મારી ઉપર (જન્મ દિવસની મુખ્ય રજાઓના) એટલા બધા તાર આ બ્યા છે કે તેમ મથેલા પીસાનો ખયાલ કરીને તેની સ્વદેશી અટી લઈ તે દિવસે લાવક પણ નામાને લંકા હોત અથવા અનાજ લઈ અમંગને જમાવવા હોત તે. તેઓની આંતરડી કેટલી દુઆ દેતી ગરીબો ના સાપથી પ્રગળ્યા નાશ પાપી છે, રાજાઓ પેલાનો મુગદ ખોઈ મોડા છે અને ધનાઢ્ય બિખારી થયા છે. કમં કોઈને મુકવું નથી અને મુકનાર નથી. ગરીબોની દુઆથી રાજપ્રમ્થ તરી અર્થ છે. ગાંધીજી.

“આ ધણુ મોલવું થવું સહેલુ છે પણ અમમમા મુકવું થવું કદમ્બ છે. આપણા પર ધણી મદાન જવાબદારી એ છે. પણ જેમ આપણી સામે તકલીફો છે તેમ ધણી તકો પણ પડી છે.

“અમે દર્શાવેલા વિચારો તરફ બે આપણે જરાક પણ આમજ વધશ તો મુનોનો મરતમે વધશે અને ધણા માનવોને આસા અપનાર થશે.

“દુનીયાને આપણી સંસ્થા માટે વિશ્વાસ જાગુ રાખવા આપણે ધણું કરવું પડશે. આ સમાજની મુરેલીઓ નો ઉકેલ કરવા મારા અતુમાપીઓને જેમ હું પણ દોરવણી આપ્યા કરીશ. સાથે સાથે હું તમારા સદકારની પણ આસા રાખું છું.”

# દ. આ.નું છાપુ મીસીસ પંડીતપર

કુપટાકિનનું છાપુ "૩૫ ટાઇમ્સ" "મીસીસ પંડીત"ના માધ્યમથી મળે છે. આપણા નીચે અમરેષુ છાપણાં છે. "પુનો સામેના આપણા વિરોધને બાજુએ કુપટાકિનનું છાપુ ૩૫ ટાઇમ્સ ૫૩૨ી ૩ મીસીસ પંડીતને પ્રમુખ નરીકે મુદતમાં મુનોએ મળી સારી પસંદગી કરી છે. કુનીવા માટે આજ મળેલો અભીર વખત છે. પશ્ચિમમાં કુસંપ અને પુર્વમાં સંપ નેવામાં આવે છે અને પુર્વ અને પશ્ચિમ વચ્ચે તીવ્ર મતભેદો થવા કરે છે, એ એવે તત્વાને પરીચ્છા છે ૩ કુનીવાના સંબંધને કાવચને મનાડ કરે મુનોએ પોતાની નીપજગત બતાવી છે કેમકે ત્યાં એના યાદ આજ સુધી એક સંધ બીજા રાષ્ટ્રસંધોને મળી પોતાના વેર એર ચર્ચવા સીવાય કંઈ કાર્ય કરવું નહીં. રચીવાના પ્રતિ નિધિઓ તો અને છે ૩ મુનોએ રક્ત પોતાના વિચારો દર્શાવ્યા પુરતી જ છે મીસીસ પંડીત સીવાય હાથ કુનીવામાં એક પશુ બચ્ચતી આ બાપુ મર્યાપર કરવા સાધ્ય નથી.

દક્ષિણ આફ્રીકાના અનીયાય સીવાય બીજે બધે મીસીસ પંડીત પર રાજકીય બાબતમાં જરાએ બેધેમ રાજ્યમાં આગતો નથી. એમને મુદતમાં એ

તરીકે એમને મહત્વ નથી આપણું પશુ આજે કુનીવાના સજાઓને તટસ્થ પહે વેરએર તમર ઉદ્ધવાની ડેઝનમાં રાહતી હોય તો તે મીસીસ પંડીતમાં છે. તેઓ સાથ નીનોએ સુવાય જરાપર નળે છે, રચીવામાં પશુ તેઓએ મળી મીનીમયો વરતાવ રાખ્યો હતો પશ્ચિમ ની રેલીક બાળકો માટે તેમને આદર છે. એ આદર તેઓ એકથી તરીકે અમેરીકો મના તેની મળી રહેલાને હતો. કુંડમાં હાથ છે તેમાંથી એક પશુ રાજકીય બચ્ચતી નથી ૩ ને કુનોના પ્રમુખપણા માટે મીસીસ પંડીત હીવાય મોગ્ય હોય.

પુનોમાં દક્ષિણ આફ્રીકાના સવાય વખતની ચર્ચા દરમ્યાન આપણે સાક્ષ્ય આપીએને તેમની જામે અને તેટલો અતભેદ હોય છતાં એટલું કબુલ કરવું પડતું ૩ તેઓ પ્રમાણિક બચ્ચતી છે. તેઓ તીખા નથી. અને પોતા ને બચ્ચતિમન મનો અલગમો સાક્ષ્ય આફ્રીકાના સવાયમાં હાથ નથી કરે. પુર્વ અને પશ્ચિમ વચ્ચે સારો સંબંધ બાંધવો હોય તો તેને માટે મીસીસ પંડીત સીવાય કોઈ સાધ્ય બચ્ચતિ નથી. એમને આવા કામોને માટે પોતાનું બધું ઇચ્છન આપણું કહ્યું છે

## મોતી પારેખ

નવવરસાદ મ. છુચ

આ પાસે પાસેમાં રહેતા લક્ષ્મીધર્મનિ પ્રેમચંદ સેઠની પસખી સાથ મોરાઈ હતી. તેમના કહેવા પ્રમાણે સોનેરી જાલવાળા એ યાવ રંગિયા સાલસોની તેમજ કાસખીથી ખાસ મંજારી હતી. 'બાઈ, એવી જામતી સાથ આજ ક્યાંય મળે નહીં. એ મોતી પાંખે કેમ? એમ કંઈ કે મોર રહેવાને નથી. મારે પડાય ત્યારે જ જવું.'

કો સી. આઈ. ડી. ખાતાને અમર આપ્યા. બીજે દિવસે સવારે જાણીતા જાણીતા નેરમા પોતાના મોર ના પારેખ પ્રખ્યાત માનીતા મોતી કુતરાને લઈ આવી પહેર્યા.

કો તેને બધી હડીતથી વારો કર્યો. 'વરદી પાડ', પડીના છા બામમાં પડી પાડ! મોતી નેરમા એ પામે છેનેમ સોડોના રોળા સામે વટવંદ નજરે દેડતાં મુળના આકાને વળ દીધા.

રોડના જંગમનાં કુખ્ય પશ્ચિમાં પામે મુળમાં કેઈ બાજુમાં પશ્ચિમાં દનાં. નેરમાએ જાણીતા જાણીતાની આપી તે નેરમા અને કુતરાની સાંકળ ને આપ્યા મારનાં કહ્યું. 'મોર મોર મેળા, દાંતવાર!'

મોતી પશ્ચિમાં પામે મોર અને 'પુડું' કરી પેતાં પશ્ચિમાં સુધાં. પડી તેજે આસપાસ ઝોળ કુડાણરે એકા મરેલા રોળામાં એક ચકર મનાવી જંગમના પાળાની આરડીએ માની એક મોરડીયાં રહેતાં રાપુ ડોળીને પાતર મોડામાં પડાયો. રાપુ ડોળીએ જુટવા અને આમવા મળે પ્રવળ ક્યો પશુ મોતી છોડે રોડો.

કો કટાક્ષપૂર્વક મોતી ઉઠ્યા, 'બાળી ડોળી! મો ઉપરથી નેતાં કેવી મોળી બટાક માને! આપો દી રામ-કુખ્ય ક્યાં કરે; પશુ આજ પોસ પડાય અહ. કુખ્યમે' રામ જામમે છૂરી! ડોળીમાં, સાથ કાઢી નાખો નીકર વમરમાડની મોરડીમાં જવું પડયો. સમજ્યા! નેરમાના મેલા પર વિજય હનેડ; રોળાના મો પર તિરકાર હતો.

રાપુડોથી નેરમાને પડે પડી અને કહેવા કાગી, 'આજ મારવી હોય તો મારો, છવાયી હોય તો છવાયો; મોડું નહીં કહું; મે' મરમાં જુપી રીને કાઢ માળાની બાં રાખી છે. દર પીય કરીને કાર મરમાં પડયો છે, એકમે તો એ જામ કહી મો.

પશુ રોડની સાથે, રામની આજુ અને, ને મે' એ બાળી પશુ હોય તો.' ડોળીને કળે કરવામાં આવી.

કરી નેરમા મોતીને પશ્ચિમાં પામેનાં પશ્ચિમાં પામે લઈ મરો. કરી મોતીએ પશ્ચિમાં સુધાં, અને પાછો તે રોળા તરફ મરો. રોડના જંગમ ના મોડા કંપકાંમાંની મોતી પોતા ની માધીયાની મોતી ચાલીનાં મારા ઉધર,તનાર કોમા સિયરવળને આપી ઠાટ મોતીએ પડાયો. મોરણનું મોડું પડી મધુ અને તે મો.લી ઉઠ્યો. 'જમાદાર સામ. મુકે તિરકાર કર લીટ્યો; મે' કુ-કાર નહીં કહું; પિંકમે મરિનેકા છન આંધિયોકા તિરવા મેને કાર કર લિવા છે.' આવીના ત્યાં અ.રેલા અ.કુતો હોય્યા અને તેમજે કોમાને મુરોટાટ આપ્યો.

દરમિયાન મોતીએ રોડની માલીની મોતી નજર અમિયારમાં રહેતા મોર,છવાયા મરમધી પારજમાના પોતિયાને છેડે દાંતમાં જમારી લીધો હતો. મરમધીએ હાથમાં પાડી લઈ નેરમાને કહ્યું, 'તમારી માય છું. બાઈસાહેબ; મેરું છે એરું કહી લઈ. રેકનકારમાં કુડામમાં મારને બડમે આઈ માજુસો નોખાળ્યાં છે અને એજુ

આ છાપાના તંત્રી  
સત્યાગ્રહની સભા  
ભોગવવા હાલ  
જેલમાં છે.

દેશમાં મરેલો ત્યાંથી મારામાં ર વરજે માજુસો ભરી માળ્યો છું. બાઈસા'બ, કાઠિયાવાડનો રવો, કોઈ માજુસો એટલે મોના વિતા કાઠવું નથી. માઈ કરો, બાઈસા'બ.'

પ્રેમચંદ સેઠ હવે ચમક્યા. તેમજે ખસેસામધી સો રપિયાની નોટ કાઢી નેરમાના હાથમાં મુરતાં કહ્યું. 'જમાદાર, જદમમાં મધ મારી સાથ. પશુ હવે આ કુતરાને લઈ રરતે પડી જાએ.' પશુ મોતી જાણે કે રોડનું મન પાખી મરો. હોય તેમ તેમની તરફ મરો. સેઠ પોતાનું 'ચલવેમ' પોતિયું સંજાળતા કરમરતે અજાળે કહેવા લાગ્યા, 'બાઈમો, જમાતાને નામે કહ્યું કહી છું કે હું પશુ આ બપાના જેવો જ કુ-દેમાર છું. કાળાં જાનર કરી આ માલી-જમાતા મળ્યાં છે અને મોરમોલી સાથ પશુ બાં કહું તો મારા એક જાલમાઈની, તેમની જાણ બકાર, તમારી લીધેલો હતો.'

આ બાજુ કુતરો તો રોળામાં આડોટ આવે તને પડયા કાગ્યો. અને અને પડયા તો કરેક કુ-કો. કહ્યો મેરું; રીકે કાંઈ નહીં મે કાંઈ મારી, પા.ગ. કુ-કો કરેમ જ હતો!

કેવર મોતી પોતાના માધિક નેરમા જાણસ તરફ મરો અને તેજે તેનું પાટકું પડાયું. નેરમા વીસો પડી મરો અને કાંવાંસા કરતો મોરો, 'મોતી, મારા માય, માઈ કર અને. મારા કુ-કોનો કું મોરાર કહી છું. તારા મરે અને મળતા માસિક રપિયા પચીસ એલાવ-સમાધી તારે મામે પશ્ચિમ રપિયા રાખી બાજાના કું જ આંધેલાં કરતો આવ્યો છું.'

પેળા પછી છું મધુ તેની અને અમર નથી. જમ, પાંધીએ મેળાસર વિજય મધ, જવું એવો મારો સિદ્ધાંત છે

મીસાપ)માંથી.

### વિવિધ

#### દરજ સાતીની ઉન્નતી

જામનમરના માણ દિવાન થી મુળ છમાઈ દેરજાજે સોલંકીના મુની મીમતી

#### આહકોને વિનતી

અમારા તા. ૧૮ સપ્ટેમ્બરનાં અંકમાં આહકોને વિનતી કરી હતી તેના જવાબમાં ડેલાક બાઈમો. રીક ઉપરાવવા જાળવ કરી રહો હોવાનું અમારી જાણમાં આવ્યું છે. આ ઉસાહી બાઈમોને અમારી વિનતી છે કે હાથ 'ઈ-ડીઅન એપીનીઅન'ને રીકની જર નથી પશુ ને વિનતી કરવામાં મારી હતી તે મરેલા સવાજનો મોડલી આપવાની હતી. આપી ને બાઈ મો ઇ. મો. ને મર કરવા છાં તેઓ સવાજનો પોતાના હાંદેરમાંથી ઉપરાવી મોડમે તો અને મળ્યા આમારી મળું. સોધી મુર તો અજ મળાઈ કે માકો પોતાનું સવાજમ જામે જ મોડલી આપે.

અમરમાપક  
'ઇન્ડિઅન એપિનીઅન'

સીમમનેની આજુદમાં વજમલ વિજા લપમાં સંરૂતનાં અપાપક તરીકે નીમલ્યક મધ છે.

#### શી. વિનોબાજીનો જન્મ દિન

શી. વિનોબા બાને, જેઓ તા. ૧૧ સપ્ટેમ્બરના પજ વર્ષના જવા તેમને જન્મ દિન બકારમાં જ્યાં તેઓ હાથ પશ્ચાળા પ્રવાસ કરી છુગી, માગી રહા છે ત્યાં ઉજવવામાં આવ્યો હતો. અને તે રમોવાળ બામીજાન થા ઉજવ વામાં આવ્યો હતો. રેસના બીજા ડેલાક બામોમાં પશુ આ કષ્ટક ઉજવ્યો હતો. મુખીજાન પરીપક આદીમામમાં વારાઈ હતી. આજ સુધી તેમને ૨૦૦૦૦૦ જેટલે જન્મદિનમાં મળી છે. આ પરિવર્તમાં ૧૬ રામાના પ્રતીધીઓ હાજર

# પૂ. આપુળના સિદ્ધાંતો

(ઉચિતચારકર એવાકર એકાનીસખર્ગ)

સત્ય : સત્ય એજ પરમેશ્વર છે. સત્યવિના કશું પણ નિયમનું પાલન અશક્ય છે. વિચારમાં વાણીમાં અને દરેકજગત આચારમાં સત્ય એજ આત્મ સત્ય છે.

અહોસા : અહોસા વિના સત્યની શોધ અસંભવિત છે, અહોસા અને સત્યનાં દર્શન કરવાનો એજ આર્થ છે, અને એજ સાધન છે. કુવિચાર-કુવાચન-મિથ્યાવાચન-દેવ, છુદ્ધ કષ્ટનું, જનતાને જરૂર હોય તેનો કશોયે રાખવો એ બધી કોસા છે.

અહમયત્વ : અહમયત્વ વિના સત્ય અને અહોસાનું પાલન અશક્ય છે, સત્યની શોધમાં ચર્ચા એટલે સત્યને હમતો આચાર. ઘરીરની બાંધી ઇંદિયોનો સંપર્ક એજ અહમયત્વનો વિશેષ અર્થ છે.

અસ્વાદ : જીવના સ્વાદને ખાતર નહીં પણ સરીરના ચોપણ માટે એસડ સમજી ખોરાક લેવો, જીવના સ્વાદને જીવા વિના અહમયત્વ-જનનેદિશ-સંવા અસંભવિત છે.

અસ્તેષ : ચોરી ન કરવી, પોતાની મજાતી ચીજ પણ પુછવા વિના લેવી એ પણ ચોરી છે, પોતાની જરૂર કરતાં વધારે લેવું એ પણ ચોરી છે. અને મનથી કેપની વસ્તુ લેવાની કષ્ટા કરવી એ પણ ચોરીજ છે.

અપરિશદ : એવું ન કરવું, પરમાત્મા સંમદ કરતો નથી. તેને એકાંતી વસ્તુ તે રાજની રાજ પેદા કરે છે એવું ન કરનારનું જીવન સાફ હોય. જેમ જેમ સંમદ બોલો કરીએ તેમ તેમ અફે સુખ અને સંતોષ વધે.

અભય : કનેશો નીકર બનવું. સત્યને માર્ગે આહવાર વ્યક્તિ નાતબાત, સરકાર, ચોર, મરીખાઈ, રામ કે મોતથી કદિ ન કરે.

અસ્પૃશ્યતા નિવારણ : આત્મા એક છે. બધર એક છે તો અસ્પૃશ્ય કેપજ નથી. જીવ આત્મની સાથેનો એક મટાડવો એજ અસ્પૃશ્યતા નિવારણ બાતમહેનત : જે બાતમહેનત ન કરે તેને આવાનો અધિકાર નથી.

સર્વધર્મ સમભાવ : બધા ધર્મનો મૂળમાં સત્ય અને અહોસા છે. આત્મા એક છે. મનુષ્ય દેહ અસંખ્ય છે, તે અખાંજે ધર્મનું મૂળ એક છે. તે વસન, પોશાક (નુદાં છુદાં પંથે) અસંખ્ય છે.

સ્વદેશી : સ્વદેશીમાં સ્વાધર્મે રચાન નથી. પોતે કુટુંબ માટે, કુટુંબ માત્ર માટે, માત્ર દેશ માટે, અને દેશ જનતાના કષ્ટાણ માટે હોમાઈ બધ તેજ સ્વદેશી.

નમતા : હંપણાને પુરેપુરો ત્યાગ કરવો. જેઓ નાના બની જાય તેજ પ્રોટા થક જાય નમતા એટલેજ અભિમાન હોતો નાના બની જવું છે.

કામીએકતા : કદિ વોડેલી તુટે નહીં તેવી દિલ્લી દોરની તેજ એકતાનો સાથો અર્થ છે.

ત્રેમ : જ્યાં સત્ય અને અહોસા છે ત્યાં ત્રેમ જન્મે છે જ્યાં ત્રેમ છે ત્યાં નમતા છેજ જ્યાં નમતા છે ત્યાં અભિમાન નથી. જ્યાં અભિમાન નથી ત્યાં સત્ય અથવા અણ અથવા સુખ છેજ.

બધર અદા : અદા વિના સત્ય-અહોસા વગેરે વતો કદિ પાણી ચકાપ નહિ, જ્યાં અદા નથી ત્યાં વિશ્વાસ કે ઉભતિ નથી. જ્યાં ઉભતિ નથી ત્યાં સુખ પણ ક્યાંયી હોય માટે બધર અદા એજ સુખનું મુળ છે.

## અક્ટોબર મહિનાની આલોચના

“સહકારી”

રોમન કાળનાં ૧૯-૨૨માં જ્ઞાતમા (સેપ્ટીમ SEPTEMBER ૧૯૨૨) અહિનાની જેમ આક્રમા (સેપ્ટીમ ૦૦૦૦ ૧૯૨૨)ને પણ હોમ રાજના માન માં જે સત્તાપર હોમ તેના નામથી એજઆવતા-સુધારેલા કિમિયત ૧૯-૨૨માં તેનેજ અક્ટોબર નામથી ફરાવું રચાન આપાયેલું છે. આ વર્ષેના અક્ટોબર માસમાં નીચેના કેટલાક જાણવા એજ જાતવો આવે છે.

- તા. ૧ નિદધિ એની બીજેન્ટનો ઇંગ્લંડમાં જન્મ ૧૮૪૭.
- જી. સુબલક્ષ્મ આધરનો મદાસમાં જન્મ ૧૮૪૧.
- ૨ મદાસમાં અધીજનો ચોરખંદરમાં જન્મ ૧૮૧૬.
- ૩ ઠારેલ હંદનો અમેરીકામાં જન્મ ૧૮૭૧.
- ૪ એલીવાલ હોવીનું (દરજનો સંચો કોમનાર) ન્યુયોર્કમાં મરણ ૧૮૧૭.
- ૫ મીસ રાજ્ય એ હળાર વર્ષ પછી તુર્કીથી સ્વતંત્ર થયું ૧૮૨૬.
- ૬ સ્વામી શમતીધનો લાહોરમાં જન્મ ૧૮૭૩.
- ૭ નેન્ડલ વીજીનું અમેરીકામાં અવસાન ૧૮૪૨.

- તા. ૮ બદ્દહિન તર્કવબજોનો અંબાતમાં જન્મ ૧૮૪૪.
- ૯ કાપાભાઈ ગોવીંદજી ભોંઠાનીસખર્ગમાં સર્વોદય થયા ૧૮૨૬.
- ૧૦ કોનારકુમ્પરનો ચીન દેશમાં જન્મ ૧૫૧૩ B.C.
- ૧૧ જ્ય પ્રકાશ નારાયણનો ગિદારમાં જન્મ ૧૮૦૨.
- ૧૨ નર્સ એડીય કામેજ પ્રસેસમાં ચિદ્દ થઈ ૧૮૧૫.
- ૧૩ કોસખલે અમેરીકાની શોધ કરી ૧૪૬૨.
- ૧૪ હુવાન લ્હનનું ચીન દેશમાં અવસાન ૧૬૪.
- ૧૫ શુકાભાઈ દેસાઈનો બહેલીમાં જન્મ ૧૮૭૭.
- ૧૬ પ્રેસીડેન્ટ આઈઝન કુવરનો અમેરીકામાં જન્મ ૧૮૬૦.
- ૧૭ અપરીસ નેલા ડીવેસેરાનો ન્યુયોર્કમાં જન્મ ૧૮૮૬.
- ૧૮ પ્રેતારીયન ૩૯-૪૨ની શરૂઆત ૧૫૮૨.
- ૧૯ મદાન અકળારનો રિલ્લીમાં જન્મ ૧૫૪૨.
- ૨૦ બંબાલમાં બંબજાનો રાધિય દિન ૧૮૦૫.
- ૨૧ મોરકર વિજેનો હમણીનમાં જન્મ ૧૮૫૪.
- ૨૨ એડીન એમ્મરમેનો ઇંગ્લંડમાં જન્મ ૧૮૬૩.
- ૨૩ સ્વામી શમતીધનો પંબખમાં દેવોસજ ૧૮૦૬.
- ૨૪ સાહર ગોવર્ધન રામ બીપાડીનો મુંબઈમાં જન્મ ૧૮૫૫.
- ૨૫ સર કિરોડર મેનો ઇંગ્લંડમાં જન્મ ૧૬૩૨.
- ૨૬ લેડ નેસનનું રાષ્ટ્રાગરની ઘાતમાં મૃત્યુ ૧૮૦૫.
- ૨૭ આર્થર નોમખનો રોડ હોમમાં જન્મ ૧૮૩૩.
- ૨૮ કોલિ કોલિસમા સમાજસદી પક્ષની રચાવના ૧૮૩૪.
- ૨૯ નેતાજી સુભાષે ભર્મામાં આક્રમ હોઈ ફોજ રચાવી ૧૮૪૩.
- ૩૦ મદારાળ કુલીપસીનું પેરીસમાં મરણ ૧૮૬૩.
- ૩૧ સંત રાનેશ્વર આજંદીમાં સમાધિ લીધી ૧૨૬૬.
- ૩૨ ચોમસ કોહામેનો ઇંગ્લંડમાં જન્મ ૧૮૦૦.
- ૩૩ પંડીત ગોવીંદ વરમખ પંતનો મિદારમાં જન્મ ૧૮૮૭.
- ૩૪ કોલી વિમતી મનમેહન સોમ ભોંઠાનીસખર્ગ આવેલ ૧૮૭૫.
- ૩૫ જહાંગીર બાદશાહનું રિલ્લીમાં મરણ ૧૬૨૭.
- ૩૬ મહર્ષી દવાનંદ સરસ્વતિનો જનમેરમાં દેવોસજ ૧૮૮૩.
- ૩૭ સરદાર વરમખભાઈ પટેલનો પેટલાદમાં જન્મ ૧૮૭૧.

રોમ નંબર : ૨-૫૫૪૮

## અપુખ્તકર ઇસ્માઈલ

કવોલીફાઈ છુકીપર, શોટરી, એજન્ડ.

દરેક જાતના એકાઉન્ટો તકવાર કરી આપીશું.

ચોપલા લખી આપીશું.

રોટમેન્ટ એપ એકેસ, મેચ-સરીટ, કનકમ રેકસરીટન વિગેરે તકવાર કરી આપીશું.

એ.શીસનું લેક કાલ કરીએ છીએ. વેપારને લખતા મરકનટલમ્સ એ. વિ. કાપલ વિગે સમાક આપીએ છીએ.

બદાર આગના ધરાગોને ખાસ જાન આપીએ છીએ.

બદારમામના ધરાગોને મારે ખાસ જુદો રુદાઈ રાખવામાં આવેલ છે.

અમારા પર એક પોસ્ટકાર્ડ લખવાથી વિના ખર્ચે વધુ માહિતી મોકલી આપીશું.

ઓશીસનું એકેસ : કફમ સ્કેપ્પન સ્ટ્રોટ, (મી-સજ અને કુરોઈ રહીતની વચ્ચે)

રહેઠાણ.

ઓશીસની બાજુમાં કફમ સ્કેપ્પન સ્ટ્રોટ, રોમ : ૨-૫૫૪૮

મીટોરીયા.





રાજ્યમાં તથા ગયા છે. બહુમતી વેચાણવેરા નાંખવાનો સરકારનો એક હેતુ વેપારીઓને વેચાણવેરામાંથી છૂટકા જતા અટકાવવાનો પણ હતો. પરંતુ સરકારે ગુજરાતી વેપારીઓને ખરાબર જાણખ્યા નહિ હોય કે તેઓ કરવેરામાંથી છૂટકામાં કેટલા ફાયદા પામે છે. હવેલા દસ અઢિનાનો સરકારે દિસામ માંથી ત્યારે જાણ્યું કે, ખારવા કરતાં ઘણી ઓછી રકમ આવી છે.

સરકારના દીકરા વેચાણવેરા સામે પણ યુગ ઉઠાવેલ જાયો છે. આ નવી પદ્ધતિમાં માલના પ્રથમ વેચાણ પર એક પૈસા અને હવેલા વેચાણ પર ચોત્તરોજની વસ્તુઓ માટે રૂપિયે એક આનો અને બીજી યોગે માટે રૂપિયે એક પૈસા લેવાની જોગવાઈ છે. આથી માલ વચ્ચે અને તેટલા માંજીસોના હાથમાં હરે તો પણ તેમને કાંઈ વેરા ચુકવવા ન પડે. આની સામે જાણના બંધના વેપારીઓ અને છૂટકાના વેપારીઓએ ઉઠાવેલ શરૂ કર્યો છે, કારણ કે વેરા ભરવાની જરૂરવારી તેમના શરીરે આવી છે.

અમદાવાદની મીઠામાં કરોડો રૂપિયાનું કાપડ વેચાણ વિના પડી રહ્યો. પેકાર ત્યાંના મીઠા માલિકો દરેકથી ઉભો છે. હાલમાં રોજીંદ જરૂરીયાતની યીજોના ભાવે ઘણા હયા હોવાથી ખપત ઓછી છે એ વાત સાચી. મીઠા તરફથી કાપડની નિકાસ જકાત રદ કરાવવા માટે આ ઉઠાવેલ થયો હોવાનું કહેવાય છે.

સોરાષ્ટ્રમાં આવેલો અમરેલી વિસ્તાર ને હાલમાં મુખ્ય રાજ્યની હકમત હેઠળ છે, તેને સોરાષ્ટ્રમાં જોડતી દેવાની મામણી કરતો એક દરાવ સોરાષ્ટ્ર ખારાસમામાં રજૂ થયો હતો. ધારા સમાજે બહુમતિથી તે ઉઠાવી લીધો હતો. આ દરાવ પર જોક્તા મુખ્ય

પ્રધાન શ્રી ટેન્ડરભાઈએ જણાવ્યું હતું કે, અમરેલી સોરાષ્ટ્રનો એક અંતર્ગત ભાગ હતું અને છે. પણ આ પ્રજાનો કુંક સમયમાં આપ ગેજ ઉઠેલ આવી જશે. ગંધરમ સરકાર તા. ૧લી અક્ટોબરે આંધ્ર રાજ્યની રચના થાય. પછી બાપાવાર રાજ્ય રચના માટે એક સીમા પંચની નિમણૂક કરવાની છે. આ પંચ અમરેલીની પ્રજાના હિતમાં આ પ્રજાને નિવેડો લાવશે.

શ્રી ટેન્ડરભાઈ એ જાહેર કર્યું હતું કે, મહા ગુજરાતની રચના વિષે સોરાષ્ટ્ર સરકાર અને બીજા કાંઈ સરકારો વચ્ચે કે મુખ્ય પ્રધાનો વચ્ચે વાતચિત ચાલતી નથી.

સોરાષ્ટ્રમાં જુદા જુદા શહેરોની મુદ્રાકાની ચુટપીઓ ધડ મઠ, ચુટપી માં કોમેસના બિન સત્તાવાર રીતે કેકા શાળા નામરિક સંબંધે ઘણા શહેરોમાં પરાજન્ય મળ્યો છે.

મિહારમાં ભાવે વરસાદને લીધે ઘણી ખરી નહીંઓમાં રેલ આવવાને પરીણામે આશરે ૨.૩૫ કરોડનું નુકસાન થયું છે. ઉત્તર મિહારમાં ચંપારણ, સાહન, દરબામ અને મુનરપુર જિલ્લાના ૬૮૬૦ ગામો અગ્રતપુર્વ રેલ સેક્ટમાં સપડાયાં છે. આ રેલને પરિણામે આ વિસ્તારમાં સાઠ હજાર જેટલા મકાનો જમીનદોરત થઈ ગયાં છે.

મિહાર સરકાર તરફથી રાહત કાર્પ માટે જાણ નાજીકીય વર્ષમાં ૨. સાઠ ચાર કરોડ ખર્ચવામાં આવશે. આમાંથી ૩.૩ કરોડ તો તમાલી લોનો આવવા પાછળ ખર્ચશે. સંકટગ્રસ્ત વિસ્તારમાં વર્ષ દેવ તેવા માખસોને મદત આનાજ, ધાસનેલ વગેરે આપવાની તથા સહકૃત અને અસકત માખસોને પધા આપવાની સરકારે વ્યવસ્થા કરી છે.

વિસારીએ અને એના ઉદ્દેશો તરફ જવાન દહીં, તો અમે સમાજવાદની સાથે સર્વોદયનો મેળ કઈ રીતે જોડીએ છીએ તે સમજવું મુશ્કેલ નહિ લાગે. આપણે પ્રમણીએ છીએ કે એક એવો સમાજ અને કે જેમાં શોપણ ન હોય, સમાનતા હોય. દરેક વ્યક્તિને સ્વતંત્રતા મળે. પોતાના વિકાસ માટે તક મળે. તે પછી આ ધ્યેય સિદ્ધ કરવાનો સવાલ ઉભો થાય છે. આપણે જોઈ રહ્યા છીએ કે ન્યાં દિસાથી એ ધ્યેય પ્રાપ્તિ માટેનો પ્રયત્ન થયો ત્યાં ધ્યેય તો ફરજ રહ્યું; ત્યાં ન શોપણ ફર થયું, ન સમાનતા આવી, ન વ્યક્તિને પોતાના વિકાસની પૂરી તક મળી. ન્યાં ન્યાં દિસાથી કાંતિ થાય છે ત્યાં કાંતિને બદલે કાંઈ બીજી જ ચીજ બની જાય છે. વર્તમાન દશાને આપણે મિટાવી દેવા માગીએ છીએ, તે એટલે ચીજ નવા સમાજનું નિર્માણ થઈ જશે, એમ માનીએ છીએ, સમાજવાદી સમજે છે કે સુદીવાદને ખતમ કરતાંની સાથે નવો સમાજ ઉભો થઈ જશે. પણ એમાં એમની ભૂલ છે. સમાજવાદ કે.ક નકારાત્મક ચીજ નથી. એમ તો રાષ્ટ્રીયકરણ એ સમાજવાદ નો એક સિદ્ધાંત છે. પણ રાષ્ટ્રીયકરણથી જ સમાજવાદ નથી આવી જતો તે આપણે આપણા દેશમાં ને બીજા દેશોમાં પણ જોઈ રહ્યા છીએ. રશિયાની વાત જવા દો, પણ આપણી જ રેલવે આને અપણી સફળી છે; આજે જો કાંઈ વેપારી કંપનીની નહિ પણ રાષ્ટ્રની સંપત્તિ છે. જતાં જો કાંઈ કહે કે રેલવે સહવચામાં શોપણ નથી થતું, તો એ વાત ખોટી દરો. રેલવેમાં સુદીવાદ તો નથી, પણ સમાજવાદે ન નથી, બદલે અદસર શાદી છે. એ રીતે બીજા ઉત્તોગોનું પણ રાષ્ટ્રીયકરણ થઈ જાય તો દેશમાં સમાજવાદ આવી અમે તેમ કહેવું એ એક ખોટી ઠસના દરો.

માટે, મૂળ વાતને આપણે કઈ રીતે પકડીએ કેવી રીતે ત્યાં સુધી પહોંચીએ એ સવાલ આપણી સામે છે. ને દિશામાં આપણે જઈ રહ્યા છીએ, આપણું ચિંતન ને દિશામાં આપણને કઈ જઈ રહ્યું છે, તે દિશામાં ઘણું દુર સુધી સર્વોદય જઈ પહોંચ્યો છે. એટલે, આપણે જો સ.ચા સમાજવાદી હોઈએ તો સ.ચા સર્વોદયી પણ ફર્યું જ. આને સફળે માટે સચ્ચાઈથી, ઉઠાણથી વિચાર કરવાનો સમય છે. ને સાચો સમાજવાદી છે તે પોતાના ઉદ્દેશની પ્રાપ્તિ માટે રાત દિવસ પ્રયત્ન કરશે, તો જેની મારી દશા થઈ છે તેની તેની પણ યશો.

ને આપણું ધ્યેય છે, તે બીજાઓનું પણ છે; પણ આપણા સાધન જુદાં છે. ને આપણું ધ્યેય શોપણની સમાજ રચવાનું હોય અને દીસા તે વરને એ સિદ્ધ કરવા જરૂં, તો

ધ્યેય દાંસલ નહિ થાય. દીસાથી તો નવા પ્રકારનું શોપણ શરૂ થાય છે. શોપણનો અર્થ એ કે એક માણસને ને હકક હોય તે એને ન મળે. સોજો સોજા આના શોપણ મરી જશે, એવું આપણે ન કહી સકીએ. આને પણ આપણું ને જીવન છે તે આપણાં મરીયા બાપજોથી ઉચું જ છે. એટલે આપણે એમનું શોપણ કરી રહ્યા છીએ, તેમાં કાંઈ સફેદ નથી. બિલકુલ જ શોપણ ન હોય, એ કદાચ અસંભવિત દરો. પરંતુ એ ધ્યેય ઘણી આપણે આગળ લઈવું જોઈએ અને આપણી મર્યાદા નક્કી કરવી જોઈએ. રશિયામાં પણ જુદા જુદા લોકોના પચાસમાં ચાલીસગણો ફેર છે. હયા અદસરોનું જીવન ધોરણ ઉચું છે. એટલે ત્યાં પણ શોપણનો અત્ નથી આપણો, કારણ કે દીસા દાસ એમના હાથમાં સત્તા આવી, અને રાષ્ટ્રના કુલ ઉપાદાન ને કેટલો હિસ્સો કોને મળશે તે તેઓ એજ દિસા વડે કરાવે છે. સાચો શોપણકીન સમાજ અહિંસા વડે જ રચી શકાય, એટલે આપણે સમાજવાદનું નામ પડતું યુગને સર્વોદયનું ઉપાદી લઈએ તો ગને એમાં કાંઈ લાગે નથી.

દરેકીશિપ વિષે અને સવાલ પુછવામાં આવે છે. ૧૯૩૫ માં ન્યારે માધીજી ઉત્તર પ્રદેશમાં ગયા હારે ત્યાં ના જમીનદારો એમને મળેલા ને એમણે માધીજીને પૂછ્યું કે, હવે કે.એસ-સોરાસિસ્ટ પાર્ટી રચવાઈ છે તો પછી અમારું શું થશે? એ વખતે માધીજીએ કહેવું કે, સોરાસિસ્ટના હાથમાં કે.એસ ચાલી જશે ત્યારે શું થશે તે તો કું જાણતો નથી, પરંતુ જો તમે તમારી જમીનના દરદી બનશો તો હું તમારો નાસ નહિ થવા દઉં. આ વાત દસાંબળીને એ વખતે અને કાંઈ અડચે દતો, ને મારા સાથીઓને એ કહેવું કે મરીજો હવે ને આટલો અત્યાચાર કરે છે તેવા જમીનદારોને માધીજી દરદી બનવડું કહે છે, ને ચેતે એ જોઈતો નાસ નહિ થવા કે એમ કહે છે. એનો અર્થ જો કે ન તો એ જમીનદારો દરદી બનવાના છે અને ન તો માધીજી એમનો નાસ થવા દેવાના છે. એ વખતે અમે માનતા હતા કે દરદીપણનો આ સિદ્ધાંત કાગળ ઉપરજ રહેવાનો છે, અમલમાં નથી આવી શકવાનો. પરંતુ આજે કું (મિહારના) ગામ જિલ્લામાં જોઈ રહ્યો છું કે ન્યાં એક હજાર, ચાર હજાર ને ૭-૮ હજાર રૂપિયે પીલાની કિંમતની જમીન છે ત્યાં પણ લોકોને જુદાનમાં જમીન આપી છે. અત્તાલીસ હજાર એકર જુદાનમાં થઈ છે, તે પણ આપણે એક માણસ એકજે છીએ.

માધીજી કહેવું એમ હતું કે જોમને દરદી તરીકે જામ કરવા હોય તેઓ

## શોપણકીન સમાજને પંચે

જયપ્રકાશ નારાયણ 'મિલાપ'માં

મારે એવો અનુભવ છે કે આજ કાલ સાધારણ રીતે ને કેસેજ અને સુધના વિચારો છે તેમજ મનમાં તો સમાજવાદ તરફ જોવાય છે, અથવા સમાજવાદ તરફ જોવાય છે, અથવા તો રાષ્ટ્રીય સ્વતંત્રતા સંઘ કે રાષ્ટ્રજના દરિદ્ર સુવક સંઘ વગેરે જેવા સામયિકતા અને કોમવાદને આધારે ચાલતા વિચારો તરફ જોવાય છે. ૧૯૨૧-૨૨ માં ન્યારે અમે જુવાન હતા ત્યારે પણ એકું અનેકું એ દિવસોમાં માધીજીની આવી આવેલી ને કહું મુખને તેમાં તથાથ મથા હતા પરંતુ આને જુવાનને એમ લાગે છે કે માધીજીની વાતો પ્રસાદી હજી નથી; આજના વિદ્યાર્થી મુખમાં, એટલે જોખના મુખમાં, રૂપિયા ને ચીનના

મુખમાં એમની વાતોની જરૂર નથી. આ એક અતિ ચિંતાજનક પરિસ્થિતિ છે. સામ્યવાદ અને કોમવાદી નેતાઓ વિશે કું કાંઈ નહિ કહું; પણ સમાજવાદ વિશે થોડું કહીશ. અને લોકો પુછે છે કે શું તમારા મનમાં સર્વોદય અને સમાજવાદને સમન્વય થઈ રહ્યો છે? ને સમાજવાદી ધારામાં પડેલા છે એવા વિદ્યાર્થીઓની સામે આ સવાલ ઉભો સામ છે. જયપ્રકાશ સમાજવાદનો રાહ છોડી રહ્યા છે અને ખેડેરી રહ્યા છે, એવો સફેદ એમના મનમાં ચેત થાય છે. આપણી સામે સમાજવાદનો જે ઉદ્દેશ છે તેને ને આપણે સરખી રીતે સમજીએ, તેના સિદ્ધાંતને જરાબર

પોતાના બેઠક પ્રમાણે બેઠે તો આપણે રાજ છીએ. પણ જો તેઓ જે રીતે ન બેઠે તો આપણે મરીમોને તકવાર કરશું, એમને કહેવું કે શોધણમાં સદાકાર ન આવે એ રીતે આપણે બેઠક પદને તકવાર કરશું. એજ રીતે આપણે ભેદને છીએ કે જુદાન-મદા માં દાન દેવા વાળા ને લેવા વાળા, બન્ને તકવાર થઈ રહ્યા છે. જુદાન-મદા એમ એમ દેશોએ તેમ તેમ આમ ઝાંઝી શોધતે પ્રજામાં જામતિ પેદા થશે, અને સાંતિય સાધનો દારા શોધણનો વિશેષ કરવાનું એ વિચારશે. આજે સદાકારને બેઠકને કું પદથી કોલેજમાં બેઠકો હોય એ જાણે નો અને સાંભરી આવે છે. એ દિવસો માં મોલાના અગ્રણી કામ અગ્રણી પદથી આવ્યા હતા અને અસહકાર ની અગ્રણી વિશેષ એમનું આપણ સાંભળીને અને સદાકાર કોલેજી મોખીછતો પદકાર અને પાદ આવે છે. એ જાણનામાં પ્રવાનોમાં એ ને માત્ર સિક કાંતિ થઈ તેનો ભેદલો કાપ આપીછતા અરિહનમાં હોતો તેટલો બીજી કાંઈ જાણના નહોતો. આજે પ્રવાનો સાથે મારે થોડોક સંપર્ક છે, તો એમની કામને બદલ નિરાશ થાય છે. એમનામાં ભેદ છે; પણ કાંઈ બદલ, નિષ્ઠા કે ગંભીરતા નથી, એવું અને જાણે છે.

પણ જો સરોવરમાં બીજા તમારા કૃષ્ણ માં ને મનમાં પડ્યાં હશે તો આ નથી ખામીઓ પુરતી જશે, અને એટલું સમાજનું પણ થશે.

**રામદર્શન**

લેખક : સાંતિલાલ અમલ કુસાલ

અપોરનો સમય હતો. સુર્ય પોતાની રેડ કળાએ તપી રહ્યો હતો. રામ અમલ જમવા બેઠો.

“આહ, હું તમને દિવસની વૃષ્ટી છું. અને ગોડું ખાવાનું આવે; અમવાન તમારું જમ કરશે.” કરમ અમલ અમલને નાને અટકાવે.

તે ઉપર તેજ વિનાની, વિખરા એક વાળ વાળા, મેલી અમેલ માથ વાળા, લડી આમોવાળા, મદા અને ગીધરે કાલ કપડાં વાળા, મરવાને વાંકે છતી રહેલ હોય એવી કાલ વિંજર એવી એક અમારણને નીકળી.

“રામ! તારી આ દશા!” અમલ થી આમર્ષના કહેવારો નીકળી પડ્યા. “રામ, આ તારું કર્મ અને હું તને જ આપું છું.” અમલે તે બોલન લઈ બીજાવણે આપી દીધું.

તુલ્ય કરવા અમલ પાણી પીવા જતો હતો એવામાં તરફડિયાં ખાતો એક જાન (કિતરો) આવ્યો.

“હરે રામ! તને આ દશામાં ભેદ મારાથી આ પાણી કેમ પીવાય. ના, પ્રભુ, હું અનેક રસ્તે દેખાવ છે પણ હું તો તારા મૂળ સ્વરૂપનાજ દર્શન કરું છું.” અમલનો અંતરનો અવાજ બોલી ઉઠ્યો.

જાનને અમાવવા તેણે પેલું પાણી જાન ઉપર રેડ્યું. જાનને સાંતિ વળી. બાકીનું રહેલું પાણી તેણે જાનને પાણી આકાશમાં રૂપીરથી અરઝામેલ ક્ષિતિજમાં સુધી કુખી ગયો. એમણે તિમિર છવાઈ ગયું કુદરતનો દીવો સળાથી સળગાવવા જતો હતો, એવા માં કાણું દોરડા જેવું એના પગે ચમકાયું અને તેના ધરીરની દરેક વિંટાલે માણસ પડ્યું. સળાના ઉજા પ્રકાશમાં તેણે એક અપંગ કાળો નામ નીકળ્યો. નામે તેને કંઈ માયો.

“મારા રામ! તને મારી જરૂર પડી છે તો હું તારા આ અપુર મુળ

થી તારા માથે આવું છું. પણ તે પહેલાં, અને સેવ્ય સ્થાને, તને કુદરતે નહિ તો તને કાલ, મારી નાખશે.”

અમલ વદને અમલે નામને પોતાના કામથી પદી કરતાં કુદરતે. એમણે પવનથી અમલ રૂપી દીવ પણ કુદરતે અમેલ. પવન તત્વની કાચીમકીનું બોલિયું મારીમાં સમાયું અને તેમાં રહેલો રામ રામમાં જમાવ્યો.

**માનવ પુતન**

“હું મારા પોતાના બોલોના કાંઈ નિવારવાનો પ્રયત્ન નથી કરતો. પણ મારી માલવણતી મારે કરી રહ્યો છું. ...હું જાણું છું કે, જે આપણ પોતે કરતા સદાકાર છે એ તે પોતાને તેમજ માનવ જાતને ઉજાવ કરે છે. જે મોટો બીજાને કમડીને રાજ કરે છે તે નબળા રાજનો બોલો લામ ઉઠાવે છે. તેવા આપણેનું જ પતન નથી. પણ પણ સાથે સાથે માનવ જાતનું પતન તેઓ કરે છે. આ માનવ પુતન મારે મારે કે કોઈને મારે આનંદ લામ નથી.

આપણે એકજ અમવાન ના નામ બાળકો છીએ અને માનીએ છીએ તો બીજાના પાપના આપણે પણ આગીદાર બનીએ છીએ.”



ફોન: ૨૪૮૪૫.

# ગ્રોસરી ક્યાંથી ખરીદશો ?

જો આપ સ્વચ્છ અને મરોસાપાત્ર ગ્રોસરી મેળવવાને ઈતંજર હો તો અમારા ઉપર લખવા શુકરો નહિ. હમ બનની જડપે, કોઈએ માલ, કિશયત માયે મોકલાવશું.

“આહકોને સંતોષ આપવો” એ હમારો મુદ્દાલેખ છે.

એક વખતનો દાવલ મોરડર, આપનો વિશ્વાસ સંપાદન કરવાને અગ્રુક ફળીબુલ થશે કંડીના મોરડરો ઉપર સ-વિગ્રેષ, કાળજીપુર્વકનું ધ્યાન આપવામાં આવે છે.

ગાંધીજી, કટોળા, ઘર-અશુ દવાઓ, હબન-પુલની સામગ્રીઓ. સાડી-કુમકા, લગનની અત્યેક જરૂરીયાત. કંડીના મોરડરો સી. આ. ટી.વી કાલકાવવામાં આવશે.

# હાસ્ય વિનોદ

હાથીદાંતની એક સુદર પેડી એક કુશાનથી ખરીદવા બાદ ડેટલાક દિવસે એક માલિક દુકાને આવ્યો અને કુશાન શરેને કહેવા લાગ્યો, "જુઓ મહેરબાન તમે મને હાથીદાંતની એ પેડી આપી હતી તે તો ખોટા હાથીદાંતની નીકળી. મેંતેને આમ છેતરે છે?"

કુશાનદારે કાનિયા ઉતાર આપ્યો. "એમાં છેતરવાનો પ્રશ્ન નથી, કારણ કે મને પાછળથી ખબર પડી કે એ હાથી તો ચોક્કસ પહેરવો હતો!"

વીમા એજન્ટે તેના એક મિત્રને કહ્યું "હવે તમે પરવવા છો, એટલે તમારે જીવનનો વીમા ઉતારાની ભેગા ભેગા.

વેમાએ ગભરાઈને પ્રત્યુત્તર આપ્યું, "મમ, મમ! મારી પાની એટલી ખર્ચી અપર છે!"

## દિવાળી પત્રિકા તથા પંચામ

આ વર્ષે આમે પંચામ થા દિવાળી પત્રિકાઓ છાપી કે મંચારી શકવા નથી. આથી જોડે ન મોકલવા અચારી સર્વેને વીનતી છે.

જુની દીવાળી પત્રિકાઓ રોકમાં છે જે આદર્શ તે કહે તે થા. ૨-૬ અને ભેગે મંચારી છે છે. છાપ ખાતાના કામ કરનારાઓ મર્મોદિત થોવાથી નામ વિચેરે છાપી નહીં રાખી એ જીની મંચાવનાર ખાસ નેધ છે.

અવસ્થાપક.

'ઈન્ડિયન ઓપીનિયન'

માનવ ક્રમતિ ક્યાં સુધી પહેંચી? જન્મ, જીવન અને મૃત્યુ સરવા સુધી.

રિચિયો શોધવાથી શું શાપો મળે?

કાલિની કિમત સમજાવ.

"કાલિ એટલે શું?"  
"જેને મારે બધા દેશો હશે તે?"

કે. નારદની ચોટલી કળી કેમ કે. નારદજી હંમેશા કહેથી નીચે છેતરે એટલે ઠંડીમાં જેમ સોના ફાંચા છતાં મન જન્ય તેમ એમની ચોટલી પણ ઘરડીથી કળી મન જતી હતી.

## શ્રી. જગજીવનલાલજી શું કહે છે?

જુ કહી આંતરે પડતો નથી

"જુ કહી આંતરે પડતો નથી. કેમકે ખપ ભેગું ખાઈ છું. કંઈ પમારે ખાતો નથી. મીઠાઇ

જેવા મારે ખોરાક લેતો નથી એટલેજ હું જીવતો નથી થતો તેમ ઉઘની પંચાત પણ મને નથી પડતી."

"માથુ પણ ફુંખતું નથી. કંઈ ફુંખતું નથી."

"માંઠા પડતું એ તો જુ-કો અણાય. ખુલ્લી હવા ને નિયમિત કસરતથી હું હંમેશા સાને તાલો રહું છું. શિર્ષાસન (માથુ નીચે ને પગ ઉચે રાખી કરાતી કસરત) થી મને બહુ શાયદો છે."

"જેલમાં મારા સાથીઓ સાલ જોડે તે છતાં કુઠવાય, ત્યારે હું ખુલ્લે બેસુંને તરકાની મજા મળે."

"વળી જેલમાં દિવાલની અડોઅડ આમે રોજ પાંચ ચક્રકર

મારતા. અરે બળદની જગાએ ઠાસે ભેકાઈ પાણી પચુ બેસેલું."

"એ પાણીથી આમે શાકભાજી ઉગાડેલા."

## નવાં પુસ્તકો

ભાંધી સાહિત્ય

|                                               |    |
|-----------------------------------------------|----|
| દિલ્લી કાવરી                                  | ૧૦ |
| કીશોરલાલ મરાઠવાળા કૃત                         |    |
| સમાર ધર્મ                                     | ૬  |
| મીતા મંચન                                     | ૭  |
| જીવન શોધન                                     | ૮  |
| જન્મ મીતો                                     | ૪  |
| પ્રથમ પરવાણું નથી                             | ૫  |
| મજબૂત ટેકાવું આ ચોરીસ                         |    |
| 'Indian Opinion' Private Bag, Phoenix, Natal. |    |

## ગુજરાતી કેલેન્ડર

સંવત ૨૦૧૦ ની સાલનું

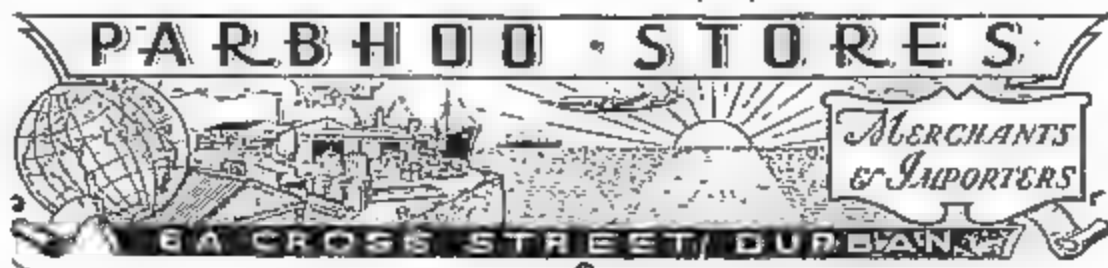
- (૧) મહિના નામ, તિથિ સાથે અંગ્રેજી તારીખ.
- (૨) દરેક માસના કુખ્ય દેશી તહેવારો અંગ્રેજી તારીખ સાથે.
- (૩) વિધિ સાથે વંદની રાશી તેની રાશ્યાવતો સગવડ સાથે આદિકાના રોજના કાલમર્મા.
- (૪) રાશીના અગ્રારો (ખાલકરું નામ પાડવામાં આવેલું).
- (૫) દિવસ અને રાત્રીનાં ચોપડાઓ.
- (૬) આઠ વેપક કાલ સુદન ચાર્જિંગ વિગત.

દરેક ગુજરાતી કુટુંબમાં આ કેલેન્ડર અવશ્ય છેલ્લું ભેગા.

પ્રાંત: શ્રી. ૨-૬ ફોસ્ટર સાથે.

— પ્રસિદ્ધ કર્તા: —

શ્રી. ગુજરાતી સંસ્કાર મંડળ  
પી. એ. બોક્સ ૬૬૫, ડરબન (નાટાલ)



## રસોડાનું રમખાણ? ફાન: ૬૩૦૦૪

સન...પમ...ધમક...! કરતાં સુરેશ કેમકે ઉપરથી ચાળાં, વાડકા ઉઠાવવા માંડ્યાં, અને તીવ્ર સ્વરે તકુકારો: "આંતરે જમાનો ગયો અને તારી રસોડામાં કંઈ ટેકાવું નથી! આ રાજ કુલેલી, આ અજીવામાં કાંકરી, મગમાં કાકળુ..."

સરલા, જિમ સ્વરે કંપાંત કરતાં બોલી: "હવે તો હું તમારાથી કંટાળી છું. મ્મો આ તમારી કાંકરી મંછી અને પાલી, અને હું આ ચાલી..."

એટલામાં સરલાની નજરે, કુસમ, પડોશમાંથી આવી પહેંચે છે. "શું થયું છે બાબી, કહે તો ખરાં!"

"જુઓને આ તમારા બાપ કામની ઉતાવળે જેલ-તેલ માલ લાવે અને પછી રસોડામાં મારો વાંક કાઢે! જાક કહે રાજ લાવેલા તે સુખ જુની હતી, અને હવે કહે છે કે સ્વાદે કુલેલી છે. મજાના ભેટમાં ઝીણી કાંકરી લેમ તો પછી અજીવામાં આવેજ ને કંઈ"

કુસમ: "જુઓને બાપ! આમ બાબીને વાક તમે દરમિયાં ઉઠાડો એ કીક નહિ. હમારે લાં પણ અમારો આમજ પ્રતિદિન રામાયણ-મહાભારતનું પુલ મળે કહ્યું, પણ જે દિવસથી હવે ડરબનથી, પરંતુ સ્ટોરેસ ને લાંથી મલ મંચાવવા માડ્યો, તે દિવસથી ઘરમાં સુલેહ મન અહ. એમને લાંથી ચોટખો માલ, તે પણ કિંદાવત લાવે, અને મણીજી તરીત ગતીએ મળી રહે છે. ઉપરાંત તેઓ પ્રતેક ગાંધીવદ્-કેટોળ-કરીયાલુ-સર-ગણુ ફવાઓ-લગન-પુજા સમામાં, વિ. રાખે છે, એટલે હમારે ગાંધી ચીતા કરવાનું રહેતુંજ નથી. હકત બે પેનીને સ્લાપ મારી પન કપ્પો એટલે નિશ્ચિત!"

— હમારી શ્રી-જોહ-ચાન, માર્કસ લીસ્ટ માટે આજે જ લખો —

# NATHOO TABHA

TIMBER & HARDWARE MERCHANT  
& DIRECT IMPORTER

Door, Windows, Corrugated Iron, Cement,  
Monarch, Iron Duke, Buffalo, and Elephant  
brands paint or any other building material  
at reasonable price.

Established 1907, **NATHOO TABHA,**  
107 Queen Street, Phone 24647.  
Telegraph "Mani," **DURBAN.**

## વાંચવા લાયક સુંદર પુસ્તકો

|                                             |       |
|---------------------------------------------|-------|
| વિવેક અને સાધના (કેશવભાઈ)                   | ૭ ૩   |
| મીતા ભવની "                                 | ૧ ૭   |
| કેળવણી નિકાસ (જી. મહાપાત્ર)                 | ૩ ૦   |
| જો પુ. મપીકા "                              | ૪ ૧   |
| સંપૂર્ણ કાંતી "                             | ૫ ૦   |
| કેળવણી વડે કાંતી                            | ૭ ૩   |
| પૂર્વ આફ્રિકાની સફર (કાકા કાલેલકર)          | ૭ ૧   |
| મારી જીવન કથા (નેહરુ)                       | ૧૫ ૦  |
| કલકત્તા અને સંસ્કૃતીનું ભાષી (રાધા કૃષ્ણન)  | ૨ ૦   |
| જીવતા તહેવારો                               | ૫     |
| માર્ગ દોરનું ફરિન (અપારાધાવલ)               | ૧ ૦ ૦ |
| સર્વાથ વસંતભાઈ ભાગ ૧                        | ૧૭ ૦  |
| મારી જીવન કથા રાજેન્દ્રસાહ                  | ૧ ૦ ૦ |
| સરકારનાં ભાષણો                              | ૧૨ ૦  |
| એક ખર્ચ કુલ (અમદાવાદનો મજૂરોની હાલ પ્રવિશક) | ૧ ૩   |
| માન્ય વિદ્યાપીઠ (શીશુકો માર્ટ)              | ૨ ૩   |

મળવાનું ઠેકાણું:

'Indian Opinion', P. Bag, Phoenix, Natal.

## ગાંધી સાહિત્ય

|                                                  |       |
|--------------------------------------------------|-------|
| દ. બા. ને. ઈતિહાસ                                | ૭ ૩   |
| જીવન પદ્ધતિ                                      | ૧૧ ૦  |
| મહાત્મા દેસાઈનું જીવન ચરિત્ર                     | ૨ ૩   |
| મહાત્મા દેસાઈની વાચકી                            | ૧૦ ૦  |
| " " "                                            | ૧૧ ૦  |
| " " "                                            | ૧૧ ૩  |
| " " "                                            | ૧૧ ૦  |
| " " "                                            | ૧૧ ૦  |
| આપુની કારવાસ કાકાભી                              | ૧૫ ૦  |
| હરેલ લીખીત હાંક રવરાજ્ય (ભાવેલી કેપી સાથે)       | ૧૦ ૦  |
| આત્મ કથા (ગાંધીજી)                               | ૭ ૩   |
| ગાંધીજીના સંદેશીત આત્મ કથા                       | ૫ ૩   |
| આપુની લીખી (કાકા કાલેલકર)                        | ૩ ૦   |
| રામ નામ (ગાંધીજી)                                | ૨ ૦   |
| આપુ આરી મા (મનુ ગાંધી)                           | ૨ ૩   |
| આપુની પત્રો (આત્મકથા અને અન્ય)                   | ૨ ૧   |
| આપુની મહાત્મા                                    | ૫ ૦   |
| ગાંધીજી અને સાત્ત્વજી (જી. મહાપાત્ર)             | ૩ ૦   |
| નીતી નાશને માગે (ગાંધીજી)                        | ૨ ૦   |
| જાનસંકતી ધ્યાન (ગાંધીજીને માતાજીને કરેલા અનુવાદ) | ૧ ૧   |
| મહાત્મા મોખલે (ગાંધીજી)                          | ૧ ૬   |
| આત્મકથા ભાગ ૧                                    | ૧ ૦   |
| મહાત્મા મોખલે                                    | ૫ ૦   |
| આપુની કેળવણી (ગાંધીજી)                           | ૩ ૦   |
| આપુની જીવન (મહાત્મા ગાંધી)                       | ૪ ૦   |
| ગ્રેમ પદ્ધતિ (જી. મો. દેસાઈ)                     | ૬ ૦   |
| ગાંધીજીનો સરકાર સાથે વચ્ચેવચાવ                   | ૧ ૦   |
| આપુની લેખામાં                                    | ૩ ૦   |
| આપુની લેખામાં                                    | ૧ ૦   |
| ગાંધીજી (એક અભિપ્રાય)                            | ૧૦ ૦  |
| કરુણા રમાવકે બાંક (ઈન્ડિયન ઓપિનિયન)              | ૧ ૩   |
| ગાંધી રમાવકે બાંક                                | ૨ ૦   |
| આપુની-આ ને પત્રો (કરુણા પર લખાયેલા પત્રો)        | ૧ ૬   |
| કામગીરી                                          | ૧ ૧   |
| નળ આત્મચાલ                                       | ૭ ૩   |
| મારી જીવન કથા (જાવતા સમગ્રની રાજેન્દ્રસાહ)       | ૧ ૦ ૦ |
| હાંકને કેપી લીખી (રામનાથ વિશે લખેલું)            | ૬ ૦   |
| હાંક સંસ્કૃતિ મ. સમાજનું આંધાજી                  | ૧ ૦   |

Obtainable from:

'Indian Opinion' P. Bag,  
Phoenix, Natal.

## એ અઠવાડીક પંચાંગ

| વાર   | મોસ્લી<br>૧૯૫૩<br>અગસ્ટ ૧૫ | હિંદુ<br>૨૦૦૬<br>આસો | ખ્રિસ્તી<br>૧૯૭૨ | પારસી<br>૧૩૨૨<br>શેરે<br>કર્મી | ગ્રેગોરિયન<br>કે. બી. | સુપરસ<br>કે. બી. |
|-------|----------------------------|----------------------|------------------|--------------------------------|-----------------------|------------------|
| શુક્ર | ૨                          | ૧૬ ૧૦                | ૨૩               | ૧                              | ૫-૫૨                  | ૫-૫૬             |
| શનિ   | ૩                          | ૧૭ ૧૧                | ૨૪               | ૨                              | ૫-૫૦                  | ૬-૦૦             |
| રવિ   | ૪                          | ૧૮ ૧૨                | ૨૫               | ૩                              | ૫-૪૬                  | ૬-૦૧             |
| સોમ   | ૫                          | ૧૯ ૧૩                | ૨૬               | ૪                              | ૫-૪૨                  | ૬-૦૨             |
| મંગળ  | ૬                          | ૨૦ ૧૪                | ૨૭               | ૫                              | ૫-૪૦                  | ૬-૦૩             |
| બુધ   | ૭                          | ૨૧ ૧૫                | ૨૮               | ૬                              | ૫-૪૧                  | ૬-૦૪             |
| ગુરુ  | ૮                          | ૨૨ ૧૬                | ૨૯               | ૭                              | ૫-૪૫                  | ૬-૦૫             |
| શુક્ર | ૯                          | ૨૩ ૧૭                | ૩૦               | ૮                              | ૫-૪૪                  | ૬-૦૬             |
| શનિ   | ૧૦                         | ૨૪ ૧૮                | ૩૧               | ૯                              | ૫-૪૩                  | ૬-૦૭             |
| રવિ   | ૧૧                         | ૨૫ ૧૯                | ૧                | ૧૦                             | ૫-૪૨                  | ૬-૦૮             |
| સોમ   | ૧૨                         | ૨૬ ૨૦                | ૨                | ૧૧                             | ૫-૪૧                  | ૬-૦૯             |
| મંગળ  | ૧૩                         | ૨૭ ૨૧                | ૩                | ૧૨                             | ૫-૪૦                  | ૬-૧૦             |
| બુધ   | ૧૪                         | ૨૮ ૨૨                | ૪                | ૧૩                             | ૫-૩૯                  | ૬-૧૧             |
| શુક્ર | ૧૫                         | ૨૯ ૨૩                | ૫                | ૧૪                             | ૫-૩૮                  | ૬-૧૨             |

## અમારા નવા પુસ્તકો

નવલ કથાઓ

|                                         |      |
|-----------------------------------------|------|
| કરુણા દેવી (સાને ગ્રાહ)                 | ૨ ૩  |
| આનંદના ના કથાઓ (મહેશ વાસુદેવ, માનવના)   | ૩ ૦  |
| સામના વસિષ્ઠા અને ગુરુ                  | ૧૦ ૦ |
| સર્વજ્ઞતા (નવલકથા સાથે)                 | ૭ ૧  |
| અધ્યક્ષ પત્રો અને બીજા માત્રો (પદ્મ ના) | ૭ ૧  |
| ગાંધી સાહિત્ય                           |      |
| આપુની પાવણ (રવિશંકર મેઘાણી)             | ૧ ૧  |
| મળવાનું ઠેકાણું:                        |      |

C/O INDIAN OPINION,  
P. Bag, Phoenix, Natal.

## D. B. MODI & SONS

Specialising in Indian, English, Groceries, Condiments,  
Hair oils, Spices, Fancy goods, and everything for the  
"INDIAN HOME."

Try Our Famous  
"India Mix Masala."

High Class Indian Confectionery Always in Stock.

Phone 35-4771.

30b 17th Street, Vrededorp  
Johannesburg.

૫૦ વર્ષની જુની અને જાણીતી દુકાન

## ડી. બી. મોદી એન્ડ સન્સ

કરીમાબાદ, ગંધીબાગમાં જુનાં વ્યાપારી

દેશી હેર ચોઈલ, મરી મસાલા વીગેરે દેશી ધરની ઉપયોગી અનેક  
વસ્તુઓ કચેરાં રોટમાં મળશે.

ઈન્ડિયન અને ઈંગ્લીશ શ્રીસરીનાં સ્પેશીયલીસ  
એજર્સની જુનામાં જુની મીઠાઈની દુકાન.

"ઈન્ડિયા મીક્સ મસાલા"નાં  
ચેન્દુદેવચરે.

## તાજુ ઉમદા ફ્રુટ

કરબનનું આફ ૧/૬ રતલ; બેરી કલીનું કસણુ ૧/૬ રતલ; બેળ બાસ  
કીટ ૧૦/૬ કનન; લાંબી અને રહેરે બાસકીટો ૧૬/૦ કનન; કપુરી તથા  
સેવલી પાન શી. ૫ રતલ; પોરટેજ અલસ.....બનાના, કાચા બનાના,  
પેપો, પાકનાપલ, નાલીસ અને મેન્ડરીન રોજના બનાર બાનથી મળશે.  
દેશી કાકનાજીમાં સુરતી સફેદ પાપડી, કાળી પાપડી, તુવેર સોમ, ચેમણ.  
સેકટાની ચીઝ, કુધી અને લીસાં મરચાં મળશે. શી. ૭-૬ થી શી. ૧૦ નું  
પારસલ બનાવી પોરટથી મોકલીએ છીએ. સુરણ, બાંબા હળદ તથા  
લીલી હળદની બોસમ માત્ર મળે છે. કાળી કેરી ૫ થી ૬ રે મળી શકશે.

## A. KADER & Co., (PTY) LTD.

WHOLESALE FRUIT MERCHANTS

P. O. Box 251. DURBAN.

## ફરનીચર! ફરનીચર!! ફરનીચર!!!

બેક્રેક જુદ, ઘાઈનીબક્રેક જુદ, મોલ્ડરોજ, હેરસીંગ ચેસ્ટ,  
સાઈડ મોલ્ડ ઓફીસ ટેબલ, જુક. ટેસ, ટેબલ, લકન કોફાયલ  
કાચે જરીદી શકો છો. જાતે પધારી લાલ લેવા ચુકો છો તથા.

—બેક્રેક, ટેબલ અને ફીચન હેરસર—

જે દમારી રેખરેખ નીચે લઈવાર માપ છે. તેને સ્ટોક નમેલા લઈ-  
વાર રહે છે. આજ રોજના કાલેના પ્રાર્થસ કીરટ મંજારા અને મેપાર  
આગલ પધારો.

## L. MISTRY

51 BREE STREET, BURGERSDORP, J'BURG.  
PHONE 33-4691. BOX 2526.

## ધી ન્યુ દિલ ખુશ સ્વીટ માર્ટ

ચેન્દ્ર: અમીબાઈ સાલુબાઈ મદીપોશવાળા.

દેશી જાતની શીઠાઈઓ, ચોખ્ખા ધીની લેખલ શોષા જેવા,  
મસાલાથી અને બનાવીએ છીએ.

અમારું "વખણાએક" કુરતી કુરુ" લેવ, અમરા, અડીઆ, કાલ્યા,  
પાલવા વિગેરે હરેજા તાબ" બનાવીએ છીએ.

પાર્ટી વીગેરે માટે મોટા અમાલુમાં શીઠાઈ મોલ્ડર અમાલો કંઈ  
વખણમાં બનાવી આપીશું.

PHONE 33-6575. P. O. BOX 3680.

THE NEW DIL-KHUSH SWEET MART,  
34 President St., Corner Diagonal Street.  
JOHANNESBURG.

PHONE 33-2651

## MASTER BROS.

(PTY) LTD.

MANUFACTURERS OF LADIES' & GIRLS' STRAW & FELT HATS  
WHOLESALE MERCHANTS & DIRECT IMPORTERS

HOUSE FOR KEEN CASH PRICES  
33 West Street, JOHANNESBURG.

માસ્ટર બ્રધર્સ (પ્રા.) લીમીટેડ

કોલકોલ અવધાનસ એન્ડ કમર્સિયલ કંપાઈલ્ડ

રેકમી લેખનુ કુલપક કપડ, કુલન રાજ. બ્લાન્કેટસ—શ્રીની જાળો માટે

૦-૦ જલનો ખાલ. લેગલ ફેપડીંગ નવીરોજ. સાચીએ

શ્રીમેર માટે કમારે ત્યાં પ્રથમ લપાસ કરવા બનાવણુ છે

૩૩ વેસ્ટ સ્ટ્રીટ, જોહાનીસબર્ગ.

ફોન : ૩૩-૨૬૫૧

## ગ્રોસરી મળવાનું ભરોસાપાત્ર મથક

## JHAVER HIRA & CO.,

Phone : 24932

118 Victoria Street,  
DURBAN.

અમારે ત્યાં

મંધીવડ, કોળ, કબન, પુળની  
સામગ્રી અને સમ્મ અંગેની ફરક  
એજર્સ વસ્તુઓ મળશે.

શાહોતો સતેષ એન્ડ અંધારો મુદા મેખ છે. એકલું વખત મંજારી ખાંતી કરો. માંલ સારો અને ચોખ્ખો જાતી રેખરેખ નીચે મોકલવામાં  
આવે છે. કંઈ એજર્સ શી. જોડ ડી. થી મોકલવામાં આવશે.





No. 41—Vol.—LI

FRIDAY,  
9TH OCTOBER, 1953

Registered at the G.P.O. as a Newspaper

Price 6d.

# INDIAN OPINION

Founded by Mahatma Gandhi in 1903



## AD VALOREM

**W**E have seen how the ideas upon which political economy is based are misleading. Translated into action they can only make the individual and the nation unhappy. They make the poor poorer and the rich richer and none are any the happier for it.

Economists do not take the conduct of men into account but hold that the accumulation of wealth is the sign of prosperity and that the happiness of nations depends upon their wealth alone. The more factories the merrier. Thus men leave village farms with their spring winds and coming to cities, live diminished lives in the midst of noise, of darkness and of deadly exhalation. This leads to deterioration of national physique and to increasing avarice and immorality. If someone talks of steps to be taken to eradicate vice, so-called wise men will say that it is of no use at all that the poor should receive education and that it is best to leave things alone. They however forget that the rich are responsible for the immorality of the poor, who work like slaves in order to supply them with their luxuries, and have not a moment which they can call their own for self-betterment. Envyng the rich, the poor also try to be rich and when they fail in this effort they are angry. They then lose their senses and try to make money by force or fraud. Thus both wealth and labour are barren of all fruit or else are utilized for chicanery.

Labour in the real sense of the term is that which produces useful articles. Useful articles are those which support human life, such as food, clothes, or houses and enable men to perfect the functions of their own lives to the utmost.

This is not a time for self-indulgence but for each of us to labour according to our capacity. If one man lives in idleness, another has to put in a double amount of work. This is at the root of the distress of the poor. Some so-called work is nugatory as in jewel cutting and even destructive as in war. It brings about a diminution in the national capital and is not beneficial to the worker himself. It seems as if men are employed but really they are idle. The rich oppress the poor by misuse of the riches. Employers and employees are at daggers drawn with one another and men are reduced to the level of beasts.

—From John Ruskin's "Unto This Last."

*A civilisation is to be judged by its treatment of minorities.*

—Mahatma Gandhi.



*Dare to be true, nothing can need a lie*

*A fault which needs at most grows two thereby.*

—George Herbert.



*A man shows what he is by what he does with what he has.*

—Anon.



*Whenever you are confronted with an opponent, conquer him with love.*

—Mahatma Gandhi.



# INDIAN OPINION

FRIDAY, 9TH OCTOBER, 1953

## Wolves In Sheep's Clothing

**T**HE United Party's action in supporting the Bill to validate and amend the Separate Representation of Voters Act is the most amazing piece of volte face that any political Party has resorted to in the history of the Union Parliament. For the last two years we have been accustomed to learning of the strenuous fight put up by the United Party both inside and outside the precincts of the Assembly, against any diminution of the voting rights of the Coloured people. That fight won for the Party the warmest praises from the four corners of the World. It would seem that the fight was a mere sham to hoodwink the World that the United Party did put up a fight to protect the interests of the Coloured people. For, how else can the Party explain away its sudden change of front. The fact that the Bill has been referred to the Select Committee counts for naught, because the Committee is packed with Nationalist members who are pledged to remove the Coloured people from the common roll. The Coloured people are to be heard by the Select Committee, but knowing the workings of these Committees as we do, no one can be fooled to believe that these representations will have any effect whatsoever.

Dr. Malan, the Prime Minister, a shrewd politician as he is, has outwitted the

United Party, and in our view, he has gained a resounding victory over the United Party. It is unfortunate for South Africa that the year 1953 has seen the carrying into effect a threat issued to the Coloured people by the Nationalist Party in 1948. The latter's task had been made easier by the line of least resistance taken by the United Party.

The coloured vote in the common roll has never been a threat to the Europeans of the Cape Province. There has been no indication on the part of the Coloured people to swamp the European voters. On the contrary they were quite content to register a mere fraction of their voting

strength. They have been attacked for their complacency and yet the Nationalist Party was determined to remove their names from the common roll. A more retrograde step cannot be imagined.

South Africa has come to a sorry pass over the ideological legislations enacted by the Union Legislature. There are signs that economic pressure is being applied against South Africa by the overseas countries. It is but natural that the overseas capitalist should hesitate to invest in a country which is sitting on the brink of a volcano. The country is seething with unrest and one would expect that the Government would do everything possible to remedy any wrongs perpetrated but it has concentrated all its efforts towards filling the cup of hostility.

The United Party realises the danger to South Africa. The World looked to the United Party as the saviour, but it is content to remain as wolves in sheep's clothing.

## NYLSTROOM HAS PLAN TO MOVE INDIANS INTO VELD

**T**HE Nylstroom Town Council last week proposed to settle its 198 Indian residents at a site in the veld a mile from the town, reports Sapa.

An application by the Council to have the Group Areas Act applied to the Indians was heard by a two-man committee of the Land Tenure Advisory Board.

The Board was shown the site which is, at present, an undeveloped country. It is linked to the town by a track that crosses a spring.

After the inspection the Town Clerk, Mr. Jacobus Joubert, told the committee that the Council did not consider that the proposed move would impose any hardships on the Indians of Nylstroom as a business force in the town.

Mr. J. Ockers, a Government planner, and that if the track leading to the site became impassable because of rain, an

alternative three-mile route was available.

Mr. Joubert, questioned before the committee by Dr. G. Lowen, who appeared for the local Indians, agreed that in the 24 years he had lived in the town he had not known of any friction between the Europeans and the Indians.

Dr. Lowen: Did it occur to you or the Town Council that by moving the Indians out they would lose their businesses? —No, I do not agree that that is so.

Mr. Joubert said: "If a man wants to deal with an Indian he will walk a mile to do so. I would be prepared to walk a mile to deal with a person of my choosing."

Mr. Joubert said he would not dispute that 80 per cent. of the Indian customers were Europeans.

When questioned again Mr.

Joubert said that the cost of the scheme was estimated at £5,697. The Burgerlikevereniging (Ratepayers' Association), was not informed of this estimate and the further cost of two bridges that might be needed for access to the proposed area had not been considered by the Town Engineer.

The Indians were at present confined to six acres.

Mr. Joubert denied that the only object of the scheme was to get the Indians out of town. In the course of his examination Dr. Lowen alleged that "the scheme was dishonest in order to get rid of Indian traders' competition."

## European Says Indians Should Work On Farms

Mr. H. L. Venter, for the Nylstroom Ratepayers' Association told the committee that the Europeans in the town were willing to sacrifice thousands of pounds to provide separate dwelling areas for Indians.

## Mr. Manilal Gandhi

**M**ANY inquiries regarding the health and treatment of Mr. Manilal Gandhi, who is serving a sentence of 50 days in the Germiston Prison have been received by us from friends and sympathisers. We wish to thank them for their kind inquiries, but regret to inform them that, even though we have made many inquiries about this matter, we have received no information. We assure them that as soon as any news has been received it will be published in this paper.

We wish to convey to Mr. Gandhi the greetings and good wishes of his sympathisers and wish that God be with him and guide him in the enormous task ahead.

Mr. Venter said the European residents of Nylstroom wanted nothing but a White area.

"We do not want it speckled with colour. Why cannot the Indians work with their hands instead of always living on the cream of the land and on the fringes of business."

"They can go to work as market gardeners. They can work on the farms."

"And if they do not like this, they can approach the Government and ask for a repatriation scheme," said Mr. Venter.

The Rev. M. H. Horak, a Dutch Reformed Minister, said: "The Afrikaner in this district regards his church square as sacred and the presence of Indians on its borders as an unfavourable impression."

# INDIA THE STUMBLING BLOCK TO CONTINUED NEGOTIATIONS

—DR. MALAN

THE solution of the Indian question lay in the marked reduction of the Indian population of South Africa, said the Prime Minister, Dr. D. F. Malan, in Parliament recently.

He had, therefore, been justified in asking Mr. Nehru, the Indian Prime Minister, to make another effort along the lines which had been tried in the past of co-operation and friendship between the two countries.

Mr. Nehru, however, had taken up the matter on the basis of prestige and had not co-operated.

In the House of Assembly the Minister of the Interior, Dr. T. E. Duggan, moved the second reading of the Immigration Regulation Amendment Bill.

He said that the Immigration Regulation Act of 1913 had excluded from the definition of prohibited immigrants, the immigrant's wife and children under the age of 16. This was provided that the wife had been married under a form of marriage which did not recognise polygamy and that the child was the child of that form of marriage.

As a result of representations by Indians, this provision had been altered by the Indians Relief Act of 1914. That Act recognised wives married under an Indian religion providing for polygamy, subject to certain safeguards.

Under the existing law Indians today enjoyed a right not shared by any other section or group in South Africa. Under the Quota Act of 1930, and after that, the Aliens Act of 1937, women and children who fell under this provision did not come within the orbit of these two Acts. They did not have to be passed by the immigrants appeal board.

That was a fair conclusion, which he wished to state because it had been questioned by the office of Indian Agent-General in South Africa.

A second conclusion was that the amendment proposed in the Bill affected not only Indians, but would apply with equal force to any group or individual falling under the clause dealing with those who were prohibited immigrants.

At the time the concession was made to the Indians there might have been some justification for it. According to the 1911 census, the Indian population in South Africa consisted of 43 per cent. males and 37 per cent. females. That might have

been one of the reasons which prompted the concession.

Indian wives and children who had entered the Union in the last seven years and eight months totalled 6,629.

In the corresponding period the number of Indians who had left South Africa, including women and children, under the repatriation scheme, was considerably less than 1,000. There had been a consistent entry of wives and children far in excess of those who left South Africa.

It had been the unfortunate experience of the Immigration Department over many years that children had been introduced into the Union from India who were not in fact the offspring of their alleged parents. Wives had been introduced by Indians who already had wives and children in the Union.

## Indian Protest

There had been protests against this Bill from India. A statement had been issued by the local office of the Indian Government. This was that the present position of Indian wives and children in South Africa had its genesis in the reciprocity resolution of the Imperial Conference of 1918.

The statement said that that was confirmed by the so-called Cape Town agreement of 1927 and finally that there was a further confirmation for the concession in the 1932 round table conference between South Africa and India.

"How it can be argued that these concessions had their origin in the reciprocity resolution powers my understanding."

The second ground of India's protest was that the contemplated amendment to the Bill would be a unilateral breach of the agreements of 1918 and 1927.

Except for the statement now issued by the Indian Foreign Office, it had not since been seriously contended that the 1927 statement of policy was an agreement.

Neither South Africa nor India had made any attempt to register it with the League of Nations, so either would have been entitled to do had it been an agreement.

Mr. H. G. Lawrence (U.P., Salt River) said that the House was indebted to the Minister for the lucid way in which he had explained the Bill to the House and the historical background he had given.

The Bill touched on a subject of the greatest importance, the status of Indians in South Africa. It was a subject that might have far-reaching implications for South Africa.

In a matter of such great importance it was essential to get unanimity of outlook on the part of the established European population. The Opposition would support the Bill because they felt that on a matter like this, it was very necessary that South Africa should speak with one voice.

South Africa's approach to the Indian Government would depend largely on whether South Africa was going to accept the Indians in South Africa as a permanent part of the population. That was the foundation of the problem which had to be faced fearlessly and squarely. It was essential that the Prime Minister should give the House and the country some indication of how the Government was viewing this matter.

It was of paramount importance that South Africa should restore friendly relations with the Government of India.

The Minister of the Interior: At what price?

Mr. Lawrence: That is the legal approach. Why does the Minister of the Interior make attempts to wreck any possible solution?

The Minister of the Interior should know that no member of the House would be prepared to sell South Africa. He urged the Prime Minister with his influence in the Cabinet and the country to try and get a proper perspective in regard to this matter.

The Prime Minister, Dr. D. F. Malan, stated that Mr. Lawrence had covered a very wide field in his speech, but had made no positive suggestion except that friendly relations with India should be restored as quickly as possible. Mr. Lawrence had apparently forgotten that about two years ago there had been an attempt by South Africa to reach agreement with India. Nothing emerged from a conference between India and Pakistan on the one side and South Africa on the other because India had obstructed it.

Later the Union Government stated that it was prepared to continue negotiations on the same basis as before, but India would not accept that. In the circumstances it could not be said that South Africa had been unwilling to confer with India and Pakistan.

If there was any blame attaching to anyone, Mr. Lawrence would have to share it with the Government, because both his attempt and the Government's

attempts had failed. If there was ever any minister who was anxious to have this question settled with the co-operation of the Government of India it was himself.

Without the co-operation of India, it was useless to talk about repatriation.

The late Mr. J. H. Hofmeyr, who was not only a competent man, but was also sympathetic towards the Indians, was not able to achieve anything when he handled the matter.

When the Government came into power in 1918, he was not satisfied with leaving the matter where it was. The only way to solve the question was by repatriation, voluntary or compulsory with the assistance of India.

For this reason, therefore, while he was in London in 1919 for the Conference of Commonwealth Prime Ministers, he raised the matter with the Prime Minister of India, Mr. Nehru.

He had told Mr. Nehru that there was a question between South Africa and India that must be solved if tension between the two countries was to be eliminated, and South Africa wanted peace with India.

India's demand was that Indians in South Africa should have equality in all respects with Europeans. Mr. Nehru had said that they did not want to hear anything about repatriation. To him it was a question of prestige.

The solution lay in the marked reduction of the Indian population of South Africa. To demand that India's help was necessary. He was therefore justified in asking Mr. Nehru to make another effort along the lines which had been tried in the past of co-operation and friendship between the two countries. He had told Mr. Nehru that that was the only way in which this matter could be put right.

He had asked Mr. Nehru to help South Africa to solve the question and he had reminded Mr. Nehru that at that time a compulsory shifting of population was going on in India. Mr. Nehru himself had told him that it involved 5,000,000 people.

The only real obstacle to this was the present leader of India, Mr. Nehru wanted to have nothing to do with it.

Mr. D. E. Mitchell (U.P. Natal South Coast) said that the Opposition was indebted to the Prime Minister for the statement. It had not quite asked the line some of them would have preferred, but it was a clear expression of that Government's policy.

It really came down to this—for the time being there was no question whatever of repatriation.

(Continued on page 632)

# The New India Assurance Company Limited

for  
**FIRE, MARINE, LIFE, ACCIDENT**  
**1919-1950**

**31 YEARS OF SUSTAINED PROGRESS**

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

|                       | Rs.         |                        | Rs.          |
|-----------------------|-------------|------------------------|--------------|
| Fire Premium          | 1,70,32,179 | Life Business in force |              |
| Marine Premium        | 56,04,844   | Assets exceed          | 54,34,00,000 |
| Miscellaneous Premium | 35,84,968   | Total claims paid over | 15,36,00,000 |
| Life Premium          | 2,88,79,302 |                        | 17,95,00,000 |

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

## The New India Assurance Company Limited

Cable & Telegraphic  
Address:  
"RUSTOMJEE" or  
"NIASSURANCE"

RUSTOMJEE (PTY.) LTD.  
Directors: Sorabjee Rustomjee  
Rustom Jalbhoy Rustomjee

EXPERIENCED,  
RELIABLE  
AGENTS  
MAY APPLY

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1618.

74 Victoria Street, DURBAN, NATAL.

**"NEW INDIA IN THE SERVICE OF THE NATION"**

Telephone 2335. Telegrams "BRADFORD"

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

## BRADFORD CLOTHING FACTORY

Direct Importers and  
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAI D. PATEL

Branch:

**CITY STORE**

Cairo Road, Lusaka

*Always in Stock:*

Piece Goods, Hosiery, Cutlery,  
Enamelware, Stationery, Drapery,  
Crockery, & Wool.

Telegrams  
"META" Brókenhill.

Phone 298.  
P.O. Box 63.

## MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants  
and  
Clothing Manufacturers

We specialise in  
Manufacturing  
**OVERALL  
AND  
BOILER SUITS**

**Supplied To Trades Only**

## "A FACILE CONCLUSION"

IN a letter to 'The Star,' Mr. C. W. M. Gail writes as follows:—

Sir,—Your leader of September 15 concludes that passive resistance to the law "easily becomes the prelude to violence." This happened in South Africa and the same pattern will undoubtedly be repeated wherever political resistance goes outside the law.

I believe this is altogether too facile a conclusion—or, at least, that it is misleadingly expressed.

May not a faster and fuller verdict be that no community embarks on the hardships of passive resistance until a state of tension exists which cannot be relaxed through whatever legal and constitutional channels are provided for its expression? And may it not possibly be that in the case of South Africa last year the tension (of which the defiance campaign was only one symptom) was helped to the flash-point by police or administrative provocations?

I think any fair-minded man would have to keep four considerations in mind before coming to his conclusion about the cause of our riots—that in all our four riot towns some element of provocation has since been disclosed either immediately prior to and/or in the very early stages of the disturbances; that it was the Government which refused the

judicial inquiry for which the Opposition and the non-European organisations clamoured; that the riots occurred at a most opportune moment for the Government, just before the anticipated rejection of the High Court of Parliament appeal; that much advertised ministerial concern for avoiding the slightest risk of casualties to the police and exhortations to "use their batons where necessary, and to shoot where necessary" might be expected to have predictable psychological repercussions in a force not notably given to tenderness in its dealings with non-Europeans.

I am not seeking, to excuse or condone murder and arson by the voters nor to dispute that the conditions which produce passive resistance obviously carry within themselves the danger of violence.

But from my experience as a magistrate in India and my observations in South Africa I do challenge the general proposition that in weighing the responsibility for violence in such cases (and in the South African riots of last October and November in particular) it is sufficient merely to consider the rioting, as the inevitable outcome of passive resistance.

There is much more to it than that.—Yours faithfully, C. W. M. GAIL.

## S.A.I.C. MEMORANDUM ON IMMIGRANTS' REGULATION AMENDMENT BILL

THE South African Indian Congress issued a memorandum on the Immigrants' Regulation Amendment Bill, which is before Parliament. The Congress says that "when the Bill is passed it will be an addition to the long list of unjust and racially discriminatory legislation enacted by the Nationalist Government against the non-European populations of South Africa."

The memorandum notes that "the Prime Minister, Dr. D. F. Malan, intervened in the debate during the second reading of the Bill and made an important statement regarding the Government's policy of expatriating Indians from South Africa. He stated that the policy could not be implemented without the co-operation of the Government of India and that such co-operation was not forthcoming from that Government. In his statement Dr. Malan also alleged that India had collected two million pounds for the defiance campaign."

In regard to the two million

pounds alleged to have been collected by India the Congress says that "it is regrettable that the Prime Minister should make statements which are not factual. According to our knowledge there is no truth that India had collected two million pounds for the defiance campaign."

The statement further adds that it is not the first instance in which the Prime Minister had made an incorrect statement. In the past he boasted up the membership of the Basu National Congress, a pro-Government body, to a figure of 400,000, when it was not true.

In regard to the Bill, which the Congress says takes away the natural and fundamental rights to marry and found a family of one's own choice, "the Government is carrying out a ruthless programme of making the life of the Indian community difficult with the view to make its position untenable in the country. The present Bill is with this immoral purpose. Its provisions are aimed at making the life of the Indian

community intolerable in the vain hope of achieving the declared objective of uprooting and expatriating a group of people in the name of apartheid."

The Congress declares that "the Indian community will never countenance or accept repatriation and is firmly resolved to fight it with all the means at its disposal."

The statement concludes by saying that "the Indian com-

munity is determined to fight racial discrimination and oppression in co-operation with all sections of the people of South Africa and the South African Indian Congress firmly believes that in doing so it will be serving the best interests of our country. It will be well for the Government of the Union to pause and retrace its steps and reverse its policy from that of injustice to one of justice and democracy."

## LAWLESS MEN, BLACK AND WHITE, ARE DESTROYING AFRICA

—SERETSE KHAMA

SERETSE KHAMA, retired chief of the Bamangwato tribe in Bechuanaland, said in London that Africa was being destroyed by lawless people, Black and White.

He spoke at an "Africa Must Be Free" conference, which was attended by 100 delegates from the Independent Labour Party, trade unions and co-operative organisations.

He said the wonderful catch-phrases used in the House of Commons and at conferences were of no use to anyone.

"It is difficult to get myself and other Africans to believe that the great White Government in Whitehall is in fact working for our interest."

"Bloodthirsty people Black and White, in Africa were at each other's throats. There was a kind of Mau Mau among the White settlers, although they were called by another name."

"What we want in Africa is some sort of group Black and White, that will work for the benefit of all races, not only there but all over the Commonwealth and the world."

"One of the speakers has been asked if he thinks Africans ought to have freedom of speech in Africa."

"That is a very nice thing, but we have to come thousands of miles, all the way to England, to be able to speak our own minds, and we dare not do that if we hold a government scholarship."

"The freedom we enjoy in England is restricted to England. We do not have it at home."

Seretse said the British people blamed Dr. Malan, the South African Prime Minister, for the situation in the Union, but there were, after all, other territories in Africa where there was no Dr. Malan and no Afrikaners, where British people could show, if they wished, how entirely they differed on racial issues from Dr. Malan.

"The whole attitude of the Colonial administration towards the Africans is, the African peo-

ple do not know what they want, and even if they do they can always be made by armed force to do what we want."

"But you cannot possibly go on compelling people to do what you want if you always have your authority on force. You cannot inflame public opinion by saying a man is a terrorist or an agitator."

"It is not only the Russians who cannot go home. The Africans do not hate White people, but we certainly defeat the policy of administration in our part of the world."

"It is being said that next to the doorknob, the African is the most patient animal in the world. But perhaps our patience is not so elastic as that."

Asked by another African what had caused the Mau Mau, Seretse said it was caused by the same thing that created hostility and intolerance.

"I can only hope that Mau Mau does not spread to other parts of Africa," he said.

The conference was organised by the Congress of Peoples Against Imperialism.

"Dial's 1953 Seed Catalogue Price List—listing not only Seeds but all Garden Requirements. Write for a free copy: Dial's Seeds (Pty) Ltd, Box 2060, Johannesburg."

## NEW BOOKS

A Nation Builder At Work

—By Pyralis 1/6

Why Prohibition

—By Komarappa 1/-

Seipographs In S. A.

—By M. K. Dasgupta 15/-

Bapoor's Letters To Ashram Sisters

—By Koka Kalahasti 2/6

The Wit And Wisdom Of Gaddhi

—By Hester A. Jack 22/-

Obtainable from

'INDIAN OPINION'

P/Bag, Phoenix, Natal.

## INDIA THE STUMBLING BLOC TO CONTINUED NEGOTIATIONS

(Continued from page 629)

the Indians from South Africa because the Government of India would not co-operate.

The Opposition also had no intention of quarrelling with the Prime Minister's statement that South Africa had the right to determine the composition of its population as far as immigrants were concerned. The Opposition was at one with the Government that they could not have immigrants of the particular class dealt with in the Bill coming in to swell the existing numbers.

Mrs. V. M. L. Ballinger (Native Representative, Cape Eastern) said that the Bill was very obscure and that half the Members did not understand its contents. South Africa's relations with India were linked with South Africa's relations with the Indian community in South Africa. The debate so far had shown a defeatist approach.

Mr. W. A. Marée (Nat., Newcastle) said that there was no one in the House who did not agree that this question should be kept out of party politics and that there should be common cause on it among all Europeans in the country.

The Minister of the Interior, Dr. T. E. Douglas, in replying to the debate, said that the main object of the so-called agreement of 1927 was to reduce the Indian population of South Africa, but it had not been a success because the co-operation of the Government of India had not been obtained.

South Africa's attitude had always been that it wanted to bring the two parties together and the present government had taken steps to do that.

The Bill was read a second time.

## Things In General

### India Accuses S.A. Of Lack Of Respect For Treaties

The so-called race conflict in South Africa was really race domination, said Mr. V. Krishna Menon, the Indian delegate, in the United Nations General Assembly. The Assembly had passed five resolutions, he said, and the Union Government had turned a deaf ear to all of them. The problems of Tunisia, Morocco and South West Africa were all concerned with "the violation of treaties and the violation of territories." In South West Africa the administration was transferred to South Africa by mandate after the First World War. "What South Africa has committed there is anarchy, it is invasion, it is lack of respect for treaties." Africa was not only retained for colonial exploitation, but humanity was kept out of the continent.

### UNO May Meet In Moscow

The United Nations General Assembly has so far not been invited to meet in Moscow in 1954, a high United Nations official said. There has been speculation that the Russian Government intend to extend such an invitation. They recently signed the convention of privileges and immunities, a step which might precede an invitation.

### U.S. Visa For Scott

The Rev. Michael Scott has been granted a visa by the United States to enable him to attend the present session of the United Nations General Assembly. He will not be able to leave New York or address public meetings.

### ORIGINAL CORRESPONDENCE.

### INTIMATE THEATRE HAILED

#### THE EDITOR 'INDIAN OPINION'

Sir,—It was rather appalling to see that very few Indians patronised "George and Margaret," the latest production of Intimate Theatre. This magnificent and hilarious comedy was one of the best stage shows ever to be shown only to non-Europeans through the generosity of Intimate Theatre. It is very discouraging for the producers of such shows to see the poor response of Indians towards their production. If we Indians who so often patronise American western films from American start patronising plays produced by organisations like Intimate Theatre, then we are apt to cultivate amity amongst different groups, to have the proper sort of entertainment which is not cheap and demoralising but the kind by which we will undoubtedly improve our education, manners and morals—Yours etc, V. KRISHNA MENON

## 'DETTOL'

is ideal for pets



Use it on

wounds

and in the

Bath tub

'DETTOL'

THE MODERN ANTISEPTIC

DOES NOT PAIN

DOES NOT STAIN

GERMICIDAL

PLEASANT SMELLING

RECKITT & COLMAN (AFRICA) LTD. P.O. BOX 1047, CAPE TOWN 4001-2

Are You a subscriber of  
'Indian Opinion'  
If not, Why not?

### AUM SOUTH AFRICAN HINDU CONFERENCE FIFTH SESSION

OFFICIAL OPENING by  
S. R. Naidoo, Esq.

9th October 1953 at A. L. Keeso Memorial Hall,  
Leopold Street, Durban, at 8 p.m.

SESSIONS: 10th and 11th October, 1953  
at Hindu Tamil Institute, Cross Street, Durban.

PRESIDENT:

S. R. Pather, Esq., (Bar-at-Law)

All affiliated Hindu Institutions, Temples, Vernacular School Committees and Prayers Committees, etc., are entitled to be represented at and participate in the Conference by five delegates each. Unaffiliated persons, etc. should immediately apply to the General Secretary for affiliation.

49 Lorne Street, R. Raghunath, Phone: 23888 (Office)  
DURBAN, Gen. Secretary. 49886 (After hours)

SOUTH AFRICAN HINDU MAHA SABHA



# INDIAN EYES ARE FIXED ON AFRICA

By N. H. WILSON

(With acknowledgements to 'The Chronicle')

A CAREFULLY planned campaign is being undertaken with the object of driving the Europeans out of Africa. The first step is to compel him to hand over the reins of government. The established model for this exercise is the All-India Congress, which secured the transfer of the Government of India to the Republic of India and the Dominion of Pakistan in 1947.

When the various territories of Africa from the Zambezi northwards have been "returned to the African," the next step will be the massive migration of many millions from India to Africa.

(on April 12, 1953, to which reference is made later) "disputed it, as has the visit to India of Mr. Muroombi, the secretary of the Kenya African Union. Mr. Pant, the Indian Commissioner in Nairobi, has been mainly responsible for this coming together in East and Central Africa."

"Among many of the younger Indians there exists an almost Messianic desire to 'liberate' the coloured races. Africans respond to this spirit, and several of their leaders have made statements on such lines. Moreover, there are among the Indians a number of Communists who whip up feeling, probably for their own ends. Willingly or not, Indian influence has played its part precipitating Mau Mau."

I have before me one of the pamphlets distributed by Mr. Pant in his task of bringing the Indian and African nationalists together in this alliance against the white man in Africa. It is an abridged autobiography of Mr. Jawaharlal Nehru up to 1940.

The full autobiography may contain something of value. This pamphlet is merely a repetition harping on the theme of Mr. Nehru's many imprudences suffered in the campaigns against the British Government of India. The various "blessings" by Indian Ministers, Governors and other officials of the present regime, appearing as forewords to this pamphlet, do not resemble their exhortation to Africans to suffer in the same way in the struggle against British "facism and imperialism."

To quote the chief organizer's address to his "dear African brethren" in the "publishers' notes": "The life of Jawaharlal is nothing but worthy contribution of sacrifice and service. We think our efforts have been fruitful if our African brethren derive any inspiration from such a pure life of Jawaharlal."

Of this pernicious pamphlet 15,000 copies have been printed in Swahili, 3,000 in Bamba, 3,000 in Oshana, 6,000 in English, 3,000 in Lomi and 8,000 in Tonga. They are published by the Indian-African Literary Society, Ltd., Mombasa. The African languages cover British East and Central Africa north of the Zimbezi.

The only possible object is

distributing this sort of literature among all possible African leaders in Northern and Southern Rhodesia, Nyasaland, Tanganyika and Kenya must be to

build up among them an earnest readiness to emulate Mr. Nehru's activities in opposing the British rule in India and in eventually getting rid of it

## WAS IT UNAVOIDABLE?

THE U.S. Congress is expected to give quick approval to a plan proposed by President Eisenhower to begin Post-Armistice rehabilitation of Korea with part of the funds appropriated earlier for combat needs there. He suggested that an initial sum of \$200 million be made available from the \$1,200 million it would cost the United States to participate in the war for another year.

The situation confronting the people of Korea was described by him in these words in his message to the American Congress:

"The extent of devastation suffered by the people and the economy of Korea is staggering. Since the outbreak of War in 1950, one million South Koreans have been killed. More than two and one half million have become homeless refugees. Five million depend in whole or in part upon relief to stay alive. Property destruction exceeded \$1,000 million. This colossal economic disaster . . ."

A United Nations official in New York described the Korean situation in greater detail and said:

"The fields and paddies, the mines and factories, which were once the source of livelihood for the people, have suffered substantial damage and destruction. The entire economy is threatened by inflation and the average Korean is reduced to dire poverty."

"Civilian battle casualties alone have run to 'hundreds of

thousands. Millions have been uprooted from their homes. Untold numbers of children have been orphaned. Families have been decimated and dispersed."

"Approximately 9,00,000 houses are required to meet present needs in the Republic of Korea. Some 4,00,000 homes have been completely destroyed and must be replaced. Others are needed to accommodate refugees from North Korea."

It is good to learn that Korea laid prostrate by war wounds is being revived with dollar injections of life giving oxygen. The deeper question however is why should we need to lay anybody prostrate in such a cruel and inhuman manner? Why inflict wounds on innocent humanity and then require oneself to go to bind them? Is it not a silly thing to do really? Was it surely unavoidable?—Hacijan.

Thanks

The Directors of Messrs. M. M. Amod and Co. (Pty) Ltd. of Lady Smith and Mr. M. A. Mooli desire to express their deep appreciation of the messages of sympathy and condolence in connection with the lamented demise of the late Mr. M. M. Amod.

## BOOKS FOR SALE

UPANISHADS FOR THE LAY READER

—G. Rajagopalachari 6 0

VEDANTA THE BASIC CULTURE OF INDIA

—G. Rajagopalachari 5 6

BHAGAVAD GITA—Abridged and explained

by G. Rajagopalachari 4 0

INTERNATIONAL SHORT STORIES

—The best from 23 countries 17 6

Obtainable from:

INDIAN OPINION,

P. Bag, Phoenix, Natal.

The Editor  
of this Journal  
is in prison  
for his part in  
last year's Passive  
Resistance.

With India's population increasing at the rate of six millions a year, there would be no great difficulty—with friendly Governments in Africa—in establishing an Indian population of two hundred millions in Africa by the end of this century.

This is mentioned as showing the interest of all Western Europe in the movement, because, with 200,000,000 Indians in Africa, Europe would be in greater danger of being overwhelmed by Asia than at any time since 732 A.D. Our immediate interest, however in Africa is in the first part of the plan; namely, the conspiracy to 'sweep European governments from British Africa.'

In 'The Chronicle' of July 17 there was an article by 'The Times of London,' with the title 'Africa Emergent.' I quote the following passages:

"An alliance between the Indian and African nationalist politicians against the White is now growing up. The impulse for this movement comes from outside Africa. If there was any doubt about this, Mr. Nehru's recent speech in Delhi"

**SHINGADIA STORES**

(Prop: Premier Silk Saree Ltd.)  
Direct Importers

Drapery, Outfitting, Fancy Goods,  
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.  
Telegrams: "Pramsik" Phone: 2523.

**PREMIER WHOLESALERS**

(Members of the National Wholesale Association)

Everything for the African Trade. Prints, Khaki,  
Calicoes, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.  
UMTALI, S. Rhodesia

**RHOD-INDIA LIMITED**

Exporters, Importers & Manufacturers Representatives  
Plece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,  
Plot 43, "C" Road,  
Churchgate Reclamation,

Cab 15 "Indorhod." BOMBAY, INDIA.

Phone  
Day 24169

Phone  
Night 813549

**L. RAJKOOMAR (PTY.) LTD.**

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of  
Coffins and Wreaths.

Contractors to the INTERNATIONAL FUNERAL  
COMPANY, LIMITED.

Reg. Office: 14, CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,  
accepted by phone and despatched by rail  
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 29313.

**P. HARGOVAN & CO.**

(PTY.) LTD.

WHOLESALE MERCHANTS  
AND IMPORTERS.

P. O. BOX 1250.  
155/7 Warwick Avenue  
DURBAN.

**SWEETMEATS**

PURE

WHOLESALE

HEALTHY.

## ★ APPETISING—

## ★ DISTINCTIVENESS of Flavour.

★ Combined with INGREDIENTS of the  
PUREST QUALITY go into the making  
of our SWEETMEATS.

★ Made by our experts whose knowledge  
and experience of the delicate art of  
preparing these Oriental DELICACIES.

★ Assure YOU of the most PALATABLE  
SWEETMEATS money can buy any-  
where in SOUTH AFRICA.

અમે દરેક મનની ખાઈદારી જાણીએ છીએ  
અને આપના સ્વાસ્થ્યને સંચાલની સાચી રીતે જાન આપીએ છીએ.

★ Great care is exercised in the PACKING and  
DISPATCHING of country and foreign orders.

★ WE assure you of PROMPT, HYGENIC  
SERVICE with the GUARANTEE of  
SATISFACTION.

**Victory V Lounge**

THE HOUSE OF



HOME MADE SWEETMEATS

We specialise in:

Birthday Cakes, Wedding Cakes, High Class  
Fruit Cakes, Pastries, and Neen etc.

(Cnr: Gray & Victoria Streets.)

Phone 24965 — DURBAN.

# A.N.C. AND S.A.I.C. MEMORANDUM TO UNITED NATIONS

## NATURE OF DISCRIMINATION IN S.A.

(Continued from last week)

### Discrimination in Freedom Of Movement

(a) The Pass Laws While people are allowed to move freely about their business in the Union of South Africa. Not so the non-Whites.

South Africa may have great industries and gold mines using the most up-to-date production techniques, but her methods of controlling labour are feudal, even semi-slavery.

The main vehicle for controlling African labour is the pass law system.

No African may move freely and unhindered about the country. Every African employee has a service contract (one of the passes he must carry) binding him to his employer and without whose consent he may not take another job. He may not move from one province to another, from one town to another, even from one suburb to another, without a pass. (For an African to be out in the streets after curfew hours without a night special is a criminal offence.) He may not even enter locations other than his own without a permit.

All Africans must produce their tax receipts on demand and failure to do so leads to arrest.

In law, all Africans over the age of 18 years must carry passes, but in practice all who are in employment are required to register, so youngsters from the age even of 14 years who are working are subject to the pass laws.

The issue of rail tickets to the cities is controlled in some areas and only those with permission to seek work in the cities are allowed on the trains.

A worker in a city who wishes to go on holiday to the country or to visit another town must get a travelling pass. Today, under strict influx control, he is liable not to be allowed back into the town after his temporary absence. Johannesburg, for instance, admits no new Africans for work in its industries or residence in its towns.

It is under the Urban Areas Act (passed in 1923 and amended several times since, most recently under the Nationalist Government) that provisions are made for the imposition of the service contract system under which all Africans in employment must register and pay a

monthly service contract fee of 2s.

Under this Act regulations are promulgated for the refusal to Africans of admission into the towns and the deportation of those there illegally. Hundreds of Africans are regularly deported to the country areas and to farms.

In the towns a man who loses his employment is given seven days in which to look for work and then perhaps a further extension of seven days, at the end of which, if he is still unemployed and regardless of whether he has a house or a family in the city, he is liable to be deported to the countryside.

The Urban Areas Act also carries the notorious and hated Section 29, in terms of which any African may be brought before a magistrate without any charge being laid and required to prove that he is not "idle or dissolute." Dissolutes and vagrants are liable to be sent to forced labour colonies for a period of years.

It is estimated that in all, Africans may be required to carry seventeen different passes.

Police methods in enforcing these laws aim at terrorising the African population.

Police "pick-up vans" and "flying squad" cars patrol the streets incessantly. Any passing African is liable, at any time of the day or night, to be stopped by a policeman and ordered to produce his passes. One authority has said "the legal position today is such that the police can arrest any African walking down the main streets of Johannesburg (or any other city—our assertion) at any time of the day or night and any competent prosecutor would have no difficulty whatever in finding some offence with which he could be charged."

Policemen and detectives in plain clothes stand at railway stations in the mornings as the trains from the non-White townships transport the workers into the factories and stop any African on whom their glance alights to demand to see his documents. After these operations files of handcuffed men can be seen being led along the streets to the police stations.

Periodically mass police raids are organised in the African townships or on African hostels where single men are accom-

modated. On such raids the police are thrown in a close cordon round the area to be raided and every man is in turn searched before he is allowed to go.

The police have power to search for pass offenders in White and non-White areas, and on private premises without producing a warrant. African homes are visited by police parties at night and in the early hours of the morning and all have to produce their passes. Police raid the servants' quarters of White homes, arrest visiting Africans on charges of trespass and for other offences. A man whose passes are perfect in order but who has not his documents on his person when asked to produce them, even if he is merely visiting next-door or putting a letter at the corner of the street is arrested and punished.

Fines for pass offences are out of all proportion to the immensity of the crime and a great proportion of the man's monthly earnings. (Usual fine for a common pass offence is £1. Domestic servants may earn as little as £3 a month.)

Every week-end the police raid the African areas intensively for pass and liquor offenders and on Monday mornings the courts are crowded with thousands of petty offenders.

Special courts try curfew and other pass offenders (both men and women are subject to the curfew rules).

In these courts the impression is of a conveyor belt system of "justice" as one after another, in rapid succession, with barely a chance to plead guilty or not guilty or state the facts of the case, and in the vast majority of cases with no presentation of evidence or calling of witnesses, men and women are found, or if they cannot pay the fine, are sent to prison.

In a certain court in Johannesburg men arrested under the pass laws are given the opportunity, before they appear before the magistrate, to volunteer as farm labourers. If they agree to work on farms for a term, they are allocated to farmers from different districts (many of whom have been waiting outside the court in the meantime) and the charges against the accused are dropped.

In 1951 alone, 175,987 Africans were arrested for failure to carry one of the 17 permits or passes required of them. Of these, 76,986 were convictions under the trespass laws.

In all, in 1951 there were 1,088,633 convictions in the Union Courts. Of these 800,000 were Africans, 11,500 Coloureds, 1,100 Indians and Chinese and

140,800 Whites. Of the 800,000 Africans (an increase of 60,000 over the previous year) there were about 170,000 convictions for drunkenness. Africans may not drink, brew or buy liquor. Over 25,000 persons are held in penal institutions at any one time. The great majority are non-Whites.

An inquiry in 1945-46 showed that 65 per cent of Whites, 87 per cent of Coloured and Indian and 83 per cent of African prisoners were admitted because of failure to pay fines. Moreover, many of the prisoners, particularly among the non-Whites, are technical rather than moral and which were not regarded by the prisoners themselves as being wrong; for example, in 1946, there were 92,000 convictions for the illegal possession of liquor while 40 per cent of all prison admissions were Africans convicted of pass offences.

The Chairman of the Penal Reform Movement has stated that "most Africans are victims of the rigid legal system. In five years, from 58 to 62 per cent of the non-White prison population was serving sentences of a month or less in Union prisons. In many cases," said this penal reform expert, "small fines would have been adequate punishment."

In 1949, 189,000 Africans were gaol'd, of 10 more than half were imprisoned for sentences of less than one month.

Apart from treating hundreds of thousands as criminals every year, the operation of the pass laws is one of the most serious causes of race tension in South Africa.

The treatment of arrested Africans is brutal. They are, sworn at, assaulted, shoved and dragged along instead of being allowed to walk naturally, and attempted explanations are treated as impudence and punished. Thousands spend week-ends and nights in prison after being wrongfully arrested. Every week in the newspapers are reports of harsh and brutal police treatment of Africans.

The threat earlier this year that their womenfolk would probably be included as pass-bearers has evoked the fury of the African people.

The Government's new "Abolition of Passes" Act merely co-ordinates the documents on African must carry and incorporates them into a uniform document holder. Contraventions of the pass laws will still be a criminal offence and the system will still lay the Africans open to continual abuse and ill-treatment by the police.

In certain respects the new pass-books are even worse than the old passes. Under the former system at least after leaving a job and finding another a man's old "service contract" was destroyed and a new one issued. That is not the case with the new pass-books: thus a man is condemned to carry around possibly unfavourable comment upon himself for the rest of his life.

The new books provide a page for marking in his "score" an "aptitude and intelligence test" to be conducted presumably in the pass office by Native Affairs Department officials. It should not be necessary to emphasize how disadvantageous it will be for any man to have a bad "score" on this page; again a permanent "black mark" will be a millstone around his neck for life. Moreover, anyone who is familiar with the atmosphere of petty corruption and bullying contempt for the African public at the pass offices and other Native Affairs Department offices will readily understand how easily these new books and "aptitude tests" will lead themselves to bribery and victimization.

(b) Provincial Barriers: For the ordinary traveller, the Union of South Africa is a single country. Its constitution is of a unitary rather than a federal type, the four provinces, with their Provincial Councils, being far more akin, in relation to the State, to English counties than, for example, states of the U.S.A.

To the South African born Indian, however, the provinces constitute very real entities: the provinces, boundaries are frontiers which he may not cross without express permission.

In one Province (the Orange Free State) he may not reside at all. This is in pursuance of a law passed by the Volksraad of the old O.F.S. Republic on September 11, 1891, which is still in operation to the present day. This law is recorded in

Chapter 33 of the Orange Free State Law Book, in the following insulting language:

"No Arab, Chinaman, Coolie or other Asiatic person may settle in this State or remain here longer than two months without permission to do so from the President."

Thus there are no Asians resident in the Province of the Orange Free State.

The restrictions of the movement of Indians from one Province have been and are rigidly applied, especially in recent years and by the present Government. South African born Indians are penned within the province of their birth; applications for residence elsewhere, e.g. for study or for family reasons, have been repeatedly and unreasonably refused.

Such actions are in accordance with the general anti-Indian bias displayed by the Malan Government in such other and similar actions as the refusal of passports to a South African Indian football team wishing to tour India, or the notorious and scandalous ban on the wives and children of South African Indians entering this country from India and Pakistan.

(c) Passport Facilities: In general, it is the policy of the South African Government to refuse passport facilities to Non-Whites wishing to travel abroad. African, Indian and Coloured youths have repeatedly been denied passports when applying to travel overseas to study. For this reason many Non-Whites have had to forego scholarships. Even the eminent African, Professor Z. K. Matthews, was compelled to return from a professional appointment in the U.S.A. due to the action of the Union authorities in refusing to extend his pass part.

The refusal of passports is not confined to Non-White applicants, but also to White persons whose political activities have incurred the displeasure of the Government.

(To be continued)

No. 46 of 1951), published under Government Notice No. 1498 on June 18, 1951, is hereby given the full force of law and validated with effect from the date of commencement of this Act, which date shall for all purposes be deemed to be the date of commencement of the first-mentioned Act.

(2) Section 14 of the Separate Representation of Voters Act, 1951, is hereby amended by the deletion in sub-section (1) at the end of that sub-section of the words "hereby established" and by addition at the end of that sub-section of the words "is hereby established with effect, a date to be fixed by the Governor-General by proclamation in the Gazette."

3. This Act shall be called the Separate Representation of

Voters Act 'Validation' and Amendment Act, 1953.

The amendment contained in the second sub-section of the first clause is consequential on the validation of the Separate Representation of Voters Act.

Section 14 of the Separate Representation of Voters Act provides for the establishment of a board for Coloured affairs consisting of three non-European members nominated by the Governor-General to represent Natal, the Free State and the Transvaal and eight non-European members elected from voters registered on the Cape Coloured voters roll.

The Amendment is merely to give legal effect to the intention of the Act for the establishment of the board when the Act becomes valid.

## NEW RULE ON AFRICAN MEETINGS

ANY person in a Native area who, without the approval of the Native Commissioner or the magistrate in his area, holds, presides at or addresses a meeting at which more than 10 Africans are present, shall be guilty of an offence, according to a notice in the 'Government Gazette.'

He shall also be guilty of an offence if a meeting at which 10 or more Africans are gathered is held at his house, or on other land under his control.

In both cases he shall be liable to a maximum fine of £300 or, in default of payment, to imprisonment for a maximum period of three years.

The notice says these regulations will not apply if a gathering is for a bona fide religious service or a funeral; is held in connection with the domestic affairs of a klan or household; is of the members of a statutory

body of people held to transact any business of that body; and is held for the purpose of instruction imparted under any law.

The regulations also do not apply to a bona fide sports gathering, concert, wedding, or any other entertainment, a meeting held by any Senator, member of Parliament or member of a provincial council, and a meeting held for administrative purposes.

The regulations will apply to all areas mentioned in the Native Administration Act of 1927, and in the Native Trust and Land Act of 1936.

They will come into operation on a date fixed by the Governor-General, either generally or in any particular area, by a notice in the 'Government Gazette.—(Eapa.)

## TEXT OF THE NEW COLOURED VOTE BILL

THE Bill which the Government submitted to a joint session of both Houses of Parliament last week is called the Separate Representation of Voters Act Validation and Amendment Bill.

It consists of only two clauses—the first to validate and amend the Separate Representation of Voters Act and the second containing the short title of the Bill.

Following is the text of the Bill which will be introduced by the Prime Minister:

"Be it enacted by the Queen's Most Excellent Majesty, the Senate and the House of Assembly of the Union of South Africa, in accordance with the requirements of section 35 and 35A of the South Africa Act, 1909, as follows:

"1 (1) The Separate Representation of Voters Act, 1951 (Act

## DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Wills, Trade Licences, Revenue Clearance Certificates, Passports And Immigration Matters.

Representatives National Mutual Life Assn. Of Australasia, Yorkshire Insurance Co. Ltd.

Telephones 33-9033. 29c Commissioner Street, JOHANNESBURG.

**Always Better. Better Always.**  
**Are Kapitan's Templing**  
**Sweetmeats.**



For nearly half a century we are leading in the manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

**KAPITANS BALCONY HOTEL,**

(KORNER SWEETMEAT HOUSE)

Corner Grey and Victoria Streets

**DURBAN.**

Phone 23414.

Tel. Add. "KAPITANS."

**YOUR GARDEN'S SUCCESS—Begins with Good Seed**

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED**  
**VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

**A. B. NAIDOO & SONS**

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,  
 HARDWARE & GROCERIES at Competitive Prices.

Phone 21313.

Tel. Add. "GREENFEAST,"

145 Brook Street,

**DURBAN.**

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

P.O. Box 96.

Phone 24471.

**To Furnish Your Home Economically**

See

**LALA BABHAI & CO. (PTY.) LTD.**

Show Rooms At 107 Prince Edward St. & 78 Victoria St.  
**DURBAN.**

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSE-  
 HOLD EFFECTS. RADIOS & RADIOGRAMS, MUSI-  
 CAL INSTRUMENTS, SEWING MACHINES & OFFICE  
 FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and  
 Vegetables. We specialize in green ginger and Indian  
 Vegetables. Wholesale only. Write for particulars  
 Box 96, Durban.

Tel. Add. "Charotar" Telephone: 33-8885.

**MANCHESTER TRADING**

—CO. LTD.—

**ESTABLISHED 1923**

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

**47, Commissioner Street,**  
**JOHANNESBURG.**

**M. J. PATEL**

**INTERNATIONAL SPORTS COMPANY**

**Importers & Exporters & General**  
**Commission Agents**

**10 Peking Road, Kowloon, HONG KONG.**

**Special attention is paid**  
**to indent orders**

**Write To Us For Further Particulars.**

**LIFE INSURANCE**

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown  
 future.

Insure with "THE OLD MUTUAL" your friend for life—

The S.A. Mutual Life Assurance Society, which has  
 the best Bonus record in the WORLD.

Representative:—

**DAYABHAI PATEL**

P.O. Box 1760  
 JOHANNESBURG.

Phones:— } Business 33-0711  
 Residence 33-5961

Phone 53.

Telegrams "SOLANKI."

P.O. Box 108.

**Solanki & Co. Ltd.**

Merchant & Direct Importers

**Extensive range always carried in**  
**the following:**

Silks, Drapery, Toilets, Per-  
 fumes, Curios, Fashion Goods  
 and Jewellery, Wide Range of  
 Indian, Persian and Chinese  
 Carpets.

**Stockists of well-known branded**  
**Watches.**

**COPPERBELT PIONEER STORE**

**Where Quality and Service**  
**are Paramount.**

**Luanshya,**

**Northern Rhodesia.**

**LATEST MATERIALS!**

DOUBLE BORDER PAISLEY  
CREPE-DE-CHINE 45" 5/6 yd.

EMBROID GEORGETTES  
all shades 45" 10/6 yd.

OPAL GEORGETTES  
45" all shades 12/6 yd.

VELVET CRUMBLE  
GEORGETTES 45" 15/6 yd.

4" PRINTED GEORGETTE  
Spot & Floral Designs 45" 4/11 yd.

4" COLOURED GEORGETTES  
4/11 yd.

**CHAMPALS!**

Ladies Latest Plastic Champals  
all shades sizes 3 to 7 18/6 pair.  
Colours: Green, White, Red,  
Brown, Blue and Wine.

**SAREES!**

EMBROIDERED GEORGETTE  
SAREES  
all shades 23/15/0 each.

WHITE COTTON SAREES  
22/6 each.

GEORGETTE JARI WORK  
SAREES 23-10-0.

EMBROIDERED SUEDE SILK  
SAREES with borders 63/- each.

**LADIES UNDIES**

Large range of SLIPS, NIGHTIES,  
PANTIES, BLOOMERS etc.  
Now unpacked.

Saree Borders, Jari Trimmings  
Always in Stock.

**CHAMPALS**

Ladies Leather Champals  
Size 3 to 7 11/9 pair.

**BABY WEAR!**

INFANTS KNITTED WOOL  
SHAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS  
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE  
DRESSES SMOCKED 18/11 each.

INFANTS BOOTIES, BONNETS,  
HATS, PILCHERS,  
all new price 2/11 each.

**HOUSE - HOLD**

Bedcovers 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered  
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Sate Bedspreads  
at Reduced Prices.

**MENS & BOYS**

SHIRTS, PYJAMAS, SOCKS,  
TIES, HANDKERCHIEFS Etc.  
Specially reduced.

**JAYBEE SILK HOUSE**

39a MARKET STREET, JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

**FOR RUBBER STAMPS**

AND

**PRINTING**

CONTACT...

**STANDARD  
PRINTING PRESS**

GENERAL PRINTERS  
AND  
RUBBER STAMP MAKERS

73 BEATRICE STREET, DURBAN.

PHONE 81008.

P.O. BOX 2782.

TELEGRAPHIC ADDRESS

"QUICKPRINT"



Polishing with  
**SUNBEAM**  
is so easy!

Sunbeam... a boon to all housewives, makes it so easy to keep the floors and furniture bright and attractive!

Effortlessly a little Sunbeam is spread over a large area to give that pleasing shine which lasts for days and days.

Sunbeam makes your home look clean and inviting!

**FOR BRIGHTER FLOORS  
AND LIGHTER WORK**  
Always ask for

**SUNBEAM  
POLISH**

Shines...  
and shines...  
and shines...





## HOUSE OF COMMONS ON INDIANS IN NEW FEDERATION

COMMENTING on the position of Indians in the recently-formed Central African Federation, Mr. Fanner Brockway, M.P., said:—

"I do not apologise for delaying for a moment on an issue which has not been discussed yet, namely, the Asian community in the Central African Territories. There are 13,650 Asians in these three territories. There is no reference to them in the White Paper. There is no suggestion that they should have any representation in the Federal Parliament or in any other authority. In Nyasaland the number of Asians is greater than the number of Europeans—6,000 compared with 5,000. Yet they are ignored. That is an injustice to the Asian community itself. I regret the affront which it is to the Asian communities which are in our Commonwealth of Nations when they are ignored in that way.

"What are to be their Human Rights within the Federation? At present they are treated in Southern Rhodesia as though they were third-rate citizens. Racial discrimination applies to them as well as to Africans. I want to ask one question in particular. Are the Asians to have freedom of movement between the three territories? The issue of freedom of movement is on the concurrent list. A decision can be made by a Federal Parliament in which there will be 26 European representatives, six African representatives, and not one Asian. We ought to have in this Bill an assurance that among the freedoms which we will embody and apply is freedom of movement between the territories of the Federation for which the Indian population is asking."

Mr. Henry Hophinscott: "The hon. gentleman and also the right hon. and learned gentleman the Member for Montgomery (Mr. C. Davies) referred to the position of the Asian communities, not only in regard to the colour bar, but in regard to their political status in the new Federation. I am of course, aware, as the hon. gentleman is, of the large number of Asians in these territories, but the fact that they are not mentioned in the federal scheme is no more significant than the fact that the European community are not mentioned either. Therefore, in fact, no difference at all in the way in which the scheme treats Asians and Europeans. In Northern Rhodesia and South-

ern Rhodesia, Asians will be on the common roll with Europeans."

Mr. Fanner Brockway: "Surely the hon. gentleman knows that in Southern Rhodesia the total electoral roll is 50,000 and that there are only 535 Asians on that common roll. How can it possibly be said that they are being treated in a similar way?"

Mr. Henry Hophinscott: "I have not got the figures, so I cannot give them to the hon. gentleman, but there are a great many Asians in Southern Rhodesia. From what I have seen myself, I know that Asians, if

they choose to do so, could register for enrolment on the common roll, and I think that if the hon. gentleman will look into the matter he will find that they amount to many thousands."

"The election of members to the Federal Assembly of Nyasaland will, until the Legislative Council of Nyasaland decides otherwise be decided by the Governor-General, in agreement with the Governor-in-Council. I cannot say what these regulations will be, but I will willingly undertake to the hon. gentleman to convey his view to the Governor-General and the Governor and suggest that it should be borne in mind when the time comes to frame these regulations."

## PLEAS FOR STRONG MULTI-RACIAL SOCIETY IN RHODESIA

PLEAS for a "strong, unified multi-racial society for the progress and development of Central Africa" were made by all speakers at the official opening of the Central African Asian conference in Bulawayo recently.

Sri Ape B. Pant, the Commissioner for the Government of India in Eastern and Central African territories, opened the conference, which was the second to be held.

Delegates from Northern and Southern Rhodesia and Nyasaland attended the congress, which considered and discussed the status of Asians under Federation and the present political situation which has resulted.

The questions of inter-territorial freedom of movement for the purpose of settlement and domicile within the Federation, and education also received attention.

Welcoming the delegates, and audience, Mr. V. N. Desai said they would have to consider frankly and seriously the difficulties that lay ahead of them with Federation as accomplished fact.

"The welfare of Central Africa is at our hearts and we must co-operate with other communities. If we are not good and true citizens and if we do not seek racial harmony, then I need not tell you that all our efforts at this conference will be fruitless."

Lately there had been a spate of wild propaganda against India and Indians by some racial-minded Europeans, and the European Press had also joined in the campaign.

"There is also false and vicious talk of Indian imperialism to

create fear in the minds of the Europeans and Africans, but I do not see that anything good can be achieved by some malicious propaganda."

"I feel this propaganda is merely a method of side-tracking the mind of the public from the immediate and important issues confronting the whole continent."

The time had now come for a revision of race relationships and attitudes in Africa, and the first step must be the immediate abolition of all forms of direct and indirect colour bar and the unequivocal declaration by the Federal and Territorial Governments of equal opportunities of progress for all.

By foresight, correct choice, the Central African Government could take the opportunity of leading Africa to enlightenment by peaceful and orderly revolution.

### India's Interest

Mr. Pant said the urge of the industrial age was awakening Africa.

"A lot of things are happening here and we from outside are, frankly, quite interested. Such development brings about tensions, difficulties and conflicts, but we in India, who have a great interest in world peace, would like to see each part of the world changing and developing in a peaceful way."

He thought that they failed to take notice of the desire of the indigenous peoples in Africa to belong to and be part and parcel of the new social, economic and cultural pattern being built around them.

People talked about the undue interest which India had to

Africa—but that was not so India was interested in all parts of the world and in this small world, "unless we live together, we do not live at all."

"I am very happy that at this critical stage you have Sir Godfrey Huggins to guide you on your destinies. By your actions, thought and speech you must indicate and convince others that you stand for such a multi-racial and democratic society."

It was of great value that at this historic juncture they had the guidance of the British people and that all that was best in British traditions and culture was freely available to them.

Mr. Satter Sacran, in his presidential address referring to racial discrimination, said that it was the duty of Asians to face it in a realistic manner. "We must devise a constructive approach to it and bear in mind that we are not here to formulate plans to antagonise our European friends or favour our African friends."

The Asiatic community would give their loyalty and support to the ideal of a multi-racial community.

"Federation or no Federation, we must struggle for that ideal and must co-operate with any form of government and any political party which has that aim."

Among the many messages sent to the conference was one from Sir Godfrey Huggins which said that the people in Central Africa, whatever their race, had to work out their salvation as good Rhodesians.

He was afraid that people from the countries from which some of them originated did not appreciate that. The new Federation would require self-sensur and vision on the part of all if it was to be the success which he believed possible.

## Cuticura

### SOAP



The medicinal and toilet properties in Cuticura Soap not only cleanse the skin thoroughly, but help to retain its beauty and its natural moisture so easily dried out in hot climates.

For Flawless  
COMPLEXIONS

## PLAYING INTO OUR ENEMIES' HANDS

By JORDAN K. NGUBANE

THOUGHTFUL non-Europeans deplore the controversy now going on in sections of the white Press on the unfortunate events at Cato Manor a few weeks ago. Some people, writing under pen names and purporting to be Africans, have levelled wild charges against the Indians at Cato Manor. Some Indians, for their part, compose venomous letters against the Africans. The spectacle they all give is one of people who claim to be oppressed, being at each other's throats in a way that does not do either of them any good.

I am not expressing the free discussion of weaknesses among the Africans or the Indians. At the proper place such discussion might do a lot of good. The white Press, however, is the worst place where the Indian and African can thrash out their differences. For two good reasons: the white people who read these exchanges of vilification are interested spectators. The more we quarrel among ourselves, the more certainly do we ensure that their domination over us shall be continued. Secondly, the correspondence exchanged in the Press so far has avoided the real issues behind the tensions at Cato Manor. It has degenerated into a mutual vilification and justification contest. Those who take part in it might have their vanity satisfied by having "given it" to the other side—fanned the fire behind the racial tensions at Cato Manor.

Let us try and face frankly some of the causes of strife at Cato Manor. Cato Manor is essentially a slum area; one of the worst in the world and one of the most neglected. The most important attention that the area receives from the white rulers is the notorious police tyranny over the lives of African men and women. The living conditions of the Africans in this area are degrading; the police tyranny debases the spirit. In these circumstances a familiar type of human being is coming to the fore; the man who is the sworn enemy of organised society and stability. But this hatred is so deeply ingrained and so intense that, morally, it has no real meaning for him. In moments of excitement he will attack any human being—the rich and the poor alike—of any race.

This is the type of human being produced by the white-men's policy of segregation and oppression. He regards himself as hated by everybody and, in turn, hates everybody—particularly if he imagines them to be privileged in any way. Because he is spared the humiliations that come with police raids, he is a privileged group. When anything untoward happens, he must be made to pay the price of being the privileged.

From this standpoint, the hatred is not in any way racial. If all the Indian storekeepers and houseowners were to clear out of Cato Manor tomorrow, peace would not come to that area. That is why the Durbach Meyer's solution of the Cato Manor problem seems so foolish and unrealistic. The type of African produced by these slums will not act upon storekeepers and houseowners of his race with the same degree—in fact it might be worse—of malice that he shows when he murders Indians, loots their stores and burns down their houses.

In like manner, that Indian is foolish and unrealistic who puts the blame for the Cato Manor troubles on the whole African community. Indians, living under conditions found at Cato Manor and oppressed in the way the African is, would behave exactly the same way.

A complicating factor is the white man's interest in upholding the Cato Manor mood. As long as it is directed against the Indian, is a valuable lever with which the Indian might be pressed into thinking of returning to the land of his origin. That is why spokesmen of the white community have rushed to say the Indian should clear out of Cato Manor. If they encourage the Cato Manor mood, things might become so hot that in self-interest alone the Indian might quit South Africa. Nothing would please most white people better.

After the 1949 riots the African National Congress and the Natal Indian Congress worked out an agreement by which the Indian community agreed to sell Cato Manor to the Africans. Of their own choice the Indian were prepared then to clear out of Cato Manor. But white Durbach would not have anything to do with the agreement. It would have brought about peace

between the Indians and the Africans. And white South Africans. And white South Africa would have been robbed of a valuable stick with which to beat the Indian. To-day, that same City which would not give Cato Manor to the Africans says the Indians must clear out—just because the Indians will not clear out unless the area goes to the Africans. To this the whites will not agree. The strategy is quite transparent.

I know there are Africans who seem very eager to swallow the City Council's bait. But I must warn them. They are playing with fire. That same fire which destroyed Indian stores, homes and buses will, with worse fury, destroy their families, stores and buses when the Indians are gone.

There are other factors which complicate the Cato Manor situation but for the present I shall not go into them. The point I want to stress is that neither the police—as some Indians say—will solve the Cato Manor problem nor white commissioners of inquiry. The problem is one which can be solved only by the Indian and the African. For this reason, I want to commend to all men of goodwill the

attempt being made by the African National Congress (Natal) to arrange a conference with representative Indian organisations to agree on a lasting solution. The task is not an easy one. But if we—the Indian and the African—must be free, we must get over the hurdle of the Cato Manor mood. In fact, our survival might one day depend on the success achieved in finding a workable solution.

## R. VITHAL

Bookkeeper, Writing up Books, Balance Sheets, Income Tax Returns. Apply:

9 Adams Arcade,  
40 Market Street,  
Johannesburg

## NEW BOOKS

Just Arrived From India  
A Gandhi Anthology

—By V. G. Dandi

Which Way Lies Hope

—By R. B. Gregg

Economy Of Permanence

—By Kumarappa

## INDIAN OPINION

P/Bag, Phoenix, Natal

## ABOO BAKER ISMAIL

QUALIFIED BOOK-KEEPER,  
SECRETARY, AGENT.

Accounts of every description prepared.

Books written up.

Statement of Affairs, Balance Sheets and  
Income Tax Returns completed.

All types of office work undertaken.

Consultant and adviser on the many laws that  
affect business men; i.e. Mercantile Law, etc.

Country clients given special attention.  
Extra Staff employed to attend country clients only.  
Without obligation on your part drop me a post card  
for further information and enlightenment.

365, Struben Street.

Phone 2-3548.

(Between Prinsloo & Du Toit Streets.)

## PRETORIA

Residence next to office, at 367, Struben Street.

Residence Phone 2-3548.



### B. I. S. N. Co. Ltd.

S.S. Karanja arriving October 28. Sailing Nov. 3  
for Bombay via Karachi and Portbunder

Passengers must conform with the Vaccination and Yellow  
Fever inoculation requirements and obtain certificates from their  
nearest District Surgeon. Inoculation by and certificates from  
private Medical Practitioners will not be accepted.

#### FARES : DURBAN TO BOMBAY

|                     |              |               |          |
|---------------------|--------------|---------------|----------|
| First Class         | single       | without food  | £75-15-0 |
| Second "            | "            | "             | 50-13-0  |
| Inter-Class         | "            | "             | 34-3-0   |
| Unberthed (Deck)    | without food |               | 21-3-0   |
| Muslim Special Food | £11-10-0     | Ordinary Food | £4-17-6  |
| Hindu Special Food  | £10-3-0      | Ordinary Food | £4-5-6   |

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can  
be effected by communication with us by telegram or letters.  
Under no circumstances will unberthed passengers be  
permitted to keep on deck with them more than one bed-  
ding roll and one trunk for use during the voyage.

For further particulars apply to—

**SHAIK HIMED & SONS (PTY) LTD.**

390 PINE STREET, Telephone 20432, DURBAN.

Tel. Add.: "KARAMAT."

## BOOKS FOR SALE

|                                                                                 |    |   |
|---------------------------------------------------------------------------------|----|---|
| GANDHIANA—D. G. Deshpande—(A Bibliography of<br>Gandhian Literature)            | 5  | 0 |
| PILGRIMAGE FOR PEACE—Pyarala                                                    | 12 | 6 |
| SELECTIONS FROM GANDHI—Nimor Kumar Bose                                         | 10 | 0 |
| GANDHIAN ETHICS—Benny Gopal Ray                                                 | 2  | 0 |
| BAPU—Marry P. Barr                                                              | 4  | 0 |
| COMMUNAL UNITY—M. K. Gandhi                                                     | 26 | 0 |
| FAMOUS PARSIS                                                                   | 2  | 6 |
| CHAITANYA TO VIVEKANANDA                                                        | 8  | 8 |
| STORY OF SATARA—Major B. D. Bano, (I.M.S.)                                      | 18 | 0 |
| SEVEN MONTHS WITH GANDHI—Krisnadass                                             | 12 | 0 |
| STORY OF THE BIBLE—S. K. George                                                 | 6  | 0 |
| DELHI DIARY—Gandhiji                                                            | 10 | 6 |
| A RIGHTEOUS STRUGGLE—Mahadev Desai                                              | 2  | 8 |
| THE POLITICAL PHILOSOPHY OF MAHATMA<br>GANDHI—Gopinath Dhawan                   | 17 | 9 |
| GANDHIJI AS WE KNOW HIM—Intimate and<br>delightful incidents by various writers | 5  | 0 |
| NON-VIOLENCE IN PEACE AND WAR<br>Vol. I.—M. K. Gandhi                           | 15 | 0 |
| NON VIOLENCE IN PEACE AND WAR<br>Vol. II.—M. K. Gandhi                          | 14 | 0 |
| THE STORY OF BARDOLI—Mahadev Desai                                              | 6  | 0 |
| FROM YERAVDA MANDIR—M. K. Gandhi                                                | 1  | 0 |
| MAHADEV DESAI'S EARLY LIFE<br>—By Navabhai D. Parikh                            | 2  | 6 |

Obtainable from:

**"INDIAN OPINION,"**

P. Bag. Phoenix, Natal.

NOW  
DIRECT  
FROM

## BOMBAY

MAGAZINES, NEWSPAPERS, BOOKS CAN BE DESPATCHED TO  
YOU INSTANTLY—AND REGULARLY

WHEREVER YOU ARE, whatever your taste  
in books and magazines, **INDIAN ENTERPRISERS**  
can always serve you with their comprehensive ser-  
vice. We can supply you any Indian book, magazine  
or publication, published in any Indian language, in-  
cluding English, Gujarati, Hindi, Urdu, Tamil or  
any other language, at publisher's rate.

Order your requirement of book and magazines from us.

We Supply Indian Magazines On Monthly Rates  
As Well As Annual Subscription Basis

Some interesting Indian magazines you would wish  
to read (rates mentioned are for one month's supply)

| FILM MAGAZINES:                    | GENERAL MAGAZINES:     |
|------------------------------------|------------------------|
| Filmindia 6s.                      | Flair 10s.             |
| Filmcritic 4s. 6d.                 | Illustrated Weekly     |
| Filmfare 2s.                       | Of India 7s. 6d.       |
| Film Age 2s.                       | Modern Review 3s.      |
| Movic Times 2s.                    | March Of India 4d. 6d. |
| Picturegoer 1s.                    | Onlooker 3s.           |
| Picturepost 2s.                    | Orient 2s. 6d.         |
| Talk-a-Tone 2s.                    | United Asia 3s.        |
| Motion Picture<br>Magazine 1s. 6d. | Trend 2s. 3d.          |
|                                    | Indian Review 1s. 6d.  |

Also Of Great Interest:

Stars Of The Indian Screen (a few copies are  
still available): 10 Shilling per copy

Star Profile (A photographic biography of Indian  
filmstar Nimmi). 7s. 6d. per copy

Send Your Order With Proper Remittance

**Indian Enterprisers**

P.O. Box 6541

2/13 Nanak Nivas, Bombay-26 (India)

## Golden Number

OF

**"INDIAN OPINION"**

Souvenir

Of The

**Passive Resistance**

**Movement**

**1906—1914**

**Price: Four Shillings.**

Obtainable From:

**"Indian Opinion"**

**Phoenix, Natal.**

Phones: 20121/3 (Switchboard)  
24179 (Manager)

Cable & Tel. Ad:  
"PROSPERITY" (All Branches)

P.O. Box 2197

(Established 1927)

## Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants  
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Maize Products, Wheat, Wheaton Products, Crockery, Hardware and also Coal of all types.

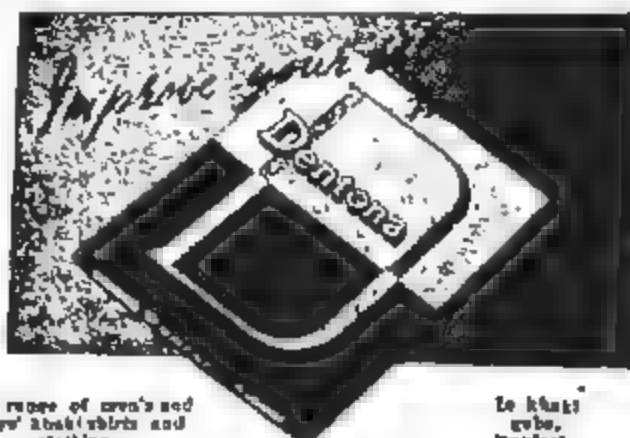
All enquiries for Export and Import  
to the Head-Office.

Head-Office: "PREMIER HOUSE"  
364 Pine Street, Durban.

also at

**JOHANNESBURG**  
Phones: 34 1554/5  
P.O. Box 200, Fordsburg,  
82, Crown Road,  
Fordsburg, Johannesburg.

**BENONI**  
Benoni Coal Site  
Phone 54-1813,  
Rangeview Coal Sites—54-2305  
P.O. Box 391, Benoni.



**DENTON**  
SHORTS AND SLACKS  
IN READY-MADE  
TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,  
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND,  
DENTON TRADING CO.

Phone 34-4381 JOHANNESBURG P.O. Box 7361

N. RHODESIA  
FEIGENBAUM BROS. P.O. Box 354  
BULAWAYO

SOUTHERN RHODESIA  
MASHONALAND, P.E.A. & N. BECHUANALAND  
W. F. NEUMAN P.O. Box 1492  
SALISBURY

Phone 2-1219/2-4974  
BRITISH EAST AFRICA  
VAN BRUSSEL & CO. (E.A.) LTD. KAJIRO  
Trust Maudslayi

Phone 2416, Bulawayo, P.O. Box 427, Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel  
V. D. Patel, H. J. Patel  
K. C. Patel

## The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.  
Jameson Road, Livingstone,  
NORTHERN RHODESIA.

Our S.A. Representatives:

**H. L. Hompes & Co.,**  
(Pty.) Ltd.

Durban, P.O. Box 1301.  
Johannesburg, P.O. Box 3480.  
Capetown, P.O. Box 824.

## NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,  
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS  
AVAILABLE AT:

**NATIONAL OFFICE SUPPLIES**  
(PTY. LTD.)

(Directors: N. V. MEHTA, J. F. COXCOL, K. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS

OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 22612  
63339

P.O. BOX 1373  
Tel. Ad. NOSLIMITED

For Quality Printing Consult:-

**UNIVERSAL PRINTING WORKS**

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.

# ઇન્ડિઅન

# ઓપિનિઅન

મહાત્મા ગાંધીજીના હસ્તે સને ૧૯૦૩માં ગ્રંથપાત્ર.

## જ્ઞાન કંછુ

સાધના કરીને મારે સંતોનું ચરિત્ર  
અમિતું અને તેનું ચરિત્ર કરણ  
આવશ્યક છે.

આંખાં.

—○—

ચોટા જામનંદી બેનેને ધેરણાનો  
રોજ હોય છે ફક્ત સોનાથીજ નથી  
ધરાતી પણ રંગબેરંગી કાંચનાં આકાશ  
પણ કરી શકાર કરે છે. નવો  
રંગી અને હોઠ રંગના જેવી પણ  
માતાઓ રહેતી છે. આ શુભાર શા  
માટે? પુરુષને આકર્ષણ આણું છે  
સ્ત્રીને જન્મ શુ પુરુષના વિહારને  
પેલાવાળ છે!

—○—

જાણ પણ જાણે આ તથ્ય કસોટી  
થી વિચારાય તો સાચા જાણનાં ખ્યાલ  
આવે. (૧) જે જાણે કંઈ હું તે  
જેલો લોકોનો જાણે તોડે છે! (૨)  
હું જે વિશે ચેતુ હું તે જીવન જીવવા  
માટે જરૂરી છે કે નહીં! અને (૩)  
જેમાં નહોતો જાણતો છે! જે  
જાણ વિચારીયે તો પેલા બેમા નહો  
કરવા.

અંતબાહ્ય.

## ધૂપસળી

જો! નાની પેલી ધૂપસળી, કે સુગંધ જાતે જાય બળી;  
હું જાણે મારું સુગંધ જાણે, ફનીયા ફેરી ફગાઈ જાય.

## સ્ત્રી કેળવણી

સ્વ. શ્રીશંકરલાલ મસ્ત્રવાળાની પહેલી વર્ષી બાદરવા વહ પાંચમે ઉજવાઈ તે વખતે તેમજ  
જીવન સરીત “શ્રેયાર્થીની સાધના.” નવજીવન પ્રકાશને પકાર પાડ્યું છે. તેમાંથી સ્ત્રીઓના  
કેળવણી વિષેના તેમના વિચારો અને ઉત્તારીએ છીએ.—અ. ઇ. ચૌ. ૧૦.

કેળવણીની યોજનામાં પુરુષ કે સ્ત્રી બેમાંથી એકને પ્રધાનપદ આપનારા દ્રષ્ટીબીંદુથી જીવનનો  
વિચાર ન થવો જોઈએ. પણ બેનેના જીવનને સરખું મહત્ત્વ આપી બંને વચ્ચે જેળ  
બેસાડવા પ્રયત્ન થવો જોઈએ. આથી પુરુષની કેળવણીની પદ્ધતિમાં સ્ત્રીના હિતને, વિચાર  
અને સ્ત્રીની કેળવણીની પદ્ધતિમાં પુરુષના હિતને વિચાર થવો જોઈએ.

જ્ઞાન, ધર્મ, આરિય, સાવનાબળ અને વ્યવહારદ્રષ્ટિ એમાં પુરુષ અને સ્ત્રીની યોગ્યતા  
સરખી રહે, એવી રીતે બંનેની કેળવણી યોજાવી જોઈએ. ગામ અને સમાજમાં, કુશળતા તથા  
વિવાહ અને છુટાછેડાની અતુલ્યતા બંનેને સરખી હોવી જોઈએ. અને નિર્વાહને માટે કે  
ગૃહવ્યવસ્થા રાખવાને માટે જીવન કે પુનઃજીવન કરવાની ફરજ ન આવી પડે એટલી પેતાનો  
નિર્વાહ કરવાની શક્તિ સ્ત્રીમાં અને ગૃહવ્યવસ્થા રાખવાની શક્તિ પુરુષમાં હોવી જોઈએ.

પુરુષમાં પોષ,યેલુ એકતાનું મિથ્યાભિમાન અને સ્ત્રીમાં પોષાયેલો હીનતાનો મિથ્યા ખ્યાલ  
જે બંને સંસ્કારો વિકાસક હોઈ દુર કરવા મટે છે.

પુરુષ અને સ્ત્રી વચ્ચે પરસ્પર સંબંધ સંસ્થાના પ્રમુખ અને મંત્રી જેવો હોવો જોઈએ.  
અને બેમાંથી જે વધારે કુશળ હોય તેના કહ્યાબરા થઈ વર્તવામાં બીજાને નાનમ ન લાગવી  
જોઈએ. કેળવણીએ આ પ્રકારનો સંસ્કાર નિર્માણ કરવો જોઈએ.

સ્ત્રીને પુણ્યપણે પુરુષ જેવું જીવન ગાળવું અશક્ય નથી. તેથી જે સ્ત્રી પુરુષના જ કાર્યો  
કરવા ઇચ્છે તેને તેમ કરવા દેવામાં પ્રતિબંધ મૂકી શકાય નહીં.

હતાં આવી સ્ત્રી અપવાદ રૂપ ગણાય હવે તક સ્ત્રીઓ તો માતૃપદ સ્વીકારવાની ઇચ્છા  
વાળીજ હોય. તેથી સ્ત્રીને માતૃપદ લેવાનું છે એમ ગૃહીત કરીને સ્ત્રી કેળવણી યોજાવી જોઈએ.

પોતાનું સર્વ બળ ખર્ચી પુરુષના અતિક્રમણને વશ ન થવાનું સ્ત્રીને શીખવવાની જરૂર  
છે. એ તેમજ કર્તવ્ય પણ છે. સ્ત્રીઓમાં આવેલી જાગૃતિ પુરુષના અવા અતિક્રમણ સામે  
બળવો જમાડે એ ઇષ્ટ છે.

પુનર્નિર્વાહ કરનાર સ્ત્રી પુનર્નિર્વાહ ન કરનાર સ્ત્રી કરતાં વધારે કુદીનતા દેખાડે છે એ  
ખ્યાલ કાઢી નાખવો જોઈએ.

બાળ ઉછેર, પ્રાથમિક શિક્ષણ, રીઝીંગની કુશળતા અને ગોપાલન એ સ્ત્રીઓ માટે ખાસ  
પ્રવૃત્તિઓ અથવા જાણી શકાય આવી જીવન. જાણના શિક્ષણનો અરંભ બાળપણથીજ  
થવો જોઈએ.





## “ઇન્ડિયન ઓપિનિયન”

શુક્રવાર તા. ૬ ઓક્ટોબર, ૧૯૫૩.

## નોંધ અને સમાચાર

શ્રી. મણીલાલ ગાંધી

શ્રી. મણીલાલ ગાંધીના નેતૃત્વમાં  
શ્રી. ગાંધીજીએ તે નિવેદન આપ્યુંતેમણે  
પણ  
સાથે  
શ્રીગોરાઓ અને બીન-ગોરાઓને લઈ  
આફ્રિકાને સર્જન થઈ રહ્યો છે.  
આપણે એવી આશા રાખી શકીએ  
કે આફ્રિકાની સરકાર આફ્રિકા માટે  
કાંઈક કરશે તો તે સાવ સારું છે.  
કો-ઇન્ડિયનમાં અને સમાજમાં જે  
ભાવણો પોષાશે અને પ્રેરણાઓ  
કરવામાં આવે છે એ બધી પોષણ  
દેવ છે અને આફ્રિકામાં ખુબી  
ગોરાઓ અને બીન-ગોરાઓ એક  
બીજાના મળા કાપી રહ્યા છે. ગોરા  
ઓમાં પણ આજે માટે જેવા લોકો  
છે, તે કે તેમના નામ જુદા છે.  
આજના વર્તમાનમાં આફ્રિકાને એક  
એવી સંસ્થાની જરૂર છે કે જેમાં  
ગોરા અને બીન-ગોરાઓ મળીને  
બધી ડેમોના કીતનો વિચાર કરે  
અને તે સુખ્ય પમણા બંધે અને એક  
મજા પ્રધવામાં આવેલા હોય કે આ-  
ફ્રિકાને પોતાનો મત સ્વતંત્રતાની છુટ  
કોપી જોઈએ કે નહીં. પણ હું કહું  
તેથી કે આપણે ને આજે અત્યંત સ્થિતિ1, 2,  
3, 4,  
5, 6,  
7, 8,  
9, 10,  
11, 12,  
13, 14,  
15, 16,  
17, 18,  
19, 20,  
21, 22,  
23, 24,  
25, 26,  
27, 28,  
29, 30,  
31, 32,  
33, 34,  
35, 36,  
37, 38,  
39, 40,  
41, 42,  
43, 44,  
45, 46,  
47, 48,  
49, 50,  
51, 52,  
53, 54,  
55, 56,  
57, 58,  
59, 60,  
61, 62,  
63, 64,  
65, 66,  
67, 68,  
69, 70,  
71, 72,  
73, 74,  
75, 76,  
77, 78,  
79, 80,  
81, 82,  
83, 84,  
85, 86,  
87, 88,  
89, 90,  
91, 92,  
93, 94,  
95, 96,  
97, 98,  
99, 100,પરો  
ત્યામ  
નથી  
પરો  
માથી  
તેથીમાથી  
પરો  
અને  
નથી  
માથી4 3  
1 1  
માથી  
અને  
ત્યામ  
બીવાર  
અને  
રહે  
સિસા  
કેમ  
કર  
3 ન  
નહાર  
માથી  
મટથી  
પણ  
જોનેપરોને  
છે કે જેઓથી આફ્રિકા નહીં રાખવું  
નથી. અમને ગોરાઓ તરફ અણુમને,  
નથી પણ જે રાજસાસન અમારા  
દેશમાં છે તે તરફ જરૂર દેશ છે.  
એમ કહેવાય છે કે ગણેશ. પછી  
સદનયીલતામાં બીજા નંબર આફ્રિકા  
તો આવે પણ તે દેશને અત્યંત સમ  
નહીં રહે.”

દિવાળી અને નવા વર્ષ માટે

## સ્વાદિષ્ટ મીઠાઈ

દિવાળીનું શુભ પર્વ આવે છે. એ ખુશાલીના પ્રસંગ માટે અમેએ ખાસ તરેહવાર  
મીઠાઈ તૈયાર કરી છે. જેનાસર એકદર મોકલવાથી બતી દખરેખ નીચે પેક કરી ઘર બેઠાં  
પહોંચતી કરવામાં આવશે. અમારી દેશ-પરદેશમાં વખણાયેલી મીઠાઈ ખરીદી સતોપ પામે  
નકલી અને બેળસેળવાળા માલથી બતરી.દિવાળી મારેની મીઠાઈના એકદર અમેએ તા. ૨૫ ઓક્ટોબર પહેલાં મોકલવાથી  
મીઠાઈ જેનાસર પહોંચશે

એકદર સાથે પેસા મોકલવા વિનંતી છે. ઉપર આપવામાં આવશે નહીં.

## નંબર ૧ મીઠાઈ

|                               |     |
|-------------------------------|-----|
| ખંભાતની મુતરફેણી              |     |
| ચોરી, કેસરી, લીલી, ગુલાબી રતલ | ૧/- |
| બદામી હલવે લીલો મુખરનો        | ૬/- |
| ચણેલી                         | ૬/- |
| પીસ્તાનો                      | ૬/- |
| પીસ્તા માવા બરફી મુરતની       | ૬/- |
| બદામી                         | ૬/- |
| દ્રાક્ષનો હલવે લીલો           | ૩/- |
| માવા બરફી મુરતની              | ૪/૬ |
| પીસ્તા ચોરી મુરતની            | ૫/- |
| બદામી                         | ૫/- |
| માવા ચોરી                     | ૩/૬ |
| કેસરી પેડા બાણવડના            | ૫/- |
| બાણવડના પેડા                  | ૪/૬ |
| બદામી મુખરનો                  | ૪/- |
| બેનધાર માવાનો સ્પેશીયલ        | ૩/૬ |
| મગજ ચણેલી                     | ૩/૬ |
| બાણ માવાના                    | ૨/૬ |

## નંબર ૨ મીઠાઈ

|                         |         |
|-------------------------|---------|
| બુલીના લાકુ સ્પેશીયલ    | ૨૮૯ ૩/- |
| ચુરમાં લાકુ ગોળના       | ૩/-     |
| ખાજલી (મોરી ચારખંડરની)  | ૭/-     |
| સાદા મીઠા               | ૫/-     |
| ધુધરા માવાના            | ૪/-     |
| કેસરી પાક               | ૨/૬     |
| હાલીતરા ગોળના           | ૨/-     |
| અમૃત પાક                | ૨/૬     |
| પૌષા ચણેલી રાજવંરી      | ૫/-     |
| સેલ જુહી નંબર ૧         | ૨/૬     |
| કાકડયા ગાંધી નંબર ૧     | ૩/-     |
| દાળ, ફૂલી, ખટર, સફરપાવા | ૨/-     |
| પતાસા                   | ૧/૬     |
| મીઠસ મીઠાઈ નંબર ૧       | ૫/-     |
| મુરતી ભુજ નંબર ૧        | ૩/-     |
| ચેવડો નંબર ૨            | ૩/-     |
| મીઠસ મીઠાઈ નંબર ૨       | ૩/૬     |

અહીંના પાપક સ્પેશીયલ નં ૧ ૧૦૦ ૧૫/- અને નં ૨ ૧૦૦ ૧૨/-

POSTAGE: M. Rhodesia 1/- per lb., S. Rhodesia 9d per lb.

JETHALAL'S MITHAI HOUSE

71 Prince Edward Street, Durban

PHONE 27780

RES. 62186

P.O. BOX 2043

Tel. "SWEETMEATS"

UNIVERSAL PRINTING WORKS, 8 BROADWAY, DURBAN

કોણ કહે છે ?

ડા. મલાને કુનાઇટ્સ પક્ષપર  
આ એક મહત્ત્વ ઇતિ મેળવી  
હકિય આફ્રિકાનું બની પ્રકાશ  
માં આવ્યું છે. ૧૯૪૮માં નેશ-  
નેલીસ્ટોએ કલકોને આપેલી  
ખુબી ૧૯૫૩માં ખરી કરી બતાવીનોંધેલી અને તસીબ ફનીયા  
ની આશા જારી આંખ આ પક્ષ  
પર મોકલેલી કે આ પક્ષ  
નામના આકામાં મક્કત પોતાના  
દેશને ભયાનકે પણ આજે  
ખબર પડી કે એ પક્ષ “વિટાના”  
વેશમાં ચિવાળ હતું.”અને સુભાષીતકોને મારે રાં કહેવાતું  
હોય.

સુરીલા ગાંધી.

આફ્રિકાને નારા થઈ રહ્યો છે  
જેસુઆનાલે-ગી જેમીનવારે બતી  
ના તરફ લંબની એક કોન્ટ્રી-સમા  
જોશના અણુનું હતું કે “કેટલો

# “ઇન્ડિયન ઓપિનિયન”

શુક્રવાર તા. ૯ ઓક્ટોબર, ૧૯૫૩.

## ઘેટાના વેશમાં શિયાળ

ધૃષ્ટા જાણતથી ગવાઈ રહેલા “સેપ્ટેટ રેપ્રેસન્ટેશન ઓફ વોટરસ” કલકોના મતાધીકાર માટેના બીલને કાયદો કરવા માટે યુનાઇટેડ પક્ષે પોતાની ‘અંતે’ પહાડી આપી છે. આ બીના યુનીયનની ધારાસભા માટે ઘણીજ આશ્ચર્યજનક અને એકાદમક બીના ગણાશે. છેલ્લા બે વર્ષથી યુનાઇટેડ પક્ષે એવો ભ્રમ પેદા કરી ‘હતો’ કે બધાને એવી આશા હતી કે તે પક્ષ આ બીલ કહાપી પાસ નહીં થવા દે અને ધારાસભામાં અને બહાર આ પક્ષે જે ભેર શેરથી પોતાનો પ્રચાર આ પ્રારામાં કર્યો હતો તેને લઈ આ પક્ષને હુનીયા ના ઘણા હે.કોએ કે જેઓ દક્ષિણ આફ્રીકાના સંવલમાં રસ ધરાવે છે તેઓએ અભિનંદનો આપ્યા હતાં.

આજે એ આશા જમણાજ હતી એ નકકી થયું અને સર્વે ને જીવ નીશાસા થઈ છે.

આ પક્ષ કલકોના કિત માટે લડી રહ્યાં જણાવે છે. આ બીલ હજી કાયદા પોથીએ થકે તે પહેલા એક ખાસ કમીટી સમક્ષ છે અને તેથી હજી આશા આપ્યા કરે છે. પણ આ કમીટીમાં બધાજ નેશનલીસ્ટ પક્ષના સભ્યો છે. અને જોજ પક્ષ આ કાયદો લખ્યું છે. પછી આશા કયાં રહી? જણાવાય છે કે આ કમીટી સમક્ષ કલકો પોતાનો વિરોધ જાહેર કરી શકશે. પણ આ કમીટીમાં બેસનારા સભ્યો તે કાનપર લેશે કે કેમ એ છે.જી કહે છે!

ડો. મહાને યુનાઇટેડ પક્ષપર આ એક મહાન છત જેળની દક્ષિણ આફ્રીકાનું જાવી. પ્રકાશ માં આવ્યું છે. ૧૯૪૮માં નેશ-નેલીસ્ટોએ કલકોને આપેલી ધમકી ૧૯૫૩માં ખરી કરી બતાવી

અને એ સાચી ઠેરવવા યુનાઇટેડ પક્ષે મદદ કરી.

કેપમાં કલકોને અપાયેલા મતાધીકારથી ગોરાઓને કંઈ પણ નુકશાન થયાનું અમારી જાણમાં નથી. અને એ અધીકાર ગોરાઓ માટે જાયજનક થયું હોય એમ અમે નથી જાણ્યું ફક્ત કલકો પોતે મત આપી શકે છે એ વાતનો તેઓને સંતોષ હતો. આથી વધારે બીજી કોઈ ઇચ્છા તેઓએ રાખી નહોતી. છતાં સરકારે આ પગલું લઈ અસંતોષની આંધી ફેલાવી છે.

દક્ષિણ આફ્રીકામાં આજનું વાતાવરણ અને રાજસાસઠાનું વળણ જોઈને વિચાર થાય છે કે આ દેશને ભાવી કયાં લઈ જઈ અથડાવશે! દક્ષિણ આફ્રીકા આર્થિક સુભવણ અનુભવી રહ્યું છે. જેમાં આશ્ચર્ય થવા પહું કંઈજ નથી. કોઈ પણ રાષ્ટ્ર પોતાનું નાણું એવા રાષ્ટ્રને માટે ન રોકે કે જે રાષ્ટ્ર યા દેશ જવાલાસુખીના મુખપર હોય.

આ દેશમાં આંતરીક કલકો અને બેર એર ફેલાઈ રહ્યા છે. રાજસાસઠોના સુખ્ય ધર્મ પ્રજાને સંતોષથી રાખવાનો છે. પણ સંપ અને શાંતીને માગે જવા કરતા આ સરકાર તે કાયદો વધુ શુચ્યવી વધુ ગંબીર અને અસંત કરે છે.

યુનાઇટેડ પક્ષ આ જાયથી વાકેફ હતો અને તેથીજ હુનીયાની આશા બરી આખ આ પક્ષ પર મંડાઈ હતી કે આ પક્ષ નાશના ખાકામાં પડતા પોતાના દેશને બચાવશે પણ આજે ખબર થઈ કે એ પક્ષ “ઘેટાના વેશમાં શિયાળ હતું.”

# નોંધ અને સમાચાર

શ્રી. મજીલાસ માંધી

શ્રી. મણીસાધ આધીના જ્ઞેમથી યુ ખબર છે તે જાણવા અમારા મોત્રો અને વાયકો રવાનાતીક ઉત્સુક જણાવ છે. તેમના ખબર વધુ પ્રુજાવે છે. પણ મારે દિલગીર સારે જણવવું પડે છે કે અને શીધા ખબર કાઢજ મળ્યા નથી.

ડેટલાક મોત્રોએ જણાવ્યું હતું કે, તેઓએ રેડીઓમાં સાંભળ્યું છે કે તેમને સામાન્ય ફેડીની જેમ જ રાંધે છે. અને એવોજ જતોજ અતાવવામાં આવે છે. બીજા ડેટલાક મોત્રોએ સુધાકાત મટે પ્રવળ કરી જોવાનું પણ મેં સાંભળ્યું હતું પણ તે સફળ ન થયો.

અમે પોતે જ્ઞેસર પર એ પત્રો લખ્યા હતા પણ એકે પત્રનો જવાબ આજ સુધી તેમની તરફથી નથી આવ્યો. કદાચ જવાબ આપવો તેમને થોડા નહી સમ્યો હોય. આથી વધુ મોત્રોને કાંઈજ જણાવી શકે તેવી સ્થિતિમાં હાલ હું નથી.

હાલ તો ફક્ત એટલીજ ખાતરી આપું છું કે અને ખબર મળશે કે તરત હું મોત્રો તથા અમારા વાયકોને આ પવહાર જણાવીશ. પણ અને જાય છે કે કદાચ તે ખબરો હું નહી જણાવી શકે પણ વાયકોને શ્રી. માધી પોતેજ જણાવશે.

આથી સામાન્ય ફેડીની જેમ કે ખાસ ફેડીની જેમ રાખ્યા હોય! કે “પછી ફો વર્ષની ઉંમરે તેઓથી આ ફરત કેમ સદન થશે” એ સવાલ અને પ્રુજાય પણ એ અધા સવાલનો જવાબ મારી પાસે તો પ્રચંના થીવાય અને તેમને સોપેલા કામને સંભાળ્યા થીવાય બીજો નથી. વાયકો અને મોત્રો પણ એ માર્ગેજ સાંત રહે એમ છજી છું. આ તો હજી પાસેશ માં ખેલો પ્રુજી છે. મહારાજે કેમ થશે? સરકારે પોતાનું કામ કરે જાય છે. નેતાઓ એ કાયદાઓને ન નગવાની હાકલો અને નીવેલો બહાર પાડે છે. જરૂર એક વાર એમાંથી આપણી સત્તની સત્તની એવોત પ્રગટ થી. પણ તે ખેલ અને પછી મણા એ ઘણું સદન કરજી પડશે. એને મટે આપણે તજવાર થયું રહ્યું.

આ થીવાય મોત્રોને તથા વાયકોને અને સુખચીતકોને મારે રા કહેવાનું હોય.

મુશીલા પ્રાંધા.

આફ્રીકાનો નારા થઈ રહ્યો છે

વેસુઆનાલેન્ડની બેમોજવણો જાતી ના મોરે લંકનની એક ડોન્કર-સર્મા બોલતા જણાવ્યું હતું કે: “ડેટલાક

ગોરાઓ અને બીન-ગોરાઓને લઈ આફ્રીકાનો સર્વનાથ થઈ રહ્યો છે આપણે એવી આશા રાખતા હજી કે બહોની સરકાર આફ્રીકા માટે કાંઈક કરશે તો તે સાવ બચ્ છે. ડોન્કર-સર્મા અને સમાજોમાં જે બાપણો પોકારો અને ધીપણાઓ કરવામાં આવે છે એ બધી પે.હળ હોય છે આજે આફ્રીકામાં જુની ગોરાઓ અને બીન-ગોરાઓ એક બીજાના જળા કાપી રવા છે. ગોરાઓમાં પણ અલિ આજે જેવા થીયો છે, ને કે તેમણે નામ જુદું છે. આજના વાતાવરણમાં આફ્રીકાનો એક એવી સંસ્થાની જરૂર છે કે જેમાં ગોરા અને બીન-ગોરાઓ મળીને બધી ડેમોના કીતનો વિચાર કરે અને તે યુજળ પગલા બરે અને એક પ્રમ પ્રુજામાં આવેલા હતા કે આફ્રીકાને પોતાનો મત ફરીવવાની છુટ દોવી જોઈએ કે નહીં. પણ હું કહું છું કે આપણે ને આજે મત ફરીવવો

આ છાપાના લંની  
સત્યાગ્રહની સજ્જ  
ભોગ્યવા હાલ  
જેલમાં છે.

હોય તો હજારો માધમ દુર ઇન્કડામાં ફરીવી સકાય. તે પણ ને સરકારી રોબરથીય ન લીધી હોય તોજ. બીરીસ લોકો રંગબેલો જાપી હોય કે. મહાનપર હોય છે. પણ આફ્રીકાના બીજા ભાગોમાં બીરીસ રાજ્ય પણ છે. અને ત્યાં કે. મહાન કે આફ્રીકાનરો નથી. અને બીરીસો ને પ્રુજી તાજ છે બતાવી દેવાની કે તેઓ રંગબેલમાં માનતા નથી. રાજ કરતી પ્રજા અને છે કે આફ્રીકોને મટે સુ સારું તે નકકી કરવાનું કામ તેઓનું છે અને આફ્રીકોને ને પોતાની તુલુડી વમાકે તો મશીનમને ક્યાં નથી. પણ માદ રાખ્યું નેજાએ કે હમેશા ક્યાજીયી ખારેલું કરાવી સકાઈ નથી આજે બિદનમાં મણા આફ્રીકોને છે કે જેઓથી આફ્રીકા જઈ સકાઈ નથી. અમન ગોરાઓ તરફ અજીમો નથી પણ જે રાજવાસન અથ રા દેશમાં છે તે તરફ જરૂર દેશ છે. એમ કહેવાય છે કે અધિગ. પછી સદનથીલત.ગા બીજો નંબર આફ્રીકોને ને આવે પણ તે કહેસ થકે સાવ નહી રહે.”

# સાઉથ આફ્રીકન કોંગ્રેસનું સ્ટેટમેન્ટ.

પાલેમેન્ટની સભાને તે "ઇન્ડિયન-ટસ્ટ રેગ્યુલેશન આમેન્ડમેન્ટ બીલ" ઉપરની ઉપર એક નિવેદન બહાર પાડતા સા. આ. ઇન્ડિયન કોંગ્રેસને જણાવ્યું છે કે; આ બીલ જ્યારે પસાર થઈ જશે ત્યારે, નેશનાલિસ્ટ સરકારના અસાધ્ય કાનૂનઓની દારમાં એક બીજાને વધારો થશે. સરકારની દીકરી એને પાછા દોડુરયાન મોકલવાની ને નીતી છે એની ઉપર ડો. મહાને પાલેમેન્ટમાં એક પ્રજાજન મંત્રી નીવેદન કર્યું હતું. એમાં એઓએ જણાવ્યું હતું કે "આ નીતીને સરળ કરવા માટે દીકર સરકારના સદસ્ય રની જરૂર પડશે. પણ એ મદદ મળી શકવાની આશા નથી." વધુમાં ડો. મહાને જણાવે છે કે "દીકર સરકારે આદીના સત્યાગ્રહીઓને મદદ કરવા એ લાખ રૂપિયા મોકલ્યા છે." આનો જવાબ આપતાં કોંગ્રેસે જણાવ્યું હતું કે, "વડા પ્રધાન આજે પાંચ વરના

અગ્રણી પાંચમેન્ટમાં જાહેર કરે છે એ ધણી ઘાસન કારક બીના છે. દીકર સરકારે સત્યાગ્રહની શરતને જાન્ય સુધી પેસાની માફ કરી હોય એ અમારી જાણમાં નથી. વડા પ્રધાનને હવાઈ માટે કરવાની ટેવ પડી ગઈ હોય એમ લાગે છે. "નવા બીલ ઉપર કોંગ્રેસ જણાવે છે કે" અદીની સરકાર દીકરીઓને દક્ષિણ આફ્રીકામાં પોતાનું જીવન પીતાવડું અપૂર્ કરી રહી છે, તે હજી છે કે પરીજાએ કંઈકાં દીકરીઓ આજ્યા જાવ. પણ દીકરીઓ આ જરાવ રીકારવાના નથી. અને પોતાનો સખત નિરોધ કરશે. દક્ષિણ આફ્રીકામાં રંગભેદ ને પસરી રહ્યો છે એનો સામનો કરવા દીકરીઓ દક્ષિણ આફ્રીકાની બીજી બધી કોમો સાથે ભેગી થઈ સામનો કરવા તથાવાર છે. દક્ષિણ આફ્રીકાની સરકાર માટે કાઠાપણ કર્યું એજ જણાવે કે હજી પણ તેઓ પોતાનો મામું જાહેર."

## વિવિધ ખબરો

"ઇન્ડિયન-ટસ્ટ રેગ્યુલેશન આમેન્ડમેન્ટ" બીલનું બીજું વાંચન

યુનાઇટેડ પ્રજાનો સાથ  
ગા. ગુરુતર તા. ૨૪મી સપ્ટેમ્બરે ડો. ડેંગીમે કાલેસ જ્યારે એરો. કેનસીમાં ઇન્ડિયન-ટસ્ટ રેગ્યુલેશન આમેન્ડમેન્ટ બીલ બીજા વાંચન માટે રજુ કર્યું હતું તેમણે જણાવ્યું કે ૧૯૪૪ ના ઇન્ડિયન રીસીઝ એક્ટથી દીકરી થઈ પ્રમાણે અગ્ર કરી કોમોને, એ તેના પતિની સુનીયનમાં બીજી કાંઈ પત્ની જીવતી નહીં હોય તેમજ જીવતી પત્નીના કાંઈ સંતાનો સુનીયન માં નહીં હોય, તેને પ્રાકીયીરેક ઇન્ડિયન-ટસ્ટ રજુઆમાં આપતી નેહતી. આ હાલ રૂકન દીકરીઓને આપવામાં આવેલો હતો, આ કોમોને અને આગેકો ને ૧૯૪૭ ને ૩૦ ડીસેમ્બર અને ૧૯૪૭ ને ૩૦ એપ્રિલ એક્ટ લાગુ પડ્યા નથી.  
૧૯૪૪ માં દીકરીઓને આ હાલ આપવામાં આવ્યો ત્યારે તે વારસાકી હોય કારણ કે તે વખતે ૧૩ હજી પ્રજા હતા અને રૂકન ૩૭ હજી બી આ હતા. હવે આ તારાવ રહ્યો નથી. એમાં ૭ વર્ષ કરમીયાન ૬,૮૨૬ એકો અને જાગેકો સુનીયનમાં લખન થયા છે જ્યારે તે વરસમાં જનસંખ્યા ૧,૦૦૦ થી વધારા દીકરીઓ રીસીઝિયન મોનસ રજામના આપારે આપ્યા થયા છે.  
માનીટર એજ ઇન્ડિયન-ટસ્ટ આજ એ એક હેરામમાં જણાવ્યું હતું કે અગ્ર દીકરી આગેકો ને રૂકનવાદમાં વાળીએ ના સાચા અંતર નહોતો તેને સુનીયન

માં લખન કરવામાં આવ્યા છે. વળી અગ્રક પ્રજાની સુનીયનમાં સી અને સંતાનો જીવતા હોવા છતાં બીજી સી એને લખન કરવામાં આવી છે. આ બાબતોમાં દીકરી આફ્રીકાનીયોની પ્રજી તપાસ પરીજન તેમને લખન કરવામાં આવતા હતાં. છતાં અનુભવ પ્રમાણે દીકરી સરકારની માલીતીપર વિજાસ પ્રજી લગતો નથી. જનતરી જન્ય સરકારીસીટા મિમેરેના ધણી જનાવો બની મથા છે.  
૧૯૪૭ માં દીકરે પસાર કરેલા રેસી-ગ્રાઉટી એક્ટથી દક્ષિણ આફ્રીકા સામે અંગ્રક પ્રજાએ છે. હાલના તરીકે દક્ષિણ આફ્રીકામાં કોમોસાઇલ ધવેલા દીકરી માણસ પ્રાકીયીરેક ઇન્ડિયન-ટસ્ટ રજુઆ અને ઇન્ડિયન-ટસ્ટ વગર તેન જોડીક ઇન્ડિયનમાં લખન થયા હોવામાં આવે નહીં તેમજ દીકરી સરકાર પાસેથી પરમીટ મેળવ્યા વગર ને રજાવર મીકસત રાખી રહે નહીં.  
યુનાઇટેડ પ્રજાના મી. મોરન્સે કહ્યું કે તેમને પદા આ બીજાને મત આપશે.  
દીકરી સરકારે આ બીલ સામે વિરોધ દર્શાવ્યો છે. દીકરે જણાવ્યું હતું કે આ બીલ ૧૯૪૮ અને ૧૯૪૭ ના સરાર (એમેન્ડમેન્ટ) નો અંશ છે છે દીકરી પરદેશ માતાના કાલના હેવાલ પહેલા, ૧૯૪૭ની "સ્ટેટમેન્ટ એજ પેસાલી" કરાર (એમેન્ડમેન્ટ) મજાવ એ સમજ સમજ નથી કારણ કે દક્ષિણ આફ્રીકાએ કે દીકરે તેને લીધે એજ

નેહ-સમાં રજુકર કર્યું નેહતું.  
મી. મોરન્સેના જવાબમાં ડો. મહાને કહ્યું કે એ વર્ષ પહેલા દીકર સાથે સમજાવી પર આવવા દક્ષિણ આફ્રીકા એ પ્રજાસ કર્યો હતો. દીકરના અંત રાષ્ટ્રી દીકર અને પાકીસ્તાન સાથેની આ વાટાઘાટનું કાંઈ પરીજામ આજ્ય નહીં. ત્યાર પછી સુનીયનની સરકારે, જાગળના પાંચા હેજળ વાટાઘાટ આજ્ય કરવા તથાપરી ખતાવી પરંતુ દીકર તેમ કરવા રાજી નથી એમ કહેવું બોલ્યું છે. દીકરના સાથ વગર રીપે દીકરીઓની વાત થઈ રહે નહીં. મી. એ. એમ. હોમરેપર પણ આ બાબત માં કાંઈ મેળવી શક્યા નહોતા. ૧૯૪૮ માં જ્યારે સરકાર સત્તા પર આવી ત્યારે આ બાબતનો નીકાલ લાવવા તેમણે નિમ્મ કર્યો. આ સવાલનો નીકાલ 'દીકરી મદદથી, ફરજિયાત અથવા મરજિયાત રીપેરીએશન' છે. આ કારણથી ૧૯૪૮ની હંડનમાંની વડા પ્રધાનોની ડે-ફરન્સ વખતે તેમણે આ સવાર મી. નેહર સમક્ષ પાછો રજુ કર્યો હતો. પરંતુ દીકર તે દક્ષિણ આફ્રીકાના દીકરીઓ માટે સમાન હકની માંગણી કરે છે, અને મી. નેહર રીપેરીએશન વીસે બીલકેસ સાબળાઈ મંજૂર નથી. આ બાબત માં નજર રપ હાલના નેતા મી. નેહર છે.  
મીસીસ બેલ્ડોન્ડે જણાવ્યું કે દીકર અને દક્ષિણ આફ્રીકા વચ્ચેના સમજ દક્ષિણ આફ્રીકામાંના દીકરીઓ તરફ દક્ષિણ આફ્રીકાની વર્તણૂક પર આધાર રાખે છે.  
નેદીવ વીલામમાં સજાઓ  
પર પ્રતીજ્ઞ  
કાલના મવરમેન્ટ મેટેટમાં જણાવ્યું છે કે ને કાંઈ પણ માણસ નેદીવ વીલામમાં, નેદીવ કાષ્ટકરને અથવા ત્યાંના મેજસ્ટ્રેટની પરાવાનગી વગર સજા કરે અથવા તેમાં બાળક કરે અથવા તેમાં પદવી (પ્રોસાઇ થાય) એ તે તે યુનેઆર કરશે. આ સજામાં ૧૦થી વધુ નેદીવો કાજર હોય તેને માથુ પડે છે, વળી ને તે સજા પોતાના મરમાં અથવા પોતાની માલીતી ની જાળીન પર પણ કારાવ તો તે યુનેઆર કરશે. આ યુનાયો માટે વધુમાં વધુ ૩૦૦ પાઉન્ડ હંડ અથવા ૩ વર્ષની કેદની સજા રેવવામાં આવી છે. આ બાબત માર્કીક પ્રાઈના તેમજ અમેરિકામેકેલ લાગુ પડતી નથી.  
કરજનના ફેરમેનરમાંથી 'દીકરી વેપારીઓને નાણુક' કંદનાનો  
કાઉન્સીલને ઇરાદો  
કરજનના મેવર મી. મી. એસનેને કહ્યું કે મીડી કાવલીયને ઇરાદો ફેર મેવર નિજામને જ્યાં મીડી વખત પહેલા કુકાડ થયું હતું તેને પ્રજા નેદીવ નિજામ ખતમવાનો છે. આ

વિભાગમાં દીકરીઓને વેપાર કરતા અટકાવવા માટે કાવલીની જરૂર પડશે. આ વીલામમાં વાહન વ્યવહાર, યુની સીપલ કાણ નીચે, નેદીવોએ અથાવો નીચે.  
નાદાદ દીકરી એરમનામકેસને મી. પરસી એસનેનેને જણાવ્યું કે ફેર મેવર વીસતારમાંથી દીકરી વેપારીઓ નાણુક કરવાનો ઇરાદો "એફીકન બોરે માના જાહેર લોકીયુસનારા (સેલિયમ પેરેસાઈટ) ના જંગમાં અપાઈ જશે," આ લોકીયુસ બુલ્લનું મૂળ કારણ હતા. ૧૯૪૬ માં ફેરમેનરની દીકરીઓને મહું તુકસાન મેગવડું પડ્યું હતું. ત્યાર પછીના ૪૬ વર્ષ કરમીયાન તેમણે સખત મહેનતથી પોતાનો વેપાર સુધાર્યો હતો અને છેવટે ૧૬ ઇલાકમાં તેમની મહેનત અરખા કરવામાં આવી.  
રપાર્ડસ  
રવીવાર તા. ૨૪મી સપ્ટેમ્બરના કુમસડોઈ જોડા લોહક કીટ-કાજ અને જોડાનીસજાની વેન્ડર્સ 'કલ્ડ' દીકર વચ્ચે કુમસડોઈના પ્રાઈડ પર કીટ મેથ રમાઈ હતી. કુમસડોઈ પહેલા હાવમાં ૨૨, ૨૧ કમો હતા. આમાં મી. અબ્બાસ નાનામાઈના ૪૫ ૨૧ અને મી. મમન નારજુના ૩૬ ૨૧ કુખ્ય હતા. વેન્ડર્સ કીટ કલ્ડને પહેલા હાવમાં ૧૫૦ ૨૧ કમો હતા. આમાં મી. સપ્ટેમ્બરના ૧૦ ૨૧ કુખ્ય હતા. કુમસડોઈના મી. ડી. નારજે પહેલા એવરમાં ૪, ૫ કીટ લઈ વેન્ડર્સનો કોસેસ શરૂ કર્યો હતો. આમ રમતને અંતે મી. 'ડી.' નારજે ૫૨ ૨૧ના મેગે 'પાંચ વીટ' મોખી અને મી. મમન નારજે ૪૬ ૨૧ના મેગે ચાર વીટ મીધી હતી.  
લક્ષ્મી તમને છાડી બધ તે પહેલા તમે એને છાડો  
કેનાચાઈ મી નિલ્મ રામમન્દસરી મરજે મકારાએ કલકત્તાનાં એક પ્રવ-અનમાં સીમંતોને પેસા પાંચળ કાંઈ વેલ કરી જીવન જાવનાદ ન કરવા ઉપદેશ આપ્યો હતો. 'તેઓએ' કહ્યું હતું કે, 'મેટા મેટા પેસાદારો અકબી ને અકબી પ્રજી અંતીમ નિમ્મતે પહેલ્યા છે. આ રેક નાશવંત છે. તો પછી અકબી પ.જળ દોડા દોડ કરવા કરતાં કાંઈ પ્રવર્તન કામ નેરજુ એ જીવનનું સાચું છે. રાત દિવસ કંઈ માં પ્રજા રહી એક દિવસ બધું પ્રજી જીવન છે તો મીધી સાઈ બધી તમને પ્રજીને વંદ્ય મિત્ર કરતાં તેમજ એને પ્રજી કો. એટલે કે મરીઓ મરે વાપરવા આપી દો,' એકજ પ્રવચન માં ૧૧ લાખ રૂપિયા તેમને અપાઈ કરવામાં આવ્યા હતા.  
માંથી જમતી  
કરજનમાં મી મુરત કીડુ એસીમી એકન અને મી કાળિયાના દીકરે સેવા સમાજના અધ્યક્ષ આ.આ. હેજળ તા.

૨-૧૦-૫૩ ના ગાંધી સ્મૃતી દિનચરા  
માં ખાલી હતી.

ઉરબનના હોદ્દા મહીલા મંડળ તરફથી તા. ૪ ના 'રેડીયો અરસ' ઉજવવામાં આવી હતી.

## નવરાત્રી અહોત્સવ

ઉપરોક્ત સંધ્યાનો આશરો લેળ  
 નવશયીની અરખી તા. ૮-૧૦-૫૩ને  
 ગુરુવાર થી બમગેની રાત્રીના દબેસના  
 રથને શરૂ થશે. અને તા. ૧૭-૧૦-  
 ૫૩ને સનિવારના પુર્ણાકૃતિ થશે.  
 અરખી રરોળ શરૂ ૭-૩૦ વાગે શરૂ  
 થશે, કુમોટખીનો દવન તા. ૧૭-૧૦-  
 ૫૩ને શનિવારે સવારના શરૂ થશે  
 અને પુર્ણાકૃતિ બપોરે ૪ વાગે થશે.  
 મુનાઈદ નેશનલ કમીટી સમક્ષ

હોદ્દી સમાલ  
હોદ્દ અને દક્ષિણ આફ્રિકા વચ્ચેની  
તકરારનો અંત લાવવા સુનાઈટેડ નેશન્સ  
પાછો પ્રયાસ કરશે. આ સમાલ  
પહેલાં ૧૯૪૬ માં સુનાઈટેડ નેશન્સ  
અમલ લાવવામાં આવ્યો હતો.

દક્ષિણુ બારીકાએ જાહેર કમું છે  
કે આ સવાલ રેગેરેટીડ-પરમ્પ્સુ-  
સવાલ છે અને તે યુનાઈટેડ નેશ-સના  
અંતરાલ સીવાય હોઈ અને પકારીતાન  
સાથે વાટાઘાટ કરવા રાહ છે. હોઈ  
આ સવાલને નીચું યુનાઈટેડ નેશ-સ  
પાસે કરાવવા માગે છે.

મનાય છે કે આરમ્-એશિયન  
પ્રોજેક્ટ આ વીશમની યાત્રા દરમિયાન  
થયો કાગળ મગાવી કરશે અને એ  
સોનીએટ પ્રોજેક્ટની વહુમની પ્રતે તે  
આ સ્થાન કચીરીની એન્ડ્રેડા થર  
સૌથી આગળ પ્રકાશવા વધી છે.

પુનાઈટક ડેલીએસનને, અચે વચે  
તીમાવલી ત્રણ દેશોની રૂઝ આરીસીસ  
કમીશનનો ફેવલ થયો અયો છ. બ્યા  
કમીશનમા કુપુખા, મુગેરલાવીયા અને  
સીદીલાના પ્રતીનીધીએ દના. તેમણે  
જથ્થાબુદ કે મુતીયનની સરકારે તેમને  
માન્ય નહીં કરી હોવાથી તેઓ  
પેતાનું કાર્ય પાર પાડી શક્યા નથી.

આફ્રિકાનરો પણ એક વખત .

પરદેશીઓ હતા

નાતાલ દિવસે એક દેવાળમાં  
જ્યાંથી હતું કે દક્ષિણ આફ્રિકાના  
દિલ્હીમાં કદી પણ રીપેરીએશન થયું  
કરશે નહીં. ડૉ. મલને ક્રીમ્સન-ટ  
રેમુએશન એમેન્ડમેન્ટ બીજા વખતે  
પાર્ટીમેન્ટમાં કહ્યું હતું કે દિલ્હીમાં  
સવાધને નીકળે રીપેરીએશનથી જ  
યજ સહે અને દિલ્હી વડા પ્રધાન  
શ્રી. નેહરુ જ અંતરંગ રૂપ છે  
દિલ્હી આના જવાબમાં જ્યાંથી  
મેં કહે કે દક્ષિણ આફ્રિકાના  
દિલ્હીમાં સમગ્ર દેશ દરમિયાન  
વધુ ભાગ દક્ષિણ આફ્રિકામાં જ

છે અને ત્રણ ચાર પેઢીઓથી આ દેશ  
ને તેમનું સ્વર માને છે. "ગા. મહાન  
ના પૂર્વજો પશુ દર્શીય આક્રોહાત  
પરદેશીઓ હતા. દર્શીય આક્રોહાતી  
જનતાનો મોઢ પશુ ક્રોધ વીળામ  
દક્ષિણ આક્રોહાને મોતાનો દેહ ત્રણની  
શકે નહીં"

પ્રધાન મંત્રીશ્રીને અભિનંદન

સરકારની રીપોર્ટોએશન નામ અંશુર હરના  
ની ન્યાયી જાણથી મથાન સરકાર  
દેશ પારંપર રીપોર્ટોએશનની વાલોમ  
નકામો વળત જાણે છે.

જાણીએ કે કાઉન્સિલ અને જે કે  
દશોપાધી જગ્યા મેલ રીતે દોઢાંજોને  
દાડમારી ઉત્પન્ન કરતી નથી, તેમજ  
શહેરમાના મુખ્ય વેપારીઓ તરીકે  
તેમને દાખી પહેંચાડતી નથી. સરકારી  
પોન્ડર મી. જે. ઝોનરેસે જાણીએ કે  
જે મોખાસામાં શહેરમાં આવતો રહેતો,  
જે એક માહત્તક લાભો છે, તે જાણ  
મદ્દ જલ્પ તો બીજી જલ્પ માહત્તક લાભો  
રહેતો છે.

દીદીએ તરફથી કાનર થએલા  
ડો. જી. લોનના સલાહના ન્યાયમાં  
મી. જોબર્ડે કહ્યું કે તેમના ૨૪ વર્ષ  
ના રહેવાસ દરમિયાન ત્યાંના દીદીએ  
અને મુરોલીએ વચ્ચે કોઈ પણ ભત્રી  
ધર્મી કૃત્યન થયું નથી.

મી. લોખને, મી. જોમદને ધ્યાનું કે  
“તમને અથવા તમારી ટાલિન કાલે-  
સીકને લાગ્યું નહોતું કે આમ કરવાથી  
દોહીઆ તેમને વેપાર ખોલ મેસશે.”

જાણનાં મી જોખરે" કહ્યું કે "હું  
તેમ માનતો નથી કારણ કે જો કોઈ  
હોતો સાથે વેપાર કરતા પછે તો તે  
જોઈ જાય ત્યાંની જગ્યા" તેમજ  
કમુદ્ધે કે હોતો જોડો. અમલમ ૮૦  
કડા જોડો વેપાર મુરોપી વેપાર છે.  
આ રચના વાસ્તે અમલમ ૫,૬૬૫  
પાઉન્ડનો અર્થ થયો.



દિવાળી આવે છે.

ત્રિવાળી એટલે સર્જા સંબંધી અને કોષ્ટિકોમાં આનુભવ અને ખીઠસ વધારવાનો અમુલ્ય અવસર.  
તમારા કુટુંબીજનો, મિત્રો અને સર્જા સંબંધિઓના અસ્પષ્ટતાથી ખીઠા સંબંધને વધુ ખીઠા બનાવવાને માટે અમે કહીએ છીએ કે બસ.

જમો અને જમાડો ખાઓ અને ખવાડવો

અમારે જ્યાંની હેલ્થ ૪૦ વરસના અનુભવી ખનાવટની પરાક્રમ્ય પહેલોથી મોકલના. અહીં જેવી જુની જાણીતી અને સમસ્ત સારી જાણિકીમાં તેમજ રોડોડીયામાં વખણાયેલી નીચેની મોકલજો.

| નંબર ૧ મીઠાઇ                  |     | નંબર ૨ મીઠાઇ            |     | નંબર ૧ મીઠાઇ |                           |     |     |
|-------------------------------|-----|-------------------------|-----|--------------|---------------------------|-----|-----|
| ખંભાણી સુરતરેખી               |     | કેકરી પેડા બાણુવડના     | રતલ | ૫ ૦          | કોપરા પાઠ                 | રતલ | ૫ ૦ |
| ધારી, કેકરી, શીલી, ગુલાબી રતલ | ૬ ૦ | બાણુવડના પેડા           | "   | ૪ ૬          | દહીતરા મેળા               | "   | ૩ ૦ |
| બદામી કલમે શીલી સુભઈનો રતલ    | ૭ ૦ | ભાગનગરી મેલુજ           | "   | ૪ ૦          | આખૂલ પાક                  | "   | ૩ ૧ |
| ધારીલી " " " "                | ૬ ૦ | મેળાવાદ માવાને, રવેશીયલ | "   | ૩ ૬          | પીવા એવરો રામ'વ'રા        | "   | ૫ ૦ |
| પીસલાને " " " "               | ૬ ૦ | મજબ બાણુને              | "   | ૩ ૬          | સેવ કાળી નંબર ૧           | "   | ૩ ૬ |
| પીસલા આવા ભરૂં સુરતની " "     | ૬ ૦ | નંદુ આવાના              | "   | ૩ ૬          | ફાફડવા બાણુને નંબર ૧      | "   | ૩ ૦ |
| બદામી " " " "                 | ૬ ૦ | બુઢીના કાકુ રવેશીયલ     | "   | ૩ ૬          | દાળ, ફેફડી, ખરે, સફરફા.પા | "   | ૬ ૦ |
| ડાકાને દલખા શીલી              | ૩ ૦ | કુરમ કાકુ બોળવા         | "   | ૩ ૦          | પતાસા                     | "   | ૬ ૬ |
| આવા ભરૂં સુરતની " "           | ૪ ૬ | ખાંચલી (મેરી ચેરબ'દરની) | "   | ૩ ૦          | મીઠાઈ નંબર ૧              | "   | ૫ ૦ |
| પીસલા ધારી સુરતની " "         | ૫ ૦ | આડા મીઠા                | "   | ૫ ૦          | સુરતની શીસુ નંબર ૧        | "   | ૬ ૦ |
| બદામી " " " "                 | ૫ ૦ | ધુલવા માવાના            | "   | ૪ ૦          | એવરો નંબર ૨               | "   | ૩ ૦ |
| આવા ધારી " " " "              | ૫ ૦ |                         |     |              | મીઠાઈ નંબર ૨              | "   | ૬ ૦ |

અનુક્ર ૫૫૬ સ્પેશીયલ નંબર ૨ ૧૦૦ ટી. ૧૫. અને નંબર ૨ ૧૦૦ ટી. ૧૨.

୫୭, ଖିଲିଆ ଗୋପବନ୍ଧୁ ଚୂଡ଼ୀ, — ପିଣ୍ଡେଇଗାଁ — ୮୨୫୩.

નામ: શ્રીરત્નામુ: "SWEETMEATS"    પી. ઓ. બિહાર ૨૦૪૩    ફોન ૨૭૭૯૦    મરનો ફોન: ૬૨૧૮૬

ડા. લે.ને કહ્યું કે આ રમીય (રમના) દોલ વેપારીઓને નાણાં કરે છે અને ખેડી છે.

ત્યાર પછી નાણાકર અલગ કાઉન્સિલ તરફથી મી. વી. ઇ. હીમરટાએ કહ્યું કે આમળની જુથાનીથી ટાઉન કાઉન્સિલ દ્વારા નવો ગ્રુપ એરીયા સુચવવા માટે છે. અને આમળનો ગ્રુપ એરીયા એન્ટરનેશીયલ એરીયા તરીકે સુકવામાં આવશે. ડા. લે.ને જવાબી જવાબમાં કહ્યું કે "તેથી અમારા વિરોધમાં ફેર પડેલો નથી."

નાણાકર રાઇવેન્સ એસોસિએશન તરફથી બોલતા મી. એચ. એચ. ફર્ટરે કહ્યું કે દોલોએ માટે જુદા જિલ્લા કરવા નાણાકર રમના પુરોષી એ દલ્દર પાછો-અરમવા રાજ છે. તેમણે કહ્યું કે, "અમને જુદા જુદા રંગોથી છાપાની જગ્યા ભેજતી નથી. દોલોએ છા માટે ચોનાના દાખથી કામ કરવા નથી તેઓ ખેતરો પર કામ કરી રહ્યા છે અને જો તેમને આ નહીં અને તે સરકાર પાસે રીવેન્ડી-એશન રમીયની મ ગણી કરે."

ડા. રીફોર્મ ગ્રુપ તરફથી બોલતા રેવરન્ડ એચ. એચ. રોડે કહ્યું કે "ડી.ટી.કે.માં અધિકાર હોવા અર્થે રાજેને પત્રીય અને છે અને તેની સરકાર દ્વારા ગેરકાયદેસર છે."

કક્ષિય આદીકા દરેકને આન આપતું નથી હોઈને આદીય દોલ પ્રતીનિધ, મી. વી. હીમરટા, પુનાઈડે નેચન્સ જનરલ એસેમ્બલીમાં જણાવ્યું કે કક્ષિય આદીકામાં કહેવાતી કામીનજ ખરી રીતે કામની જોડ-કામી છે. એસેમ્બલીએ પાંચ દરજ્જા પસાર કર્યા છે પરંતુ પુતીયની સરકારે તે આંખ આડા કાન રખો છે. પહેલા વીય કુદ પછી સહાય વેરટ આદીકાનું એન્ટી-નિરૂદ્ધન કક્ષિય આદીકાને સોંપવામાં આવ્યું. કક્ષિય આદીકાએ ત્યાં કરારોની અનમજના કરી મજાબ આદીકા રૂબત પરેશી મળ્યાનો લાભ લેવા માટે ભળતી રખાય છે એટલું જ નહીં પણ ખંડમાંથી ચાનવતા દુર રાખવામાં આવી છે.

દરીયામાં ૧૦,૩૩૫ કુટ હેક્ટર

અધિકાર પ્રોટેક્શન પીકાડ

કામમાં હટેલીયન વેરટ કોલેરટ આમળના દરીયામાં ૧૦,૩૩૫ કુટ હેક્ટર એવા પ્રોટેક્શન પીકાડ અને તેમના મુત્ર નેકવીસે પત્રકારોને જણાવ્યું કે અમારાને લીધે દરીયામાંના છવો વીસે તેમજો ચોડું જ નોંધુ છે. તેમની પાવરકુસ સર્વેયારો પણ અપકાર ચીટાવી રાગી નહિ. પરંતુ આ

અમારામાં ઝીણી દોસકોરેસ-ટ લાઇટ બેનામાં આવતી હતી, જેથી ત્યાં કોઇ ભાતો છત્ર કોપ એમ પુરવાર થાય છે.

### બાપુજીનાયકા પ્રજાકૃતિ

પૂર્વે બાપુજીની ૮૪મી જન્મતી નિમિત્તે તા. ૨-૧૦-૫૩થી તા. ૪-૧૦-૫૩ (રવિવાર બારસ) સુધી, માધી હોલ-મેહાનીસખર્માં, દરેક જ-૭-૧૫થી ૮-૩૦ સુધી, શહેરના સેવાભાવી કે વફજભાઇ ગોવિંદભાઈ પટેલ અને ગા. બા. વિના વિદ્યાર્થી ઉમિયાઈકર બેનાકરના આયોજન હેઠળ 'બાપુજીનાયકા' રાખવામાં આવ્યો હતો પ્રથમ દિવસે ડા. ડી. સે. સમાજના પ્રમુખ મી. ઝીલાભાઈ પરિખે ચાનવચનું ઉદ્ધટન કરતાં ૬૫ પ્રશંસિત કવો હતો. ત્યાર પછી અનુક્રમે મી. પ્રાસાદકર જોશી, મી. જસમતભાઈ નાનાભાઈ, મી. દેવજી બાઈ બેરિસ્ટર, મી. નીલવી સાલુજી, મી. વલ્લભભાઈ ભગ.ભાઈ, મી. ગોવિંદભાઈ ગોસાઈ/ભાઈ (રૂડીપુટ) મી. લાલુભાઈ ગોડી, મી. ગજાભાઈ ભગવાન, મી. મવનભાઈ ભગુભાઈ, મી. કાલજભાઈ બાજાભાઈ, મી.

કુંવરજી તલવીયા અને મી. ડા. વલ્લભ બાઈ વગેરે સદસ્યકરોએ જુદા જુદા દિવસોએ સભાપતિજનું રમ્યાન લીધું હતું. તે બધાંએ આ કાર્યક્રમને પ્રુખળ આવકાર આપ્યો હતો અને સમયેચિત બાપુજીને પ્રુખાંજલી અર્પણ કરી હતી.

પ્રાર્થના-પ્રવચન બાદ મી. ઉમિયાઈકર બેનાકર પૂ. બાપુજીની આત્મ કથામાંથી સરળ બાવામાં વચન સમજાવતાં હતા. આ કાનામતનો લાભ લેવા શહેરની અને રૂડીપોટની જનતા દરેકજ સારા પ્રમાણમાં નિવત સમયે બાઈઓ તથા બેનો કાનજ રહેતા હતા.

પ્રજાકૃતિ કરવામાં આવી હતી એ દિવસે ગ્રામતી શાંતિબેન જસમતભાઈ એ 'બાપુજી અને બહેનો' સંબંધી કુટું પ્રવચન કયું હતું.

આ ચોદ દિવસના કાર્યક્રમ માટે દરેકજના જુદા જુદા 'બાપુના બોલ' નામના કાડ' ઇ. લ.ના સેવા બાવી મુકસેવક મી. ભદ્રુભાઈએ તંત્રપાર કરી ગોઠવવા દતા અને આ કાર્યક્રમમાં ચોનાનો પ્રથમ પ્રયો હતો.

**PARBHOO STORES**

**MERCHANTS & IMPORTERS**

**6A CROSS STREET DURBAN**

## દિવાળી-પત્રીકા અને પંચાંગ

ગુજરાતી ગ્રેસના પંચાંગ.....શી. ૫ ૦ નં.૩

ગુજરાતી તારીખના ઇટા.....શી. ૨ ૬ નં.૩

### નુતન વર્ષ પત્રીકા

- |                                          |          |     |
|------------------------------------------|----------|-----|
| (૧) દોહર (ધાર્મિક ચિત્રવાળા) ....        | શી. ૪ ૦  | કાન |
| (૨) ચેન્નીકર રોચ (દેશ-નેતાના દોહાઓ) .... | શી. ૬ ૬  | કાન |
| (૩) ટેકનીકલર પીકચર સીરીઝ ....            | શી. ૬ ૦  | કાન |
| (૪) ટેકનીકલર પીકચર સીરીઝ (મોટા) ....     | શી. ૧૨ ૦ | કાન |
| (૫) ન્યુ દોહા (દેશ નેતા) ....            | શી. ૧૨ ૦ | કાન |
| (૬) ચોટ કાડ' ....                        | શી. ૨૬ ૦ | કાન |

તેમજ તમામ ગ્રેસરી પળ ગણજો.

# જીવનનું મુખ્ય અંગ

શ્રી. કેદારનાથજી

જ્યા કહે છે કે બચ્ચાઈમાં સત્ય નહિ આવી શકે. હું કહું છું કે જો બચ્ચાઈમાં સત્ય નહિ આવે તો આશરો ક્યાં? જન્મ મુક્તિમાં નહિ આવે તો આશરો ક્યાં? મારે સત્ય, પ્રમાણિકતા, શિષ્ટતા સર્વ બ્યવહાર માટે છે. આપણે બ્યવહાર અને સત્યને અલગ કરીએ છીએ. પ્રામાણિકતાના એ સિદ્ધાંત છે તે સર્વેને મારે છે બ્યવહાર મા-મંદિરમાં જઈને નથી કરતા-ચોપડા મંદિરમાં નથી લખતા. મારે જોની સાથે બ્યવહાર કરીએ તે સર્વ સાથે શુદ્ધ જ બ્યવહાર રાખવો તે જ માનવી જીવનનું મુખ્ય અંગ છે. એક જગ્યાએ સો કુટુંબ રહે છે તેમનામાં આપણમાં અપ્રમાણ, પ્રામાણિકતા છે તેને શીધે તે સર્વના બ્યવહાર સુખથી જરૂર રીતે અને બ્યવસ્થિત આવે છે. બીજી જગ્યાએ સો કુટુંબ રહે છે પણ તેમનામાં આપણમાં જો સ્વાર્થ, ઉત્તરપાંડી, અવિશ્વાસ વગેરે છે. તેથી તેમનું જીવન કલેશ અમડાથી ભરિત થાય છે. તે આ બંનેમાંથી સુખી કોણ? એ અપ્રમાણ-પ્રામાણિકતા થી રહે છે તે કે જે એકબીજાને હાથે, છોડે અને જીવન અસહ્ય બનાવે તે? છુટાઈ-લેવા છે તે છૂટ મહારી જે કંઈ મને તે આપણમાં વહેંચી લે છે, તે પોતાના માણસો સાથે કામ, બાજી, અપ્રમાણિક બ્યવહાર કરતા નથી. જ્યારે આપણે તેમના કરતા કિંમત સમજતા હોવા છતાં આપણે જ આપણા બાકીએ સાથે અશુદ્ધ બ્યવહાર કેમ કરી છીએ?

**સમાજની જરૂર**  
જનુમ માને છે કે પોતે એકલો આત્મા છે અને એકલો જીવો છે. પણ તે જરા વિચાર કરે. તેનો જન્મ માનવ સમાજમાં થયો છે. તેના એકલાથી થયો નથી. તેનું જીવન તેના એકલાથી આસતું નથી તેમાં સર્વને, પ્રાણી, પક્ષી, વનસ્પતિ, દવા, પાણી, વિષની વાતસ્પર્શકિત વગેરેનો હોય છે. સમાજીને પણ જીવ સાથે જ્યારે આમમાં આવતું પડે છે. પોતાની જરૂરિયાત માટે સમાજ જોઈએ છે. સમાજ તે જ એમાં નિયમનુ-બ્યવસ્થા હોય. જ્યા તે બ્યવસ્થા નથી નિયંત્રણ નથી તે સમાજ નથી એ વ્યક્તિ-કુટુંબ સાથે રહે એટલે નિયમન આવે જ. રજામાં મેદર રાખી બાજીમાં કાઠા તેમ મેદર મારે કાઠા છે તેમજ તેનું નિયમન કાણુ પામ્યું છે. જો તે નિયમન ન હોય તો અસરમાં જીવનારે યોગ્ય માનવ સમાજમાં બ્યવ-સ્થિતતા સિદ્ધિ વગેરે જોઈએ.

**દયાધર્મ**  
જોનામાં સંયમ નથી તેનામાં ધાર્મિક તા નથી. ધાર્મિકતાને પ્રારંભ બીજા ના વિચારથી થાય છે. અને જીવ સાથે જ્યારે જોજન કહે તેમાં ધર્મ નથી. પણ બીજાને જીવ સાથે જ્યારે આપણું તે ધર્મ છે. આપણે બીજાર પડીએ અને દવા લઈએ તોમાં ધર્મ નથી પણ બીજા બીજાર પડે તે વખતે તેને દવા આપીએ. સેવા કરીએ તે ધર્મ છે. દવા તે ધર્મ છે. બીજાને મારે કરે તે દવા, બીજાના પ્રતિ ક્રોધજન બાવ તેના કુખમાં મદદ કરે મિત્ર નિર્મળ કરવામાં મદદ કરે તે દવા. બીજાને મારે સહાનુભૂતિ ઉત્પન્ન ન થાય તે ધર્મ નથી. અને તકલીફ થાય આપણું જ્યારે તે વખતે સત્ય નારાયણ કહે તેમાં ધર્મ કયો? મારે કામ થય જાય તે ધર્મ નથી, ધામના છે.

**સત્યની બાકી પુત્ર**  
જ્યારે સોડા સત્યવારાપણ કરે છે પણ બીજાર બાજી મારે બીજાની અગત્ય કુર કરવા મારે કોઈ સસ-નારાપણ કરતું નથી. દરેક પોતાની વ્યવસ્થિત કહેવાને જ ધર્મ સમજે છે. અને જન મને. તે ધર્મ નથી. તે સામનીક જિતિ છે. આપણી 'રવ' વિશેની કલ્પના કેટલી સંકુચિત છે? સરીર વિના આત્મા રહેતો નથી. તો તે આત્મતરને બ્યાપક નહિ જનાંનીએ ત્યાંસુધી આપણે જીવ દશમાં છીએ. ત્યાં સુધી આપણામાં અનવસ્થા નથી આવી. આપણે પ્રભુ પાસે જઈએ છીએ. જ્યાં પોતાને મારે માનવું તે ધર્મ નથી પણ બીજાના હિતને મારે કુખ નિવારણ માટે અગત્ય મારે માનવું તેમાં ધર્મભૂતિ છે. પોતાની માફક બીજાને સમજે તેનામાં ધર્મને પ્રાકુર્ણવ છે. 'દવા મરમકા મુક દે' પુનઃ-જનવન-જનન મોર્તન-મૃતન કાષ્ટ પણ હોય પણ તે સર્વ ધર્મભૂતિ જન્યત કરવા મારે છે. આપણી અંદર રહેલા સુસરકાર બીજ રૂપ પડેલા સારા સરકારને જન્યત કરે છે. સંતોની પાસે અંકિણપ્રજ્ઞ ક્યા છે? તે પોતાની માફક બીજાને સમજે છે તે. આપણે મહામાના દર્શન મારે જઈએ છીએ, મહામા ના દર્શન કરવાથી આપણે અજા કહેવાઈશું નહિ. સંતના કલ્પજીવેલા સાટે જઈએ તે અજા છે. પણ આ-પણે પ્રુપ્ત મારે જઈએ છીએ. કાષ્ટ પ્રુજે છે કે ધર્મ પ્રમાણિતો સહેલામાં સહેલો માર્ગ કયો? પોતાને મોટી મહેનત કરવી પડે અને વધુ મહેનત જ્યા છોડે છે. પરંતુ કાષ્ટ સાધુ

જીમ કહે કે મારા અગત્ય ધોષને પીવા થી બચાર મળશે તો તે વાત માનનાર અને કહેનાર-કોઈનું કલ્યાણ નથી. આમ તો આપણી પ્રાંતિમાં જે પ્રાંતિમાં સમય પસાર થઈ જાય છે.

**કલિનતા ક્યાં નથી?**  
અને કલિનતાને કાણુમાં રાખવાથી પ્રાંતિ થાય છે તો બીજાને પોતાનું જન કાણુમાં નહિ રાખવાથી પ્રાંતિ કેવી રીતે થાય? અને પવિત્ર કરણુ હોય-પોતાને શુદ્ધ થયું હોય. સદૃશ્યથી થયું હોય તો પાણી પીવાથી નહીં થાય. સંયોનું અદ્ય તેના શુદ્ધને લીધે છે. સોનાની સાથે લોહું મુકવા થી તે સોનું થઈ જશે નહિ. તેથી જ રીતે મહાપુરુષની મારફત વતન નહિ કરીએ તો આપણું કલ્યાણ નહિ થાય.

—૧૯૪૭ પછી આજ. સુધી કોંગ્રેસ સરકારે વજીવેલાથી હજી લાખ એકર જમીન બેરી પાક લાવ્યો હતો.  
—બી રાજ્યને "રામકુલ ઉપનિષદ" પુસ્તક મારે પ્રદાન સરકારનું ઉત્તમ પુસ્તકનું પારીતોષક મળ્યું છે.  
—વિન્ડીમા રાજ્યમાં પર આવેલી આધીજની સમાધી પાસે આધીજનું ને રમારક કરવામાં આપનાર છે એ નો પ્લેન હવે પાસ થઈ ગયો છે, અને તેમાં ૩ ૧૮ લાખ વાપરવાના છે.  
—આલીપરના એક જગીરદારે જૂની દાન યત્રમાં રૂ.૧૦૦૦ વિધા જમીન દાન આપી હતી.  
—વિરૂદ્ધ પક્ષના સત્તાવેતો જ્યાજ આપતા મી. નેદરમે કલ્પે કે કોમન વેલ્થના સંબંધથી કોઈ જાતનો કાર પહેરવો નથી અને થયા લાભો મળે છે. તેમજે મીડ રેશો સામે દેખાવે કરવા સામે વીરોધ કરીએ હતો.  
—૧૯૫૪ ના ૧૪ દરમિયાન સીસોન કોમ્યુનિસ્ટ આઘનાને રૂબર આપશે અને કોમ્યુનિસ્ટ આઘના સીસોને ચોખા આપશે. તેમજે મધ્ય અઘા અઘરોખરમા આ બંને રેશો વચ્ચે થયેલા વેપારી કરાર બીજા જે વર્ષ અંત વખતે આવ્યા છે.  
—ગી. આઘારે ન્યુ વિન્ડીમા પાર્લામેન્ટને જીજીઓનું કે બીજારમા મુરેનીપમ મળ્યું આવ્યું છે.  
—અમા પ્રવારે ૪૪ વર્ષની રીટા લેઈ વર્ષના લગ્ન ૩૬ વર્ષના લીક લેઈસ સાથે થયા છે. બંનેના આ ચોખા લગ્ન છે.  
—જનરેર મત પ્રુજન પ્રુન મારે રાંસી ની સળ મોરોલીવાની જનતા રાજ્યની રવીકારી છે.  
—દક્ષિણ આફ્રિકામાં ૭૦ લાખથી વધુ પાણીને મોટર કરી છે.  
—રેન્ડા, મુગાન્ડા અને હાંમાનીકાની સરકારે હવે, અગ્રુક જગ્યાની રેકસ-

ધર્મ એટલે આચરણ બીજાને કુખી કરીને, જીવન અલાવડું તે મનુષ્ય નથી સત્ય માજથી જીવન અલાવડું કલિન નથી. પણ તે મારે આપણે પ્રયત્ન કરી નથી. કલિન કલિનતા થાયે તો કલિનતા રોમાં નથી? જુદા અલાવડામાં શુ કલિનતા નથી? એક જુદા એલવાની સાથે ઉવટ કુધી જુદા અલાવડું પડે છે. તેમાં કેટલાયે તર્ક કરવા પડે છે. એટલે કલિનતા સર્વમાં છે. સત્યને મારે ધર્મ જોઈએ. શુદ્ધ બ્યવ-હારથી જીવન શુદ્ધ થાય છે, જીવન શુદ્ધ કરવા મારે આપણી કરેક કિપા ને તપાસવી જોઈએ. આપણી વાણી મા પણ અસત્યતા ન હોવી જોઈએ. વાણીમાં હંસ પણ ન જોઈએ. એક હોય અને બીજા પતાવડું ન જોઈએ.

**પરચુરણ**  
રાષ્ટ્રો પર મુકાયેલો પ્રતીબંધ ઉઠાવી લીધે છે.  
—લેન્ડ રેન્ચર મોર્ડની ગુપ્ત એડીવાસ કમીટી, સોમવાર તા. ૨૮મીએ નાઇમ રહેમ, અઘરોખરની ૧૬મી તારીખે વોલમરાનરદાક, અને ૨૬મી અઘરોખરે ઘોડસ જશે.  
—૧૧ મે રાહિયા રેકનીક નોક આજીથી રેલેન્ડ સ રેકાર્ડને કરાવી, રેકાર્ડ મારસીયાનોએ વર્ડ હોવી વેટ બે.કસોરિ વેપીપનથીપ કાયમ રાખી છે.  
—હાલના પાકની તાલસ પ્રુજન આ વર્ષે આંડો રેકાર્ડ પાક થાય જીમ મન.પ છે.  
—ઈરટ આફ્રિકા અને વર્મી વચ્ચે વેપાર વધારવાના હેતુથી વરમીક સરકાર તરફથી આવેલું ટ્રેડ મીશન ઇરટ આફ્રિકામાં મુકાફરી કરી રહ્યું છે. વર્મી મેઝ, બીન્સ, વીરેના નીકાસ માં વધારો કરવા જઈ છે.  
—રેવરન્ડ મોરકલ રેકાર્ડ મુનાઈટક નેચન્સ જનરલ એક્સેમ્પલીની સેરેનમાં કાનર થઈ, ઘેરે તે મારે કુનાઈટ રેટરે તેમને વીસા આપી છે.  
—મુલેન્ડાની (કરુણ) થ.વાગી નામ ની ૧૪ વર્ષની દીકરી ઉઠકરીનું સ્થ તેના થર પાસે લટકઈ ગઈ આવ્યું છે. આમા કોઈ જાતનું કાવડું માન થાય આવડું નથી.  
—વોર્સિંગનમાં મી. લુબીસ કુમર નામના નીચેને રેકરટર એક ટ્રેકરી તરીકે નીમવામાં આવ્યા છે.  
—જીજીપના અ.ગળના વડા પ્રધાન બ્યાલીક અમરક હેડીને રેકરટર અને બીજા પ્રનાઓ મારે કારીની સળ કરવામાં આવી છે. તેમજે મેરકાપરે સર કાળે કરેલી વધી મીમકત મારે જાત કરી છે.  
—જંગા નદીમાં હોડી ઉધી. નળતા ૨૦ માણસો દૂબી ગયા હતા.



# કન્યા કેળવણી

લેખિકા : વિન્યાબેન દાદાભાઈ પટેલ

વિકાસ : શ્રી પ્રીતીરસા દોડી સેવા સમાજ ગુજરાતી શાળા

કેળવણીના વિશાળ પાયા પર સ્વાયેશ્વર તેમજ કેળવણી આપણે માણસ કેળવણીના બીજ તથા રક્ષક માટે અનેક વિચાર સ્વપ્ન ધરી રહ્યું છે. સાચી કેળવણીની આવશ્યકતા અને જરૂરતામાં સુધે નોંટાયેલ છે. કેળવણી વગર કોઈપણ મહાન ડેચનું સામાજિક કામો કાજ સુધી ટપી શકતું નથી. સ્વતંત્ર સુરાભિમા કેળવણી વગર કશુંક બન્યું છે. ડેચની સમૃદ્ધિ તેમજ ઉન્નતિના આધાર તેના અસ્થિતિય કેળવણીના વિશાળ પર રહેલો છે. કેળવણીના તેમજ કેળવણીના સાચા અર્થને પામેલા ડેચમાં સુખ, સમૃદ્ધિ તેમજ આબાદી પ્રવર્તતી હોય. અસ્થિતિય રીતે પણ રહેલા આપણે તેમજ જીવનને કેળવણી વડે સાચી રાહ તેમજ જીવનની સફળતા મળતી હોય.

આને કેળવણી માટે દોડી તેમજ અન્ય સમાજમાં ભેદભાવ કંઈ સહીએથી ઉપજ થયા છે ને ડેચ માટે પ્રમુખ કાનિષ્ઠક છે. દોડી સમાજમાં તે તરફ વિશેષ પમાણમાં ભેદભાવ આવે છે. આ અને પ્રમુખ સમાજના એક સમાજ અંગ દેશના છતાં તેના વીકાસ માટે ને ભાગ પડી ગયા છે પરંપરાની નજરે ભેદના સમાજના ને અંગે સમાજ ને તેમજ ડેચને વિકાસ કૃપી નામે છે. નવાઈની વાત ને એ છે કે સંસ્કાર તેમજ કેળવણી પામેલી અસ્થિતિ આને પોતાને સ્વાર્થ સાધવા માટે પોતાની સમાજ અસ્થિતિને કમણે મળી ડેચની સમૃદ્ધિને અટકાવી દે છે. તેમજ પોતાની અસ્થિતિને પોતાને અસરકારી રહેવાને છે. આ વાતનું વલણ દોડી થા સહીએ થયાં માણસ અન્યુ છે અને કંઈ પણ કમણે તેમજ નીચા વર્ગમાં તે છે ને. ભારત આખર સુધી. ગુલામીરૂપી કોઈમાં બદલાઈ હતું તેનું આ પણ એક કારણ છે.

ઓપ્રાપ એક કથાન અંગ છે એ તે પ્રાચીન ધર્મકાવ્યોમાં પણ સિદ્ધ થયું છે. છતાં આને ઓળખના અપ. ૧૧૧-૧૧૨ દર આવી છે, એ ૧૧૧ ના અંગે તે સમગ્ર માણસના અંગમાં ને વિચાર જરૂર થાય છે કે ઓળખના ૧૧૧ થયું છે તે સાથે ધર્મનું, સ્વપ્નનું આપણું તેમજ ડેચનું પણ પતન થયું છે. પ્રાચીન ઇતિહાસ બીજાના માટે તેને સમય, કલિન, કલ્પી, જાન વગેરે કૃપાનું અસ્થિતિય પુત્રી પાડવી અને ઓળખના ૧૧૧ બીજાનાને જાણે તેને પ્રમુખ ને બીજી નાખતી એ દોડીધર્મ માટે એક મોટી કારણની વાત છે.

ઓળખના નીચી પાડવા માટે સમાજે આને ને ને પદમાં બંધી છે તે હું તેના અસ્થિતિ સુચક ચિહ્નરૂપ છે. કદી નહિ. આ અને પ્રાચીન વચ્ચેના ભેદથી આને ડેચનું અન્યુ અંગ કપાઈ રહ્યું છે. એ અંગે અંગે સમાજના આપણમાં આવે તો આને ડેચ અમલમાં લેવાની અસ્થિતિ કરતું હોય છે.

ઓળખમાં પ્રમુખ કરતાં એક અનેક પ્રકારની ઇતિહાસ હોય છે, જેના વડે આ પ્રમુખ કરતાં વિશેષ અવશ્યકતા, રહેલી, દવાણ, સકલનીય તેમજ પરાંપ કારી હોય છે. અન્યની ને આ ઇતિહાસ તેના માનસ સાથે જોડાયેલી હોય છે. એટલે તેને વિસ્તૃત બતાવવા ને સંપૂર્ણ કાળજી લેવામાં આવે તો માનવસંસ્કૃતિમાં તેનું જીવન વિશેષ સુખી, સ્વતંત્ર, સ્વાધીન તેમજ સેવાભાવી બને. સ્ત્રી ઇતિહાસ એક રૂપી સમાજ પ્રમુખ તેને સંપૂર્ણ માન આપવું એ આપણને મહાન સિદ્ધાંત છે. ને કાપે પ્રમુખ માટે અસાધ્ય તેમજ અશક્ય હોય તેમ કાપે આ તેની કેળવણીના સાચા રાહ તેમજ ત્યાં વડે સાચા તેમજ સાચા બનાવી શકે છે. આ એક ભાત નું સ્વતંત્ર અમલોક્તિપણું કેળવણી વડે કેળવણ છે.

સમાજમાં આટલો વધો વધો અંગે ભેદભાવ વચ્ચેના ભેદભાવ રૂપી કાલ નિર્દાળનાં એક થા ઉપજ થાય છે. કે ને ઓળખના કલ્પી અન્યનાર પણ એક આ ઇતિહાસ છે. તે તેના ઉદાર થી રીતે યક યક તેના ઉદારને એક ને માં છે અને તે સાચી કેળવણી સાથે જાન વડે કાંઈ પણ પ્રમુખમાંથી કાપે. આપણા ઉદારી જાય છે.

ઓળખને આને સાચી કેળવણી આપવા માટે સંપૂર્ણ અવશ્યક હોય તો ભારતની 'કરુણ મરીખી' માટે કાંઈ પણ પ્રમુખ વિચારવાને રહેલ નહિ. ઓળખ કેળવણીમાંથી સ્વાધીનતા સાચું માન પ્રમુખ છે અને પોતાના પગ પર તે જોડી રહેલી માથ એટલે પ્રમુખ પણ આને કાળ મરીખીના રામમાંથી જરૂર ઉમરી બનાવી. કેળવણી પામેલી ઓળખના પ્રમુખ સાથે સાથે જરૂર તેમજ કુનીવને તે પણ જાણે છે, તથા જીવન પણ સાચું તેમજ આદર્શ બનાવે છે. તેના પતિની સાથે તે સહકારીર બની બનેલા પદ ઉભરવળ બનાવે છે તથા ડેચને બાબ કાં નીવડે છે.

બહેનને કેળવણી આપવા માટે અમુક પ્રવૃત્તિ સુધી તેને સ્વતંત્રતા

આપવી જોઈએ. અમુક વર્ષ સુધી કેળવણી લીધા પછી એક બહેન સાચું જીવન જીવવા માટે સમર્થ તેમજ ઇતિહાસ માન બની શકે છે. તેનું કેળવણી ઉપર આધાર રાખવો નથી પડતો અને તેથી સમાજમાં કોઈની સાપના બારા કંઈ અશ્વાય છે, એ માનવતા તેમજ વફોમ પણ ટળી જાય. સામાજિક ભોગો ના સમાજ તેમજ જીવન ઉપર કોઈપણ કરતા અશ્વાય કે કોઈના સ્વતંત્ર અને સ્વાધીન દેવાથી તેમને માટે ડેચને કાંઈ પણ બદલો પ્રમુખ કલ્પ કરવાને રહેલો નથી. ભારતમાં આને વિધવા, પ્રવૃત્તિ, છુટાછેડા વગેરે પ્રમુખે ડેચનું અંગે તેમજ પ્રમુખમાં અંગે સ્વકેપ લીધું છે. જેને કંઈક કંઈ સુધી પણ નથી આવ્યો. આ છે આ કેળવણીના અમાનનું પરિણામ.

એક બાળ કેળવણી પામેલી એક આપે સમાજને નિહાળે અને બીજા બાળ અમલ તેમજ ડેચ અને જીવન ના કાપેની સમજણ સંકીર્ણ વિમુક્ત સમાજને નિહાળે. કેટલો તકાવત અશ્વાયે અમલ માતાને મહેલમાં સાબળવા પડે. અપમાન વચનના કુટુંબ ગમે જીતારી જવો પડે તેમજ માલો પણ સાંભળવી પડે. કેળવણી માતા માટે આવી પરિસ્થિતિ કદી નહિ આવે તેને બદલે કાં તો તે ડેચ સેવા કરતી હોય અથવા તો બીજા અન્ય પ્રવૃત્તિમાં પોતાની સેવાને કાળે આપતી હોય, આથી પરાધીન બનવા ને અવસર તેને માટે કદી નહિ આવે.

આને સરોજિની નામક વિન્યા બહેન પંડિત, કેટલો કલ્પી વગેરેનાં પ્રમુખ ભો. બીજા એવી અનેક આ

આ પોતાના જીવન પદ પર પોતાના કાપે આંગળે ધપાવી રહી છે. પ્રાચીન કાળની ધર્મ પરાધીન મહાન. ઓળખના જીવન ચરિત પર કદી કોઈ. એક આદર્શ અને જીવન તેમજ જીવન હતું! સેવાભાવી તેમજ પરાધીન બની પતિ પતિ-સાથે મળી પોતાના જીવન પ્રવાહ અમલ વધાવે જતા. અને રક્ષિત બહેન પણ કેટલું શુદ્ધ સરોજિની તેમજ નિર્મળ સેવાભાવી જીવન બનાવે કરતાં. એવળ પ્રકારના જીવનમાં આસા આને રાષ્ટ્ર બહેન પામેલી સેવી રહ્યું છે, ને આને કાં કોઈક કલ્પમાંથી રાષ્ટ્રીય બાવનાને સેવામાં સાધવા આપણે અન્યુ છે.

...માટે જીવનની કે માતાએ પિતાએ! વડીલો! બંધુઓ! અમલ કાળનું દરમિયાન અંતરપટમાં પ્રવલ્ય રાષ્ટ્ર સ્વાર્થ તજ કંઈ પોતાના ને દેશ સ્થિતિપણ બને અને તે માટે બહેનને કેળવણી જાન, સંસ્કાર અને કલ્પ ગુણો કેળવવા ઇતિહાસ તેમજ સકલ આપે! બહેનના કિતમાં તથા વિશાળ માંજ તમારો વિશાળ છે, સમૃદ્ધિ છે, આબાદી છે અને ડેચનું કિત છે. પ્રમુખ એ સમાજ માટે વિચાર કલિત અર્થે ઓળખ સાચી.

— થોડા નખત પર સીમેને યુનાઈટેડ રોડસ પાસેથી એક દેલીકાપર અરીષ્ટ હતું પરંતુ અમારે તે સીમેન આપણે તમારે માલમ પડ્યું કે કાંઈ તેને ભેડી શકે તેમ નહોતું. આથી શીખ્યા માટે સીમેન કીરેન્સ કીપાટમેન્ટના બે અધીકારીએને યુનાઈટેડ રોડસ મોકલવામાં આવ્યા.

જોઈએ છે  
હાડકા

તમારાં રોશન કે સાઈડિંગ  
પહોંચતા કરવા માટે  
અમે ટનના  
પા. ૭ આપીશું

ખાલી બેગો રેલ ક્રીસ્ટા બરી પાછી મોકલી આપીશું

વજ વિમતો માટે લખો:

THE  
**BULL BRAND**  
**FERTILIZERS LTD.**  
BARNIA NATAL.

# મણુ પાઠોશી

કર્તા: શ્રી. સુન્દરમ્

સંપાદક: રમણલાલ ત્રિવેદી (સિદ્ધસાગરી)

(આપણા સમાજની રચના એવી છે કે આપણને ઠેરઠેર આર્થિક અસ-  
માનતા જોવા મળે. અરીખેની વિદ્યભણે પાર નથી. એક બાળુ પૈસાની  
મુશ્કેલી ને બીજા બાળુ સમાજની ઉપેક્ષા એમના જીવનને સંતાપથી ભરી દે  
છે. નીચે આપેલું શ્રી સુન્દરમ્ (શ્રી. ત્રિભુવનદાસ હુદાર)નું કાવ્ય બનિકે અને  
અરિખનાં જીવનનાં કષ્ટ સ્વરૂપે આપણી સમક્ષ રજૂ કરે છે.

‘મંદીરમાં પિતાનજા રામજી, મોટી મહેલાતમાં અમન અમન ઉઘાવતા,  
બનિકે શોજી અને એક અંધારી કોઠડીમાં મરણ પર્વત ઢાળે દળી પેટ ભરતી  
એક અરિખ વિધવા-આ ગણનાં સ્વરૂપે વિશેષ દારા કવિ આપણા સમાજની  
અચોક્ષ્ય વર્ગ અવસ્થાનો સ્વચેત ખ્યાલ આપે છે. સાથે સાથે આજની ધર્મ  
પ્રથામાં નજરે પડતી માનવતાની ઉણપ સામે પણ તેઓ બારે કટાક્ષ કરે છે.  
મામે મામ ને શેરીએ શેરીએ નજરે પડતી વાત કવિએ આ કાવ્યમાં  
અસરકારક રીતે કહી છે.)

રામને મંદીર ઝાલર બાળે, મંદના ઘેર સુશુપ,  
શેડની એડીએ થાળીવાળું નીતમ આણું ગાય,

મંદીરની આરતી દાણે રે  
વાળનાં વાળના દાણે રે  
લોઠાનાં શુભ નિતે ઉભરાય.

એક ફળાનાં તણ રહેવાસી શેડને બીબા રામ,  
ત્રીજા મંદીર બાહર રહિલી કાઠી કને ના દામ,

લોઠાનાં ફળાનાં ફળતી રે,  
પાણીમાં ફેંકનાં બરતી રે,  
કાઠી ખાપ રેડલો કરતી કામ,

શેડની મોટી દેવ દેવણી બામજી નાક કહેવાય,  
રામનું મંદીર આરસ બાધું નિત ઝળાં ઝળાં સાથ,

ફળાનાં એક પુણામાં રે  
મંદના ઠાક પુણામાં રે  
મંદીરના મહેલ ઉભેલા સુધાપ.

જનપલજે શેડ સુતા દોષ, રામ સીતાજી ધેર,  
પાછલા પહેરની સીડી ઉઘાની સેક સેતુ દોષ લહેર,

પહેલો બનાં કુકડો બેસે રે,  
બજેલો કુકડો બેસે રે  
નૂરે મંદીરની નિહર નેસર

મંદીર ઉડી અંધ મરડો, પેટાને ઊપક ભપેલ,  
માન લઇને ફળવા બેસે, રામની માગી જોય,

ધરેરાટ મંદી આળે રે,  
બુખી કાંસ મંદી આળે રે,  
આળે નેમ કુશળીઆનું મોત.

રોડુજ આઠમ આજ કતી ને લોક કરે ઉપવાસ,  
મંદીર બુખી રહી નોકરેડી, કાપામા ન રહો સસ,

મુઠીબર ધાન બચાવા રે  
સીતાના રામ રીઝાવા રે  
પેટાબે પેટમા કાળફતાય.

શેડને ધેર, રામને મંદીર સાકરધીની કરાજ,  
પારણામાં કામ કરવા જાણ્યાં ફળવા આપી દાજ,

ફળતી દાજ તે આળે રે,  
કવાચેલ દાજ તે આળે રે,  
કુદાડે મંદીર પેટ વરાળ.

મંદ મંદનું એનું આંચકા સેતુ, કોં કોં ના માય,  
ને પડ જાએ દાજ ફળે તેમ કાપા એની દળાય,

ફળાં ને દાજ ના આપે રે,  
શેડ એક દમણી ના આપે રે,  
બીબે ઉપવાસ મંદીરને માય.

ધરે ધરે અંધબુદ્ધિથી મંદી બરે માય,  
વારે વારે મંદી કાવધી બીલકો છુટી જાય,

મણુની દાજ ફળતી રે

મંદીરની દેક ફળતી રે

મંદીના ઘેર તહીં ઘેરાય.

અમ ખાતી તો વ અન્નનો દાણે ફેલી મંદી આ જ,  
મંદીરની અન્નપૂરણા રહી ફરવા પાડે ના . જ

, હજી દાજ બરણી બાજી રે,

, રહી ના રાત તો બાજી રે,

મયી મયી મંદીર બાવે વાળ.

શેડ જાએ તે રામજી જાએ, જાએ, સૌ સંસાર,  
જોમના બાર ઉતારવા બાળે; જનમ્મા તો કિરતાર,

પરોડના જામતા, રહે રે,

પંખીના મીઠા નારે રે,

કુએ મંદીરનો જુખ પોકાર.

શેડ કસે બેઠા આઠમે માળે, રામ રને રણવાસ,  
રામને મંદીર ઝાલર બાળે, શેડને મહેલ ફૂલાસ.

મંદીરની મુરબા દાણે રે

મંદીના મોતના આણે રે

કાળા એક કામ કવેજે નિસાસ.

## ઉપદેશકની વાણી

કૌશીમાં રામાનંદ સ્વામી પધાર્યા છે,  
અનેક જાનો, જવાનન, અને  
શિષ્યો તેમની વિવિધ રીતે સેવા કરે  
રા છે.

એક બ્રાહ્મણ બાપ દરદોજ આવે  
છે અને તેમની અનુભવાને સેવા કરે  
છે. રામાનંદ સ્વામી તેના પર પ્રભુ  
થયા અને આશીર્વાદ આપે.

“પુત્રવાન હો.”

બ્રાહ્મણી વિચારમાં પડી, - સાથે  
આવેલા પિતાએ. “ધીરેથી પુત્ર્યુ:  
“મદાર, જા! તમે મારી પુત્રીને  
પુત્રવાન હો એવો આશીર્વાદ તો આ-  
પ્યો પરંતુ એ તો વિધવા છે!”

મદીબર સ્વામીજી વિચારમાં પડ્યા,  
પણ પછીથી કહ્યું. “મારું તમન કહી  
મિથ્યા નહીં થય, પણ હું એટલું જ  
કહે છું કે તારી પુત્રીને બાળકને  
જન્મ આપમેજે જ મરી.”

પિતા, અને પુત્રી સ્વામીને પગે  
ભાગી થઈ ગયા. સમય, જતાં એક  
મુદર બાળકને જન્મ થયો. બ્રાહ્મણીએ  
બાળકને કાશીના બહર નામના તળાવ  
માં એક કમળ પર સુવાડ્યું.

સવારનો પોકાર.

કાશીના વધુકરો નીચ અને નીચા  
સુતર ધોવા આવ્યા.

નીમાએ બાળકને ઉચકી લીધું.  
નીચાપાસે બ્રાહ્મણી.

નીમાએ કહ્યું “આપણે કદ સંતાન  
નથી ને એટલે પુત્રાએ જા આપ્યું  
લાગે છે.”

બાળકને ઘેર લાવવામાં આવ્યું.

મુસલમાન રીત પ્રમાણે બાળકનું  
નામ પાડવા કાળને બોલાવવામાં  
આવ્યા.

કુરાન ઉપાસતાં જે નામ કાળની  
નજરે પડે તે નામ બાળકનું રખાય.

કાળએ કુરાને શરીર ઉપાડ્યું.  
નેપ્રુ તે, કપીર અકબર, કબર, કબીયા,  
એવા પુદાનાં નામો દેખાયા, પ્રભુ  
નાં આર્વા પવિત્ર, વામો એક સામાન્ય  
વધુકરનાં પુત્રને કેમ અપાયા!

કાળએ બાળકને મારી નાખવા  
માટે નિર્ણય કરવાન ક્યું.”

નિર્ણય મન આનંદ નથી, છતાં  
કરમાન પાસે લાચાર છે, બાળકને તે  
બરમાં કાઢી ગયો. મારવા માટે છરી  
ઉપામી, અમાનંદ કોઈ મંદીર અવાજ  
આવ્યો.

“કુ કપાથી આવેા છું તે જાળે  
ખબર મથી. હું કેમ છું તે પણ  
કોઈ અણકું નથી. હું આ પુત્રી  
પર ઉપદેશ આપવા આવ્યો છું.

બાળકનાં શબ્દો સાંભળી સૌ રતબ  
બની ગયા.

બાળકનું નામ રાખવામાં આવ્યું  
“કપીર” અને અકા, કબીર, પુત્રી  
પરનું પોતાનું કર્તવ્ય પૂર્ણ ક્યું.”

## નવાં પુસ્તકો

લોક ભારત, નાનાભાઈ, બદ, મકા  
ભારતના ૧૨ પાંચાની શુદ્ધી શુદ્ધી  
માર પુસ્તિકાએને સેટ ૧૩ ૬  
દીપ નિર્વાણ (૬૪૬) ૭ ૦  
મળવાનું ઠેકાણું આ ઓશીસ

## ૧૧ પુસ્તકોનો સેટ

આ સેટમાં વિવિધ પુસ્તિકા તેમને  
વાંચવા મળશે. પુસ્તિકા મોટાએ  
મળે છે.

કીમત ફક્ત રૂ. ૧-૧૬-૦૦.

આ ઓશીસેથી મળશે.

શરૂઆતમાં ગામ

જમરાજાના આવેલું કાર સેતીનીય નામનું ગામ એ શરૂઆતમાં ગામ છે. ત્યાં ૧૦ વર્ષે જીવનને આરંભ થાય છે. ત્યાં વસવા પહેલેથી માણસો એ વધ વટાવી ગયા છે. ૨૬માં ૨૬ માનવી હજ વર્ષે છે અને તે પુર્કે રતાનથી આવેલો છે.

ગામ વસાવેલું અમેરીકન એજન્ટ હીટ્ચીન્સન કમિટીએ. હંદા અને તેલેરી વચ્ચે જેમની પાસે જીવન મુલકના સાવનો ન હોય, જેમના કાંઈ સગા સંબંધીઓ ન હોય તેવા રહીથી આ ગામ વસ્યું છે.

નકામાં કે નિમ્નપોષી થવાનો ત્યાં કાંઈ અસોસ કર્યું નથી. ગામ અમારું છે, અમારે તે માટે વમાવડિત તમામ કરી છુટાવું છે તેવી જ સામર્થી ત્યાં પ્રવર્તે છે.

કાંઈ બગીચામાં કામ કરે છે, તે કાંઈ કાપોદડામાં, કાંઈ આરેબ કેન્દ્રમાં તે કાંઈ ફુકાનમાં. બધું કામ મોટે ભાગે કામજાર કરવામાં આવે છે. ગામજુબાકારી માટે રેલ્વે માત્ર પચાસ માણસોનો છે.

આ રીતે કામ કરીને રહેવાસીઓ વધારાનું વેતન મેળવે છે દરેક આન હીલે જેમને એક જગત્કલી પાણી મળે છે.

### રામરાજ્ય

રામરાજ્યને અર્થ છે પોતાના પગ પર નમતુ અનાજ, કપડાં, ડેવરબી, સરોહ, માથની બંધી જરૂરીયાત, માથની અંદર જ સપાટી બોલે. ધી, કુખ, કાળ બધું જરૂરીયાત પ્રમાણે થવું બોલે. જીવનોપયોગી ગુપ્ત વસ્તુઓ અહીં પેલા થઈ બોલે.

રામરાજ્યને અર્થ છે, દરેક કંઈમાં રામનું રાજ્ય. તેની અંદર જે કામકામોનું રાજ્ય માણસું હશે તે રામરાજ્ય કી રીતે મજદ થશે? આવર રામરાજ્ય માટે જે યુગોની જરૂર છે તેનો, આનો, આપણે વિચાર કરીએ, વિવાદોમાં, પરિવરોમાં, સર્વિય.

વિનોબા.

### પરચુરવ

—મળ મહીના પહેલા બીકાનેર (બીકા) માતા ૨,૩૨૪ સીપાઇઓમાં નો જમજમ મોઢો માત્ર અમલ દોનો અને પોતાના નામના બહુસામા ગોકરી પાતા હતા આને બધાજ પોતાની મહીમે કરી રહે છે.

—પોર્ટુગીઝ જનરલ કોન્ટ્રાલ નવે-અમની ૮૫૫ તારીખે થશે.

—૧૯૫૪માં મુનાબેટ્સ મેરા-સની જનરલ એસેમ્બલી મે.રકોમાં બરવા મારે રશીયાની સરકાર આમંત્રણ આપવા બીચાર કરી રહી છે જેવી અરવા છે.

શ્રી. સુરત હોંડુ એસોસીએશન વાર્ષિક ભહેર સભા

ઉપરોક્ત સંસ્થાની વાર્ષિક ભહેર સભા રવિવાર તા. ૧૮-૧૦-૧૯૫૩ના રોજે બપોરે ૩ વાગે સંસ્થાના ૧૨૭ વિદ્યારથીયા રહીર વાળા હોલમાં મળશે. સર્વે સભ્યોને સમયસર પધારવા આમંત્રણ વિનંતી છે.

કાર્યક્રમ : (૧) મીનીટસ, (૨) સભ્ય મારેની અરજીઓ આખરી નિર્ણય, (૩) મંત્રીનો વાર્ષિક અહેવાલ, (૪) બાળનથીનો કિસામ, (૫) મુદ્દા, (૬) પરચુરવ.

ખાસ નોંધ—સભ્ય થવા મારેની જે જે બાંધબોલે અરજી કરી છે, તેમને વિનંતી કરવામાં આવે છે કે તે પ્રત્યેક સભ્યમાં દાખરી આવે, કારણકે તેમની અરજી પાસ થવા બાદ, સંસ્થાની મેંબરશીપ છુટમાં સહી કર્યા બાદ તેઓ સભ્યો થયેલા હોવાશે.

ગોવતલાઈ મણીલાઈ મુખ્ય

દયાળલાઈ છીખાલાઈ, હરુલાઈ પરભુલાઈ મંત્રીઓ.

### દિવાળી પત્રીકા તથા પંચાંગ

આ વર્ષે અને પંચાંગ થા દિવાળી પત્રીકામાં છાપી કે મંજારી શકવા નથી. આથી એ.ડર ન ગોડસવા અમારી સર્વેને બીનતી છે.

જુની દિવાળી પત્રીકાઓ રે.કમાં છે જે માહો તે પ્રજા તે થી. ૨-૧ કાન લેમે મંજારી શકે છે. છાપ ખાનાના કામ કરનારાઓ મપોદીત હોવાથી નામ વિગેરે છાપી નહીં થઈ એ બેની મંજારનાર ખાસ નોંધ લે.

અવસ્થાપક.

‘ઈન્ડિયન એક્ષિનીયન’

### નવું પુસ્તકો

આંધી સાહિત્ય

હિન્દી કાવરી ૨૦ •  
હીરાશરણ મશરૂખાજા કૃત  
કંસાર પર્વ ૧ •  
ગીતા મંથન ૭ ૧  
જીવન શોધન ૮ •  
લખ ગીતો ૪ ૧  
પ્રથમ પરવાનું નથી ૫ ૧  
મળવાનું ‘કાલ’ આ ઓડીસ  
‘Indian Opinion’  
Private Bag,  
Phoenix, Natal.

## NATHOO TABHA

TIMBER & HARDWARE MERCHANT  
& DIRECT IMPORTER

Door, Windows, Corrugated Iron, Cement, Monarch, Iron Duke, Buffalo, and Elephant brands paint or any other building material at reasonable price.

Established 1907, NATHOO TABHA,  
107 Queen Street, Phone 24647.  
Telegraph "Mani," DURBAN.

### વાંચવા લાયક સુંદર પુસ્તકો

| વિવેક અને સાધના (કેલાનાથ)                       | ૭ ૧   |
|-------------------------------------------------|-------|
| ગીતા મંથન                                       | ૧ ૩   |
| કેળવણી વિદ્યા (શ્રી. મશરૂખાજા)                  | ૩ ૦   |
| કેરી પુ. અર્ચા                                  | ૪ ૧   |
| સામુળી કાંતી                                    | ૪ ૦   |
| કેળવણી વડે કાંતી                                | ૪ ૧   |
| પૂર્વ આફ્રીકાની સફર (કાકા કાલેશ્વર)             | ૪ ૧   |
| મારી જીવન કથા (તેલર)                            | ૧૫ ૦  |
| કલકત્તા અને સંસ્કૃતીનું કાવો (રાધા ભૂખન)        | ૨ ૧   |
| જીવતા તહેવારો                                   | ૫     |
| આજે કોઈનું દર્શન (નવાદરશાસત)                    | ૧ ૦ ૦ |
| સરકાર વલ્લભલાઈ સામ ૧                            | ૧૦ ૦  |
| મારી જીવન કથા રાજેન્દ્રપ્રસાદ                   | ૨ ૦ ૦ |
| સરકારનાં કાવ્યો                                 | ૧૨ ૦  |
| એક ધર્મ યુદ્ધ (અગાધાનને મન્દિરોની ઘડત પ્રતિદાસ) | ૧ ૩   |
| આત્મ વિદ્યાપીઠ (રતીશકે માટે)                    | ૨ ૧   |

બળવાનું ઠેકાણું:

‘Indian Opinion’, P. Bag, Phoenix, Natal.

### એ બહુવાર્ષિક પંચાંગ

| વાર   | ગ્રી.સી.<br>૧૯૫૩<br>અગસ્ટો૧૫ | દી.<br>૨૦૦૬<br>આસી | સુસલમાન<br>૧૯૭૨ | પારસી<br>૧૩૨૨<br>ફાલ્ગ.<br>૧૯૫૧ | સુપીય<br>૭. ૫૧. | સુપીય<br>૭. ૫૧. |
|-------|------------------------------|--------------------|-----------------|---------------------------------|-----------------|-----------------|
| શુક્ર | ૬                            | ૧                  | ૩૦              | ૮                               | ૫-૨૮            | ૧-૦૨            |
| રવિ   | ૧૦                           | ૨                  | ૧               | ૬                               | ૫-૨૭            | ૧-૦૩            |
| સોમ   | ૧૧                           | ૩                  | ૨               | ૭                               | ૫-૨૬            | ૧-૦૪            |
| મંગળ  | ૧૨                           | ૪                  | ૩               | ૮                               | ૫-૨૫            | ૧-૦૫            |
| બુધ   | ૧૩                           | ૫                  | ૪               | ૯                               | ૫-૨૪            | ૧-૦૬            |
| શુક્ર | ૧૪                           | ૬                  | ૫               | ૧૦                              | ૫-૨૩            | ૧-૦૭            |
| રવિ   | ૧૫                           | ૭                  | ૬               | ૧૧                              | ૫-૨૨            | ૧-૦૮            |
| સોમ   | ૧૬                           | ૮                  | ૭               | ૧૨                              | ૫-૨૧            | ૧-૦૯            |
| મંગળ  | ૧૭                           | ૯                  | ૮               | ૧૩                              | ૫-૨૦            | ૧-૧૦            |
| બુધ   | ૧૮                           | ૧૦                 | ૯               | ૧૪                              | ૫-૧૯            | ૧-૧૧            |
| શુક્ર | ૧૯                           | ૧૧                 | ૧૦              | ૧૫                              | ૫-૧૮            | ૧-૧૨            |
| રવિ   | ૨૦                           | ૧૨                 | ૧૧              | ૧૬                              | ૫-૧૭            | ૧-૧૩            |
| સોમ   | ૨૧                           | ૧૩                 | ૧૨              | ૧૭                              | ૫-૧૬            | ૧-૧૪            |
| મંગળ  | ૨૨                           | ૧૪                 | ૧૩              | ૧૮                              | ૫-૧૫            | ૧-૧૫            |

## D. B. MODI & SONS

Specialising in Indian, English, Groceries, Condiments, Hair oils, Spices, Fancy goods, and everything for the "INDIAN HOME."

Try Our Famous  
"India Mix Masala."

High Class Indian Confectionery Always in Stock.

Phone 35-4771.

30b 17th Street, Vrededorp  
Johannesburg.

૫૦ વર્ષની જુની અને લાણીતી દુકાન

## ડી. બી. મોદી એન્ડ સન્સ

કરીયાણાં, બંધીયાણાંનાં જુનાં વ્યાપારી

દેશી હેર ચોઈલ, મરી મસાલા વીગેરે દેશી ધરતી ઉપયોગી અનેક વસ્તુઓ દરેકમાં રોકમાં મળશે.

ઈન્ડિયન અને ઈન્ડીશ ગ્રેસરીનાં સ્પેશીયલિસ્ટ  
જોબર્નની જુનામાં જુની મીઠાઈની દુકાન.

"ઈન્ડિયા મીક્સ મસાલા"નાં  
એન્ટ્રેપ્રેયરો.

## ધી ન્યુ દિલ ખુશ સ્વીટ માર્ટ

પ્રેમજી: મજીસાર્ડ સાથામાર્ડ કાઠીયોરવાના.

દરેક બતની મીઠાઈઓ, ચોખ્ખા ધોની તેમજ ચોખા ચેના, પ્રસાદાથી બને જનાવીએ છીએ.

બાનાઈ વખણાએકું મુતી કુણું સેન, મમરા, ભંડીયા, મણગા, પાતશ વિગેરે દરેક જાતનાં જનાવીએ છીએ.

૫૫૧ વીગેરે માટે મોટા પ્રમાણમાં મીઠાઈ જોઈશ અમાણે દરેક વખતમાં જનાવી આપીશું.

PHONE 33-6576, P. O. BOX 3680.  
THE NEW DIL-KHUSH SWEET MART,  
34 President St., Corner Diagonal Street.  
JOHANNESBURG.

## તાજુ ઉમદા ફ્રુટ

સરખાનું જાડુ ૧/૬ રતલ; મોટી કદીનું લસણ ૧/૬ રતલ; મોજ બાફ કીટ ૧૦/૬ રતલ; કાળી અને રુવેર બાફકીટ ૧૧/૦ રતલ; કપુરી તથા સેવલી પાન થી. ૫ રતલ; પોરેજ અલગ.....બનાનાં, કાચા બનાનાં, પોષા, પાણનાપલ, નાચીસ અને મેન્ડીન રોમનાં બનાર કાચવી મળશે. દેશી સામ્રાજમાં મુતી મરેડ પાપડી, કાળા પાપડી, ટુવેર સોંમ, વેમણ, સેક્ટાની સોંમ, કુધી અને લીલાં મરમાં મળશે થી. ૭-૬ થી થી. ૧૦ નું પારસલ બનાવી રોરડથી મોકલીએ છીએ. મુરણ, અ.બા દળદ તથા લીધી દળદની મેસમ આજુ મક છે. કાચી કેરી ૫ થી ૬ મળી શકશે.

## A. KADER & Co., (PTY) LTD.

WHOLESALE FRUIT MERCHANTS  
P. O. Box 251. DURBAN.

## ફરનીચર! ફરનીચર!! ફરનીચર!!!

બેલકુશ મુટ, ટાઈનીંગમુશ મુટ, વોઈસીંગ, ડરેસીંગ એસ્ટ, સાઈડ વોઈ જોઈસ ડેસ્ટ, યુક ડેસ, ટેબલ, લાઇ કીશાયત સાથે બચીદી લકરી. જાતે પધારી લાભ લેના મુકરી નહિ.

—જોકસ, ટેબલ અને કીચન હરેસર—

જે હમારી દેખરેખ નીચે ટઈચાર થાય છે તેને સ્ટોક હમેસા ટઈ-થા.૧ રહે છે માત્ર ૧.૬૬૬ લાવાના પ્રાઈસ લીસ્ટ અમારો અને વેપાર અમારો જમારો.

## L. MISTRY

51 BREE STREET, BURGERSDORP, J'BURG.  
PHONE 33-4691. BOX 2526.

PHONE

33-2661

## MASTER BROS.

(PTY) LTD.

MANUFACTURERS OF LADIES' & GIRLS' STRAW & FELT HATS  
WHOLESALE MERCHANTS & DIRECT IMPORTERS  
HOLSE FOR KEEN CASH PRICES  
33 West Street, JOHANNESBURG.

## માસ્ટર બ્રસર્સ (પ્રા.) લીમીટેડ

કોલકોલ માર્ચન્ટસ એન્ડ ટ્રાયરેક્ટ ઇમ્પોર્ટર્સ

રેકમી તેમજ કુવરાવ મપટ, કુવન રમટ. બ્લાનોટસ—ગ્રીબી જાતનો ચાટે નત નતને માથ તેમજ કેપટીબીન નવેરનેટ સાઈએ. ધીમેરે માટે હમારે લાં પ્રપમ વપાસ કરવા મહામણ છે.

33 વેસ્ટ સ્ટ્રીટ, જોહાનીસબર્ગ.

ફોન : 33-2649

## ગ્રોસરી મળવાનું ભરોસાપાત્ર મથક

## JHAVER HIRA & CO.,

Phone : 24932

118 Victoria Street,  
DURBAN.

અમારે ત્યાં

ગાધીવડ, કડોળ, દવન, પુળાની સામગ્રી અને હાલ અમેની દરેક જોઈતી વસ્તુઓ મળશે

સાકોમો સતિય એવ અમારો મુદા લેખ છે. એકલ વખત અમારી ખત્રી કરે. માલ સારો અને ઓખો જાતી દેખરેખ નીચે મોકલવામાં આવે છે. ૧૬૬૬ જોઈશે સી. એ. ડી.યુ. મોકલવામાં આવશે.

# K.M. Lodhia & Co.

Manufacturing Jewellers and General Dealers



22 ct Jewellery made to order in latest designs

ભાવિષ્ય ફેરફાર

સોનાના કામીના ખાસ અપારી માત્રી દેખરેખ નીચે અમને અપાયેલું કામ સંતોષ થાય એવી રીતે કરીએ છીએ.

મેકેસ, ગુડી ગુડી કીડાઈનની બમરી બજોડા, સાડીની ખીન, વીડી ખડકા એરોન વીએર બનાવીએ છીએ.

106 Prince Edward Street, Durban.

REMEMBER DIWALI IS ON THE 6th NOVEMBER, 1953

Purchase your Diwali Greeting Cards from us, we have all ranges in English Gujarati, Hindi, and Tamil. All Cards with envelopes.

|                                    | R. D.       |
|------------------------------------|-------------|
| Religious Printed Cards            |             |
| Medium Saraswati Cards             | 6 3 dozen   |
| Medium Laxmi Cards                 | 6 3 dozen   |
| Medium Krishna Cards               | 6 3 dozen   |
| Medium Ram and Sita                | 6 3 dozen   |
| Greeting Cheque Book               | 1 3 and 1 3 |
| Natal Scenery Real Photos          | 12 0 dozen  |
| Film Stars Medium Real Photo Cards | 9 0 dozen   |
| Film Stars Large Real Photo Cards  | 12 0 dozen  |
| Film Stars Large Romantic Cards    | 12 0 dozen  |
| Latest Religious Books             |             |
| Light of Truth — The Indian Bible  | 25 6        |
| Life after Death                   | 3 9         |
| Elementary Teachings of Hinduism   | 2 9         |



Obtainable at :

**BHARAT MUSIC SALOON**  
AND BOOKSELLERS

Phone : 26070

286 Grey Street, DUBAI.  
(Corner Grey and Lorne Streets)

# GIHWALA STORE

(Established 1945)

કેપટાઉનના જુના અને બહુતા વેપારી

દાયરેક્ટર

કીમસાઈ જગનનાથ ધીચકા

અમે દરેક ભાતનો દેશી અનાજ અને કરીયાલું સમીએ છીએ.

આવ કીફાયત

અતે મગો બા હજો

2 Aspeling Street,  
CAPETOWN.

Phone : 23102.

આત્રુ તમે અમે કા ૩ કેનેડાની વિશ્વ વિખ્યાત કંપની ।

સન લાઈફ ઓફ કેનેડા

કંપનીના કંપી સલાહકાર એજન્ટ છીએ.

ઉપરાંત

કલિજી આકીબની વરિત અસરની ૩૫ એક કુદ લેખ પ્રાચીન-સીવલ કીવરન ન કામર વાપરી નીમાયેલ અમેલ તમા કુશાલી સામાન-કામી બીએ સેમજ અમેરી કીવિયેલન અમેરુ કાઈ પણ અવરુ કામકામ વિના વીરુએ તરીલ ગીએ થઈ ગઈ છે.

1. Wherever there is a particular Life Assurance Problem a Sun Life of Canada Plan can solve it.

2. Prompt payment of claims is a mark of the Company's Management.

3. During 1951 the Company paid over £1,000,000 to annuitants, policy holders and their families.

The Sun Life of Canada is a Leader in World Wide Assurance.

Consult us first.

**C. C. PALSANIA**

GENERAL AGENT

Doubtless, Empire, Financial, Insurance and Immigration Consultant.  
News Translator.

100 Sir Lowry Road,  
P.O. Box 4424.

CAPETOWN  
Phone 32190

**Kasturba Gandhi Memorial Number**

Copies of Kasturba Gandhi Memorial Number can be had at this office at 1s. 3d. including postage.

Indian Opinion

Phoenix, Natal.

# INDIAN OPINION

20 OCT 1953

Founded by Mahatma Gandhi in 1903



## The Correct Way To Unity



OUTWARDLY the riots appear to be Communal and the Muslim League seems to be the trouble maker, yet I feel that there is a deeper cause for it. Wars have destroyed the moral sense of human beings and lives, properties, and the struggles of other have no value.

On the one hand we have people with so much money that they can afford to throw it away, and on the other hand we have those who do not have enough to provide food, clothing or the necessities of daily life. People with money have ways and means of getting what they want. Such people are ruthless and are out only to obtain more money, regardless of the havoc they might create in the procedure. This is a reason why people are looking for a reason to riot and express their bitterness. So there are riots and strikes. Now there is this Communal riot. On both sides there are well known people to boost the riot-mongers. The hooligan believes that the safest way for him is to kill and destroy the opposing community. The community, the police, some European officials and narrow-minded leaders, assist in these riots and bitter words pass between leaders of both communities.

It is possible that even though all the nationalist leaders unite, the riots will not stop. People must have proper housing, cheaper cost of living, and the riots will end.

We have a Government who believes in severe sentences, and shooting, and the making of impossible laws. That is a pity. To a certain extent we have the problem of religions too. But we have begun to realise nationalists cannot believe in caste or creed.

Those who believe in God, naturally, have faith in Him. But is it necessary for such people to create missions and missionaries to spread some specific, labelled religion? Shouldn't we do away with such religious distinctions.

A true Hindoo should remain a Hindoo, and be a good Christian and Muslim at the same time. The same applies to a Muslim or a Christian. We should do away with the labels of Hindoo, Christians and Muslims, and be simply believers in the one true God. Is it correct for me to believe that my religion is to uplift my society and believe in Truth and Non-violence. Is it not essential to disperse with religious differences?

[We hope that our leaders will read this and think about it, especially as the question of Unity is before them at present. This is a translation of a letter written by the late Kishorelal Mashruwala to Mahatma Gandhi in 1946. We believe that this is the true reason and the correct way of stopping any riots.—Ed. L.O.]

*I hope the peace will be  
lasting,  
And that mankind will  
at length,  
As they call themselves  
reasonable creatures,  
Have reason and sense  
enough  
To settle their differences  
without cutting throats,  
For in my opinion,  
There never was a good  
war or a bad peace.*

—Benjamin Franklin

—o—

*Since war begins in the  
minds of men,  
It is in the minds of  
men,  
That the defences of peace  
must be constructed*  
—Constitution Of U.N.

—o—

*You can preach a better  
sermon with your life than  
with your lip.*

—Goldsmith.





# INDIAN OPINION

FRIDAY, 16TH OCTOBER, 1953

## Horrors Of War

**I**N civilised countries, when two individuals have a dispute that they cannot settle among themselves, they go before a judge, who, by his decision, brings the matter to a peaceful settlement.

It might be expected that a similar course would be followed by civilised nations in international quarrels. An international court has been founded for this purpose at Hague, but it seems that nobody wishes to make any use of it. It seems as if war is still generally regarded as the only ultimate way of settling national disputes. The armies of great nations are larger and more powerful than they ever were before in the history of the world. There seems little prospect of the establishment of the reign of universal peace.

Although the principle that might is right no longer prevails in the relations between civilised individuals, it is still considered natural to appeal to it when one nation quarrels with another. War remains as a tremendous relic of barbarism in the midst of modern civilisation. The progress of modern science is every year leading to the discovery of more powerful instruments for the destruction of human life and property. No doubt the humanitarianism that has accompanied the advance of civilisation has done something to mitigate the horrors of war. The ancient Assyrians used to impale

their captives. The Greeks and Romans made slaves of their conquered enemies. In the reign of Edward I, Sir William Wallace, the brave champion of Scottish independence, was hung, drawn and quartered by his English conquerors. When the Black Prince, who was regarded as the flower of chivalry, captured the French town of Limoges, he vented his fury on the town by allowing three thousand of its inhabitants, men, women and children, to be massacred by his troops. Such terrible cruelty as this would be now impossible in the warfare of civilised nations.

Attempts have been made in recent years not without success, to diminish the horrors of war by inter-

national agreement. But in spite of all such agreements, war, as long as it exists, must produce countless evils. Even if the regular armies in the field abstain from pillage, anarchy is sure to prevail in the neighbourhood of their operations. The criminal class feels relieved from all restraint and bands of plunderers spread ruin far and wide.

Powerful artillery destroys in a few hours buildings that have taken many years to erect. In every war a large number of families are reduced to destitution by the destruction of their property or by the loss of those on whom they depended for support.

No nation is likely to enter upon war with a light heart, when every man capable of bearing arms is compelled to take his place in the ranks and risk his own life on the battle field.

The time must come, one day, when men and nations will no longer be lured by martial glory—for its Trail is strewn with innocent humanity's blood.

## THE WIDER WORLD

By John Giff

### SINISTER SUSPICION

**SOME** Nationalist members of Parliament have such long noses that they can smell out ex-communists in the most unlikely places. The latest suspicion is that the Liberal Party is really under the influence of men who ran the Communist Party before it was outlawed in 1950. This suspicion emerged when Mr. Bunting was cross-examined by the select committee which recommended his expulsion from Parliament.

Among the documents seized by the police when raiding Communist offices was one reporting a conference held in January 1950. The subject under discussion was the African and Indian Congresses. The Communist Party, then a lawful body, apparently took the view that it

could co-operate closely with the Congresses or any other organisation pledged to fight against racial discrimination, although such an organisation did not share the deeper aims of Communism. So much was, of course, common knowledge among those who kept themselves informed about such things. Now Dr. Albert Hertog and Mr. von Moltke are ready to put a very sinister interpretation on this piece of evidence relating to past attitudes and organisations. Since the new Liberal Party is in favour of a non-racial franchise and is also opposed to certain other colour bars, these M.P.'s have jumped to the conclusion that the Liberal Party is really the old Communist Party disguised in another dress. This bright idea

must have made Mrs. Ballinger shudder. She is most anxious not to be tainted by contact with anyone who can be suspected of holding left-inclined opinions of any shade. That is one reason why she kept her distance from the passive resistance campaign last year.

Now the shape of things to come is already visible. When it suits them, the Nationalists will accuse the Liberals of being Communists. The 'evidence' for this accusation has already been carefully marked and filed. Will the Liberals draw the right conclusions from this early warning? The right conclusion is that appeasement of the Nationalists will not save anyone fighting against racial inequality.

### Inter-racial Friendship

The inter-racial week end camp held near Johannesburg was a great success. Indians, Africans, and Europeans played games together and held discussions, mainly about keeping the peace

**A** LETTER has been received from Mr. Manil Gandhi stating that he has been transferred to the Pretoria Central Goal since 12 days. He also reports that his health is fine and that he will be released on Saturday, October 24.

In a world bent on war. A good time was had by all. Events like this do more for racial goodwill than all the sermons and speeches delivered in years. Young people make friends easily and friendship destroys those silly racial stereotypes that influence our minds even when we are unaware of the influence. One of the speakers at the opening quoted Shakespeare's lines on the Jew, saying that they might be applied to Africans and Indians to-day. Here they are:—

"Hath not a Jew eyes, hath not a Jew hands, organs, affections, passions—"

Fed with the same food, hurt with the same weapons, subject to the same diseases, heated by the same means, warmed and cooled by the same winter and summer as a Christian is?

If you prick us, do we not bleed?

If you tickle us, do we not laugh?

If you poison us, do we not die?

If you wrong us, shall we not retaliate?

દિવાળી અને નવા વર્ષ માટે

## સ્વાદિષ્ટ મીઠાઈ



દિવાળીનું શુભ પર્વ આવે છે. એ ખુશાલીના પ્રસંગ માટે અમેઝે ખાસ તરેહવાર મીઠાઈ તૈયાર કરી છે. વેળાસર ઓરડર મોકલવાથી જાતી દખરેખ નીચે પેક કરી ગેર બેઠાં પહોંચતી કરચમાં આવશે. અમારી દેશ-પરદેશમાં વખણાયેલી મીઠાઈ ખરીદી સંતોષ પામે નકલી અને બેળસેજવાળા માલથી ચેતશે.

દિવાળી માટેની મીઠાઈના ઓરડર અમાને તા. રપ ઓક્ટોબર પહેલાં મોકલવાથી મીઠાઈ વેળાસર પહોંચશે

ઓરડર સાથે પૈસા મોકલવા વિનંતી છે. ઉત્તર આપવામાં આવશે નહીં.

## નંબર ૧ મીઠાઈ

|                               |     |
|-------------------------------|-----|
| ખંભાતની મુંતરદેહી             |     |
| ઘારી, કેસરી, લીલી, ગુલાબી રતલ | ૬/- |
| બદામી હલવો લીલો મુંબખનો       | ૬/- |
| ચારોલી " " " "                | ૬/- |
| પીસ્તાનો " " " "              | ૬/- |
| પીસ્તા માવા ખરફી મુરતની       | ૬/- |
| બદામી " " " "                 | ૬/- |
| દાકનો હલવો લીલો               | ૩/- |
| માવા ખરફી મુરતની              | ૪/૬ |
| પીસ્તા ઘારી મુરતની            | ૫/- |
| બદામી " " " "                 | ૫/- |
| માવા ઘારી " " " "             | ૩/૬ |
| કેસરી પેડા બાણવડના            | ૫/- |
| બાણવડના પેડા                  | ૪/૬ |
| જામનગરી મેમુખ                 | ૪/- |
| મોનથાર માવાનો સ્પેશીયલ        | ૩/૬ |
| મગજ ચણાનો                     | ૩/૬ |
| જાંબુ માવાના                  | ૨/૬ |

## નંબર ૨ મીઠાઈ

|                        |         |
|------------------------|---------|
| ખુંદીના લાડુ સ્પેશીયલ  | રતલ ૩/- |
| ચુરમાં લાડુ ગોળના      | " ૩/-   |
| ખાજલી (ઘોરી ચોરખંદરની) | " ૭/-   |
| સાદા મીઠા              | " ૫/-   |
| ધુધરા માવાના           | " ૪/-   |
| કોપરા પાક              | " ૨/૬   |
| દહીતરા મોળા            | " ૨/-   |
| અમૃત પાક               | " ૨/૬   |
| પૌવા ચેવડો રાજવંશી     | " ૫/-   |
| સેવ છણી નંબર ૧         | " ૨/૬   |
| ફાફડયા ગાઠયાં નંબર ૧   | " ૩/-   |
| દાળ, ફણી, મટર, સફરપાવા | " ૨/-   |
| પતાસાં                 | " ૧/૬   |
| મીકસ મીઠાઈ નંબર ૧      | " ૫/-   |
| " મુરતી ભુમુ નંબર ૧    | " ૩/-   |
| ચેવડો નંબર ૨           | " ૩/-   |
| મીકસ મીઠાઈ નંબર ૨      | " ૩/૬   |

અડદના પાપડ સ્પેશીયલ નં ૧ ૧૦૦ ૧૫/- અને નં. ૨ ૧૦૦ ૧૨/-

POSTAGE: N. Rhodesia 1/- per lb., S. Rhodesia 9d per lb.

**JETHALAL'S MITHAI HOUSE**

**71 Prince Edward Street, Durban**

PHONE 27780

RES. 62186

P.O. BOX 2043

Tel: "SWEETMEATS"

UNIVERSAL PRINTING WORKS, 9 BONG STREET, DURBAN



*Dear Patron,*

The Management of KAPITAN'S BALCONY HOTEL takes great pleasure to make this personal contact with you. This Diwali, we have the qualified services of Mr. R. R. Kapitan, again with the firm after an absence of three years, and recently returned from India to give you the latest in Festive Sweetmeats. For example . . . Ice Cream Halwa . . . Malai Khajli . . . and Bombay Crispy Dry Halwa Slices as made in India. It is with pride we blow the trumpet to guide you to buy the new systematised and rich, flavour-filled Diwali sweetmeats. With experience and constant research into dainty sweetmeat flavours we have rapidly moved forward to whet the appetite with luscious distinctiveness in colour and with incomparable supreme quality that is our hall mark.

KAPITAN'S honey-comb Jalebi is the favourite of all. Tons of it are sold every month. It is not only scrumptiously tasty but also wholesome, healthy and vitamin-fortified—hence it is ideal for growing children. Boy! oh boy! how the children love it!

KAPITAN'S Jamboo, made with sweetened condensed milk is the product of pride in our list of delicious delicacies. You can taste the milk and the spices of the Malabar Coast of India in our Goolab Jamboo. Get plenty of it to ensure supplies to guests.

KAPITAN'S Halwa is not made from Cornflour as other makes but from two ingredients well-known to mihalwalas in India and to us in South Africa. Of two kinds—one is of melting smoothness and the other is like toffee!

KAPITAN'S Mawa Gharee. What is it? Molten Mawa, fresh Cream, Dessicated Coco-nut, Charoli Butter-ghee and Spices. Believe it or not this is even better than the famous Surat Mawa Gharee. We invite you to confirm this. Aye! Aye! It is on the house!



# INDIAN OPINION

FRIDAY, 16TH OCTOBER, 1953

He

IN civilised countries when two men have a dispute they cannot settle among themselves, they go to a judge, who, by his decision brings the matter to a peaceful settlement.

It might be expected that a similar course would be followed by civilised men in international disputes. An international court has been founded for this purpose at The Hague, but that nobody wishes to use it. It is as if war is still regarded as the only way of settling national disputes. The armies of nations are larger and more powerful than they were before in the rest of the world. The little prospect of a peaceful settlement of the universal peace.

Although the fact that might is right no longer prevails in international relations between individuals, it is still considered natural to use it when one nation deals with another. It remains as a tremendous obstacle to the progress of modern civilisation every year leading to the discovery of more instruments for the destruction of human property. No doubt humanitarianism that has accompanied the advance of civilisation has done something to mitigate the horrors of war. The ancient Assyrians used to impale

KAPITAN'S Special Mawa Burfi is a friend-maker any time. This is Burfi at its best. Satisfaction assured. Aye! Aye! Its milky elaihi flavour is captivating and lingering. Sure to win favours and appreciation everywhere.

KAPITAN'S Malai Khajli is sweetmeat art personified. Incredibly thin and paper-like in weight, it is true to flavour of its prototype of Bombay and Rajkot. This is Diwali luxury at a reasonable price. Only slightly sweetened for the Diwali Feast. It is very friendly with milk or tea, with breakfast or lunch. Need we say more?

KAPITAN'S Ice Cream Halwa is a worthy new addition to our already popular variety of tempting sweetmeats.

It is expensive. Therefore it will remain our Diwali offering only. Something wonderful. This Ice Cream Halwa is decorated with edible silver sheet of the purest extract for human consumption. We feel Demand is likely to win the battle over Supply. Aye! Aye! Our Ice Cream Halwa is tops.

KAPITAN'S Bombay crispy dry Halwa slices are unique and processed through the recently imported machine, the only one of its kind in South Africa. Thin as one-eighth of an inch, soft to eat, firm in appearance and fragile in handling—it is a guaranteed product of quality to tickle the Epicure.

KAPITAN'S Unsweet Satha is like melting-moment biscuit. Firm, flaky and milky in texture, it rounds off the tea party with a brilliant success. This must be tried to believe how good it is! If you have no teeth then this is the thing for you. . . . glide it on your tongue . . . roll it inside . . . feel it melting . . . gulp it. Sure to evoke, "Gee! It's lovely!"

KAPITAN'S thread-like Sutherfani—fine as Dacca muslin, soft as Kashmir silk and distinctively flavoured, is undoubtedly the Queen of all Sweetmeats. How is it made? It is an intricate process and the labour is enormous! In a variety of five beautiful colours, Her Royal Highness Sutherfani, regaled on the exquisite throne, pledges to serve delectable enjoyment at all times.



Communist offices was one reporting a conference held in January 1950. The subject under discussion was the African and Indian Congress. The Communist Party, then a lawful body, apparently took the view that it

national agreement. But in spite of all such agreements, war, as long as it exists, must produce countless evils. Even if the regular armies in the field

must have made Mrs. Ballinger shudder. She is most anxious not to be tainted by contact with anyone who can be suspected of holding left-inclined opinions of any shade. That is one reason why she kept her distance from the passive resistance campaign



Come to KAPITAN'S BALCONY HOTEL to behold the magnificent spectacle of Diwali Sweetmeat Exhibition. See our windows and you will goggle—enter our spacious premises and feel the tang of the wafting sweetmeat aroma. This is our greatest Show of Pure, Delicious Sweetmeats. We guarantee satisfaction or money will be fully refunded upon return of complained of goods. Aye! Aye! We are beaming with confidence . . . and so will you in us!

of a non-racial franchise and is also opposed to certain other colour bars, these M.P.'s have jumped to the conclusion that the Liberal Party is really the old Communist Party disguised in another dress. This bright idea

bleed?

If you tickle us, do we not laugh?

If you poison us, do we not die?

If you wrong us, shall we not resist?

## War In Asia

Now that peace has broken out, at least temporarily in Korea, Indo-China remains the scent of the only full-scale war with which the world is afflicted today. No lasting settlement in Asia is conceivable until peace has been restored in Indo-China. Nor is there any prospect of a lasting settlement in Europe until France has extricated herself from Indo-China and can again pull her weight in Europe.

The situation in Indo-China is, and has been for the last seven years, one of stalemate. The French are gradually losing ground and the Vietminh forces slowly gaining not only territory but also economic and military strength. The strategic picture is reminiscent of China during the period of the Japanese occupation. The French, like the Japanese, hold the main cities and lines of communication; while large areas of the countryside are in the hands of the Vietminh, just as most of the Chinese countryside was in the hands of the Chinese guerrillas. Although the French have the planes and the tanks to hold the heavily populated centres, they are virtually powerless against resourceful enemy forces that melt away and hide in caves and hillsides.

French casualties have been heavy—the number of officers alone, wiped out every year has been equal to the entire graduating class at the best French military academy of St. Cyr. To the end of last year, the war cost France, 3,600 million dollars, or more than the total American aid to France since the beginning of the Marshall plan. No wonder that the French people are in revolt against this situation. They are refusing to bear the heavy burden of taxation to support the war any longer. There are signs of a popular front being formed to stand firm against American pressure for continuation of this colonial war. "When we give the French money," declared President Eisenhower recently, "we are voting for the cheapest way to prevent the occurrence of something that would be of the most terrible significance to the United States of America, our security, our power, and ability to get certain things we need from the riches of the Indonesian territory and from south-east Asia."

There you have it in a nutshell. But Americans can't win this war. They can hope only for it to continue indefinitely—with the risk that it will spread into a world war.

Recently to the undecipherable lecture in our Indian population, facts speak for themselves. During the last 25 years, while our Indian population has increased by 220,000 (or nearly 3,000 a year) 8,010 wives and 9,311 children have entered the Union (an average of 330 women and 360 children each year.)

All laws, permissive or prohibitive, are sometimes abused. But this is not an argument for their abolition unless other motives are involved. As for polygamy, it is a complete red herring. Very few Indians, here or in India, either desire or can afford the polygamous marriages that their religious theoretically allow.

I am afraid that no amount of verbal casuistry will conceal from the rest of the world that this new Bill is merely one more unnecessary and unjust pipricket against a defenceless minority. These sort of small inhumanities defeat every effort of the Government to explain its apartheid policy away as a species of benevolence.

I hope to hear the Liberals and Federals firmly accept our Indians as a permanent part of our population, thus perhaps shaming the U.P. into reversing its present support of the Government on this issue. The Nats, I fear, are incurable repudiators of the country's historical obligations and their own pledged words. Three months after the Cape Town agreement of 1927 between the Indian and Union Governments Dr. Malan said: "The agreement is not an agreement in the usual sense of the word." His attitude then and Dr. Danges' explanation today that the

agreement was only "a statement of policy" help to account for the low rating of South Africa's word overseas.—Yours faithfully, O. W. M. GILL.

## Improved Native Housing In S.A. Reported At World Conference

"ONE of the biggest causes of racial unrest in South Africa was the shortage of housing for the African population," said Mr. J. M. Mubala, Chairman of the Native Advisory Board of the town of Springs. He was addressing the moral Re-Armament World Assembly at Caux, Switzerland. He described how in the town of Springs where homes had been needed for 21,000 African families, they had begun to find a solution to the problem through the initiative of the Town Engineer and the co-operation and fore-sight of the Town Council. "I believe it is one of the first times in South Africa that African artisans have been used on such a project," he continued. Four-roomed houses in quarter-acre lots with full plumbing and a monthly rent of £2 10s. were produced at a rate of 8 houses a day. To date, 1,800 houses have been completed out of the proposed 5,000. This example of employing African builders in African township housing schemes was now being followed in other places in South Africa.

## WHY SOUTH AFRICA HAS A BAD NAME

In the following letter, which 'The Star' declined to publish the writer protests against some of the things said in Parliament recently:

SIR,—May I protest against some of the things said during the recent debate on the Bill to prohibit the entry of Indians wives and children?

Mr. Lawrence said that as "the Bill touched on a subject of the greatest importance—the status of Indians in South Africa—it was essential to have European unanimity."

Now this is nonsense. The Bill is not concerned with the status of our Indians, but with their right—conceded by General Smuts in 1918 and confirmed by Dr. Malan in 1927—to choose their wives where they will, as all other races in the Union may.

Mr. Mitchell asserted the right of South Africa to determine the composition of its own population. No one—neither the Indian Government nor the local Indian community—denies this. But between 1860 and 1911 the Europeans of Natal freely chose to import Indian indentured labour on terms which encouraged the immigrants to settle here as free citizens when their indentures expired. When India stopped this process in 1911,

it was against the strenuous representations of the Union and Natal Governments. And despite all the wild Nationalist talk about "off-loading her surplus population on Africa," India has never sought a general re-opening of Indian immigration.

Having invited the Indians here on conditions which imposed specific obligations upon us—and the "concession" contained in clause 5 (i) (g) of the 1918 Immigration Act is a right enjoyed by all free men—we later found that we had created "a problem," which we tried to solve by what we called "repatriation." Actually it is expatriation, for over 95 per cent of our Indians were born in the Union and do not wish to go. This—and not prestige, as alleged by Dr. Malan—accounts for Mr. Nehru's refusal to countenance the forcible eviction of South African Indians. Would Dr. Malan acquiesce in the compulsory expulsion of Afrikaners from Kenya and the Rhodesias?

Why do our Indians not wish to go? Because, like all other immigrant races, they are rather better off here economically than they might be if they had to start from scratch in a strange country.

As to the argument that these wives and children contribute signi-

## BONES WANTED

We Pay  
£7 PER TON  
F.O.R. your  
Station or Siding

BAGS RETURNED RAILAGE PAID

For Full Particulars write to:

THE  
**BULLBRAND  
FERTILIZERS LTD.**  
SARNIA, - NATAL.

# The New India Assurance Company Limited

for  
**FIRE, MARINE, LIFE, ACCIDENT**  
**1919-1950**  
**31 YEARS OF SUSTAINED PROGRESS**

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

|                       | Rs.         |                        | Rs.          |
|-----------------------|-------------|------------------------|--------------|
| Fire Premium          | 1,70,32,179 | Life Business in force | 54,34,00,000 |
| Marine Premium        | 56,04,844   | Assets exceed          | 15,36,00,000 |
| Miscellaneous Premium | 35,84,968   | Total claims paid over | 17,95,00,000 |
| Life Premium          | 2,88,79,302 |                        |              |

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The  
**New India Assurance Company Limited**

Cable & Telegraphic  
Address:  
"RUSTOMJEE" or  
"NIASURANCE"

**RUSTOMJEE (PTY.) LTD.**

Directors: Sorabjee Rustomjee  
Rustom Jaibhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

**EXPERIENCED,  
RELIABLE  
AGENTS  
MAY APPLY**

**"NEW INDIA IN THE SERVICE OF THE NATION"**

Telephone 2335.

Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING  
FACTORY**

Direct Importers and  
Wholesale Merchants

**Clothing Manufacturers**

Proprietor RAJIBHAI D. PATEL

Branch:

**CITY STORE**

Cairo Road, Lusaka

*Always in Stock:*

Piece Goods, Hosiery, Cutlery,  
Enamelware, Stationery, Drapery,  
Crockery, & Wool.

Telegrams  
"META" Brokenhill.

Phone 298.  
P.O. Box 65.

**MEHTA BROS.**

(PROP. M. D. MEHTA)

Wholesale Merchants  
and  
Clothing Manufacturers

**We specialise in  
Manufacturing  
OVERALL  
AND  
BOILER SUITS**

**Supplied To Trades Only**



# INDIAN EYES ARE FIXED ON AFRICA

By N. H. WILSON

(With acknowledgements to 'The Chronicle')

II

It is quite clear that the All-India Congress is the model for the Pan-African movement, and counsel and guidance will be received from an India-Africa Council, which has been formed in India. The following Reuter message from Simla, India, published in the 'Daily Telegraph' of May 26, 1953, is significant:

"Mr. Diwan Chamanlal, chairman of the newly-formed India-Africa Council, said today in Simla there was a 'conspiracy' in Kenya to deny Indians and Africans their rightful place in the Government. He was one of the defence counsel for Jomo Kenyatta during his trial for organising Mau Mau.....

Mr. Chamanlal said. "Thirty-five thousand whites want to continue the Fascist race-ridden rule over the destiny of 100,000 Indians and five and a quarter million Africans, in a country which is not theirs but in which they have robbed the Africans of 16,000 square miles of the most fertile land."

Since the bulk of this paper was written, the following, and still more significant, news item appeared in the 'Daily Telegraph' of July 3, 1953:

"Indian plan to aid Africans: Meeting in Cairo.

July 7.

"Plans are being made in India for a 'pan-African conference' to include delegates from the Kikuyu and all coloured 'colonised' Africa, it was learned here today. The intention is to hold the conference, which would be supported by Gen. Nguib in Cairo.

"Sponsoring the project is the newly-formed 'India-Africa Council' with headquarters in New Delhi and a powerful executive committee, including 60 prominent Indian Members of Parliament. Among the printed objects of the council is the furtherance of 'full freedom for the people of Africa to govern themselves.'

## Soon As Possible

"The Cairo conference would be held as early as possible and be attended by representatives from all parts of Africa, including Kenya, Uganda, Tanganyika, East and South Africa, the Belgian Congo, Nigeria, the Gold Coast, French West Africa and Tunis, a spokesman said today.

"The announcement follows Mr. Nehru's speech yesterday in which he said that all Africa might be set ablaze if racialism

and colonialism were not ended. The chairman of the India-Africa Council is Mr. Diwan Chamanlal, M.P., who assisted the defence in the first Mau Mau trials and who has just been refused permission to enter Kenya."

Thus we have, for the first time in the history of Africa south of the Sahara, a plan to unite all African "Black Nationalist" groups into one All-Africa Congress, with the object of recovering "Africa for the Africans" by driving out the White Man's governments, supported—almost one might say organised—by Indians, not only Indians in Africa but also by the Prime Minister of India, and with the active co-operation of an official representative of the Government of India in East Africa.

## Two Movements

For the first time there are linked together in Africa two historic movement one, the younger, that "Rising Tide of Colour," as Lothrop Stoddard called it, which since the beginning of the century has seen the white man's governments challenged and ejected by coloured peoples in many parts of the world, the other, the surge of Asiatic populations westward against Europe, two and a half thousand years old.

The threat to the white man in sub-Saharan Africa is by far the gravest he has ever had to face; not because Black Nationalism could ever drive him out of Africa or dominate him in those parts where the white race is making a home, i.e., in all that has been called Capricorn Africa and Africa south of the Limpopo; but because a temporary success in one area might open the door, say, in Tanganyika, to a flood of Indian immigration, which could easily give Africa an Asiatic population of 200,000,000 by the end of the century.

## And Black

Long before that, indeed, the white man's days in Africa would be over. And not only the white race's but the black man's also. For although the Black Nationalist dream of "Africa for the Africans," the Indian aim would be, after a brief period of joint rule, to make Africa an extension of India, in which case the African's place would certainly be that of the outcasts—the "depressed classes"—which India knows so well how to handle. Has she not 60,000,000 of them in India today, the "untouch-

ables"? If the white man in Africa is to survive he must face now, at once, this year, this deadly threat.

Before considering how he must do that, it may be worth while to consider the other longer-term threat, that to Europe. If another Gibbon or Montey Thucydides or Toynbee or Strydomer should rise, he could find no more fascinating story to relate in a 'score of volumes than the history of Asia's many attempts to overflow, into Europe. Here I can give only a few of the outstanding dates.

## The Attempts

Marathon 490 B.C. when Greece saved herself and the future Europe against the apparently invincible Darius; the struggle of Rome against the Asiatics of Carthage which lasted from 264 to 146 B.C.; the defeat of the invading Huns at Chalons-sur-Marne in 451 A.D.; Charles Martel's victory at Roriers over the Saracens, who had already crossed the Pyrenees from Spain into France, in 732 A.D.; the calamitous defeat inflicted on the Emperor Diogenes at Manzikert in Asia Minor in 1071 by Sultan Alp Arslan, "one of the worst disasters in European history," as the historian Crousset calls it; the capture of Constantinople by the Turks on May 29, 1453. And now, after another 500 years, Asia is making another attempt.

For if, by the end of this century, there are 200 million Asiatics in Africa, the southern flank of Europe will have been turned with a vengeance, and it will be doubtful if Europe west of the Elbe and north of the Mediterranean could long survive the double threat, from the south as well as from the east.

## The Urgency

To go further, and ask whether our civilisation, thus reduced to North America with diminutive outposts in Australasia, could survive, or would add one more to the list of several extinct civilisations, is perhaps too speculative. Let us turn back, then, to the immediate threat to us now in Africa.

The European in sub-Saharan Africa, and especially in East and Central Africa, has to face a menace graver than any that has preceded it. It is so urgent that even to postpone decisive action for two years may be fatal; to stand aside for five years almost certainly would be.

The All-India Congress, which had been proscribed—as the Kenya African Union is now proscribed—was allowed to revive itself officially in 1934. In 1936-7 Mr. Nehru was its president.

The British had been in India,

giving it the best government it had ever had in all history, for close on 200 years; and they had the immense advantage of centralised direction and government. They left India in 1947.

## Unaware

In Africa the European defenders of Western civilisation are few in numbers, separated into small groups, and almost entirely unaware to the danger that threatens them. Even to write plainly, as this article is written, about the danger is regarded as mere sensationalism, "yellow press" and that is why I started by quoting the correspondent of 'The Times.'

To think that the new state, the Federation of Central Africa, can afford to give five or six years to consolidating the new machinery of government before it tackles what 'The Times' has described as the "alliance between the Indian and African nationalist politicians against the white man," is to head straight for national suicide, ignoring every lesson of history.

## Three Steps

If the white man is to survive, maintaining Western civilisation in Central and East Africa, there are three steps which he must take with the least possible delay.

First he must unite all the British and British mandated territories of Central and East Africa in one Federation. This has already been indicated by Mr. Lyttelton as the natural next step after the three-State Central African Federation.

It has been appealed for by Mr. Michael Blundell, leader of the Elected Members of Kenya, in a speech made on May 21. Whenever it was mentioned during the recent Referendum campaign in Southern Rhodesia it was greeted, in my experience, even more warmly than the idea of a three-State Federation.

Second, the doctrine of Partnership must be implemented in such a way that all the progressive Africans join with us in the preservation and promotion of Western civilisation, instead of falling into the clutches of a people who will keep them for ever in misery and degradation.

Third, the Federation must decide at once on the largest immigration programme for which immigrants can be found. Certainly newcomers must be provided for in advance as much as possible; but let us make the provision conform to the numbers, let us not limit the numbers to whatever provision can be made without discomfort or inconvenience.

If it is objected that it is too strenuous to live up to such an

idea, then I reply in the words of Sir Godfrey Huggins, in his foreword to a recent book, "Population for the Commonwealth," which suggested an immigration target of several millions for the Rhodesias: "What is the alternative?"

With an All-India Congress reaching from Accra to Blantyre, and with Indian organising skill behind it, the alternative to great-

ness in Central and East Africa today is quite simple: it is to be driven to abandon the country, probably within 15 years, possibly within 10.

If it is said that to carry out such a programme requires an extremely vigorous and progressive political party, then I reply that greatness of spirit and of action is a condition of life under the mantle of Rhodes.

temporarily more difficult for the U.P. "liberals," if they made mistakes of timing and statement (as I think they have done in defining their exact franchise qualifications too early and, in particular, by failing so far to place sufficient emphasis on cordiality and co-operation with the African and Indian Congresses), let this be remembered in their favour—that they have acted under pressure of their latent awareness that our race relations are perilously close to irreparable disaster and that the liberal solution, if it is to succeed, must be advocated and, if possible, practised before race attitudes harden into implacable opposition.

Dr. Jonker accused the Liberal Party of being dogmatists, lacking the humanitarianism of the old Cape liberals. This is a shallow observation. The old Cape liberalism of pre-Union days worked in a slower, kinder, more pastoral world than contemporary South Africa. Today 2½ million Africans and a million Coloureds and Indians live in our industrial slums or shanty-towns in conditions (most of them) of appalling squalor, homelessness, ill-health, inadequate transport, unsympathetic operation of pass, curfew and petty apartheid restrictions with all that this entails in daily discourtesy, inconvenience and humiliation. The glaring contrast between their status and treatment and that of the Europeans among whom they work; the frustration of the industrial colour bar; inadequate educational and recreational facilities; White wealth, assurance and expanding opportunities compared to their own grinding poverty (even at Reef wages) and the uncertainty of their future in an apartheid state which takes from them their few existing rights and opportunities and has so far provided them with no positive compensation for Verwoerd's "increasing restrictions": all these constitute the atmosphere of our industrialised society today. They require no agitator to interpret them, though they provide ready fuel for his flames. And beyond our borders, though very well known to our Africans and Indians, the racially oppressed are everywhere shaking off their chains while, here, we bleed on theirs more firmly.

Against this sombre and explosive background the rival and inhuman dogmatisms of Herenkovskism and Marxism compete and the peril of Black nationalism bears heavily upon our dear fifth White minority. To meet these modern barbarisms the Liberal Party brings not dogmatism, but a reasoned statement of the unity and dignity of

all mankind as the ground of our western faith. For the essence of civilisation is not material comfort or scientific invention, but social order based upon moral justice. And the morality of western civilisation is universal not "white," being grounded on the Christian-humanist belief in the intrinsic value of each individual human personality as a fragment of spiritual life whose destiny here is to work out its full self-expression before God and man. In Christ there is neither Jew nor Gentile, White nor Black, bond nor free; we are all one before God and in Him. The inspiration of western civilisation is the New, not the more primitive passage of the Old Testament.

The new liberalism, therefore, has been compelled by racial ideologies of Left and Right with their appeals to un-Christian values and bogus interpretations of history—as well as the in-

The Editor  
of this Journal  
is in prison  
for his part in  
last year's Passive  
Resistance.

difference of the bulk of our White electorate with its narrow, materialist vision and shifting moral standards—to rediscover the foundations of our western life put them forward as the only possible basis for peace in a multi-racial society. The message of the new party is that our society will only be civilised so far as it extends its opportunities, rewards and responsibilities to all its citizens according to their individual merits, irrespective of race, colour, class or creed. And to our White population especially it addresses these admirable words of Sir Winston Churchill: "It is not given to the cleverest and most calculating of mortals to know with certainty what is their interest—yet it is given to quite a lot of simple folk to know what is their duty." Let us talk a little more about what we ought to do and a little less about preserving our privileges and our skins—and whether a new and better South Africa may not emerge.

~~~~~  
"Dietlin's 1953 Seed Catalogue"
Price List—listing not only
Seeds but all Garden Requisites
Write for a free copy!
Dietlin's Seeds (Pty) Ltd.
Box 2060, Johannesburg
~~~~~

## LIBERAL PERSPECTIVE

### WHY A LIBERAL PARTY?

By C. W. M. GELL

IN South African politics Liberalism has always had a special significance. It stands for the elimination of colour or race as the tests by which a man shall be considered fit for citizenship and the abolition of laws which discriminate between the inhabitants of this country purely on such grounds. The Liberal Party has come into existence to try and achieve these purposes.

Quite recently Dr. A. Jonker, the U.P. member for Gardens, accused the "neo-Liberals" of being dogmatic and intolerant. This charge against a party which seeks to emphasise the essential of humanity transcending the skin-deep differences of pigmentation comes strangely from a "neo-Sup" or neo-Nationalist. One of Dr. Jonker's fellow-representatives, Mr. Arthur Balfour, has just announced that the Indians and Africans of this country should be told where they get off. This is certainly intolerant. It is almost certainly dogmatic, being based on the arbitrary conception of White superiority and black inferiority, on the curious and spurious belief that "white civilisation" can only be preserved by retaining White political supremacy undisturbed.

This Herrenvolk ideology has long been assumed in South African politics. The special contribution of the Nationalists to our history has been to shout it from the roof-tops as the official political philosophy of our government, brazenly asserted to justify a spate of discriminatory laws which seek to codify and extend what were previously social customs. Although it has avoided aggressive extremes of dogmatic statement and the more callous exercises of administrative brutality which inevitably flow from them, the U.P. has for far too long tacitly accepted all the advantages and conveniences which Europeans derive from "White supremacy with pretence." And so, when the

Nats. began to make explicit what had long been implicit in "the traditional South African way," the U.P. found itself unable to constitute an effective opposition. Some of its members, like Dr. Jonker and his "rebel" friends, are prepared to go along pretty openly with the Nats. The main body of the party is hopelessly confused because, having relied on Smuts' political acumen and (despite blind spots) his broad humanity, it has never in the past had to think for itself about its basic beliefs and their implications. Thus each new Nationalist appeal to White convenience or prejudice throws most of the U.P. caucus into a visible and painful dither, from which self-interest emerges all too frequent a victor over conscience. A few brave souls are now struggling to halt the party's retreat into reaction, to overcome its vast intellectual apathy and lost morale, and to set it once more on the road to progress. Full honour to them. All liberals will wish them well.

But those who founded the Liberal Party in May knew that the election result with its promise of Nat. domination for several parliaments to come brought our racial crisis to a head, confronting the emerging non-European political movement (which the Nats. have so successfully stimulated and consolidated) with the choice of continuing to strive for racial equity and co-operation or of striking out for Black domination in its turn. And they feared that whatever the U.P.'s "Liberal" wing could do from within the limits of the party's past would be altogether too little and too late.

They, therefore, decided to form a new party pledged without traditional reservations to an open and constructive liberal policy, hoping to educate White opinion and to form a bridge over the colour bar. If they acted in haste which our own political experience, if it has been alleged, they made things

Always Better, Better Always,  
Are Kapitan's Tempting  
Sweetmeats.



For nearly half a century we are leading in the  
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

**KAPITANS BALCONY HOTEL,**

(KORNER SWEETMEAT HOUSE)

Corner Gray and Victoria Streets

DURBAN.

Phone 23414.

Tel. Add. 'KAPITANS.'

**YOUR GARDEN'S SUCCESS—Begins with Good Seed**

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED  
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

**A. B. NAIDOO & SONS**

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,  
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add. 'GREENFEAST.'

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

P.O. Box 96,

Phone 24471.

To Furnish Your Home Economically

See

**LALA BABHAI & CO. (PTY.) LTD.**

Show Rooms At 107 Prince Edward St. & 78 Victoria St.  
DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSE-  
HOLD EFFECTS, RADIOS & RADIOGRAMS, MUSI-  
CAL INSTRUMENTS, SEWING MACHINES & OFFICE  
FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and  
Vegetables. We specialize in green ginger and Indian  
Vegetables. Wholesale only. Write for particulars  
Box 96, Durban.

Tel. Add: "Charotar" Telephone: 33-9885.

**MANCHESTER TRADING**

—CO. LTD.—

**ESTABLISHED 1923**

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

**47, Commissioner Street,  
JOHANNESBURG.**

**M. J. PATEL**

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General  
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid  
to indent orders**

**Write To Us For Further Particulars.**

**LIFE INSURANCE**

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown  
future.

Insure with 'THE OLD MUTUAL' your friend for Life—

The S.A. Mutual Life Assurance Society, which has  
best Bonus record in the WORLD.

Representative:—

**DAYABHAI PATEL**

P.O. Box 1760,  
JOHANNESBURG.

Phones:—} Business 33-0711  
Residence 33-5961

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 208.

**Solanki & Co. Ltd.**

Merchant & Direct Importers

**Extensive range always carried in  
the following:**

Silks, Drapery, Toilets, Per-  
fumes, Curios, Fashion Goods  
and Jewellery, Wide Range of  
Indian, Persian and Chinese  
Carpets.

**Stockists of well-known branded  
Watches.**

**COPPERBELT PIONEER STORE**

**Where Quality and Service  
are Paramount.**

Luanshya,

Northern Rhodesia.

**SHINGADIA STORES**

(Proprietor: Premiluk Sankar Ltd.)  
Direct Importers

Drapery, Outfitting, Fancy Goods,  
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.  
Telegrams: "Premiluk" Phone: 2523.

**PREMIER WHOLESALERS**

(Members of the Mashonaland Wholesalers Association)

Everything for the African Trade. Prints, Khaki,  
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.  
UMTALI, S. Rhodesia

**RHOD-INDIA LIMITED**

Exporters, Importers & Manufacturers Representatives  
Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,  
Plot 43, "C" Road,  
Churchgate Reclamation,

Cable: "Indorhod." BOMBAY, INDIA.

Phone  
Day 24169

Phone  
Night 833549

**L. RAJKOOMAR (PTY.) LTD.**

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of  
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL  
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,  
accepted by phone and despatched by rail  
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 20308.

**P. HARGOVAN & CO.  
(PTY.) LTD.**

**WHOLESALE MERCHANTS  
AND IMPORTERS.**

P. O. BOX 1250.  
155/7 Warwick Avenue  
DURBAN.

**SWEETMEATS**

PURE

WHOLE SOME

HEALTHY

## ★ APPETISING—

- ★ DISTINCTIVENESS of Flavour.
- ★ Combined with INGREDIENTS of the  
PUREST QUALITY go into the making  
of our SWEETMEATS.
- ★ Made by our experts whose knowledge  
and experience of the delicate art of  
preparing these Oriental DELICACIES.
- ★ Assure YOU of the most PALATABLE  
SWEETMEATS money can buy any  
where in SOUTH AFRICA.

આમિ જેમ્સ બનાવી રાખેલાં સ્વાદાળાં ભોજન  
બધા માટેના સ્વાદાળાં સજાવણી ભોજનમાં આપવામાં આવે

- ★ Great care is exercised in the PACKING and  
DISPATCHING of country and foreign orders.
- ★ WE assure you of PROMPT, HYGENIC  
SERVICE with the GUARANTEE of  
SATISFACTION.



We specialise in:

Birthday Cakes, Wedding Cakes, High Class  
Fruit Cakes, Pastries, and Nann etc.

**Victory V Lounge**

(Cnr: Gray & Victoria Streets.)  
Phone 24965 — DURBAN.

# A.N.C. AND S.A.I.C. MEMORANDUM TO UNITED NATIONS

## NATURE OF DISCRIMINATION IN S.A.

(Continued from last week)

### Taxation

UNION Government spokesmen are forever advancing the claim that since the greater proportion of taxation is paid by the Whites, to them must go the credit for such social services as exist in South Africa. The implication is that until the Africans (the poorer section) pay for themselves, they do not deserve better social services.

It is true that a very high percentage of those who pay income tax in South Africa are white; but since this fact arises directly out of the closing of every opportunity for non-whites to enter the higher income groups, to claim this as a merit for white domination is preposterous.

The Social Security Committee estimated the average income per head of the European population in 1947-8 at about £125 per annum, that of the Coloureds at £25 per annum and that of Natives at £10.

In fact the taxation system in the Union is grossly unfair, because while whites whose income falls below certain minima are in many cases exempted from taxation altogether, all Africans are subject to "poll tax" and certain other taxes regardless of the income earned and even if unemployed. Naturally those non-whites whose earnings are sufficient to fall within the income tax paying group are taxed on the same basis as the whites.

In 1936 over 30,000 Africans were imprisoned for their failure to pay taxes. Moreover, the many indirect taxes and duties on common goods are naturally born by all in South Africa.

An article on taxation by two well-known economists, F. H. Gosselt and J. N. Readman, published in the "Handbook of Race Relations in South Africa" (Oxford University Press 1949) states:—

"In the Union the scheme of taxation offends against both these principles, namely, that of progression and that of equal treatment for those equally placed. This arises out of the existence of two distinct systems of taxation, the one supplying in general to the European citizens and the other to the Natives.

"The first contains a major tax, the income tax, which is

distinctly progressive in character, and which in fact ceases to be operative when income falls below a certain level. Below this level, and indeed before it is reached, that is when the income tax is relatively small compared with the indirect and other taxes, the character of the tax system changes and becomes regressive since at this point indirect taxation becomes more important.

"A Native who earns sufficiently high income comes under the normal income tax law, being liable for income tax under the same conditions as a European. There are, however, very few such Natives, since the majority of Africans in the Union are in receipt of incomes far below the level at which income tax applies. Ignoring, therefore, for the moment this very small number of Africans whose position is anomalous, we can consider the African population as a whole falling within a different system of taxation from that which applies to Europeans—a system different in kind as regards direct taxation and different in incidence as regards indirect taxation.

"It is the direct taxes which mark most clearly the difference between European and Native taxation in the Union. Of these taxes, peculiar to Natives are (a) the general tax, commonly termed the poll tax, (b) the local or hut tax, (c) quitrents, and (d) the provincial hospital tax.

One other, however, should be mentioned, namely the pass fee which, although generally regarded as falling on the employer of Native labour who pays the fee, constitutes a tax on the employment of Native labour, the burden of which will be shared in some proportion between worker and employer.

"The major direct taxes are the general and local taxes which are regulated by the Natives Taxation and Development Act, 1925, as amended. The first is paid by every male Native between the ages of 18 and 65 years and is £1 per annum.

"Considering the system of direct taxation with reference to the whole population, European and Native, the regressive and

discriminatory nature of these direct Native taxes is obvious.

"In the first place, the lower limit for income taxation is considerably higher than the income of the average Native, and below this the European pays personal taxes which, in the lower reaches, when his income would be comparable to that of the Native, would be substantially lower than those paid by the Native.

"It should be noted also that the Native is liable to these taxes, if a male, between the ages of 18 and 65, whereas the European under 21 and over 60 is exempt. The Social and Economic Planning Council rightly concludes: 'The present system of Native taxation leads to grave inequities as between the Native and other sections of the population.'—Members of the other racial groups who earned an income equal to the average Native income would generally be exempt altogether from direct taxation.'

"To complete our survey, it is necessary to mention indirect taxation. Here it can be said that those indirect taxes which affect the African through increasing the prices of such essentials and conventional necessities as blankets, clothes, sugar and, in urban areas tea, are without doubt regressive either when we consider the Native population alone or whether we consider the population of the Union as a whole. In any event, these taxes constitute a most onerous burden on a very poor section of the population."

### Education

"It should also be noted that in defiance of all well-established principles of taxation and state expenditure, the public expenditure of South Africa is weighted heavily against the lowest income groups. For example, in the Transvaal Province in 1949-50 the expenditure per head of each white child for education was £41.99, for each Coloured and Asian child £16.55, and for each African child only £6.41. It should be remembered that while education is compulsory for white children, it is not so for Africans, and in fact, no school accommodation is available for the majority of African children. As the figure above (£6.41) refers only to African school-children, it must be considerably reduced to cover all children of school-going age. Over the Union as a whole in 1946 only 34 per cent. of African children between the ages of 7 and 16 were attending Govern-

ment and Government-aided schools."

It must be added to these comments that opportunities for higher education for non-whites are totally inadequate and in all respects inferior to those available for whites in South Africa.

Rhodes University (Grahamstown), Pretoria University, Potchefstroom University and Stellenbosch University are restricted to white students only. At the Universities of Cape Town, Natal and the Witwatersrand a few non-white students are admitted, but they form a very small proportion of the total student body. It is extremely difficult for non-whites to carry on self-study, nearly all reference libraries being reserved for the exclusive use of whites.

The South African Native College at Fort Hare, Alice, with about 300 students, prepares some students for degree courses, but has no medical, engineering, architectural or other facilities designed to equip students for professional careers other than teaching of the clergy.

The figure above of students at the South African Native College (300 per year) should be compared with an average annual enrolment of 19,962 at the other universities in 1947.

In 1947 Government grants to other universities totalled £1,007,522; to the South African Native College, a Government grant of £16,932 was made in the same year. (Figures from Union Year Book (Government Education) 1948).

A similar picture exists in the field of technical education. Of 46,124 students at technical colleges in 1947, over 44,000 were white.

### Professions And Skilled Trades

As would be expected from the above, the skilled trades and learned professions are a virtual closed monopoly for the whites.

There are no non-white judges or magistrates in the Union; not even in Native Commissioners' Courts, and no practising advocates or prosecutors. There are, however, a mere handful of non-white attorneys.

There are a few non-white medical men. A rough indication of their proportion is provided by the Johannesburg telephone directory (March 1953) which lists all doctors in a special section. Of 1081 doctors, all but 15 are white. There are no non-white dentists

or pharmacists or veterinary surgeons.

There are no non-white architects or draughtsmen, civil, mechanical or mining engineers, research chemists or scientists.

Apart from a few Indian trading concerns, you will search in vain in the Stock Exchange lists for non-White Company Directors and Secretaries. No mining company has a non-White Director, nor any manufacturing company.

It is impossible here to list all the skilled trades from which non-whites are excluded, either directly by law (as in the case of skilled personnel on the gold mines) or by industrial agreements which have a "closed shop" clause—the trade unions in question operating a colour bar. There are no non-white engine drivers or firemen on the State-owned Railways. Non-Whites are barred from fitting and turning, welding, motor assembly and mechanics, plumbing, electricians and radio electricians—the list could be prolonged indefinitely—typing and clerical work generally are a virtual monopoly of the white group.

It is no exaggeration to say that in South Africa all but a handful of the non-white population is rigorously and deliberately ordained to serve in the hardest, most exhausting and least rewarding employment; industrial, agricultural and domestic labourers, repetitive machine work, sweepers and cleaners, "hewers of wood and drawers of water."

### The Government Service

The Native Affairs Department: That huge, sprawling state machine to administer the oppression of the African people—is staffed on its upper levels exclusively by whites. Africans are employed in the Native Affairs Department exclusively as low-grade clerks, interpreters, constables and "agricultural demonstrators."

The Union Defence Force is officered and manned exclusively by whites. Even during the war against the Axis, African soldiers were denied the right to bear arms; they were used only as a labour corps. Under the Nationalist Government, non-white units have been disbanded.

In the Police Force non-whites can never rise above the rank of sergeant. The entire police force is officered by whites.

Throughout the rest of the Civil Service all the senior, better-paid jobs are held by whites. In most branches of the Government services, Africans are, in fact, restricted to

cleaning offices, running messes and making tea.

### Social Services

For the year ended June, 1951, the annual welfare expenditure per head of the total European population of the Union was £5-8-0 compared with less than £1-3-4 per head of the non-European population.

During the same year the expenditure on old age pensions for Europeans was £4,343,000 and for Africans £1,999,000; 4.1 times as much on Europeans as on Africans who are 3½ times their number. The following was spent on school feeding: Europeans £854,000, Africans £550,000, Coloureds and Indians £476,000. On Workmen's Compensation for accidents in industry: Europeans, Coloureds and Indians £1,233,079 and Africans £749,839.

The same picture is revealed in examining the number of hospital beds available for the various population groups in the four provinces. In 1941 these were as follows:—

Number of persons to the bed (Cape Province)—Whites 225, Non-Whites 894.

Natal—Whites 111, Non-Whites 625.

Orange Free State—Whites 256, Non-Whites 1,319.

Transvaal—Whites 217, Non-Whites 920.

Everywhere social, educational and health services for non-Whites are vastly inferior.

(To be continued)

### An Appreciation Of The Hindu Conference

By MAYNADAL RAMGOOLIN

It was encouragement for the Hindus to observe that during the opening of their Hindu Conference people practically from every denomination were present. This indeed was the sign of ameliorating the social position of the Indian community.

During the conference the delegates from the fifty-seven different organisations discussed subjects affecting the Hindu community.

There were very carefully scrutinised by the conference and resolutions were passed, giving the South African Hindu Maha Sabha the authority to promote these different subjects.

The reason why Hindus who are now beginning to embrace Christianity and Islam at large was very extensively discussed. The fundamental causes were that the majority of the Hindus in South Africa

are ignorant about Hinduism and its basic principles, this is because they are underminded by improper education i.e. no religious instructions during primary education. Hindus lack the knowledge of the vernacular languages and to a certain extent there are economical reasons. The Hindu Maha Sabha will now have to take measures by which conversions will stop, and the propagation of Hinduism, the vernacular languages, the removal of sectional atmosphere, weekly prayer meetings and the co-ordination of Hindu organisations will begin.

### NEW BOOKS

- A Nation Builder At Work  
—By Pyarelal 1/6
- Why Prohibition  
—By Kumanappa 1/-
- Satyagraha In S.A.  
—By M. K. Gandhi 15/-
- Bapoo's Letters To Ashram Sisters  
—By Kaka Kalelkar 2/-
- The Wit And Wisdom Of Gandhi  
—By Homer A. Jack 29/-
- Obtainable from:  
**"INDIAN OPINION"**  
P/Bog, Phoenix, Natal.

### DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Books, Trade Licences, Revenue Clearance Certificate, Passports And Immigration Matters.

Representative: National Mutual Life Assn. Of Australasia, Yorkshire Insurance Co. Ltd.

Telephone: 33-9033. 29a Commissioner Street, JOHANNESBURG.

### INDIA PAKISTAN

and connections for  
ALL PARTS OF THE  
FAR EAST  
FROM NAIROBI &  
KENYA COLONY  
by Luxury Constellation Service  
or  
Tourist Class Service



Air India Representative  
in South Africa  
P.O. Box 1953  
11 Salisbury House  
Smith Street, Durban

**AIR-INDIA**  
International

SEE YOUR TRAVEL AGENT FOR  
FURTHER DETAILS

### BOOKS FOR SALE

- UPANISHADS FOR THE LAY READER  
—O. Rajagopalachari 0 0
- VEDANTA THE BASIC CULTURE OF INDIA  
—O. Rajagopalachari 5 5
- DHARMAVAD GITA—Abridged and explained  
by O. Rajagopalachari 4 0
- INTERNATIONAL SHORT STORIES  
—The best from 23 countries 17 0

Obtainable from:

**INDIAN OPINION,**

P. Bog, Phoenix, Natal.



## AFRICAN VIEWPOINT

## CONGRESS IN MELTING POT

By JORDAN K. NGUBANE

THE annual conference of the African National Congress to be held at Queenstown this year will mark a turning-point in the history of the African people. The delegates will be called upon to decide on the draft constitution which has been under preparation for some time now.

The mere revision of a constitution in a political organisation is not unusual. But to do this in a moment of crisis is something which deserves more than passing attention.

A few years ago the national conference, at the behest of the Natal branch of the ANC, passed a resolution setting up a committee to revise the old constitution. This committee had on it representatives from all the provinces. It did not meet for some time. But a short while ago a kind friend sent me a copy of the revised constitution which this committee will probably lay before the annual conference in terms of the resolution already referred to.

The draft is important because a glance at it immediately shows which way the wind might be blowing amongst some of the leaders who framed it. When Natal asked for the revision of the conference she made it plain that she had in mind the re-introduction, to a very large extent, of the federal principle. The new draft has not only done nothing to meet this demand; it has done the exact opposite. It has entrenched centralism in a way which will be catastrophic in given situations.

Conceded in language which is fashionable among Left-wing politicians and propagandists, the draft clearly aims at destroying the provincial branches for purposes of setting up Congress as a single, monolithic organisation. Its acceptance by conference will mean that the ANC will be run along Leftist lines. There will be the familiar Secretariat with its army of political commissars directly responsible to the Secretary-General. The executive committees will have powers over the affairs of the provinces which it has never had before now. A very significant feature in all this is the fact that the President-General of the African National Congress will become

a mere figure-head. The Secretariat will give direction to the movement.

There have been some very anxious goings-on behind the scenes centring on the preparation of the draft under discussion. For example, I have it on good authority that the Natal representative on the revising committee knows nothing about the draft. I understand that in so far as he is concerned he was not aware that his colleagues had even completed the draft.

Secondly, the draft which is now being circulated does not come from Johannesburg, from the convenor. For example, I got two copies of the draft from a Cape Congress official.

From these goings-on it might not be unreasonable to draw the conclusion that Natal, which is not in the good books of some of the Johannesburg Moguls of the ANC, has been carefully kept in the dark about what is brewing. The strategy has been to get the Cape to frame the draft and in that way be committed to it in advance. When conference assembles the Cape will be morally bound to stand

by its illegitimate baby. It is a clever piece of juggling about with 'people's loyalties'.

The strategy might look very clever, but it does not in any way conceal the fact that if the present draft comes up for acceptance, we shall then be confronted with the choice between a Leftist Congress and a Nationalist Congress. For my part, I do not think it will serve our cause if we make Congress a communist front. At the moment Mr. Sisulu is being reported to have visited communist countries. There might be no connection whatsoever between the Secretary-General's visit to Bucharest and a draft constitution which has marked communist motifs. It might be just a coincidence; but it is a tragic coincidence.

In the meantime the leaders of the Natal Congress will do well to take the provision into their confidence on the direction which the draft constitution might make Congress take. The overwhelming majority of the Africans in Natal will not have anything to do with a Congress which has gone communist. And from what I know of the men who lead Congress in this province, they will not have any truck with communism of the type which might now be creeping so sinisterly into the ANC.

ed previously are Messrs. C. B. Patel, I. M. Begg, Dr. A. Safeda, I. Moosa Essa, A. B. Allie, and adv. H. B. Mall, vice-president: Messrs. E. M. Jamal, G. Hurie, A. Valie, N. Anter, A. M. Ahmed, D. G. Vassan; hon. secretary: Mr. D. N. Booda; hon. treasurer: Mr. H. E. Parker; hon. auditors: Mr. J. Gherwala and A. Desai; delegates to the S.A. Indian C.U. and W.P. Federation: Messrs. A. Peerbhai and I. Khanic and Y. Rasool (Federation). The number of clubs affiliated amounted to ten.

## A Simple Question

Major John Eisenhower son of President Eisenhower, has been serving in Korea since July 1952. Like any father whose son was serving in the fight in Korea, President Eisenhower was greatly relieved and happy when official word of the armistice signing was received and he said: "The truce has been signed.... hope my son is going to come home soon."

Surely every father and mother brother and sister and all will feel happy over the return home of their beloved relative. But they only ask, why at all should our relative be required to go away from us and kill somebody else's relative—dear son, brother, sister or husband etc, and perhaps get killed in that indefensible affair? It is fathers like President Eisenhower and others like him who rule the destinies of millions of fellow-men that have to answer this simple question of aggrieved humanity.—'Harjan.'

## Things In General

## Navjivan Dharmic Semmelon (Capetown)

Gandhi Jayanti was observed at the Mitra Hall on Sunday, October 4, under the auspices of Navjivan Dharmic Semmelon. After the Haven service Mr. V. Narabi presided. Mr. G. D. Wagmaria and Mr. B. D. Chavda spoke on the life of Mahatma Gandhi. The service was well attended. At this occasion Mr. C. Jaga presented the Semmelon with the entire Haven utensils. Finally special Prayers were offered for Mr. Manilal Gandhi, who at present is in jail sacrificing his all for the benefit of the oppressed.

## New India Centre (Capetown)

Under the proposed fund raising scheme, New India Centre had raised the sum of twenty pounds (£20) for furthering the cause of education at the Gandhi Memorial School, Cape Town, which has been handed to the secretary of the school,

## Western Province Indian Cricket Union

The annual general meeting of the W.P. Indian Cricket Union was held on October 6 at the Medina Cafe, Cape Town. The meeting was attended by over 50 representatives, the biggest ever seen at a sports meeting. Enthusiasm and keenness for the forthcoming season was evident. One new Club Cambridge United, successfully sought affiliation, whilst two or three other clubs promised to affiliate at the next meeting. The President, Mr. G. Munsook, in his opening remarks, expressed his appreciation of the very large gathering, and in paying tribute to the co-officials gave a brief resume of the past season. This various reports, etc., were read and duly accepted. The following were the office bearers elected for the ensuing season:—President: Mr. Munsook; Hon. life vice presidents: Messrs. D. N. Booda, G. Munsook, Y. Rasool, H. E. Parker; (Those already elect-

## R. VITHAL

Bookkeeper, Writing up Bills of Books, Balance Sheets, Income Tax Returns. Apply:

9 Adams Arcade,  
40 Market Street,  
Johannesburg

**Cuticura**  
ANTISEPTIC OINTMENT

FOR SAFETY'S SAKE

A break in the skin is a 'way in' for germs! Apply Cuticura Ointment—quickly. To rapidly restore skin health, to combat infection. To slay soreness, and to keep the injury clean and comfortable while it heals.

FOR CUTS AND SCRATCHES

**LATEST MATERIALS!**

DOUBLE BORDER PAISLEY  
CREPE-DE-CHINE 45" 5/6 yd.

EMBOSS GEORGETTES  
all shades 45" 10/6 yd.

OPAL GEORGETTES  
45" all shades 12/6 yd.

VELVET CHENILE  
GEORGETTES 45" 15/6 yd.

45" PRINTED GEORGETTE  
Spot & Floral Designs 45" 4/11 yd.

45" COLOURED GEORGETTES  
4/11 yd.

**CHAMPALS!**

Ladies Latest Plastic Champals  
all shades sizes 3 to 7 16/6 pair.  
Colours: Green, White, Red,  
Brown, Blue and Wine.

**SAREES!**

EMBROIDERED GEORGETTE  
SAREES.  
all shades 13/15/0 each.

WHITE COTTON SAREES  
22/6 each.

GEORGETTE JARI WORK  
SAREES 15-19-0.

EMBROIDERED SUEDE SILK  
SAREES with borders 63/- each.

**LADIES UNDIES**

Huge range of SLIPS, NIGHTIES,  
PANTIES, BLOOMERS etc.  
Now unpacked.

Same Borders, Jari Trimmings  
Always in Stock.

**CHAMPALS**

Ladies Leather Champals  
Size 3 to 7 11/9 pair.

**BABY WEAR!**

INFANTS KNITTED WOOL  
SHAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS  
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE  
DRESSES SMOCKED  
18/11 each.

INFANTS BOOTIES, BONNETS,  
BIBS, PULCHERS,  
all one price 2/11 each.

**HOUSE - HOLD**

Bedsheets 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered  
5/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Sofa Understreads  
at Reduced Prices.

**MENS & BOYS**

SHIRTS, PYJAMAS, SOCKS,  
TIES, HANDKERCHIEFS Etc.  
Specially reduced.

**JAYBEE SILK HOUSE**

39a MARKET STREET, JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

FOR  
**RUBBER STAMPS**

**PRINTING**

CONTACT  
**STANDARD  
PRINTING PRESS**

GENERAL PRINTERS  
AND  
RUBBER STAMP MAKERS

73 BEATRICE STREET, DURBAN.

PHONE 61004.  
P.O. BOX 2782. TELEGRAPHIC ADDRESS "QUICKPRINT"

ESTABLISHED 1927

"I never miss  
my daily  
dose of  
**NUGGET**"

Experience has proved that the  
regular DAILY dose of Nugget  
p-r-o-t-e-c-t-s the life of Shoes.  
So start today—Use NUGGET  
every day.

It's the daily  
dose that  
saves you  
money!



There's a Nugget Shade for every shoe that's made!

# INDIA LETTER

(From Our Own Correspondent)

Bombay, October 6.

**THOUSANDS** of persons trekked to Rajghat and placed wreaths on Mahatma Gandhi's bier in observance of the birthday of the Father of the Nation on October 2. People throughout India observed Gandhi Jayanti in a solemn manner, dedicating their time to some constructive work.

The President, Dr. Rajendra Prasad, was among the early visitors to Rajghat. Dr. Prasad, who was accompanied by his wife and other members of his family, attended the prayers held at Rajghat and participated in the spinning programme for an hour.

Central and Delhi State Ministers and the members of the diplomatic corps also paid tributes to Mahatma Gandhi at Rajghat.

The people took a pledge to follow high ideals associated by Mahatma Gandhi.

On the auspicious day of Gandhi Jayanti, a historic step was taken by launching the new Andhra State. Mr. Nehru inaugurated the first linguistic State before a gathering of a hundred thousand persons drawn from all parts of the new State.

Greeting the new day as "the break of a new dawn over Andhra," the Prime Minister reminded Andhras, even as he congratulated them on "achieving their 43-year old dream," that they formed an integral part of the greater unity of India.

Two points which received repeated emphasis in his speech were: the unity of India and the need for building up a prosperous and homogeneous State.

Mr. Nehru declared that a Boundary Commission to study and recommend on the formation of the linguistic States would come into being in the near future. The Commission would enjoy wide discretionary powers as the object of appointing it was to get a clear overall perspective of group tensions and aspirations in India. It would spare no effort or time in visiting all States and submitting its report after considering all aspects—linguistic, financial, economic and social.

The new Andhra State will comprise Kurnool, Anantpur, Cuddapah, Nellore, East Godavari, West Godavari, Krishna, Guntur, Vijayapattanam, Srikalahasti, Chittoor and Bellary.

The achievement of this separate State is the culmination of a struggle which has been mostly "satyagrahic" in character since the demand was first voiced in 1906.

The idea, however, took definite shape only in 1933 when, from the platform of the Andhra Maha Sabha, the call went out for a mass movement. Mahatma Gandhi's non-co-operation movement, as well as the Congress's cherished goal of linguistic provinces, gave great impetus to the movement for which many Andhra men dedicated themselves.

It may be pointed out that the Andhras, like the Tamils, are the oldest rulers of South India. The earliest mention of them was made in 300 B.C. According to the well-known historian, Vincent Smith, "in the days of Chandragupta Maurya and Megasthenes, the Andhra nation, a Dravidian people, now represented by the large population speaking the Telugu language, occupied the deltas of the Godavari and Krishna rivers on the eastern side of India and was reputed to possess a military force second only to that at the command of the King of Persia, Chandragupta Maurya. They developed gradually expanding westward so as to occupy all the South from sea to sea."

The Andhra Empire flourished for many centuries and their language greatly influenced the Tamils, particularly in the output of musical compositions and literature during the latter half of the 18th century down to the beginning of the 20th century.

The new Andhra State has an area of 61,939 square miles and a coast line 600 miles long, with a population of 22,335,847.

The main crops of Andhra are rice, groundnut and cotton. Millet, tobacco, sugar cane and coconut are other important State crops.

Two-thirds of the total revenue of Andhra will be derived from agriculture. The income for the new State in 1953-54 is estimated at Rs. 207,000,000 while the expenditure will total Rs. 277,000,000. Andhra will thus face a deficit of Rs. 20,000,000 at the end of its first year of existence.

Bu Chandulal Trivedi, a civilian from Gujarat, who as a Governor had handled the

situation admirably in the border State of East Punjab, has been appointed the Governor of Andhra. In the Andhra Legislature no party possesses absolute majority, although the Congress is in the largest group. After the refusal of the Praja Socialist Party's National Executive to relieve Mr. T. Prakasam from the obligation to join the party and allow him to join Congress as associate member and become the Chief Minister of the new State, Mr. Prakasam along with several other members have resigned from the Socialist Party. Mr. Prakasam has joined the Congress. He was sworn in as the Chief Minister of Andhra. Sri Sanjay Reddi, the leader of the Congress legislators, was appointed as the deputy Chief Minister. Other Ministers appointed were Sri K. Koli Reddi, Sri T. Vishwanathan and Sri D. Sanjayaya. Two other Ministers will be appointed later.

Gandhi Jayanti also witnessed the inauguration throughout the country of the National Extension Service aiming at raising the standard of nearly one-fourth of India's rural population in 1,000,000 villages, exactly after a year of the establishment of the Community Development Organisation."

A sum of Rs. 38.35 crores will be spent in the next three years on this plan of rural rehabilitation covering 900 blocks, each block consisting of 100 villages and serving a population of 66,000.

The Five Year Plan provides Rs. 90 crores for the execution of the Community Development Projects and proposes the establishment of a network of Extension Service Centres throughout the country over a period of ten years. According to the programme 180 full blocks will be established in 1953-54, 270 in 1954-55 and 450 in 1955-56.

Out of Rs. 38.35 crores to be spent on the National Extension Service, the Centre will bear Rs. 16.6 crores and the States Rs. 6.4 crores. Loans for short term credit will be for Rs. 15.3 crores during the planning period. In the second Five Year Plan period, Rs. 29.35 crores is proposed to be spent on the scheme.

The Government of India has drawn up an ambitious scheme with the triple object of intensive industrialisation, increasing opportunities of employment and injecting fresh purchasing power. The scheme, which has received the blessings of Mr. Nehru, will be executed through

an Industrial Development Corporation. The Corporation will be established with a capital of about Rs. 500 crores. The Corporation will assist in setting up thirty new industrial units preferably in areas which have not been opened up. Already developed centres and belts like Bihar, Bengal, Bombay, Madras, Calcutta and Ahmedabad may be excluded from this scheme.

Through this Corporation, the Government will generously provide financial loans to such engineering and machine tool industries which might like to utilise their idle installed capacity.

One of the objectives of this scheme is to link up all the metre-gauge railways in the country. This step is expected to give great impetus to trade and industry. Public participation in the capital of the Corporation will be allowed and the Government will provide a guarantee in regard to returns to attract private capital.

The Kashmir Legislative Assembly unanimously gave a vote of confidence to Bakshi Gulam Mahomed, the Prime Minister, who was earlier elected leader of the National Conference Assembly Party in place of Sheikh Abdullah. There were prolonged cheers when the Speaker, Mr. G. M. Sadiq, announced that Bakshi Gulam Mahomed's motion seeking the confidence of the House had been passed unanimously. Sixty-three members were present at the session.

Speaking on the motion, the Prime Minister traced the events leading to the change in the Ministry and apprised the House of the reforms undertaken by the Government.

Referring to Sheikh Abdullah's dismissal, Mr. Bakshi said: "When the Prime Ministers of India and Pakistan were about to meet to consider the issue, Sheikh Abdullah's group adopted coercive methods to wreck the chances of an amicable settlement. By suggesting an independent status for Kashmir, attempts were made to sabotage the negotiations. These suggestions threatened to pave the way for interested foreign powers to operate freely in this part of the world, thereby endangering the freedom, peace and security of the entire sub-continent. When all other means failed to bring the stray leadership to the right path it was left to the Bakshi-Kiyasat to act in accordance with

the requirements of the Constitution.

Maulvi Mahomed Anwar Masoodi, supporting the confidence motion, said that leaving aside Hindus, even Muslims were not safe in Pakistan. Against this, he added, India had guaranteed complete security of life and property to her minorities. The future of the State was quite safe in Bakshi's hands.

Mr. Hamdani said future historians would pay tributes to the foresight, courage and sagacity of Bakshi and his colleagues for assuming office and warding off danger that imperilled the freedom of the State.

The period of detention of Sheikh Abdullah, former Premier of Jammu and Kashmir, and Mirza Asaf Beg, former Revenue Minister, under the Public Security Act, has been extended by two months. Sheikh Abdullah was arrested in August last following his dismissal from the Premiership of the State and detained in Tara Nivas Palace in Udhampur Tehsil for a period of two months. Mirza Beg was arrested along with him.

The controversy in regard to the status of Bombay city has again flared up following the agreement reached by representatives of Maharashtra, Marathawada and Malavardbha, proposing that they jointly strive for a separate State of

United Maharashtra, including Bombay City and Nagpur.

The agreement has been ratified unanimously by the general body of the Maharashtra Pradesh Congress Committee.

Mr. S. K. Patil, president of the Bombay Pradesh Congress Committee, along with other members of the Committee, has condemned the Nagpur Agreement and demanded that Bombay city be made a State in itself. Mr. Patil declared that looking to the cosmopolitan character of Bombay city and its national importance, it cannot be allowed to be dragged into any linguistic State.

About thirty legislators of Madhya Pradesh Legislative Assembly elected from Jabalpur and Nagpur area have also strongly protested against the inclusion of Malavardbha in Samyukta Maharashtra.

An unofficial resolution introduced in the Bombay Legislative Assembly, demanding immediate formation of separate Maharashtra State with Bombay city as its capital, was talked out.

The National Development Council under the presidency of Prime Minister Mr. Nehru, is meeting in New Delhi to revise the Five Year Plan in the light of experience gained so far. The Council consists of the Chief Ministers of all the States.



### B. I. S. N. Co. Ltd.

S.S. Karanja arriving October 28. Sailing Nov. 3 for Bombay via Karachi and Portbunder

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

#### FARES : DURBAN TO BOMBAY

|                  |              |              |          |
|------------------|--------------|--------------|----------|
| First Class      | single       | without food | £75-15-0 |
| Second "         | "            | "            | 50-13-0  |
| Inter-Class      | "            | "            | 34-3-0   |
| Unberthed (Deck) | without food |              | 21-3-0   |

Muslim Special Food £11-10-0 Ordinary Food £4-17-6  
Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

**SHAIK HIMED & SONS (PTY) LTD.**

390 FINE STREET, Telephone 20432, DURBAN.

Tel. Add.: "KARAMAT."

## STAR PROFILE

A record of intimate life and photographs of one of India's top filmstars, Nirmal, published under her supervision. This book contains her biography covering almost all aspects of her social, cultural and film life and traces her story from the first film she appeared in "Bargant" to the latest one she signed a month ago (her 25th). Among over 60 photographs this book contains are many of her private poses side by side with stills from the films she has worked in.

Printed on art paper, with a tri-colour art card cover, the book is a beautiful production and a real treat for all those interested in Indian films and filmstars.

7s. 6d. a copy (Postage free)

Also available are the following :

6½" x 6½" Camera photographs of all Indian film stars on Kodak Silky paper. One Photo: 3s., Three Photos: 5s., Twelve Photos: 9s.

While writing out the order, please mention the film stars of whom you require photos.

#### PICTURE POST CARD ALBUMS

|                                 |     |
|---------------------------------|-----|
| "Beautiful India"—24 post cards | 6s. |
| 12 Views of Taj Mahal           | 3s. |
| 12 Views of Bombay              | 3s. |
| 12 Views of Delhi—in colours    | 5s. |

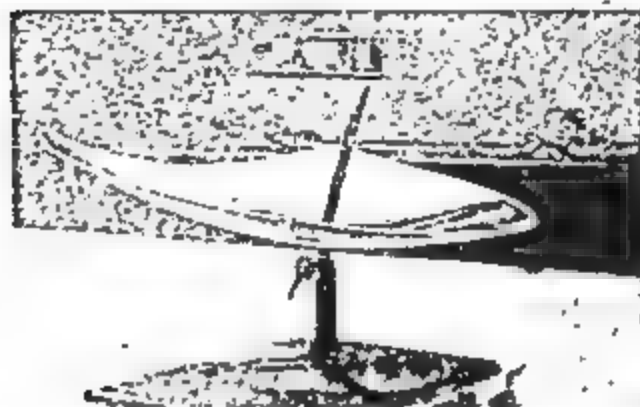
Send your order with remittance to:

**Indian Enterprisers**

P.O. Box 6541

2/23 Nanak Nivas, Bombay-26 (India)

## COOKING WITHOUT THE BILLS



This is the solar cooker, developed by the National Physical Laboratory of India, and now being produced on a commercial scale. It consists of reflector, which can be adjusted to any angle, and a stem supporting a cooking pot. The cooking material is to put on the ring. On bright days, say the cooker, vegetables can be cooked in twenty-five minutes; rice takes half an hour. The cooker can be used (in India) on about three hundred days of the year, its "working day" is from about an hour after sunrise to an hour before sunset.

## BOOKS FOR SALE

|                                                                            |    |   |
|----------------------------------------------------------------------------|----|---|
| GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)          | 5  | 0 |
| PILGRIMAGE FOR PEACE—Pyarelal                                              | 12 | 6 |
| SELECTIONS FROM GANDHI—Nimar Kumar Bose                                    | 10 | 0 |
| GANDHIAN ETHICS—Benny Gopal Ray                                            | 2  | 0 |
| RAPU—Merry F. Barr                                                         | 4  | 0 |
| COMMUNAL UNITY—M. K. Gandhi                                                | 25 | 0 |
| FAMOUS PARSIS                                                              | 7  | 6 |
| CHAITANYA TO VIVEKANANDA                                                   | 8  | 8 |
| STORY OF SATARA—Major B. D. Barn, (I.M.S.)                                 | 16 | 0 |
| SEVEN MONTHS WITH GANDHI—Krisnadasa                                        | 12 | 6 |
| STORY OF THE BIBLE—S. K. George                                            | 6  | 0 |
| DELHI DIARY—Gandhiji                                                       | 10 | 6 |
| A RIGHTEOUS STRUGGLE—Mahadev Desai                                         | 2  | 2 |
| THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Dhawan                 | 17 | 2 |
| GANDHI AS WE KNOW HIM—Intimate and delightful incidents by various writers | 5  | 0 |
| NON-VIOLENCE IN PEACE AND WAR                                              |    |   |
| Vol. I.—M. K. Gandhi                                                       | 15 | 0 |
| NON VIOLENCE IN PEACE AND WAR                                              |    |   |
| Vol. II.—M. K. Gandhi                                                      | 14 | 0 |
| THE STORY OF BARDOLI—Mahadev Desai                                         | 8  | 0 |
| FROM YERAVDA MANDIR—M. K. Gandhi                                           | 1  | 0 |
| MAHADEV DESAI'S EARLY LIFE                                                 |    |   |
| —By Narahari D. Parikh                                                     | 2  | 6 |

Obtainable from:

"INDIAN OPINION,"

P. Bag, Phoenix, Natal.

# Golden Number

## OF

### "INDIAN OPINION"

#### Souvenir

#### Of The

## Passive Resistance

## Movement

## 1906—1914

Price: Four Shillings.

Obtainable From:

"Indian Opinion"

Phoenix, Natal.

## BOOKS FOR SALE

|                                                                                                             |    |   |
|-------------------------------------------------------------------------------------------------------------|----|---|
| INDIAN JUDGES (Biographical and critical sketches with portraits)                                           | 7  | 6 |
| EMINENT AMERICANS WHOM INDIA SHOULD KNOW—James T. Sunderland                                                | 7  | 0 |
| THE BHAGAVAD GITA—The Lord's Song—(An English Translation)—Annie Besant                                     | 1  | 0 |
| WHAT IS WRONG WITH INDIAN ECONOMIC LIFE?—Dr. V. K. R. V. Rao                                                | 8  | 0 |
| OUR INDIA (Children's stories by various writers, illustrated)—Mirco Masani                                 | 2  | 6 |
| COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao                                               | 2  | 6 |
| GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement in S.A., 1906-1914)    | 4  | 0 |
| THE DELIVERANCE (A picture of the palpitating life of the joint family)                                     | 4  | 0 |
| PUBLIC FINANCE AND OUR POVERTY—J. C. Kumarappa                                                              | 3  | 6 |
| INDIAN STATES' PROBLEM (Gandhiji's Writings and Utterances)—M. K. Gandhi                                    | 10 | 0 |
| FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah        | 16 | 0 |
| INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India) | 15 | 0 |

|                                                                                                                                              |    |   |
|----------------------------------------------------------------------------------------------------------------------------------------------|----|---|
| SOVIET ATTITUDE TOWARDS CHINA—Facts And Facts—Stanley Powell                                                                                 | 8  | 0 |
| AMONG THE GREAT (Conversation with Romain Rolland, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Anurobindo)—Dilip Kumar Roy | 23 | 0 |
| TWO HISTORICAL TRIALS IN RED FORT—An account of the trial of the Officers of the I.N.A.                                                      | 14 | 0 |
| WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyam                                             | 2  | 6 |
| GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)                                                                       | 2  | 6 |
| THE STORY OF MY EXPERIMENTS WITH TRUTH—M. K. Gandhi                                                                                          | 10 | 0 |
| CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi                                                                              | 8  | 0 |
| RAMANAMA—M. K. Gandhi                                                                                                                        | 2  | 0 |
| TOWARDS NON-VIOLENT SOCIALISM—M. K. Gandhi                                                                                                   | 2  | 0 |
| REBUILDING OUR VILLAGES—M. K. Gandhi                                                                                                         | 2  | 0 |
| AN ATHEIST WITH GANDHI—Gora G. R. Rao                                                                                                        | 2  | 0 |

Obtainable from:

"Indian Opinion,"

P. Bag, Phoenix, Natal.

Phones: 29121/3 (Switchboard)  
24179 (Manager)

Cable & Tel. Add:  
"PROSPERITY" (AN Branches)

P.O. Box 2197

(Established 1927)

## Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants  
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kallircorn, Malt, Maize, Maize Products, Wheat, Wheaten Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import  
to the Head-Office.

Head-Office: "PREMIER HOUSE"  
364 Pine Street, Durban.

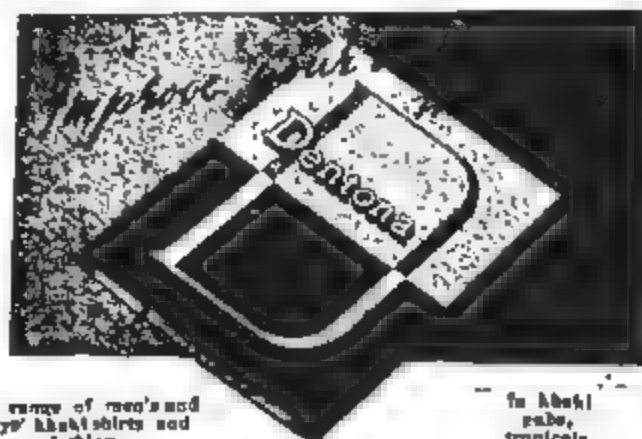
also at

### JOHANNESBURG

Phones: 34-3554/5  
P.O. Box 200, Fordsburg,  
62, Crown Road,  
Fordsburg, Johannesburg.

### BENONI

Benoni Coal Site  
Phone 54-1813,  
Rangeview Coal Sites—54-2105  
P.O. Box 392, Benoni.



Full range of men's and  
boys' khaki shirts and  
clothing.

in khaki  
suits,  
tropicals

**DENTON**  
SHORTS AND SLACKS  
IN NOVEMBER

TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,  
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND,  
DENTON TRADING CO.

Phone 24-4341

P.O. Box 3581

JOHANNESBURG

N. RHODESIA  
FEIGENBAUM BROS.

Phone 3758

P.O. Box 358

BULAWAYO

SOUTHERN RHODESIA  
MASHONALAND, P.E.A. & N. BECHUANALAND

Phone 2-1218/2-4934

W. F. NEUMAN

P.O. Box 1495

SALISBURY

Phone 4010

BRITISH EAST AFRICA  
VAN BRUSSEL & CO. (E.A.) LTD.

Trade Measures

NAIROBI

BULAWAYO CLOTHING FACTORY LTD.

Phone 2410, Bulawayo, P.O. Box 427, Southern Rhodesia

Proprietors:

C. L. Patel, D. K. Patel  
V. D. Patel, H. J. Patel  
E. G. Patel

## The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.

Jameson Road, Livingstone,  
NORTHERN RHODESIA.

Our S.A. Representative:

**H. L. Hompes & Co.,  
(Pty.) Ltd.**

Durban, P.O. Box 1301.  
Johannesburg, P.O. Box 3480.  
Capetown, P.O. Box 824.

## NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,  
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS  
AVAILABLE AT:

**NATIONAL OFFICE SUPPLIES  
(PTY. LTD.)**

(Directors: N. V. MEHTA, J. P. GOKOOL, E. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS  
OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 22622  
43335

P.O. BOX 2317  
Tel. Add. NOSLIMITED.

For Quality Printing Consult:-

**UNIVERSAL PRINTING WORKS**

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.



# ઇન્ડિયન

# ઓપિનિયન

મહાત્મા ગાંધીજીના હસ્તે અને ૧૯૦૩માં સ્થપાયું.

પુસ્તક ૫૧ મું—અંક ૪૨  
તા. ૧૬ ઓક્ટોબર, ૧૯૫૩.  
કુલ નકલ પેની ૬.  
૬૨ શુક્રવારે બહાર પડે છે.

## સંપ માટે સાચો માર્ગ

### જ્ઞાન કાણીકા

મહાત્મા ગાંધી જેને વાસના કામના જેટલી વધુ તેટલો તે વધુ મરીબ.

સુખી મોજી ઇશ્વરના વિધાનમાં અદ્ભુત અચ્છ બદા રાખી પ્રાપ્ત રિયતી માં ઘાંતિ સિમરતાથી સતોષ પુર્વક જીવે તે.

દુઃખી મોજી જન્મતના પ્રસંગોનું અને પદાવોનું ચિન્તન કરનાર.

જે આપણું છે તે મળ્યા વિના રહેનાર નથી અને જે આપણું નથી તે ક્યારેય મળનાર નથી જેથી સદા સતોષથી જીવન જીવવું એજ હિતકર છે.

સૌદર્ય અને ધન, સામર્થ્ય, સ્થા. શુદ્ધ આદિનો ગર્વ ન કરશો. એ સર્વે એક દિવસ થા તો તમને ત્યજશે ક્યારા તમે તેને તજી જશો.

શ્રી. યોગીન્દ્રનાથ.

....મારું મન એમ કહે છે કે જો કે આ જુના મરકીતું સ્વરૂપ આજે દેખાવમાં હોતી છે અને સુસ્ત્રીમ લીગ એની દીવાસળી સળગાવનાર બની છે, છતાં એના કારણ વધારે ઉંઘ અને આર્થિક છે. લડાઈએ લોકોની નૈતીક બાવનાઓને શિથિલ કરી નાંખી છે. અને ખીનાના જીવ, આત્મા, સંયમને શ્રમ માટે અનાદર ઉત્પન્ન કર્યો છે. કાચેજ એક બાબતથી પછસો ગજવામાં માથ નહીં એટલો દેખાય છે. બીજી બાબતથી પછસો ખરચતાંયે પુરતું ખાવતું પુરતાં કપડાં અને રહેવાના મકાન તથા અનેક જરૂરીયાતો મળી શકતાં નથી. ત્રીજી બાબતથી જેની પાસે પછસો છે તે ગમે ત્યાંથી ભેઈતાં પદાર્થો અને વિલાસો લોગવી શકે એવી સગવડ છે. આ સ્થિતિમાં ગમે તે માગે ત્યાંથી મળે ત્યાંથી પછસો છુટવો, છુટાય નહીં તો જેની પાસે હોય તેને કમમાં કમ તેના વગરનો કરી રખડતો કરવો એવી વૃત્તિ સારા ધરના લાગતાં માણસોમાં એ થઈ છે. આ કારણથી પ્રજા બંને રમખાણો કરવા માટે બહાના જ રોધે છે. હકતાબોના રમખાણો થઈ ગયા. હવે કેમી રમખાણો શરૂ થયા. બન્નેમાં ભાગ લેનારાઓ પ્રત્યે સહાનુભૂતી બતાવનારા આગેવાનો મળી જ આવે છે. અને સામી કોમના માણસો પર અત્યાચાર કરવો એ રમખાણો ચકનારનો તેમજ પુરા બાજુ વિગેરે માટે વધારે સુરક્ષિત માર્ગ થાય છે પ્રજા પોલીસ, કેટલાક અંગ્રેજ સુત્રસદીઓ, તેમજ દુધી દ્રષ્ટીના પ્રબલકીય કાર્યકર્તા એ બધાની એમાં મદદ થાય છે. અને મોટા આગેવાનોના કુશકાંની મદદ થાય છે તે જુદી....

....બધા રાજકીય નેતાઓ એક થઈ બંધ અને છતાં આ તોફાનો અને જુનો સાવ ન શમે એ સંભવ છે. લોકોને સસ્તે દરે ખોરાકની, કપડાની, અને મકાનની સગવડો થાય તેજ એ છેવટે શાંતી પકડશે.

આ બાબતમાં સરકારો તો કેવળ કડક સજાઓના કાયદાઓ થકવામાં અને ગોળીઓ ચલાવવામાં જ શક્તા રાખનારી છે. એ પણ દુઃખ છે. જેટલે અંશે આપણા દુઃખોનું એક નિગીત ધાર્મિક કોયડો છે, તેટલે અંશે પણ આપણે વધારે લાગે છે. નેશનલીસ્ટ કોઈ નાત બાતને ન મને ન લખાવે એટલું સમજતાં આપણે થયા છીએ. માણસને ઇશ્વરમા શક્તા રાખવાના સંસ્કર એ આસ્તીક માણસને થોડા લાગે પણ ઇશ્વર બકને દુનીયામાં નાના કે મોટા ઉપદેશકો ઉભાં કરવા, સંપ્રદાય કે માનેલાં મન્યોને અવતારી ઇશ્વર પ્રણીત વીગેરે માનવાના કે કોઈ નામ વળા ધર્મની લેખલ રવીકારવાની જરૂર છે શું? ઉલટું લેખલના અભિમાનો છોડવાની જરૂર નથી? હું સાચો હોંદુ રહીને સુસ્ત્રીમ ખ્રિસ્તી વગેરે પણ ગણાઉ અને તું સુસ્ત્રીમ રહીને હોંદુ-ખ્રિસ્તી વિગેરે ગણા એ સર્વ ધર્મ સમભાવ ઠીક છે હું હોંદુ સુસ્ત્રીમ ખ્રિસ્તી કે કોઈ પણ લેખર રાખતો મરી જાઉ છું. કેવળ ભગવાનને માનું છું અને સમાજનું ધારણ પોપણ અને શુદ્ધી કરનાર નીતી અને સંયમના સત્ય બહીસ અને સંયમોના ધર્મને માનું છું એમ કહેવું કીક? ન્યાત બાતની જેમજ ધર્મનીયે લેખલ છોડવાની જરૂર નથી શું!

[આપણા કાર્ય કર્તાઓ આ જરૂર વાંચે અને જો સાચોજ સંપ કરવો હોય તો આ માર્ગ જ સાચો છે. ખીજ બધા કામ છે. આ પત્ર પૂ કારો.રહ.વભાઇ મયરવાળાએ રહક મા પુ. બાપુજીને લખ્યો હતો. આ દેશમાં પણ એ લાગુ પડે છે. આ આપણે નહીં રિવાડીએ અને અ.ચારમાં નહીં સુધીએ તો કોમી રમખાણો થકાજ કરશે. પછી તે બધે હોંદુ-સુસ્ત્રીમના ન હોય.—અ. ઇ. બો.]



# “ઇન્ડિયન ઓપિનિયન”

શુક્રવાર તા. ૧૬ ઓક્ટોબર, ૧૯૫૩.

નોંધ અને સમાચાર

## શ્રી. રાધાકૃષ્ણનનું બાધણુ

કુનેમી વીરવ લેતા આપણા ઉપ-  
ગ્રમીય શ્રી રાધાકૃષ્ણને ને બાધણુ  
કયું હતું તેના કુક સાર.

આપણી નેમ ખીલ એક મુદ્દમાં  
હકારી વિનય જેળવવાની નહીં પણ  
લોભાનાં ચિત્તોને ઉદ્દેશીને ડહાપણ અને  
આતેશીબધુ રાજકીય પદસ્થિતિ ભરવાની  
દેવી નોંધએ....

અમને સત્તાના રાજકારણને વિશે  
મહા નથી. મુક કેઈ પણ સવાલનો  
નિર્ણય લાવતું નથી પણ વધુ સવલો  
પેદા કરે છે. અમે શાન્તિના રાજ-  
કારણમાં અને ન્યાયના પાયા પર  
સ્વાયેશી શાન્તિમાં માનીએ છીએ.  
મુક સાફ ખેપ સિદ્ધ કરવા માટેનું કુરું  
સાધન નથી. એ પોતે જીવતીજીવતી  
સુરાઈ જાય છે. વિજેતા તેમ જ પરા-  
જિત ઉભપને તે કુરું નામે છે.  
રાજકીય કાપેના સાચો ઉદ્દેશ આપણા  
કુરુંમનેના નાશ કરવાનો નહીં પણ  
તેમને જેળવવાનો, તેમનાં વલણો તથા  
કર્તૈવ પર પ્રભાવ પાડવાનો છે.

આજે આપણને અમેરિકન જીવન-  
વ્યવસ્થા કે રશિયન જીવનવ્યવસ્થા નથી  
નોંધતી પણ માનવી જીવનવ્યવસ્થા  
નોંધતી છે. વિનયે આપણને આ મરતી  
ના તળ પરથી કુમ અને મરીમાઇ  
નાશુ કરવાની યત્નતા દેખાડી છે.  
આપણે ને બિનસામ્યવાદી કુનિયામાં  
અસરકારક રીતે આપણી પ્રવતીની

શકીએ તો શાન્તિ મટેની સંગાવના  
વધવા પામશે.

આજે એક જમદુઆપી કાતિ  
અંગળ વધી રહી છે અને તે સામ્ય  
વાદથી સર્વશ્વ સ્વતંત્ર છે. બિન-  
સામ્યવાદી કુનીયામાં જેમની ધણી  
મોટી બહુમતી છે એના શૂખમરો  
વેકતા, વ્યાધિમરત અને ધિકકારતા  
લોભ આર્થિક પ્રમતિ અને વિકાસ  
માટે મકાણી કરી રહ્યા છે...

અમે પોતે રાજકીય તથા આર્થિક  
શાયજના બોમ બનેલા હોઈને, જેઓ  
પરાધીનતાનાં બંધનોમાંથી મુક્ત થવા  
ને સડી રહ્યા છે એવા લોભ પ્રત્યે  
અમને સહાનુભૂતિ છે...

સંયુક્ત રાષ્ટ્રસંઘમાં જેમનું નેતૃત્વ  
છે તે મહાન સત્તાઓ એ સંસ્થાના  
આદર્શમાં રજુ કરવામાં આવેલા  
આદર્શો સાથે બાંધેલાં કરી રહી છે,  
આજની પરિસ્થિતિ ટકાવી રાખવી  
એ વરતને રિધરતાને નામે અપાવી  
રહી છે તથા આજે છે તે રિથતિ  
ટકાવી રાખવામાં તેમનું સ્થાપિત દિત  
રહેલું છે એમ અમને માણમ પડશે  
તો અમે કુરું થઈશું...સત્તા કુપિત  
કરે છે પણ અંતઃકરણ સ્કારક છે.  
ખીલએના અંતરનાં રહેલા રાહસની  
સામે નેહાદ પોકારવાને બદલે આપણે  
આપણા હૃદયમાં વસતા દેવી અંકને  
માટે નેહાદ યથાવધી નોંધએ.

## પરરાષ્ટ્રની આંખે પંડીત જવાહર

વિધની શાંતી માટે એકમારી રીતે  
અને અવકાશ માટે પોતાની  
બલ જેમજે અર્પી છે અને માનવજાતને  
કુરું નાખનારા અનેક રાજકીય  
મકામકાના ડહાપણબળ ઉભસી આચા  
જમતની ને મણીમાડી બધિતએ ઉપર  
છે. તેમાં પડિત જવાહરનું રમાન  
અચમારે છે. પડિતજી વિધની આવી  
વીરવ વિભૂતિ છે એવું કુરુંપનાં ઉદાર  
મતવાદી સ્વીકારે છે અને તેવા કુરુંપની  
આ એક બહુ સ્પષ્ટ અને નીર્વંજ  
પ્રચરિત છે.

“ઉન્નતિના સ્વેચ્છ સિધરે વિરા-  
જનારે વતીમાન સમયના મહાન  
ક્રાંતિકારીમાં જ નહિ પરંતુ સમય

કલિકાસના કાળમાં એ મહાન ક્રાંતિકાર  
છે અને વિનય હાસિલ કરવા છતાં  
પણ તેના હાથ લોહીના એક બિંદુથી  
પણ રક્તખીના થવા નથી. એ  
માનવીના મોહા ઉપર અન્યાયા  
પ્રત્યેની તિરસ્કારની એક પણ રેખા  
જેસતી નથી. અને તેની અખમા  
માનવજાતનાં કોઈ પણ આદર્શો,  
પ્રત્યે તિરસ્કાર કહેવાયર મતો નથી.  
પોતાના સ્વીકારને, પોતાના જીવનને  
પોતાના બધિને, અને પોતાની  
મિત્રમાય વરતને, પોતાની માસિનીની  
કોઈ પણ વરતને પોતાના દેશની  
આજાદી હાસિલ કરવા માટે લોખી  
દેવામાં આ વીર, ચકિતશાયી, અનુદ

અને અપ્રતિમ ધર્મવાન ચેલાએ જરા  
પણ આનાકાની કરી નથી. એજે કોઈ  
સંલેગમાં પોતે હાના પગમાં ભરી  
નથી. હિંસાનું આચરણ કયું નથી.  
અજેજ આવા કપર તેનું બેનકુન  
સ્વમિત્વ છે. તેના જેવો આતેશવિદ  
ખીલે કોઈ નથી છતાં તેજે કદી પ્રચાર  
કુરું લલકાર્યો નથી.

“ભારતના વડા પ્રધાન તરીકેના  
ઉદ્દેશ પાંચ વર્ષમાં પુર્વ ઓશિયામાં  
જવાહરલાલ નેહરુની લામવગ અતિશય  
વધી મહ છે.

“ઓશિયાના પ્રમો અંજે પશ્ચિમને  
માટે પડિત નેહરુનો અવાજ આજે  
સર્વથી ઉચ્ચ ચકિતશાયી વધુમાં વધુ  
અસરકારક અને વધુમાં વધુ નિશ્ચય  
ભર છે એ વાત નિશ્ચય છે.  
દક્ષિણ-પુર્વ ઓશિયાના દેશો ઉપર નેહરુ  
પોતાનું પ્રભુત્વ નેતાગીરી આપમાત્રિ  
સત્તાથી ટકાવી રાખવા થયે છે એવો  
તેમના ઉપર આજેજ છે; અને અવાર-  
નવાર પડિત નેહરુએ પોતાને આવી  
કોઈ મોટી પદવી જેળવવાની મહેન્ટ  
કેવાનો ઇનકાર કર્યો છે. છતાં આ  
વાતમાં પણ કંઈક તથાસ છે. કારણ  
કે તેમના નેતૃત્વ તળે અન્ય દેશો ઉપર

આધિપત્ય ભોગવવાની ભારતની મહા  
દો વા નહો છતાં કુનકરેકુનેજન-સમાં,  
કોરિયાના મુદ્દામાં, લાલ ખીન સાથેના  
સંબંધોમાં, મોરડો સાથેના અવકાશમાં  
ઉદ્દેશ વધીમાં આ વાત કુન: સ્થાપિત  
મહ છે. આ ઉપરાંત અર્મ, સિલોન,  
ઇંડોનેશિયા, અને સિયામ એ પણ  
ભારતની વધુ નજીક આવી રહ્યા છે.  
ભારતના આદર્શો અને ભારતની નીતિને  
તે પ્રમાણજુત મળે છે, અને ભારતની  
સલાહ જેળવવા આ પણ દેશો આતુર  
રહે છે. રાષ્ટ્રસંઘના દેશોની અંદરનું  
આ પ્રજાસત્તાક રાજ્ય આતરરાષ્ટ્રીય  
બાળનેમાં પ્રમથ કક્ષાનું મણુનાપાત મહ  
પડેલ છે.

“બાલ દેખારમાં જેને કોડાકોડ  
બિટિલ વિરોધી લેણવામાં આવેલ તે  
માણસ અંદરથી અંતરમાં ઉદાસ  
પ્રગબનાં બિટિલકિત દેવે ધરનારો છે  
એવું બિટન મણું મોડું મોડું પણ  
સમજનું છે. વિરોધાભાસમાં પણ કોઈ  
વિરોધ નહોતો એવું તેને સ્પષ્ટ મણું  
છે.”

[સ્વીટ્ઝર્લેન્ડના અહસાદિક પત્ર  
‘કાઈ વે.રટવેશ’માંથી.]

## વાર્ચન અને મનન

કામળની જરૂર

સત્ય દેવ તેનાથી વધારે સત્ય  
ખતાવવું. બાલ દેખ તેનાથી વધારે  
બાલ ખતાવવો તે દેખ છે. દેખને  
કુમ સમજીએ તો કુમરે કેવી રીતે  
આપણે અવગુણને કુમ માનીએ છીએ.  
ખીમારીથી સરીર કુલી જમ સરીર ઉપર  
સે.જ બાલે તો તેને આરોગ્ય વધું  
એમ સમજીશું ? છું તેને નિરોગી  
સમજીશું ? દેખને કુમ સમજે છે  
તેનાથી અન્યથા થાય છે. પ્રાચ જમ  
પણ વચન ન જમ તેનું નિષ્ઠાથી  
પાસન કરીએ તો કામળની જરૂર  
કામ ? જુડું બોલે નહિ તેને કામળ  
ની જરૂર કી ? આમગાડીમાં પેસા  
આપીને મેસીએ, તો ટિપીટની - ઉરપેક  
દરની જરૂર સા માટે ? અરાળી છે  
તેથી વ્યવસ્થા કરવી પડે છે. બે  
આપણી શુદ્ધિ શુદ્ધ થાય તો આપણે  
કુપી થઈ શું. પણ શુદ્ધિનો ઉપયોગ  
સ્વાર્થ માટે કરીએ છીએ. દરજી શુદ્ધિ  
મુલાવે ખીસુ ખતાવવામાં અને મોર  
શુદ્ધિ અલાવે છે, ખીસુ કાપવામાં !  
અનેમાં કુશળતા છે. પણ એક  
સમાજવધક અને ખીજસમાજવાતક છે.  
વધીલ-વેરિસ્ટર પણ શુદ્ધિ મલાવે છે.  
જે શુદ્ધિને અંતે ન્યાય ન મળે તે કુશુદ્ધિ  
છે. વધીલનો ધધો સમાજના દિત  
માટે દેવો નોંધએ, તેને બદલે સાચા  
નું બાકુ અને બોટાનું સાચું કરી

કુમવણુ ઉભી કરે છે. અને કહે છે  
એમ ન કરીએ તો ધધો ન આવે  
તમારે ધધો યથાવધો છે કે કુમ  
ઉભવાની છે ? મહામા માંથી પણ  
વધીલ હતા કે ને હમેશા કહેતા કે  
કું સત્યને મદદ કરવાવાળો કું અસલ  
માં નહિ. કોઈ પણ ધધો કરે પણ  
તેમાં મનુષ્યનું કથાણુ છે કે નહિ તે  
જુઓ ધનનો નીષ્કામ રીતે ઉપયોગ  
કરવો નોંધએ પ્રમાણિકતાથી જીવન

આ છાપાના તંત્રી  
સત્યાગ્રહની સભા  
ભોગવવા હાલ  
જેકમાં છે.

અલવવું તે જીવરથા અમાનુ ગુપ્ત અંગ  
છે. માટે પોતાને શુદ્ધ કરવા માટે  
પ્રયત્ન કરવો નોંધએ. પણ માનીએ  
કે, ખીલન શુદ્ધ મરો પછી શુદ્ધ મરુડું  
પણ પેસા કમાવાના સમયે એમ નથી  
કહેતા કે બધા પેસા કમાઇ લેશે પાંજી  
કમાઇશું. અમર બધા સમન કરી લેશે  
પછી સમન કરીશ એટલે મનુષ્યને જે  
મિલ છે તે પહેલા કરે છે અને અમિય  
પાંજી.

કેલાવનાચ

### નવરાત્રીનો મહિમા

આજે સુદ પંચમી તે નોમ સુધી ના દિવસો નવરાત્રીના મહાત્મ છે. પુરાણ કાગીની પામોડ કપાસો મુજબ આ દિવસોની ક્યા નિચે મુજબ છે.

મહિસાસુર કરીને એક સામાન્ય વાદી અધુર હતો. સૂર્ય, ઇંદ, અગ્નિ, વરુન, ચંદ્ર, વાયુ, વરુણ વિગેરે બધા દેવોનો અધિકાર એને કાશમાં લીધો હતો. રત્નના દેવોને તેણે શુભોક્તમાં ગોઠવી દીધા હતાં. દેવો અઘળાને વિષ્ણુ અશ્વત્થાન પાસે ગયા અને પેતાનું દુઃખ વચાવે. વિષ્ણુ, બ્રહ્મા, અને હિમ નથે દેવોનો પુરત પ્રોત્સાહનો અને તેમની ઝરતા તલવામાંથી એક દેવી રાક્ષસી ઉત્પન્ન થઈ આ દેવી રાક્ષસી અને મહિસાસુર વચ્ચે યુદ્ધ ચાલ્યું. કહેવાય છે કે પંચમી તે દિવસ સુધી આ યુદ્ધ ચાલ્યું હતું અને

તેથી દેવી રાક્ષસીના વિલ્પ તરીકે દેવી ની રચાપના કરી આ વિલ્પ દીન ઉત્પન્ન થયો.

મહિસાસુર-મહા આસુર - ૬૨૬ માણસના મનમાં વસે છે અને ત્યાં આસુરી રાક્ષસી દેવી રાક્ષસીને નીચે પછાડી પોતાનું સામ્રાજ્ય રખાયે છે. દેવતાક બાજવાન માનવો મેળાસર મેડી રાક્ષસી રાક્ષસીના બળે તે આસુરનો નાશ કરે છે અને રાક્ષસી રાક્ષસી ની વિલ્પથી આનંદ મળી જાય છે. આ વિલ્પ આનંદ આ દિવસમાં આપણે પણ કોઈક અંશે મેળવવા બાજ્ય રાખી બનીએ. પણ તે ત્યારે જ કે ત્યારે આપણામાંનો આસુર નાશ પામે. નવરાત્રીના દિવસોમાં જાનની અર્પણ નૃત્ય પ્રમદાવી રાક્ષસી રાક્ષસી મેળવી આસુરનો નાશ થાય.

## વિવિધ ખબરો

### શું પાકીસ્તાન રીપબ્લીક થશે?

પાકીસ્તાનની ડેલ્ટાઈડ્યુઅન્ટ એસેમ્બલી પાકીસ્તાન રીપબ્લીક થાય કે કેમ એ બીરો ચર્ચા કરશે. વડા પ્રધાન મહાત્મા ગાંધી પદ પાકીસ્તાન ને રીપબ્લીક બનાવવા માટે હવાલો મૂકી રહ્યા છે. લંડનમાં માનવામાં આવે છે કે આ સંવાદ ઉંચે વડા મુખ્યમંત્રી ગાંધી કરાવ્યું કે તેમ કરવાથી તેઓ મુસ્લીમ લીગ એક્ઝિક્યુટીવકોના પંચમાં સંપડાઈ જાય. પાકીસ્તાનના પહેલા આનંદા મંત્રી મી. મહાત્મા ગાંધીના ખાને, પુનાઈ ૨૬ નેશનલની જનરલ એક્ઝિક્યુટીવ કોમિટી પે.કે. જતા પહેલાં જણાવ્યું કે પાકીસ્તાન રીપબ્લીક થવા બીરો હજી કાંઈ સુકારો મેળાવે નથી.

અલગ મને છે કે આ આગાહીમાં રમીયાન પાકીસ્તાનની ડેલ્ટાઈડ્યુઅન્ટ એસેમ્બલીમાં કોમનવેલ્થ અને તાજને સમતા એ મુખ્ય કારણ થઈ ચર્ચા થશે. મી. એમ. એમ. જનરલ પહેલા કારણ રજુ કરશે. આ કારણ. હિંદની રેલ કોમનવેલ્થમાં મહી પાકીસ્તાનને રીપબ્લીક કરવા સમત કરાવ્યું છે. આ બાબત માં કોમનવેલ્થના સભ્યોની સંખ્યા નોંધેલ પણ હિંદના રાજધાની કોમનવેલ્થના સભ્યો સંખ્યા ઘણા. અત્યંત છે કે ડેલ્ટાઈડ્યુઅન્ટ એક્ઝિક્યુટીવ, આ કારણને પૂરે પૂરે ઠીક ગણશે.

અંગ્રેજીના કોમનવેલ્થના પ્રધાન મી. કલુક રહેલા પાકીસ્તાન ને કોમનવેલ્થમાંથી નીકળી જવા અમની કરશે. અહીં સંખ્યા અને

સંખ્યા જાણી.

હિંદ સભ્યે વારાધાર કરવા હિંદ આરક્ષક મંત્રીશ્રી હરે એવી વકી

પુનાઈડ નેશનલ સ્પેશીયલ પોલીસીસ કમીટી, “દક્ષીણ આફ્રિકા માના હોદી મુજબના હોદીઓ સામે ની રીતમાત” સામેની હોદીની ફરીયાદ પર ચર્ચા કરશે. આ સંવાદ ૭ માર્ચથી પુનાઈડ નેશનલ સ્પેશીયલ રજો છે. માનવામાં આવે છે કે હિંદ આરક્ષક પ્રતિનીધી મી. જુસ્ટ આ રાક્ષસને અંત લાવવા પુનીયન હિંદ અને પાકીસ્તાન સભ્યે, પુનાઈડ નેશનલ પહાર, કોન્ટ્રોલ નેશન માગણી કરે ત્યારે બીજા બાજુએ હોદી ખાનીની પુનાઈડ નેશનલ રેખરેખ હેજ મુકારી સવના રખાવ કરશે. અલગ મુજબ હોદી સવનાને કોલ આ સેલેસમ આવે એમ લાગતું નથી.

પુનીયનમાં મદતી જતી એકાદી

પુનીયનમાં જુલાઈ પ્રતિતા કરતા એક્ઝિક્યુટીવ મંત્રીમાં ૪૦૦ વધુ બેકાર હતા. ૩૨મી એપ્રિલે કુલ ૧૨,૪૦૦ બેકાર હતા. કેપટાલમાં સીધી વધુ બેકારી હતી અને એક્ઝિક્યુટીવ આખરે ત્યાં ૪,૬૮૦ બેકાર હતા. આ અરસા માં એકાદીમાં ૨,૬૪૮ બેકાર હતા અને પ્રીટીયામાં ૪૪૮ બેકાર હતા. પુનીયનમાંના ૬ મુખ્ય પીઆઈએ અહીં સીધા આજી બેકારી, એપ્રિલ મા ૧૦૧ અને કોમનવેલ્થમાં ૧૦૮ હતી.

### ન્યાસાલેન્ડ એક્રીકન કોંગ્રેસે પેસીવ રીઝીસ્ટન્સ જેઝી લીધી

ન્યાસાલેન્ડ એક્રીકન કોંગ્રેસના સેક્રેટરી જનરલ મી. એ. ને. એમ. જાંઝ એક તારમાં જણાવ્યું હતું કે તેમણે ફ્રાંસ સામેની પેસીવ રીઝીસ્ટન્સ અને નેલ-કોમ્યોપેટીવ બળવળ પાછી જેઝી લીધી છે. સરકારને સહકાર આપવા ન્યાસાલેન્ડના મેડીવો ને નીનંતી કરવામાં આવી છે. પહેલાં એક્રીકનમાં ધમોડી સભા વખતે નકકી થયું હતું કે સે મેડીવોના મત ધીરુ ફ્રાંસ સામે કરવામાં આવે તો તેનો સામનો સખતમાં સખત અહીંસક સલામકથી કરવો. આમાંના કાંઈ પણ પગલા લેવામાં નહોતા હતાં કાલના ન્યાસાલેન્ડના પુલક વખતે ન્યાસાલેન્ડના ગવરનર સર એક્ઝીક્યુટીવ કોલની એ જણાવ્યું કે સર્વન પ્રોવીન્સ નું કુલ ન્યાસાલેન્ડ એક્રીકન કોંગ્રેસ ના એક્ઝિક્યુટીવ કોમિટીને લીધે હતું. ગઈ એક્રીકનની સભા વખતે ફ્રાંસ સામે પુનાઈડ નેશનમાં ફરીયાદ કરવાનું નકકી થયું હતું. તેથીમામ માં આ બીરો કાંઈ જણાવ્યું નથી.

બ્રીટીશ ગીઆના વિશે કંઈ

માહિતી

બ્રીટીશ ગીઆના સમીપ અમેરીકા

ના નોર્થ-ઈસ્ટ કોસ્ટ પર આવેલું એક નાનું કલોની છે. ૧૬૨૦ થી ૧૭૬૦ સુધી તે ક્ય હતું. તેની વસ્તી ૫ લાખથી વધી છે. આમાંના ૧,૬૭,૬૦૦ હોદીઓ આવેલા હોદીઓ છે. તેનું કુલજીવ ૮૩,૦૦૦ ચોરસ માઈલ છે. તેનું બજેટ ૫૦ લાખ પાઉન્ડ છે અને સમગ્ર ૧૧ મીલીયન પાઉન્ડની આયાત અને નીકાસ કરે છે. આ વર્ષે કલોનીને નવું રાજ્ય કીય બંધારણ લાખવામાં આવ્યું છે. તે સુધી નીવડ્યું નથી. આ નવા બંધારણથી કોટ કોલોનીય, કોલોનીય એક્ઝિક્યુટીવ અને એક્ઝિક્યુટીવ કોલોનીય રાખવામાં આવી છે. ત્યાં નાં ગવરનર સર આર્થર રોવેન છે. ત્યાંના વડા પ્રધાન ડે. થોડી જનન હતા. તેમને કોલમાં બરતરફ કરવા માં આવ્યા છે. કોટ કોલોનીયના ૬ સભ્યોની ગવરનર નીમણુક કરે અને ત્રણ એક્ઝિક્યુટીવ રેકોમેન્ડેશન થી નીમ્યા. એક્ઝિક્યુટીવ રીપોર્ટની ગવરનર નીમણુક કરે. એક્ઝિક્યુટીવ ત્રણ ઓફીસીયલ સભ્યો અને ૧૪ કુલેટાસ સભ્યો છે. એક્ઝિક્યુટીવ કોલોનીમાં ગવરનર અને બીજા કસ સભ્યો જેમાં ચીફ સેક્રેટરી, એટર્ની જનરલ, ફાઈનન્સીયલ સેક્રેટરી અને બીજા ૭ મીનીસ્ટરોની સમાવેશ થાય છે. આમાંના ૬ એક્ઝિક્યુટીવ એક્ઝિક્યુટીવ

**શ્રેણ નંબર : ૨-૫૫૪૮**

**અબુબકર ઇસ્માઈલ**

હોલીડેઝઃ જુલૈયા, સોરઠી, એજન્ડા.

રોક જાતના એકાઉન્ટો તપાસ કરી આપીશું.

**આપના લખી આપીશું.**

રોકમેન્ટ એર એક્સ, બેલ-સીટ, કન્ટેનર ટેકસરીટન વિગેરે તપાસ કરી આપીશું.

ઓરીજનલ રોક કાપ કરીએ છીએ. વેપારને સમતા મરજનકાઈમાં બિ. કાપડા વિગે. સવાઈ આપીએ છીએ.

મહાર માગના બરાકોને ખાસ જવાબ આપીએ છીએ.

મહારમાના બરાકોને માટે ખાસ જુરો સ્ટાફ રાખવામાં આવેલ છે.

અમારા પર એક પેસેકાઈ લખવાથી વેના ખર્ચે વધુ માહિતી આપીશું.

ઓરીજનલ એક્સ : કંપ કાર્ટુબન રીક, (મી-કુ અને ગુરોઈ રીકની વચ્ચે)

રોકમેન્ટ :

ઓરીજનની ખાત્રમાં કંપ રોકમેન્ટ રીક, શ્રેણ : ૨-૫૫૪૮

**મીટોરીયા.**

ના અગ્રણી સુટે અને ઈજ રેટ કાઉ  
મીટિંગમાં આવે છે બીજીક ગીઆના  
માં મુનાઈટ રેટરમનું મીલીટરી અને  
નેવલ બેઝ છે. તેને ૧૯૪૦ માં લીઝ  
કરવામાં આવ્યું હતું, પછી અને તે  
વપરાતું નથી. બીજીક ગીઆના  
વિદ્યુત પર આવેલો છે, અને આખા  
વર્ષ દરમિયાન સવારના છ વાગે સુધી  
છે અને સાંજના છ વાગે આવેલો છે.  
ત્યાં આવીસમાં ખાસ કરીને  
કામને વખત સવારના ૭ થી ૧૧  
અને બપોરના ૩ થી સાંજના ૭  
સુધી છે. ત્યાંના મુખ્ય પોઠ બેઝેટ  
નામના કામમાંથી નીકળતો રસ છે.  
ડા. ડેંગીસના હેવાલને હિંદ  
વાલેલો જવાબ

ડા. ડેંગીસે કુંક મુદત પર કમી-  
મન્ટસ રેસુમેશન બીસ વખતે પાલી  
મેન્ટમાં કહ્યું હતું કે "દક્ષિણ આફ્રિકા  
ના હોલીઓની પત્નીઓ અને બાળકો  
બાળકમાં હોલી મીલીટી મુજબ મેરેજ  
સર્ટીફિકેટ અને બધું સર્ટીફિકેટ પર  
વિશ્વાસ મુખે સકાય નહીં. આના  
જવાબમાં ન્યુ દિલ્હીમાંના સરકારી  
અધિકારીઓએ જણાવ્યું કે ડા.

**શ્રી. મણીલાલ ગાંધી**  
શ્રી મણીલાલ ગાંધીને જરૂરીકર  
થી પ્રિટરીયા અલેકવામાં આવ્યા  
છે એવા ખબર અમને મળ્યા  
હતાં. ત્યારબાદ શ્રી. ગાંધીને અમને  
પત્ર મળ્યો છે. તેઓ કલકત્તા હોવા  
નું જણાયે છે. આ ઉપરાંત તા.  
૧૧-૧૦-૫૨ ના પ્રિટરીયાના ફેટ  
લાઈ બાઈએએ તેમની મુલાકાત  
લીધી હતી. મુલાકાતીએ શ્રી.  
ગાંધી હજી સુધી મીનજમાં ઘાવ્યા  
હતાં અને સારી રીતે રાખવામાં  
આવ્યાનું કહેવામાં આવ્યું હતું.  
શ્રી. ગાંધી આ મહીનાની તા.  
૨૪ થીએ છુટશે.

ડેંગીસનો હેવાલ જલદી દોરવે છે.  
૧૯૨૭ ના કેપટાઈન કોર્પોરેન્ટ મુજબ  
હીંદી બી અને બાળકો બાળકમાં  
૨૦ વર્ષથી હીંદી સરકાર તરફથી  
અપાતા સર્ટીફિકેટ સાથે દક્ષિણ આ-  
ફ્રિકાએ વાલો લીધો નથી. આ સર્ટી-  
ફિકેટ સુધી તપાસ પછીજ અપાયા  
છે અને હજીવાર તો તપાસમાં- છે  
વર્ષ નીકળી જતાં હતી.

**રેપીડર**  
તા. ૧૧મી અક્ટોબરે ફાગસીઈ  
મંજૂર પર કાલેસ કોર્ટ કલબ અને  
મુખકોઈમાં આદેસ બોલ્ડ કોર્ટ કલબ  
બન્ને કોર્ટ મેચ રમાઈ હતી. ફાગસી  
કોર્ટે પહેલા દાવમાં, ૭ વીકેટના ભેગે  
૨૫૧ રન કરી દાવ ટીકલેર કપો  
હતો. આમાં શ્રી. ઇસુપ સાલુદ  
ફેટને, ૧૦૫ રન, અને શ્રી અપ્પાસ

લીનાતે ૬૩ રન કર્યા હતા. શ્રી.  
નવાબની બોલિંગ પ્રસસનીય હતી.  
કાલેસે આના જવાબમાં ૪ વીકેટ  
ના ભેગે ૪૦ રન કર્યા હતા. શ્રી.  
ડી. નારણે ૨૧ રનના ભેગે ૪ વીકેટ  
લીધી હતી. આમ મેચ ટી થઈ હતી.  
દા. ડા. રોસાયટી

તા. ૪-૧૦-૫૩ ના રોને શ્રી. ગાંધી  
જળતી ઉજવવા પાટીદાર હે.કમાં  
બહેર યમા બોલાવવામાં આવી હતી.  
સમામાં ખુબ સારી સંખ્યામાં હાજરી  
હતી. રાજાતમાં શ્રી. બા. રાખ.  
મંદીરના બાલીકાએ તરફથી પ્રશ્ન  
આર્થના કરવામાં આવી હતી. ત્યાર  
બાદ પ્રશ્નથી કાનજીભાઈ આજીભાઈ  
એ માંધી છ ના જીવન ઉપર  
બોલતા જણાવ્યું હતું કે પ્ર-  
માંધીજી પમલે બની રહે તેટલા  
પ્રમાણમાં આપણે સો ચાલોએ તેજ  
માંધી જળતી ઉજવેલી કંઈક સાચું  
કહેવાય નહિ તો આવી. સેકેડો  
જળતી ઉજવેલીએ તો તેનો કંઈ અર્થ  
નથી મરે દરેક કંઈ ને કંઈ અપણા  
જીવનમાં છતારીએ. ત્યારબાદ બીજા  
જળતીએ તરફથી માંધીજીના જીવન  
ઉપર કહેવામાં આવ્યું હતું.  
આ મુખ પ્રસંગે ઝિસ ધરતી  
કંઈ કંઈ મરે પ્રશ્નથી તરફથી અપીસ  
કરવામાં આવી હતી. અપીસને  
જવાબ સમાજનો તરફથી મુદર  
રિતે આપવામાં આવ્યો હતો. સમા  
માં ૧૪ મીનીનો રાજો થયો હતો  
ત્યારબાદ બા. રા. મંદીરના બાળકો  
બાલીકાએ તરફથી મરવા તમા માંધીજી  
ના સિદ્ધાંતો સંવદ રૂપે રજુ કરવામાં  
આવ્યા હતા અને અંતમાં માંધીજીનું  
અતિથિય બનન બોલ્ડવ નને આવ્યું  
હતું.

**‘ઇન્ડિયન એપિનિયન’ના  
ચેન્જમેન્ટો**  
**એડીટીંગમાં :**  
શ્રી. જીવજીભાઈ બોપાળજી, ૧૧૫ થી  
રહીટ, ન્યુટાઈન, રૂમ નંબર ૧૪, અમવા  
ફેર શ્રી. પીકજીભાઈ શ્રી. નામક, ૨૬  
(ઈ) કમીશનર રહીટ.  
**કેપટાઈન :**  
શ્રી. બી. ડી. માવડા, ૧૦૨ મેન  
રોડ, મોલે.  
**ચોટ એલીસાએય :**  
શ્રી. બી. રામજી, ૨૮ નેલસન રહીટ  
અને ૧૪ એડરલી રહીટ.  
**ફિલ્ડ ક્લેક :**  
શ્રી. ઈસ. ફેરી,  
૧૦૧ સેન્ટ ન્યોર્થજી રોડ.

# NATHOO TABHA

**TIMBER & HARDWARE MERCHANT  
& DIRECT IMPORTER**

Door, Windows, Corrugated Iron, Cement,  
Monarch, Iron Duke, Buffalo, and Elephant  
brands paint or any other building material  
at reasonable price.

**Established 1907, NATHOO TABHA,**  
**107 Queen Street, Phone 24647.**  
**Telegraph "Mani," DURBAN.**

Phone 339859 **K. J. TAVARIA** Phone 228727  
Representing Associated Shop Fitters Ltd.  
43 Commissioner Street, JOHANNESBURG

**ગલાસ કાઉન્ટર**  
મુન્દર અને ટાઈ બલાસ કાઉન્ટર, રો. ફેસીય, વેલ ફેસીય, ર-શી કાઉન્ટર  
તેમજ દીન કાઉન્ટર, ફીસ કાવર, મુન્દર બીન્ડો ફીલ્ડસ વીન્ડર હમારે ત્યા મળશે.  
વમારો જીના કાઉન્ટર-બાંધી અપવા વેચી આપણું  
હાંથી મુલવની ઉપારની મેકનવજ કરી આપીશું.

**GLASS COUNTERS**  
Glass Counters, Show Cases, Wall Cases, Sweet Counters, Fridge Counters,  
Fish Cases, also up to date Window Fittings.  
We sell your old Counters.  
Easy Terms Arranged.

**Are You a subscriber of  
'Indian Opinion'  
If not, Why not?**

| એ અઠવાડીકે પંચાંગ |                             |                      |                 |                                |                  |                  |
|-------------------|-----------------------------|----------------------|-----------------|--------------------------------|------------------|------------------|
| વાર               | ખ્રીસ્તી<br>૧૯૫૩<br>અક્ટોબર | હિંદુ<br>૨૦૦૯<br>આસો | મુસલમાન<br>૧૩૭૨ | પારસી<br>૧૩૨૨<br>શેહે.<br>કદમી | સુરોદય<br>ક. મી. | સુપરિસ<br>ક. મી. |
| શુક્ર             | ૧૬                          | ૨૬                   | ૭               | ૧૫                             | ૫-૧૯             | ૬-૦૫             |
| શનિ               | ૧૭                          | ૨૭                   | ૮               | ૧૬                             | ૫-૨૦             | ૬-૦૬             |
| રવિ               | ૧૮                          | ૨૮                   | ૯               | ૧૭                             | ૫-૨૧             | ૬-૦૭             |
| સોમ               | ૧૯                          | ૨૯                   | ૧૦              | ૧૮                             | ૫-૨૨             | ૬-૦૮             |
| મંગળ              | ૨૦                          | ૩૦                   | ૧૧              | ૧૯                             | ૫-૨૩             | ૬-૦૯             |
| બુધ               | ૨૧                          | ૩૧                   | ૧૨              | ૨૦                             | ૫-૨૪             | ૬-૧૦             |
| ગુરુ              | ૨૨                          | ૧                    | ૧૩              | ૨૧                             | ૫-૨૫             | ૬-૧૧             |
| શુક્ર             | ૨૩                          | ૨                    | ૧૪              | ૨૨                             | ૫-૨૬             | ૬-૧૨             |
| શનિ               | ૨૪                          | ૩                    | ૧૫              | ૨૩                             | ૫-૨૭             | ૬-૧૩             |
| રવિ               | ૨૫                          | ૪                    | ૧૬              | ૨૪                             | ૫-૨૮             | ૬-૧૪             |
| સોમ               | ૨૬                          | ૫                    | ૧૭              | ૨૫                             | ૫-૨૯             | ૬-૧૫             |
| મંગળ              | ૨૭                          | ૬                    | ૧૮              | ૨૬                             | ૫-૩૦             | ૬-૧૬             |
| બુધ               | ૨૮                          | ૭                    | ૧૯              | ૨૭                             | ૫-૩૧             | ૬-૧૭             |
| ગુરુ              | ૨૯                          | ૮                    | ૨૦              | ૨૮                             | ૫-૩૨             | ૬-૧૮             |

# ભારતનો પત્ર

(અમારા અનુરૂપની તરફથી)

મુંબઈ, તા. ૧-૧૦-૫૭.

તે. રજા અઠવાળે સરકાર ભારત તરફ શાંતિના શીરસા અને ભારતના મુક્તિસંગ્રામ સ્ફુટિત મહાત્મા આંધીની જ્વાળા, આપણને ગ્રીવ એવા રચનાત્મક કાર્યો અને પ્રાર્થના દારા જીવંતી. વહેલી સવારથી દબરોની સંખ્યામાં લોકો મહાત્મા આંધીની સમાધી પર પુષ્પો અર્પણ માટે રાજ ધાટ અને પહેાળી ગયા હતા.

રાષ્ટ્રપતિ ડૉ. રાજેન્દ્રપ્રસાદ તેમના પતિન અને હૃદયના ખીલ સંબોધ સાથે વહેલી સવારમાં જ રાજધાની ખાતે પહોંચી ગયા હતા. ત્યાં તેમણે પ્રાર્થના અને સરખો કાંતવાના કાર્યક્રમમાં ભાગ લીધો હતો. ૧૦ અને શિદ્ધી રાજ્યના પ્રધાને, વિરોધી એવનીઓ પણ આપણને અંજલિ આપવા માટે હાજર થઈ ગયા હતા.

લેતાએ રાષ્ટ્રપિતાએ હાથોપેલા હૃદય આશીર્વાદો અનુસરવાની પ્રતિજ્ઞા લીધી હતી.

રજામાં આંધીના જન્મના આ શુકનર્વના દિવસે નવા અમલ આંધિ રાજની રચનાનું એનિદાસિક પગથું લેવાનું. ભારતના વડા પ્રધાન પંડિત જવાહરલાલ નેહરુએ આંધીના વિવિધ આંગણોની આવેલી એક સામગ્રી જન મેદાનીની દારાટીમાં ભારતના પ્રથમ જાળનાર રાજ્યનું ઉદ્ઘાટન કર્યું હતું.

આંધિમાંથી ૪૩ વર્ષ પૂર્વે રાજ્ય હયાત માટે તેમને અભિનંદન આપતાં પટીન નેહરુએ તેમને એ દર્શાવતી નાદ આપી હતી કે, આંધિ બદલ દિવ નું એક એકમ છે, એ તેમણે સ્થાય જાનના રાજ્યનું છે. પોતાના આજ્ઞામાં પટીનના નાદનાર ભારતની એકા અગ્રણી અને આજ્ઞા રાજ્ય ધારક પર આર પ્રાપ્તો હતો.

આ પ્રસંગે તેમણે મહેર કર્યું હતું કે આજ તાર રાજ્યોની રચનાના સમય પ્રધાની વિચારણા કરવા માટે હું સમ આજ એક પચ નિમણામાં આવી આ પગને પગી વિચાર સમયે આપવામાં આવશે, જેથી તે દરેક આપણે ઉડા અજાણ કરી શકે. તે દરેક રાજ્યને પ્રાપ્ત કરશે. અને પે તની તપાસ. કમલ કે પ્રાપ્તની ૧૫૦ નહિ રાજ્યે આજનાર રાજ્યોની તપાસ આપણે-તપાસીય. આજીક અને આમાજક-તે અજાણ કરી પટી ન પોતાનો દેશ પર રજા કરશે.

અમલ આ રાજ્ય માટેની આજની નો પચ ૧૯૦૬ માં કરવામાં આવી હતી. એ કે આ આજની નેહરુ ૧૫ ને ૧૯૪૩ માં, જ્યારે આંધિ

મહાસનાના મંચ તરફથી આજ્ઞા-જલ સી આંધિ વાસીએ પોતાના એવની સિદ્ધિ માટે સલામતની સત્ત કર કરવાની દારા કરવામાં આવી ત્યારે જ પારણ કર્યું હતું. મહાત્મા આંધીની અસદકારની સત્તે તમા ક્રિસિસના આવાદાર પ્રતિભા એવે આ સત્તે વેગ આપ્યો હતો. આ સત્તમાં ઘણા નામકિત આધિવાસીએ ભાગ આપ્યો હતો.

તાજીઓની એક આંધિ પ્રજા દક્ષિણ ભારતની જુનામાં જુની રાજ્યકર્તા પ્રજા છે. તેમને સીધી પહેાળી હિંસેન કર્. સન પુર્વે ૩૦૦ વરસ પહેાળા મળી આવે છે. જાણીતા ક્રિસિસકાર પીન સેન્ટ રમીયાના કહેવા પ્રમાણે, ચંદ્રપાત મીર્ચ અને મગેચીનીસના જમાનામાં દારીડ પ્રજાનું બનેલું આંધિ રાજ્ય મહાત્મા અને કૃષ્ણા નદીના અંજુની પુર્વે આજુએ આવેલું હતું અને તેની પાસે ઘણું જળાશય રીન્થ હતું. જે ચંદ્રપાત સિવાય ખીલ કોષપણ રાજ ના રીન્થ કરતાં ચરિયાનું હતું. આંધિ રાજ્યે એ જમાનામાં ધીમે ધીમે પોતા ના વિસ્તાર વધારીને સમય દરિયા ભારત રજા કર્યું હતું.

રીકાએ સુધી આંધિ રાજ્ય તપનું રજું અને તેમની આજ્ઞાની આસ કરી ને ૧૮૭૧ સરીના પાછા આજીક ૨૦ થી સરીના પ્રારંભકાળ દરમિયાન તા-ખીસ સાદિય અને સંગીત પર સારી એવી આસર થઈ હતી.

નવા આંધિ રાજ્યનો વિસ્તાર ૧૧૬૨૮ ચોરસ માઇલ, રિયા વિતારે ૬૦૦ માઇલ આંધિ અને વસતિ ૨,૧૨,૩૫,૮૪૦ની છે. ૬૭ બનિય માં તેમાં દેશાજ્ઞાના ઘરેર સકિત દક્ષિણ દરિયાના દેશકા તેમજ આજ ગોસની અગ્રની બદુપતી વાળા જાણાએ એજાવાની ઘડવતા છે. આંધિ ને ગુપ્ત પાક મોખા, સંધિદાખા, રા, ખાજરી, તમકુ, શેરી અને નાળિયર છે.

આંધિ રાજ્યની મેંની ૧૧ ચાર જાણની આવક એનિવાસીમાંથી થશે. ૧૯૫૩-૫૪માં રાજ્યની આવકનો અંદાજ ૩ ૨૦,૭૨,૦૦,૦૦૦ને અને અર્થને અંદાજ ૧ ૨૨,૭૩,૦૦,૦૦૦ નો છે. એટલે કે ૧૯૫૫ વર્ષના અને રાજ્ય સાથે ૧. ૨,૦૨,૦૦,૦૦૦ની ખાપ જીની થશે.

આજના એક મુજરાની અધિકારી અર અનુવાય વિવેદને નવા આંધિ રાજના મર્નરે જનાવવામાં આવ્યા છે. દેશના ગામના પગી દીને જા

આવેલા પુર્વ પંજાબમાં વહીવટી તંત્ર સાથે બેરબાઈ કર્યું હતું. ત્યારે તેની પુનર્વ્યવસ્થા કરવા માટે શ્રી ત્રિવેદીને પંજાબના મર્નરે જનાવવામાં આવ્યા હતા. તેમણે પાટીસ્તાનની સરકારે આવેલા આ પ્રાંતમાં એટલી સરસ વહીવટી વ્યવસ્થા કરી હતી કે, હવે કોઈ પ્રાંતમાં મુશ્કેલી નેવું સાથે નો તરત શ્રી ત્રિવેદીને મર્નરે તરીકે ત્યાં મુજરાની વાત આવે છે. આજાદી પગી એક વખત ભારતના પંચ પ્રાંતોમાં મુજરાની મર્નરે હતા. મહાત્મા ભાવનમરના મહારાજ, પંજાબમાં શ્રી ત્રિવેદી, અપ પ્રદેશમાં શ્રી મંજાદાસ પાઠાસા, ઉત્તર પ્રદેશમાં સર હોમી મોદી અને આસામમાં સર મિત્તલર હાલદી. આજે બેજ પ્રાંતોમાં મુજરાની મર્નરે છે, ઉત્તર પ્રદેશમાં શ્રી કનીવાલા મુનથી અને આંધિમાં શ્રી ત્રિવેદી.

આંધિ રાજ્યની ધારાસભામાં કોઈ પચ એક રાજધારી પછે બદુપતીમાં નથી, એ કે સીધી મોટું જુથ કોમેસી ધારા સંબોળે છે. કોમેસે આજના પ્રજા સમાજવાદી પક્ષના નેતા શ્રી ડી. પ્રકાશમનેષ કોમેસના સદકારી સંખ તરીકે જોડાણને આજના વડા પ્રધાન બનવાનું નિમંત્રણ આપતાં શ્રી પ્રકાશ મે તેને રચીકાર કમે હતો. પાછળથી સમાજવાદી પક્ષની કારોબારીએ શ્રી પ્રકાશમને તેમની પક્ષ પ્રવેદી જવાબ દારીમાંથી મુકત કરવાની ના પાડતાં શ્રી પ્રકાશમે પક્ષમાંથી રાજનાનું આપેલું હતું. હવે આંધિમાં શ્રી પ્રકાશમની આજેવાની ટોળ પ્રધાન મંડળ રચવા માં આવ્યું છે, નવા પ્રધાન મંડળમાં પંચ સંબોળે છે. વધુ એ પ્રધાનોની ગિમાયક પાછળથી થશે.

આંધિ જન્મતિના શુકનર્વના દિવસે ભારતની ૧,૨૦,૦૦૦ માગાએમાં વસતિ ૬ એટલી વસતીનું જુથ ધારણ જુથુ જાણવાના ઉપથી દેશવસ્તમાં રાષ્ટ્રીય ગીક સેવાનું ઉદ્ઘાટન થયું હતું. ગ્રામ વિકાસ સંસ્થાની રચાવના પગી જાણાર એક વર્ગે આ પગથું મેરાઈ છે. આજર સાથે દંતરની વસતી વાળા મો સો આંધીનું એક જુથ અજાણી. એવા ગણ ૬૦૦ જુથોના વીકાસની આ મોજના પાછળ અગતા ૩ વર્ષમાં ૩. ૩૬,૨૫,૦૦,૦૦૦ આપશે. પંચ વર્ષે જે જનામાં ગ્રામ વિકાસ મોજનાએના આજ માટે ૨. ૬૦ કરોડની નેમાઈ છે. ઉપરાંત નેમાં ૬૬ વર્ષમાં દેશ અર્થ રાષ્ટ્ર વિકાસ કેન્દ્રની દારામાંથી જીની કરવાની જોમાઈ છે. ૧૯૫૩-૫૪ માં ૧૮૦ મામ જુથો, ૧૯૫૪-૫૫ માં ૨૭૦ અને ૧૯૫૫-૫૬ માં ૩૫૦ મામ જુથો માં આ કાર્યક્રમને અમલ થશે.

દેશમાં વિદિન વર્ગોમાં પ્રસરેલી મેકારીને દળાત માટે જાસ જાસ પ્રાંતો માં દંતરે સળાએ જાણનાનું ગિમા

રાષ્ટ્ર રજું છે. આ-મેકારી-દળાત માટે સરકાર પગમાં વિચારી રહી છે, એવા સમાચાર હું જાણી આપી ગયો છું. હવે ભારત સરકારે મેકારી પગ ની તક અને મેકારીની અરીદ શકિત વધારવા તમા દેશનું મડપમેર, મોલો-ગીકરણ કરવા માટે એક મોજના પડી છે. આ-મોજનાને પટીત મેકારી મંજુરી અળા મલ છે. તેના પર અત્યારે દીક્ષીમાં મળી રહેલી રાષ્ટ્રીય વીકાસ કોમિસીનમાં વિચારણા થશે. આ મોજનાને અમલ એક ઓલોગીક વીકાસ પ્રોપેરિશન-દારા થશે. રા-પંચ સો કરોડની મુદી સાથે, રચના નારી આ કોપેરિશન દેશમાં આજ કરી ને ન વિકસેલા ભાગમાં વીકાસ આંધીસ નવા ઉલોગો રચાવવામાં સકાય કરશે. વિદાર, મંગાળ, મુંબઈ, મદાસ, કાન પુર અને અમદાવાદ જેવા ઓલોગીક રીતે વિકસેલા પ્રદેશમાં આ મોજના નો અમલ નહિ થાય એમ યનાય છે. કાસમાં દરતી ધરાવતા ઉલોગોને જીના જન વધારવા માટે પચ તે મોનો આપશે.

આ મોજનાનું એક એવ ભારતમાં ને મોટર મેજ રેલવેના છુટા છુટા કુકા છે, તેને બધાને સાચળું દેવાનું છે, જેથી એ વિસ્તારમાં ગાસની હેર દેર મડપમેર દેરજાણીની જ્યાર વગર થઈ શકશે. આમ ચતાં ભારતના સોરાપ્ટ જેવા વીકાસ પ્રદેશોના વેપાર ઉલોગને સાચ થશે. આ ઓલોગીક પ્રોપેરિશનમાં જ્યારે જનતાને પચ નાજા રાકવાની છુટ રહેશે. સરકાર મોકાસ વાજ આપવાની બાંહેધરી આપશે.

કાસમીરની ધારાસભાએ કાસમીરના નવા વડા પ્રધાન બદી મુમ્તાઝ મહમદ માં વિચાર અકત કરતાં દરજ સંગીત થતે પસાર કમે હતો. વિવિધ વક્તા એએ શ્રી જાણીની કાપ શકિતને અજ અંજલી આપી હતી. ધારાસભાની આ મેકામાં ૬૩ સંબોળે દાજર હતા એ પહેતાં શ્રી જાણીને રીન્થ અનુક્રમ ની જગ્યાએ રાષ્ટ્રીય પરિવહ ધારા સભા પક્ષના નેતા તરીકે સુટી કાઢવા માં અજાણ હતા. ધારા સભાનું એક સંખ શ્રી દમદાનીએ જાણાઈ હતું કે, કાસમીરના રવાજ-પ સાથે અજાથેલા બળને સામનો કરીને હેલ ધારણ કરીને શ્રી જાણી અને તેમના સાથીએ એ કાજનેલી સિમત અને દર અદેથીને બાવિ ક્રિતિદાસ કારો અંજલી આપશે.

પીળ એક ધારા સભા સંબોળે જાણા થયું હતું કે, શ્રી જાણીના કાપમાં કાપ મીરનું બાવિ મંડુર્ગએ સમાપત છે. જાણની ઉપમપર નેહરીમાં તારા વિચાર જામમાં અટકાવત જોગવાના કાસમીરના ગાજ નવા પ્રધાન એજ અનુક્રમ આંધિ મોટ પ્રદેશની પ્રધાન



મોરગી અમલક ભેગની અટકાયતની પ્રવૃત્તિમાં બે માસનો વધારો કરવામાં આવ્યો છે.

ભાવનગરના મહારાજાના નાના બાઈ કુમાર શ્રી નિર્મળકુમારને ધાંડ પાડવાના યુના માટે ગોંડળના સેશન્સ જાહેર કરેલી છે વર્ષની ફેદની સળ સાથે અપીલ કરવાની શરવાતગી શ્રી નિર્મળકુમારે ભારતની સર્વોપરી અદાલત પાસે માગી હતી. પરંતુ સર્વોપરી અદાલતે અપીલ કરવાની રજા આપવાની ના પાડી છે. અગ્રે કો વાદ કરી કે, જુપતના એક સાથી દેવા થત અને બીજા ધાંચ આજુસો સાથે શ્રી નિર્મળકુમારે ગોંડળ તાલુકામાં આવેલા રીખ મામ પર ધાંડ પાડી હતી અને ૮૫૦૦ની કિંમતનો માલ છુટી લીધો હતો. ૧૯૫૨ના જાન્યુઆરીની ૧૦મી તારીખે આ બનાવ બન્યો હતો. આ યુના માટે ગોંડળના સેશન્સ જાહેર આરોપીઓને / ફેદને છે જ વર્ષની ફેદ અને બે-બે ફાળરનો છે અને ફેદ ન બદલે તો વધુ જ માસની ફેદની સળ કરી હતી. આ સાથે શ્રી નિર્મળકુમાર અને તેમના સહીઓએ સોરાષ્ટ્ર દાંડ કોર્ટને અપીલ કરી હતી. સોરાષ્ટ્ર કોર્ટમાં આવેલ આરોપીઓને કોર્ટી ઝુકવા હતા, બધારે શ્રી નિર્મળકુમાર અને બીજા અગ્રે

આરોપીઓને ઘણેલી સળને બહાલી આપી હતી.

કરાળીથી મળેલા સમાચાર પ્રમાણે જુપતે પોતાની અટકાયત સાથે સિંધ ની વડી અદાલતને ડેબિટસ કોર્પસ અરજ કરી હતી, જે વડી અદાલતે રદ કરી છે. એટલે હવે જુપતને નસીએ પાકીસ્તાનની જેલ ચાલુ રહે છે.

સોરાષ્ટ્રની એકત, ભોગાવા, શેત્રુંછ અને બાદર નદીઓ પર બંધ બાંધવા ની યોજનાઓને અમલમાં ધુકવા માટે સોરાષ્ટ્ર સરકારને અધ્યક્ષ સરકારની મંજુરી મળી ગઇ છે. આ આરોપ નદીઓ પર બંધ બાંધવાનું કાર્ય વહેલી તકે શરૂ કરી દેવાશે. આ બંધો દ્વારા આ નદીઓનાં પાણી નકામા સમુદ્રમાં બળી જતાં અટકશે અને એથી સોરાષ્ટ્રમાં ફળરો એકર જમીનને ફાવેલા થશે. સોરાષ્ટ્ર સરકારના પ્રતિનિધિઓ સાથે અગ્રે વિમાનથી કર્મી બાર આવેલા પંચે એવો અંદાજ કાઢ્યો છે કે, ભોજા અને ભોગાવા નદીની યોજના વર્તમાન પંચ વર્ષીય યોજના ના કાળ દરમિયાન એટલે કે ૧૯૫૫ સુધીમાં એકેર સો દહા પુરી થઇ જશે. જ્યારે શેત્રુંછ અને બાદર નદીની યોજનાઓ જે આ બે યોજનાઓ કરતાં મોટી છે, તેનું કાર્ય ૧૯૫૫ સુધીમાં પંચીસ દહા જેટલું જ પુરું થશે.

અમલવાદના મિલ માલિકો તરફથી મુતરાઈ કાપડના જથ્થાનો ભરાવો થવા અંગે ઉદાપોલ ચાલુ છે. જાન્યુઆરીમાં અમલવાદની ચોંદ ધોલેએ એક એક પાળી બંધ કરવાના પોતાના નિર્ણયની જાહેરાત કરી કામદારોને એક એક માસની નોટીસ આપી છે. ભારતની તમામ ધોલો પાસે અત્યારે ફરે ૪,૭૫,૦૦૦ ગાંસડી કાપડનો જથ્થો જમા થયો છે, તેની કુલ કિંમત રૂ. ૭૭ કરોડ જેટલી થવા જાય છે. સરકાર એમ માને છે કે આ જથ્થો માત્ર એક-દોઢ માસના ઉત્પાદન જેટલો છે અને તેમાં ઉદાપોલ કરવા જેવું કંઈ નથી. મીલમાલિકો કોલો કરીને એકસાઇન અને નિશાસ જગત રદ કરાવવા મગે છે. હ. મીલ સામગ્રી અને અન્ય કાચા માલના ભાવોમાં સારા પ્રમાણમાં ઘટાડો થયો છે, પણ મીલમાલિકોએ પ્રમાણમાં કાપડનો ભાવ ઘટાડ્યો નથી. હવે જો મીલમાલિકો ભાવ ઘટાડે તો આ માલ જલદી છપડી જાય. આ ફરમીયાન બુલરમાં કાપડ ના ભાવો ઘટ્યા છે. દિવાળીના હિસાબે થોડી-ધણી લેવાની રહેતાં જાહેર જાન્યુઆરીમાં ઘટ્યા નથી. પરંતુ દિવાળી પછી કાપડ બુલર પર અંદોનું સાઈ એવું મોજું ફરી વળવાની ધારણા રખાય છે. દેશની જગત મીલોમાં ફર મળિને

ફરે ૪૦,૫૦,૦૦,૦૦૦ થી ૪૧ કરોડ વાર જેટલું કાપડ ઉત્પાદન થાય છે. મુંબઈ શહેરના ફરજા અંગે ફરી વાર વિવાદ શરૂ થયો છે. નામપુર આતે મહારાષ્ટ્ર, મહાવિદ્ય અને મરાઠા વાગાના પ્રતિનિધિઓએ મુંબઈ શહેર અને નામપુર સહિત સંયુક્ત મહારાષ્ટ્રની રચના જલદી કરાવવા માટે પ્રયત્નો કરવાના કરેલા કરારો પછી આ વાદવિવાદ છિપડ્યો છે. શુભ રાત્રીઓ અને મુંબઈની મરાઠી સિવાય ની પ્રજા મુંબઈ શહેરનો સ્વતંત્ર પ્રાંત બને એમ ધમકે છે. જ્યારે જાહેર વલ્લભભાઈ અને પદ્માભીની બનેલી સમિતિએ પણ મુંબઈનો સ્વતંત્ર ફરજા ની હિમાયત કરી હતી. આ નામપુર કરારને મહારાષ્ટ્ર પ્રદેશ કેબિનેટ સમિતિએ મંજુર કર્યો છે. મુંબઈ પ્રદેશ કેબિનેટ સમિતિના પ્રમુખ શ્રી જી. કે. પાટીલ અને સમિતિના અન્ય સભ્યોએ આ કરારને સખત રીતે વખોડી કાઢ્યો છે અને મુંબઈ શહેરને કોઈપણ આવાજાય પ્રાંત સાથે જોડવાનો વિરોધ કર્યો છે. આ સંબંધમાં સામ સામ નિવેદનો બહાર પડી રહ્યા છે. મુંબઈ ધારાસભામાં એક મરાઠી સભ્યે મુંબઈ શહેર સહિત સંયુક્ત મહારાષ્ટ્રની રચનાની હિમાયત કરતા એક દરાવ રજુ કર્યો હતો. આ દરાવ પર સામાન્ય મતો કર્યા બાદ, મત લીધા વિનાજ તે રદ કરવામાં આવ્યો હતો.



## દિવાળી આવે છે.

દિવાળી એટલે સર્માં સંબંધી અને રમેલિઓમાં પાત્રભાવ અને મીઠાસ વધારવાનો અનુભવ.

તમારા કુટુંબીજનો, મિત્રો અને સર્માં સંબંધિઓના અરસપરસના મીઠા સંબંધને વધુ મીઠો બનાવવાને માટે અને હાલિએ જીએ કે બસ.

જમો અને જમ્મડો આપો અને ખવાડેવો

અમારે ત્યાંની કેફલા ૪૦ વરસના અનુભવી બનાવટની પરાકાષ્ટાએ પકોચેલી મીઠાસના આજે જેવી જુની જાણીતી અને સમરત સાલિય આદિકામાં તેમજ રોટલીમાંનાં વખણાયેલી નીચેની મીઠાસો.

### નંબર ૧ મીઠાસ

### નંબર ૧ મીઠાસ

### નંબર ૧ મીઠાસ

|                               |   |
|-------------------------------|---|
| અંબાલી સુરતેવળી               | ૧ |
| ધારી, ફેસરી, લીલી, સુભાળી રતલ | ૧ |
| ભદામી હળવે લીલો મુંબઈના રતલ   | ૧ |
| આરોલી " " " "                 | ૧ |
| મેહસાને " " " "               | ૧ |
| મીસડા સાવા બરડી સુરતની " "    | ૧ |
| અંબા " " " "                  | ૧ |
| દોસાને હળવા લીલો              | ૧ |
| સાવા બરડી સુરતની " "          | ૧ |
| રોરલા ધારી સુરતની " "         | ૧ |
| અંબા " " " "                  | ૧ |
| મીઠા ધારી " " " "             | ૧ |

|                        |   |
|------------------------|---|
| ફેસરી પેડા બાણુવટના    | ૧ |
| કાળુવટના પેડા          | ૧ |
| ભદામી સેડુજ            | ૧ |
| મીનપાર સાવાનો રેપેશિયલ | ૧ |
| મગજ બણુવટના            | ૧ |
| વંજુ માવાવાં           | ૧ |
| જુડેરીયા બાહુ રેપેશિયલ | ૧ |
| સુરમાં લાહુ ગોળના      | ૧ |
| ખાજી (મોરી પોરબંદરની)  | ૧ |
| સાદા મીઠા              | ૧ |
| પુસા માવાના            | ૧ |

|                          |   |   |   |   |    |
|--------------------------|---|---|---|---|----|
| ૫                        | ૬ | ૭ | ૮ | ૯ | ૧૦ |
| કોપરા પાક                | ૧ | ૧ | ૧ | ૧ | ૧  |
| ફલીવરા પોળા              | ૧ | ૧ | ૧ | ૧ | ૧  |
| અમુલ પાક                 | ૧ | ૧ | ૧ | ૧ | ૧  |
| પકવા ચિવડો રાજાવંડી      | ૧ | ૧ | ૧ | ૧ | ૧  |
| સેક જાળી નંબર ૧          | ૧ | ૧ | ૧ | ૧ | ૧  |
| ફાફડા ગાંધી નંબર ૧       | ૧ | ૧ | ૧ | ૧ | ૧  |
| દાળ, ફેડરી, મટર, સફરપાવા | ૧ | ૧ | ૧ | ૧ | ૧  |
| પતારા                    | ૧ | ૧ | ૧ | ૧ | ૧  |
| મીઠાસ મીઠાઈ નંબર ૧       | ૧ | ૧ | ૧ | ૧ | ૧  |
| સુરતી શાસુ નંબર ૧        | ૧ | ૧ | ૧ | ૧ | ૧  |
| ચિવડો નંબર ૧             | ૧ | ૧ | ૧ | ૧ | ૧  |
| મીઠાસ મીઠાઈ નંબર ૨       | ૧ | ૧ | ૧ | ૧ | ૧  |

|   |   |   |   |   |   |
|---|---|---|---|---|---|
| ૧ | ૨ | ૩ | ૪ | ૫ | ૬ |
| ૧ | ૧ | ૧ | ૧ | ૧ | ૧ |
| ૧ | ૧ | ૧ | ૧ | ૧ | ૧ |
| ૧ | ૧ | ૧ | ૧ | ૧ | ૧ |
| ૧ | ૧ | ૧ | ૧ | ૧ | ૧ |
| ૧ | ૧ | ૧ | ૧ | ૧ | ૧ |
| ૧ | ૧ | ૧ | ૧ | ૧ | ૧ |
| ૧ | ૧ | ૧ | ૧ | ૧ | ૧ |
| ૧ | ૧ | ૧ | ૧ | ૧ | ૧ |
| ૧ | ૧ | ૧ | ૧ | ૧ | ૧ |
| ૧ | ૧ | ૧ | ૧ | ૧ | ૧ |
| ૧ | ૧ | ૧ | ૧ | ૧ | ૧ |

અડક પાપક રેપેશિયલ નંબર ૧ ૧૦૦ શી. ૧૫. અને નંબર ૨ ૧૦૦ શી. ૧૨.

જે, પ્રીન્સ એકર્પક રેડી, — પેસેજની આંદર — ફરજા.

તાલુકું શીરનાથ: "SWEETMEATS" — પી. ડા. બોક્સ ૨૦૪૩ ફોન ૨૦૪૮૦ [ધરનો ફોન: ૧૨૧૮૬.

## કૃતયુગી વિનોબા

લેખક : એ. બી. ખરે

કલિ-યુગનો અવનિ સંજ્ઞાનરુપ દાપર : 1  
કલિયુગરૂપિતા અવનિ કૃત સંપ્રસરે ચરન 11

જોતરેય બાહ્ય

આ ચાર્ વિનોબા બાવીની જન્મ  
જ્યતિ ૧૧મી સપ્ટેમ્બરે આવે  
છે. વિનોબાજીને આશ્વનાનો પ્રાણ  
કોમ છે અને તેથી મોખીજી પ્રેમથી  
તેમને કૃતયુગી વિનોબા કહેતા. આંખી  
જી વિનોબાજીને વિનોદમાં એમ પણ  
કહેતા કે ચારી પાસે બીજો એક કૃત-  
યુગી છે, જેમને આશ્વનાનો કોમ છે.  
જે હતા સરદાર પટેલ. જપર દોઢલા  
‘એતરેય બાહ્ય’ના સ્તોત્રમાં એનો  
કલ્પેય છે. જો ૧૬૩૨ની સાલમાં  
વિનોબાજીને મામડામાં પ્રચાર કરવાને  
અર્થે મામડાની પચપાળી વાતને વિરો-  
ધી પોતાની બદા બ્લક કરી હતી.

પણ કૃતયુગી સજ્જના, આશ્વનાનો  
કોમ જપરંત બીજા અનેક અર્થો  
યાવ છે. કૃતયુગીને અર્થ સુવર્ણયુગ  
પણ યાવ છે અને વિનોબા જે સુવર્ણ  
યુગના પુરોમાનો છે. દેવપી બરેસો.  
નરદમ જગવાદી અને વધારે પડતા  
ચંનીકરણવાળો અત્યારનો કલિ અયવ.  
મોહયુગ અતલ પામવાની તપાસારીમાં  
છે. એના પછી દેગને બદલે પ્રેમના  
શિકાંતના 1 કૃતયુગ આવશે. એ યુગ

માં નરપયોગી પંજોને બદલે શરીર  
અમના ઓરવની પ્રુતઃ સ્થાપના થશે.  
અને અખ્યાતવાદના એ સમતા સુધની  
તથા નરદમ જગવાદના અદસ્ત યતા  
જતા અંધકારની નિશાનીઓ જી.  
વિનોબાજી ક્ષિતિજ પર આજી રજા  
છે.

વિનોબાજીના ડેહાક વિચારો આરે  
મીલીક છે અને આપણે તેમના પર  
લક્ષ આપવું નોંધ્યે તથા કાળજીપૂર્વક  
તેમનો અભ્યાસ કરવો નોંધ્યે. કાંચન  
પ્રકૃતિનો એટલે કે નાશુના અણુત્વમાં  
થી મુક્ત થઈને વસ્તુવિનિમયની પદ્ધતિ  
પર પાછા જવાનો તેમનો વિચાર એનું  
જોડાકરણ છે સુદાન પણ એવા તેમના  
બીજા વિચારો પણ મલમૂઝી નીચા  
જેવા પ્રચલિત થઈ ગયા છે.

હાલ જેવા પુરાણો જાળીનના જુખ્યા  
દેશમાં નાના મોટા હજારો દાતાઓને  
સમજાવ રીસ માં એકર જેટલી  
જાળીન દાનમાં આપવાને તેઓ સમજાવી  
શક્યા એ ખરેખર અમતારજ કહેવાય.  
પણ રાજ પાસેથી તથા પતમાં જેટલી  
જાળીન પાચતા પુરાણના વાખનની

જેમ વિરોધા દીલની પ્રજા પાસેથી  
તથા સાદી બેરો માગી રજા છે. એમાં  
ની પહેલી બેટ જુમિલીનો ખાટ જાળીન  
ની બેટ છે.

ખીલું, જેમની પાસે દાન આપ-  
વાને જાળીન નથી પણ જન્મ મિશ્રક  
છે તેમની પાસે રોઝક રકમનાં દાન  
આપવાની તેઓ માનથી કરી રજા  
છે. આ દાનો દાતાની પાસે જ રહેવા  
ના છે. અને જેઓ નવા જાળીનધારી  
બન્યા છે તેમને મદદ કરવામાં તેમણે  
જે નાશુનાં સુચના આપવામાં આવે  
ત્યારે અને તે રીતે વાપરવાનાં છે.  
માણસની પ્રામાણિકતા વિરોધે આ  
ધારાવાર વિધાસ બતાવે છે કે વિનોબા  
ખરેખર સત્યપુરના માનવી છે.

ત્રોજ વસ્તુ અમદાન થઈ છે. મારે  
મન એમાં રાષ્ટ્રના કલ્યાણ માટે અપાર  
શક્યતાઓ રહેલી છે. આ માન્યતામાં  
મરીજ કે તર્કમરનો સવાલ જ હોતો  
નથી. કેમ કે, સોની પાસે જે કામ  
તો છે જ. મરીખમાં મરીખ માણસ  
પણ આમજ આવીને રાષ્ટ્રને માટે  
પોતાનો અમ વિનાશને અર્પણ કરી  
શકે. હાલના આમસક્રાંધને પોતાની  
અમશક્તિ રાષ્ટ્રને ખાતર થઈ રહે  
આપવાને એક વખત પ્રેતસાક્ષિત કરી  
શકાય તો કેવળ તેમની અમશક્તિ  
સમ્યાને કારણે પણ તેઓ અજાણ  
પરિણામ ધાવી શકે. તેઓ આપણને

મદદ કરવાને કષ્ટક અંકામપૂર્વક આ-  
જળ આવવા તો હાગ્યા છે. માનના  
મેઠાની મદત અણુરીથી જાણનાં  
મદાનો અંધાર છે તથા રસ્તાઓ તપ-  
વાર ધાવ છે એ એના જોડાકરણ છે.  
મેથક, એ કામમાં તેમને સરકારી  
તંત્રની મદદ મળે છે જ. ધીમે ધીમે  
કહે તેઓ સમજવા હાગ્યા છે કે  
સ્વામ્ય અમદા આપ મદદ એ એમ  
મદદ છે. એક વખત અમદાન થયેનો  
વિચાર જડ ધામે પછી અણુરેને જુદી  
જુદી જાતની કિતકારી પરિણામમાં  
અંતરિત કરી શકાય અને એ રીતે  
સમજ બારતની સુરત અણુક બદલી  
શકાશે.

‘કલિયુગ’માંથી

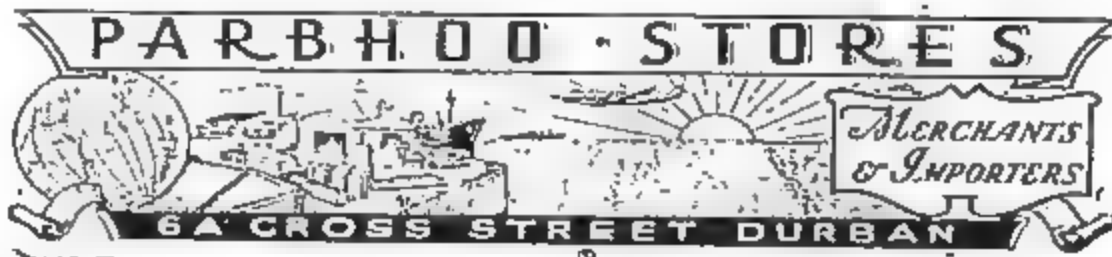
### દિવાળી પત્રીકા તથા પંચાગ

આ વર્ષે અને પંચાગ વા દિવાળી  
પત્રીકાઓ છાપી કે મંચાવી સજા  
નથી. આથી એકર ન મોહલવા  
અમારી સર્વેને પીતલી છે.

જુની દિવાળી પત્રીકાઓ રોઝકમાં  
છે જે માફો તે છાંછે તે થી. ૨-૧  
ડાન સેજે મંચાવી શકે છે. છાપ  
ખાનાના કામ કરનારાઓ મર્પીત  
હેવાથી નામ વિરોધ છાપી નહીં છાપી  
એ એની મંચાવનાર ખાસ નોંધ લે.

અમદાવાદ.

‘ઈન્ડિયન એક્ષિપ્રેસ’



## દિવાળી-પત્રીકા અને પંચાગ

ગુજરાતી પ્રેસના પંચાગ.....શી. ૫ ૦ નંગ

ગુજરાતી તારીખના હફા.....શી. ૨ ૬ નંગ

### નુતન વર્ષ પત્રીકા

- |                                     |               |     |
|-------------------------------------|---------------|-----|
| (૧) હાલકર (ધાર્મિક ચિત્રોવાળા)      | .....શી. ૪ ૦  | કમન |
| (૨) પેન્સીલ કહેચ (દેશ-નેતાના હાલોઓ) | .....શી. ૬ ૬  | કમન |
| (૩) ટેકનીકલર પીકચર સીરીઝ            | .....શી. ૬ ૦  | કમન |
| (૪) ટેકનીકલર પીકચર સીરીઝ (ખાટા)     | .....શી. ૧૨ ૦ | કમન |
| (૫) ન્યુ હાટો (દેશ નેતા)            | .....શી. ૧૨ ૦ | કમન |
| (૬) પોપ્ટ કાડ                       | .....શી. ૨૪ ૦ | કમન |

તેમજ તમામ ઓસરી પણ મળશે.

## નવલ કથાઓ તથા ટુંકી વાર્તાઓ

|                              |      |
|------------------------------|------|
| કપાલ કુંડલા (નવોત્થન)        | ૧ ૧  |
| નવલકાઓ (મેધાણી)              | ૧ ૧  |
| સુલસી કથાઓ (મે)              | ૮ ૧  |
| મળેલાં ભવ (પ. ખટલ)           | ૮ ૦  |
| સોયડી ગાથા                   | ૧ ૧  |
| રેવકાસ (સરભાણ)               | ૫ ૦  |
| ત્રણ વાર્તા                  | ૩ ૧  |
| સુભાષ                        | ૧ ૦  |
| આર અરવિય (રવીન્દ્રનાથ ટાગોર) | ૫ ૦  |
| હરે બાહીરે                   | ૬    |
| કાવલ્ય                       | ૫ ૬  |
| મેધ બિંદુ                    | ૭ ૫  |
| કાવ્ય નિભાવ                  | ૭ ૧  |
| ત્રણ અરવિય                   | ૪ ૦  |
| ઉભી વાદ                      | ૮ ૧  |
| વિનયન                        | ૭ ૦  |
| સાની સહયત્રી                 | ૫ ૦  |
| રોન કુવ                      | ૧ ૦  |
| કોલી                         | ૬ ૦  |
| અમરા બાપુ                    | ૭ ૧  |
| કવિત્વ વધ                    | ૧૦ ૧ |
| અજુબુદ ખાસ                   | ૭ ૧  |

## ઉચ્ચ અને સાદું સાહિત્ય

|                                     |     |
|-------------------------------------|-----|
| અંગ્રેજી (કાવ્યા સંમલ) ઉમાશંકર જોશી | ૭ ૧ |
| ગીતાબાપુરી " " અનુદેશભાઈ            | ૫ ૦ |
| સાદીરોનો સંદેશ (આવક ભેન્ડના રાવીર)  | ૫ ૦ |

અળવાનું ઠેકાણું આ બોરીસ :

**'Indian Opinion'**  
P. Bag, Phoenix,  
Natal.

## ગાંધી સાહિત્ય

|                                                 |       |
|-------------------------------------------------|-------|
| ક. આ. મે ઈતીહાસ                                 | ૭ ૧   |
| જીવન પરિચય                                      | ૧૧ ૦  |
| મહાદેવ દેશાઈનું જીવન ચરિત્ર                     | ૫ ૦   |
| મહાદેવ દેશાઈની કાવ્યરી                          | ૫૧. ૧ |
| " " " "                                         | ૫૧. ૧ |
| " " " "                                         | ૫૧. ૩ |
| " " " "                                         | ૫૧. ૪ |
| " " " "                                         | ૫૧. ૫ |
| બાપુની કાવ્યસંગ્રહ કાવાણી                       | ૫૫ ૦  |
| કેસલ લીખીત લોક સ્વરાજ્ય (બાપેલી ઠાપી સાથે)      | ૫૦ ૦  |
| અમરા કથા (ગાંધી)                                | ૭ ૧   |
| ગાંધીજીની સંક્ષિપ્ત આત્મ કથા                    | ૨ ૧   |
| બાપુની લાંબી (કાકા કાલેલકર)                     | ૩ ૦   |
| જામ નામ (ગાંધી)                                 | ૨ ૦   |
| બાપુ સારી મા (મદ ગાંધી)                         | ૨ ૧   |
| બાપુના પત્રો (આત્મની બેનો સ્વપર)                | ૨ ૧   |
| બાપુની અસાદી                                    | ૫ ૦   |
| ગાંધીજી અને સામ્યવાદ (ડી. મહાપાત્ર)             | ૩ ૦   |
| નીતી નાસને આમે (ગાંધી)                          | ૨ ૦   |
| અનંતસુકતી ધોળ (ગાંધીજીને ગીતાજીનો હરેસ અનુવાદ)  | ૧ ૧   |
| ખર્ચાના નોંધો (ગાંધી)                           | ૧ ૦   |
| આશ્રમ જાળનાવલી                                  | ૬ ૦   |
| અંજલિ પ્રભાત                                    | ૬ ૦   |
| ગાંધીજીના સમાવેશમાં                             | ૫ ૦   |
| પાયાની કેળવણી (ગાંધી)                           | ૩ ૦   |
| અમારા આ (અનુદેશ ગાંધી)                          | ૪ ૦   |
| ગ્રેસ પંથ (પા. મે. દેશાઈ)                       | ૬ ૦   |
| ગાંધીજીનો સંસ્કૃત સાથે પદ્ય-અનુવાદ              | ૧ ૦   |
| બાપુની સેવામાં                                  | ૧ ૦   |
| અસહકારનો વિચાર                                  | ૧ ૦   |
| ગાંધીજી (એક અનુવાદ)                             | ૧૦ ૦  |
| કેસલવળા સમાવેશ અંગે—('ઈન્ડિયન ઓપિનિયન')         | ૧ ૧   |
| ગાંધી સમાવેશ અંગે                               | ૨ ૦   |
| બાપુની-આ ને પત્રો (અનુદેશ પર ગાંધીના પત્રો)     | ૨ ૦   |
| રાષ્ટ્રફાલ્ગ                                    | ૧ ૧   |
| નવ આશ્રમ                                        | ૭ ૧   |
| મારી જીવન કથા (આવકના રાષ્ટ્રપત્રી રાવેન્દ્રસાહ) | ૧ ૦   |
| હાંદોનો ઠેકાણો ત્રીકોણ (સામવાદ વિશે કવિ)        | ૮ ૦   |
| હાંદો ગાંધીય મ. સમાનું બાંધવજી                  | ૧ ૦   |

Obtainable from:

**'Indian Opinion' P. Bag.,  
Phoenix, Natal.**

## વાંચવા લાયક સુંદર પુસ્તકો

|                                              |       |
|----------------------------------------------|-------|
| વિવેક અને સાધના (ઉદાસનાથ)                    | ૭ ૧   |
| શ્રીતા ભવની " "                              | ૧ ૩   |
| ઠેકવણી વિદ્યાસ (ડી. મહાપાત્ર)                | ૩ ૦   |
| જો પુ. મનોહર " "                             | ૪ ૧   |
| સાધના કાંતી " "                              | ૫ ૦   |
| ઠેકવણી પટે કાંતી                             | ૫ ૧   |
| પૂર્વ આશ્રીકાની અંજલિ (કાકા કાલેલકર)         | ૭ ૧   |
| મારી જીવન કથા (નંદર)                         | ૧૫ ૦  |
| કલ્યાણ અને સંસ્કૃતીનું બાપી (સામા કમ્પન)     | ૫ ૦   |
| જીવતા તહેવારો                                | ૫     |
| માર્ગ હાંદીનું કાંતી (અનુદેશભાઈ)             | ૧ ૦ ૦ |
| સરદાર વલ્લભભાઈ જામ                           | ૧૩ ૦  |
| મારી જીવન કથા રાવેન્દ્રસાહ                   | ૧ ૦ ૦ |
| અરદાસનાં આપણો                                | ૧૨ ૦  |
| એક મર્મ કુવ (અમરાવાદનો અજરોની બહાર પ્રવિહાસ) | ૧ ૦   |
| આજ વિદ્યાપીઠ (સીક્રેટો આર)                   | ૧ ૧   |

અળવાનું ઠેકાણું :

**'Indian Opinion', P. Bag, Phoenix, Natal.**

## અમારા નવા પુસ્તકો

નવલ કથાઓ

|                                         |      |
|-----------------------------------------|------|
| કવિતા દેવી (સાને કુશળ)                  | ૨ ૩  |
| અનંતસુકતી નાં જીવન (ગણેશ વાસુદેવ માવળા) | ૧ ૦  |
| સામનાં કવિતા સાને કુશળ                  | ૧૦ ૦ |
| સંસ્કૃત કવિ (નવલકા સાહ)                 | ૭ ૧  |
| અમરા પાત્રી અને બીજી વાર્તા (પર્વ જા)   | ૭ ૧  |
| ગાંધી સાહિત્ય                           |      |
| બાપુના પાવણ (અંજલિ મેધાણી)              | ૧ ૧  |
| અળવાનું ઠેકાણું :                       |      |

C/O INDIAN OPINION,  
P. Bag, Phoenix, Natal.

## વાંચવા લાયક સાહિત્ય

|                                  |     |
|----------------------------------|-----|
| કેસ્ટો પીપા કે ભણી ભણી (કર્ક)    | ૫ ૬ |
| ગીતા અવતર (વિવેકા નાને)          | ૩ ૦ |
| સત્યાર વસ્તુજ્ઞાનને બાપુના શ્લોક | ૪ ૧ |
| કર્મોદય (માતા દેવદાસ)            | ૨ ૦ |
| બા-બાપુની શીળી હાથમાં (ગણુ ગાપા) | ૩ ૪ |
| ગેલ સેવા (ચાપીલ)                 | ૨ ૦ |
| સમગ્ર ભૂમિની પદ (ગાલપ)           | ૨ ૦ |
| અહિંસા વિવેચન (પ્રસીદ્ધ ગ્રંથ)   | ૩ ૧ |
| સત્યાગ્રહની સૂત્રચરિ             | ૩ ૦ |
| ભગવદ્ ગીતા (માતા દેવદાસ)         | ૧ ૦ |

મળવાતું કેમ?

*'Indian Opinion' P. Bag,  
Phoenix, Natal.*

## સુંદર નવી નવલ કથાઓ

|                                               |      |
|-----------------------------------------------|------|
| માનવતાના નિહામ કોઈકા દેરીવેલ નિયમ અનુવાદ સચીન | ૧૫ ૦ |
| સાથી રા. ના. પાઠ                              | ૧૨ ૦ |
| આરંભના પુસ્તકોનો અનુવાદ                       |      |
| કોનેલી હાથ                                    | ૧૦ ૦ |
| સ્વપ્ન સુદી                                   | ૧૦ ૦ |
| બાહ્યગીતના                                    | ૧૫ ૦ |
| કાથા અકાદ                                     | ૧૩ ૧ |

૨. મ. દેશાઈ ફ્રી

|      |      |
|------|------|
| દિવસ | ૧૩ ૦ |
|------|------|

Obtainable from:

INDIAN OPINION.  
P/Bag, Phoenix, Natal.

# INDIAN OPINION

(Founded By Mahatma Gandhi In 1903)

**For The Moral, political and  
Social Advancement Of Indians  
In South Africa.**

Published Every Friday.

**Subscription Rates**

Payable Always In Advance.

|                   |          |             |
|-------------------|----------|-------------|
| Within the Union  | 30s.     | Annually    |
| " " "             | 15s. 6d. | Half-yearly |
| Outside the Union | 30s.     | Annually    |
| " " "             | 15s.     | Half-yearly |

Become a Subscriber and persuade your friends  
to do likewise.

Apply to—

*Manager,  
Indian Opinion,  
P. Bag, Phoenix, Natal.*

# અમારા નિશાળ ઉપયોગી પુસ્તકો

## ઈતિહાસ

|                              |     |
|------------------------------|-----|
| કેલ વીરેલ ભા. ૧              | ૨ ૬ |
| ગુજરાતનું ગાદન               | ૧ ૬ |
| કાલના ઇતિહાસની રૂપરેખા ભા. ૧ | ૨ ૨ |
| કેલ વીરેલ                    | ૨ ૦ |

## ભૂગોળ

|                   |      |
|-------------------|------|
| આર્યો ભૂગોળ       | ૫ ૬  |
| ભૂગોળ પરિચય ભા. ૩ | ૧ ૨૦ |
| " ભા. ૪           | ૨ ૩  |

## વાંચન મઠિ સાહિત્ય

|                           |     |
|---------------------------|-----|
| પ્રાચીન કાવ્યની રમ્મ કથાઓ | ૧ ૬ |
|---------------------------|-----|

## અન્ય ગણિત

|                        |     |
|------------------------|-----|
| અંકગણિતના ગુણ તત્ત્વો  | ૨ ૦ |
| મીઠા ગુણ અંકગણિત ભા. ૧ | ૨ ૬ |
| ગણિત ગણિત ભા. ૧        | ૧ ૬ |
| " " ભા. ૨              | ૧ ૧ |
| " " ભા. ૪              | ૨ ૦ |

|                            |        |     |
|----------------------------|--------|-----|
| હુતાલ કેમન માલો આ માલો     | માધી   | ૫ ૬ |
| મા નીચલા માર પુસ્તકો બાને  | પાંચમી | ૩ ૦ |
| જ. એ પુસ્તકો કાપા માળો કાન |        |     |
| કેલે છે.                   |        |     |

|                       |          |     |
|-----------------------|----------|-----|
| હુતાલ કેમન કાલોલ વર્મ | આલો-લખીએ |     |
| " " કોલેલ ૧-૨-૩-૪     | કોપી     | ૧ ૦ |
| પ્રત્યેકની કોલેલ      | "        | ૧ ૦ |

|                 |     |     |
|-----------------|-----|-----|
| નવગુણ વાચન માલો |     |     |
| પુસ્તક પીઠ      | ૫ ૬ | ૧ ૦ |
| પુસ્તક નીલ      | ૫ ૬ | ૧ ૦ |
| " માધી          | ૨ ૩ | ૧ ૦ |

## વિશાળ વાચન માલો

|            |     |     |
|------------|-----|-----|
| માલોલ માધી | ૧ ૦ | ૧ ૦ |
| પદેથી માધી | ૧ ૦ | ૧ ૦ |
| નીલ માધી   | ૫ ૬ | ૧ ૦ |
| નીલ        | ૫ ૬ | ૧ ૦ |

Obtainable From:

**'INDIAN OPINION'**

**P. Bag, PHOENIX, NATAL.**

## D. B. MODI & SONS

Specialising in Indian, English, Groceries, Condiments, Hair oils, Spices, Fancy goods, and everything for the "INDIAN HOME."

Try Our Famous  
"India Mix Masala."

High Class Indian Confectionery Always in Stock.  
Phone 35-4771.

30b 17th Street, Vrededorp  
Johannesburg.

૫૦ વર્ષની જુની અને જાણીતી દુકાન

## ડી. બી. મોદી એન્ડ સન્સ

કરીયાણાં, ગંધીયાણાંનાં જુનાં વ્યાપારી

દેશી હેન એર્લસ, મરી મસાલો વગેરે દેશી ધરની ઉત્પાદનો અનેક વસ્તુઓ હમેશાં સ્ટોકમાં મળશે.

ઈન્ડિયન અને ઈંગ્લીશ ગ્રાસરીનાં સ્પેશીયલીસ્ટ એજન્ટની જુનામાં જુની મીઠાઈની દુકાન.

"ઈન્ડિયા મીકસ મસાલા"નાં  
એન્ટ્રુફેકચરે.

## તાજુ ઉમદા ફ્રુટ

કરબનનું આજુ ૧/૬ રતલ; ચેરી કલીનું લસણ ૧/૬ રતલ; ગ્રાપ્સ માસ ૪/૮ ૧૦/૬ ડઝન; લાંબી અને રકબેર માસફોટો ૧૬/૦ ડઝન; કચુરી તથા સેવલી પાન શી. ૫ રતલ; પોસ્ટેજ બોક્સ.....બનાના, કાચા બનાના, પોપો, પાઉનાપલ, નાચીસ અને ગ્રેન્ડરીન ગોળના બનાવ બાવથી મળશે. દેશી ચાકભાજીમાં સુરતી સફેદ પાપડી, કાળી પાપડી, તુવેર સીંગ, વેગણ, શીકડાની શીંગ, કુપી અને લીલાં મરચાં મળશે. શી. ૭-૬ થી શી. ૧૦ નું પારસલ બનાવી પોસ્ટથી મોકલીએ છીએ. સુરણ, આંબા હળદ તથા લીલી હળદની મોસમ ચાકુ થઈ છે. કાચી કેરી પણ હવે મળી શકશે.

**A. KADER & Co., (PTY) LTD.**  
WHOLESALE FRUIT MERCHANTS  
P. O. Box 251. DURBAN.

## ફરનીયર! ફરનીયર!! ફરનીયર!!!

વેલ્ડેસ સુટ, ડાઈનિંગરૂમ સુટ, વેલ્ડેસ, ટર્ફસીંગ કિસ્ટ, કાર્પેટ બોર્ડ એપ્રીસ ટેસ્ટ, લુક કેસ, ટેબલ, લવન કોફર તથા બાકે જરીરી લાકો. જાતે પધારી લાભ લેવા લુકશે નહિ.

—બોક્સ, ટેબલ અને ફીચન ડરેસર—

જે હાથથી ફેબ્રિક નીચે લઈપાસ થાય છે. તેને સ્ટોક દરિયા લઈ-વાર રહે છે. માત્ર રોકા લાવેલા પ્રાઈસ લીસ્ટ મંગાવો અને વેપાર આગલ પધારો.

## L. MISTRY

51 BREE STREET, BURGERSDORP, J'BURG.  
PHONE 33-4691. BOX 2526.

## ધી ન્યુ ડિલ ખુશ-સ્વીટ માર્ટ

એનેલર: મળીમાઈ માણસાઈ કરીપોરવાના.

દરેક જાતની મીઠાઈઓ, ચોખ્ખા ધોની તેમજ ચોખા ચેના, મસાલાથી અને બનાવીએ છીએ.

આમારું 'વખજાએકુ' સુરતી લુણું સેવ, મમરા, બીડિયા, બાઇચા, પાતશા વિગેરે કરેલા તાજા બનાવીએ છીએ.

પાર્ટી વીગેરે માટે ચોટા મમાજીમાં મીઠાઈ બોર્ડર મમાજી ફ્રેન્ક વખતમાં બનાવી બાપીશું.

PHONE 33-6676. P. O. BOX 3680.  
THE NEW DIL-KHUSH SWEET MART,  
34 President St., Corner Diagonal Street.  
JOHANNESBURG.

PHONE

33-2661

## MASTER BROS.

(PTY) LTD.

MANUFACTURERS OF LADIES' & GIRLS' STRAW & FELT HATS  
WHOLESALE MERCHANTS & DIRECT IMPORTERS  
HOUSE FOR KEEN CASH PRICES  
33 West Street, JOHANNESBURG.

માસ્ટર બ્રધર્સ (પ્રા.) લીમિટેડ

ટેલેફોન અરબન્ટસ બોક્સ ૬૧૬૬૬ ઇન્ડિયા

રેશમી તેમજ મુલાવ કાપડ, પુલન રજ. ન્હાન્ટસ—બીબી માળો. માટે બદલ નવનો માલ. તેમજ કેપરીટીન નર્મીરનેટ સાડીઓ વીગેરે મારે હમારે લા પ્રથમ વખત કરવા લાગ્યા છ.

33 વેસ્ટ સ્ટ્રીટ, બોક્સ ૨૬૫૧.

ફોન : 33-2661

## ગ્રોસરી મળવાનું ભરોસાપાત્ર મથક

## JHAVER HIRA & CO.,

Phone: 24932

118 Victoria Street,  
DURBAN.

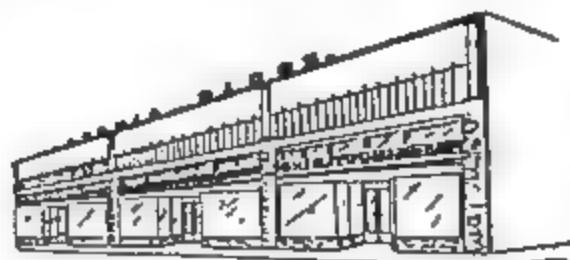
અમારે ત્યાં

મીંધીવડ, કોળ, હવન, પુળની સામગ્રી અને લગ્ન અંગેની દરેક જોઈતી વસ્તુઓ મળશે.

માલકોનો સતેષ એવ અમરો પ્રદા મેળ છે. એકજ વખત મંગાવી ખાતી કરો. ખાસ સારો અને ચોખ્ખો જાતી ફેબ્રિક નીચે મોકલવામાં આવે છે. કંઠી બોર્ડર શી. બો. ડી.પી. મોકલવામાં આવશે.

# K.M. Loodhia & Co.

Manufacturing Jewellers and General Dealers



22 ct Jewellery made to order in latest designs

ભાવિસ કેરટ

સોનાના કામીના ખાસ અમારી ભત્રીજાની નીચે અમને અપાયેલું  
કામ સંતોષ પામે એવી રીતે કરાયે છે.

મેકેસ, ચુરી ચુરી કીમતોની ખમડી અણાડા, કાઢીની ધાન, વીરી  
ખડકા એવીજ નીચે બનાવીએ છીએ.

104 Prince Edward Street, Durban.

REMEMBER DIWALI IS ON THE 6th NOVEMBER, 1953

Purchase your Diwali Greeting Cards from us, we have all ranges in English Gujarati, Hindi, and Tamil. All Cards with envelopes.

|                                    | S. D.       |
|------------------------------------|-------------|
| Religious Printed Cards            |             |
| Medium Sanskrit Cards              | 8 3 dozen   |
| Medium Laxmi Cards                 | 6 3 dozen   |
| Medium Krishna Cards               | 6 3 dozen   |
| Medium Ram and Sita                | 1 3 dozen   |
| Greeting Cheque Book               | 1 3 and 2 3 |
| Natal Scenery Real Photos          | 12 0 dozen  |
| Film Stars Medium Real Photo Cards | 9 0 dozen   |
| Film Stars Large Real Photo Cards  | 12 0 dozen  |
| Film Stars Large Romantic Cards    | 15 0 dozen  |
| Latest Religious Books             |             |
| Light of Truth — The Ind in Bible  | 26 6        |
| Life after Death                   | 2 9         |
| Elementary Teachings of Hinduism   | 2 9         |



Obtainable at :

**BHARAT MUSIC  
SALOON  
AND BOOKSELLERS**

Phone: 26070

286 Grey Street, DUBAI.  
(Corner Grey and Lorne Streets)

# GIHWALA STORE

(Established 1945)

કેપટાઉનના જુના અને જાણીતા વેપારી

કાયદેસર

કીકાસાઈ હગનકાલ ધીનાકા

અમે દરેક ભાતનો દેશી અનાજ અને કરીયાલું  
રાખીએ છીએ.

ભાવ ઠીકાયત

ભાતે મળેલા યા લખે

2 Aspeling Street,  
CAPETOWN.

Phone : 23102.

એકલું તમે બચો છો કે કેનેડાની વિશ્વ વિખ્યાત કંપની  
સન લાઈફ ઓફ કેનેડા

કેપટાઉન કંપનીના કમી સત્તાવાર એજન્ટ છીએ.

ઉપરાંત

દરિયુ આદીકાની વરિષ્ઠ અભિવૃદ્ધિ ૧૫ લાખ રૂડ હોય પ્રાપ્તિનીયક કીમતન  
ના સરકાર વસ્તુથી નીચાવેલા અમેરિકા તથા કુલ્લકી આવાનદરકાર છીએ  
કેમલ અનેની કીમીએલન અમેરિકા કોઈ પણ ભવન કામકામ વિના નીચાવે  
તરીકે વધીએ વર્ષ રો છે.

1. Wherever there is a particular Life Assurance Problem a Sun Life of Canada Plan can solve it.
2. Prompt settlement of claims is a mark of the Company's Management.
3. During 1951 the Company paid over £1,000,000 to annuitants, policy holders and their families.

The Sun Life of Canada is a Leader in World Wide Assurance.

Consult us free.

**C. C. PALSANIA**  
GENERAL AGENT

Business, Estate, Financial, Insurance and Immigration Consultant.  
Honey Translator.

100 Sir Lowry Road,  
P.O. Box 4624.

CAPETOWN  
Phone 32190

## Kasturba Gandhi Memorial Number

Copies of Kasturba Gandhi Memorial Number can be had  
at this office at Rs. 34. including postage.

Indian Opinion  
Phoenix, Natal



No. 43—VOL.—LI

FRIDAY,  
23RD OCTOBER, 1953

Registered at the G.P.O. as a Newspaper

Price 6d.

# INDIAN OPINION

Founded by Mahatma Gandhi in 1903



*We stand for TOLERANCE in a world that is increasingly dominated by sectarianism and bigotry.*

*We stand for LIBERTY in a world that has at many points surrendered to arbitrary authority*

*We stand for REASON in a world that has succumbed to an alarming degree to blind emotionalism.*

*We stand for the ETHICS OF JESUS in a world that seems to have reverted to the ethics of the jungle.*

*We stand for INDIVIDUAL RESPONSIBILITY in a world that puts its trust chiefly in mass movements and a regimenting State.*

*We stand for these things uncompromisingly and openly.*

*We do not expect to find it an easy position to hold.*

*But we believe that we shall have many powerful allies when the real issues are made clear.*

—Frederick May Elliott



## WHO ARE YOU, FRIEND?

**W**ITHOUT ever bestowing a rational thought on the subject or object, everyone is working in feverish haste convinced that in the palm of his hand lies the destiny of mankind. It is the deluded imagination of the ego and the man-of-God throws the powerful beam of his Self Knowledge to dispel this delusion. He asks man to look within himself first and to know the subject, after which alone he could have a true vision of the object and a correct understanding of the relationship between the two and thus be enabled to adopt the proper attitude to life and the world and to get a clear conception of the Goal.

A businessman to-day accumulates wealth by means, fair and foul. What is his true relation with those for whom he gathers this wealth? What effects do his hoarding enterprises have upon his inner personality? How will his actions ultimately react upon him? Which businessman ever thinks of these great questions? He has set before himself the one great ideal of the greatest accumulation of wealth. He gets into a mania and this mania is none other than Maya in her ferocious form. She does not allow him a moment to reflect on the great problems that profoundly affect him, his very inner soul! .....Till the life's end draws near the poor man and, coldly staring at his benumbed body, asks him: "Who are you friend, to deprive the poor of their livelihood and feed them you deludedly called your own? Come, come into my house now and leave them to the care of the God who alone protects them all, as He protects you!"

A politician similarly struggles to save his country from every kind of calamity and catastrophe. Friend, who are you to save the world? What is the spring board of your patriotism? Is it the Divine Will or is it some selfish motive, however subtle and glorified it may be? ...But the politician has the least time or inclination to analyse! Maya keeps him ever busy and ever externalised, ever seated on the high pedestal of a social reformer where none but he can sit!

Similar is the case of a religious preacher on whose lips ever dwells the loftiest Upanishadic Mantras and scriptural texts. He can, and he is ever eager to, show you the Path to Salvation! Who are you, friend, and what are your qualifications? What is the depth of your wisdom? Have you ever had time to look within your self and mind your own spiritual progress or have you abandoned yourself to finding others' faults and preaching to others?

When this search-light of self-analysis reveals the true nature of things, the businessman would realise that the Lord is the Protector of all and as the distributor of commodities, his duty lies in serving the people without ever thinking of hoarding. He will understand his business better and he will feel his business is to purify himself by serving his fellow-beings.

The politician will feel humbled before the Supreme Being who is the True Saviour of every Soul and he will adopt the humble attitude of a servant of humanity, treating politics as his Sadhana.

The religious preacher will apply himself to the vigorous and rigorous practice of Sadhana and self-analysis, to annihilate the ego and to let thereby the Light of

(Continued on page 661)

# INDIAN OPINION

FRIDAY, 23RD OCTOBER, 1953

## NOTES AND NEWS

### Balfour Europeans Do Not Object To Indians

THE Balfour Town Council opened its case for the proclamation of an Indian group area in one mood and closed it in a very different spirit, writes *The Star*, (Johannesburg). Between the two lay all the difference between the ideological and the practical approach, and the council's second thoughts contrasted favourably with the showing of the Nylsroom authorities who remained unmoved when confronted with a similar set of arguments.

Balfour began by proposing that the Indians should be moved two miles out of town. It is hard to escape the impression that they were merely doing what they thought was expected of them as loyal supporters of the apartheid idea, well knowing that their proposal would not bear a moment's serious examination.

When the committee of the Land Tenure Board got down to take evidence, it quickly emerged that there was no public demand for the removal of the Indians from the portion of the town they now occupy. On the contrary, there had been public protests against the proposal, and the Indians' nearest neighbours, a group of railwaymen, had specifically asked that they be allowed to remain.

The best the council could say to this was that if the railwaymen did not mind the Indians, then they evidently did not know what was good for them. But it was a half-hearted argument, and, having made their demonstration, the councilors assembly accepted the obvious alternative. The Indians will not only be allowed to remain where they are but will be given some room for expansion.

This will, if approved, become the group area, so that houses are rented and so are the customers who find that the Indian traders give them the service they want. Practical co-existence have won

out, and the Act is seen settling down nearer the real needs of the situation. Towns next on the list of applicants should take note.

### India Challenges Danges Statement

Indian Government officials in New Delhi described to-day as "totally misleading" a statement by the South African Minister of the Interior, Dr. Danges that information from India on the genuineness of marriage and birth, in respect of wives and children of South African Indians, had become very unreliable. Dr. Danges made the allegation in a speech in Parliament on the Immigrants Regulations Bill. Indian officials said that in the past 26 years the South African Government had not challenged any certificates about the bona fide of wives and children issued by the Indian Government as required under the Cape Town Agreement of 1927. These certificates were issued after detailed inquiries which, in some cases, took more than two years.

### N.Z. Backing For S.A. U.N.O. Probe

The Opposition Leader, Mr. Walter Nash, attacking New Zealand's attitude at the United Nations General Assembly meeting in refusing to discuss the South African racial problem, said in Wellington that unless Apartheid was dealt with "we will run into more trouble—racial war—than any possible conflict with Russia." Mr. Nash said there was nothing so crucial, important and imperative before the world today as the racial problem in South Africa. It was a United Nations matter if the problem was one which was menacing the peace of the world. The Minister for External Affairs, Mr. Clifton Webb, said New Zealand voted against South Africa's racial problem coming on to the General Assembly's agenda because the United Nations had no authority to intervene in a matter essentially under South Africa's own domestic jurisdiction.

### "Partnership Is Not Miscogeneration

The Rhodesian Federal Party had never included racial integration in their policy—that was an invention of the Confederates, said the Federal Prime Minister, Sir Godfrey Huggins, when he addressed the inaugural meeting of the Women's Federal Party Association in Salisbury today. "It is nothing but bogey-bogey stuff to suggest that Federation will mean any great change in the set-up between Black and White in Southern Rhodesia," said Sir Godfrey. "I always understood that we had partnership already, in that the Africans can earn one. 'Because we stand for a policy of partnership, that does not mean we envisage miscegenation. We have gone on together all these years and although there has been nothing in the law to stop it, only a very few, peculiar people have gone in for miscegenation. 'The truth of the matter is that neither the Europeans nor the Africans approve of it. It will be the people's fault if there is any further mixing.' Sir Godfrey said that when the electorate accepted Federation at the referendum, they accepted the principle that Africans would be let into Parliament. Answering a question about his references in Ndola on Saturday to "African Nationalists" in the Federation, Sir Godfrey said: "We were one people, and we never had any of this nonsense until Smuts died. Then we had a wave of Afrikaner nationalism forced on us from outside. 'If you go into history, you will find that Rhodes occupied this country with all sorts of people, including Afrikaners, and Afrikaners have always been decent and loyal Rhodesians. 'We always got on well together, but when we have this forced on us, we must act.'—Sapa.

### Education Ban On Foreign Non-Europeans

After January 1 non-European students from territories outside the Union will be banned from educational institutions in South Africa, says, the South African Institute of Race Relations. In February 1951, the department of Education, Arts and Science gave notice that neighbouring territories would be given three years in which to establish their own educational facilities, after which institutions in the Union would be closed to them. The Institute says the ban appears unnecessary and harsh as no other facilities for higher education and special training are available in Southern Africa to non-Europeans.

### Unemployment Raising

The number of unemployed people in the Union at the end of August had increased by 400 over the previous month. The number of unemployed on August 31, 1953, was 12,490. Applications for employment during August totalled 20,091, which was an increase of 900 over July. Cape Town had the highest number of unemployed at the end of August with 4,657. This figure included 3,625 Coloured men, women and boys. In Johannesburg the number of unemployed at the end of August was 2,658, compared with 2,570 at the end of July, and in Pretoria there were 493 unemployed at the end of August and 470 at the end of July. George, with 106 unemployed at the end of August, and Kimberley with 174, had the lowest figures for the nine principal areas in the Union.

The Editor  
of this Journal  
is in prison  
for his part in  
last year's Passive  
Resistance.

### Baghdad Paper Urges Ghaffar Khan's Release

The Baghdad daily "Al Ittihad" of October 4 urged the release of Khan Abdul Ghaffar Khan at present interned in Pakistan. Describing Ghaffar Khan as "a great leader who fought gallantly against British imperialism," the paper says: "News that there are indications of a settlement of Indo-Pakistan problems and of the return of the natural brotherly atmosphere, we deem it not only fair but also the natural duty that this Muslim leader, who is respected by both Indians and Pakistanis and remembered as a man who sacrificed everything for the liberation of his country and the unity of his nation, should be released. We trust Mr. Mohamed Ali, the Pakistan Prime Minister, will release this beloved leader."

### No Decision Made On Pakistan Republic

Before leaving for the United Nations General Assembly in New York, Sir Mohammad Zafarullah Khan, the Pakistan Foreign Minister, said that no decision had yet been taken about the declaration of a Pakistan republic.

## WHO ARE YOU, FRIEND?

(Continued from front page)

The Self shine through his Buddha in that Light would aspirants effortlessly find their path to the Goal.

There poses before you this great soul-stirring question: *Who are you, friend?*

Not even in the answer to the question, but in the question itself, is peace and prosperity hidden! The moment one asks this question of himself, there descends on him an ineffable

peace and bliss that surpasseth understanding. For, at that moment his gaze is turned inward; he swaps the pain-bonds that bind him to this miserable mundane plane; he seeks (if only he seeks) the Self within—and that moment itself he enjoys bliss. Who would desire from diving deeper within after tasting such joy on the very surface of this ocean of bliss?

—Swami Sivananda.

## NYLSTROOM'S 198 INDIANS MUST GO OUT OF TOWN

### —COUNCIL'S REPRESENTATIVE

**NYLSTROOM'S** 198 Indians must go. Their place is outside the town. They will suffer losses and substantial losses—but go they must. The White man can no longer stand their omnipresence.

In these words Mr. V. J. Helmstra argued the Nylstroom Town Council's application to set up an Indian group area a mile from the town in the veld, at a resumed hearing before a two-man committee of the Land Tenure Advisory Board.

"Who is to blame for all this?—the Indians themselves. For 72 years now they have defied the laws with all their cunning. The justice of this new arrangement is this—It will end for all time thorough domination of a White man's town."

Then, referring to Dr. George Lowen, a Johannesburg advocate, who is appearing for the Indians (and who is a member of the Jewish faith who fled Germany after the advent of Hitler), Mr. Helmstra added: "My learned friend over there should know what happens when racial animosity is roused, and what happens when members of a foreign group concentrate on one profession."

Dr. Lowen rose to answer him: "This speech tops all the others we have heard here."

"He speaks of the fact that the Indians can expect no rights, can expect no appeal for humanity. This seems to imply the threat that they will get nothing."

"And let me as a non-Christian, answer his other threat: Does his knowledge of the history of racial animosity end with the demise of Hitler? Hitler is the 'late' now and the Jewish faith and spirit moves on."

"Perhaps he will learn one day that justice will prevail; humanity will survive, even against those that try to suppress it."

Not one of the town councillors had come forward with any reason for a group area.

And there was good reason for their reticence. They had not once discussed the implication of this Act, nor once had they even thought, of the hardship this application would entail, nor of the fact that the Indians would lose nearly a £100,000 of assets, without any compensation.

The churches, too, had been brought into the argument and the only reason they could suggest for the removal of the Indians was that they were "disturbing" to the Christian National Afrikaner.

### Nylstroom Plan To Move Indians Criticised

Unless the local authorities complied with certain requirements, the Townships Board would not pass proposals for a new township, Mr. T. H. van Niekerk, a Pretoria town consultant told the Land Tenure Advisory Board in Nylstroom.

The Provincial Administration was opposed to the erection of unhygienic and unsuitable dwellings in any new township, said Mr. van Niekerk.

It was laid down that 250 gallons of water a day should be supplied to residential areas, and 1,000 gallons a day to industrial areas.

A suggestion by one of the witnesses for the Town Council, Capt. H. L. Venter, commandant of the local Skier Commando, that Indians skilled in the new township would be able to engage in gardening, was impossible without an additional water supply.

The chairman of the committee is Mr. W. F. Nel, a retired magistrate, with Dr. P. van Blijen, the member.

Mr. V. G. Helmstra (instructed by Messrs. Odendaal and Viljoen)

is appearing for the Nylstroom Town Council. Dr. G. Lowen (instructed by Mr. A. I. Minty) for the local Indian community. Mr. L. R. Dixon (instructed by Mr. R. M. Bhoolia) for the Transvaal Indian Congress, and Mr. Minty and Mr. M. M. Gardee for the Transvaal Indian Organisation.

### Another Town Asks To Have Indians Moved Into Veld

The Municipality of Wolmaransstad applied to a committee of the Land Tenure Advisory Board to send its 100 Indians out of the centre of the town into its townlands across the railway line. The application was made in terms of the Group Areas Act.

It was proposed to move the town's entire Indian population to one of two new sites in the veld more than a mile from the business centre of the town.

It was also proposed to establish a Group Area for Coloured people on the eastern boundary of the town.

## THE INDIAN TRADERS

The 'Rand Daily Mail' writes as follows in its issue of October 10:

JUDGING by some of the arguments submitted to the Land Tenure Board's committee, the meaning of "group areas" has now taken on a very clear pattern in the plateland. It means, according to the current interpretation, that the non-Europeans can be moved, at the wish of the Europeans, to a place which the Europeans consider desirable for them. As far as we can see the feelings and attitude of the Europeans are the only considerations; these must be catered for.

Since the principle of "group areas" has now been given statutory sanction, it has to be accepted; but surely not quite in the spirit now being shown. In many Transvaal towns it has been suggested that Indian traders—many of whom have been in business for decades—should simply be pushed out of their shops. They are to be "compensated," of course, with other trading sites; but in most cases the compensation is not worth much. The new sites for Indians are usually planned "on the other side of the railway line," or "across the river," or "behind the plantation." Invariably, the trading site is some inconvenient spot where the trader, more likely than not, will be ruined.

Perhaps one ought not to be surprised at these developments.

The existing Native location is on the south eastern side about two miles from the centre of Wolmaransstad.

The hearing was the fifth to be held in the Transvaal since the Group Areas Act was passed in 1951. So far, evidence has been heard at Lydenburg, Carolina, Nylstroom and Balfour.

The members of the Board were Mr. F. Nel (chairman) and Dr. P. van Blijen.

Dr. George Lowen, for the Indian community of Wolmaransstad, said that before any evidence was led he wanted to object to the Committee hearing the application as it had no *locus standi*.

"I submit that this Committee is not competent in terms of the Group Areas Act to hear this application," he said. "The application should be made before a meeting of the full Board."

The chairman said that he would give a ruling later.

The Committee then adjourned for an inspection *in loco*.

They are consistent with the policy of apartheid; but they also show how the concept of apartheid becomes progressively more restrictive unless adequate steps are taken to keep the tendency in check. Fundamentally, the reason for moving Indian traders is that white and non-white groups should be separated. Now it is taken a stage further, and the Indians must be moved, it is claimed, because they are business competitors of the Whites. This is a very different proposition, and it shows how swiftly one can slide down the slippery slope. We have already reached the stage where people are openly demanding that Indians be sent to areas where their whole livelihood may be in jeopardy. We do not think such a demand reflects great credit on those European traders who make it, or on the province as a whole.

This sad thing about all this is the apparent composure with which the uprooting is contemplated. While we concede that the problem is full of complexities, there is still room left for some display of thoughtfulness and (dare we say it?) even kindness. To those who are so concerned about driving the Indians into the veld, we do say: A little more humanitarianism, please.

# The New India Assurance Company Limited

for  
**FIRE, MARINE, LIFE, ACCIDENT**  
**1919-1950**

**31 YEARS OF SUSTAINED PROGRESS**

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

|                              | Rs.         |                               | Rs.          |
|------------------------------|-------------|-------------------------------|--------------|
| Fire Premium ... ..          | 1,70,32,179 | Life Business in force        |              |
| Marine Premium ... ..        | 55,04,844   | exceeds ... ..                | 54,34,00,000 |
| Miscellaneous Premium ... .. | 35,64,968   | Assets exceed ... ..          | 15,36,00,000 |
| Life Premium ... ..          | 2,69,79,302 | Total claims paid over ... .. | 17,95,00,000 |

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The  
**New India Assurance Company Limited**

Cable & Telegraphic  
Address:  
"RUSTOMJEE" or  
"NIASSURANCE"

RUSTOMJEE (PTY.) LTD.

Directors: Sorabjee Rustomjee  
Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,  
RELIABLE  
AGENTS  
MAY APPLY

**"NEW INDIA IN THE SERVICE OF THE NATION"**

Telephone 2335.

Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING  
FACTORY**

Direct Importers and  
Wholesale Merchants

**Clothing Manufacturers**

Proprietor RAMBHAI D. PATEL

Branch:

**CITY STORE**

Cairo Road, Lusaka

*Always in Stock:*

Piece Goods, Hosiery, Cutlery,  
Enamelware, Stationery, Drapery,  
Crocery, & Wool.

Telegrams  
"META" Brokenhill.

Phone 298.  
P.O. Box 65.

**MEHTA BROS.**

(PROP. M. D. MEHTA)

Wholesale Merchants  
and  
Clothing Manufacturers

**We specialise in  
Manufacturing  
OVERALL  
AND  
BOILER SUITS**

**Supplied To Trades Only**

## INDIAN REPLY TO MR. WILSON

THE articles written by Mr. N. H. Wilson and published in 'The Chronicle' showed that it was possible to read history wrongly, to misinterpret it and even to misapply it, Sri Purabi, of the Gandhi-Tagore Institution, told Bulawayo Rotary Club luncheon meeting.

"It is like looking through a telescope from the wrong end; everything is there but distorted and therefore not true: big things look small and things that are near, far," he went on, adding, "I was reminded of the words of a great man who said all that the story of history shows is that man learns nothing from history."

"The articles referred to battles in Europe that took place in the seventh and tenth centuries. I do not know if this refers to the battle at the walls of Vienna and at the foot of the Pyrenees."

With the help of this faded past the writer tries to conjure up in the imagination of the readers a lurid picture of the future and he makes a frantic appeal to save what he calls 'European' civilisation.

"I do not quite understand what he means by European civilisation because it has during the last two centuries given to the world a two-fold strand. Scientific materialism as the dominant note of the human spirit in the one strand. The second is the evolution of a new ideology, international in its outlook and working, based on scientific materialism, insisting on class-war, or class conflict as the only method, and domination of the proletariat as its aim."

"Mr. Wilson did not refer to these aspects of European civilisation. In this context witness what France is going through at the moment, or for that matter, for the last five years and you will see what I mean."

"Mr. Wilson laid before us his way of looking at the past but he seemed to be oblivious of the most colossal events of the present. European civilisation, he seemed to think, was the highest product of the human genius. There were aspects of it that were brilliant and indispensable to man's collective life. But when Europe, during thirty years, insisted upon itself and the world saw devastating catastrophes, one might ask whether it was Asia or Africa that brought them about."

"Mr. Wilson seems to regret England's yielding to India's demand for freedom. I am sure that time will give a different judgment. England, by this one

act, out of many she has committed, has made history, and the soul of the nation has gained immensely by it.

"I do not want to be controversial in my thesis. I do not want to answer Mr. Wilson Time Spirit, I believe, has already given the answer, though in obscure corners of the globe like South Africa and in outmoded individual minds the old ideas may still persist. I have taken this article only as a typical attitude of an intelligent man. The tragedy is that such an attitude, by its one-sided insistence, hampers the realisation of the great

goal of human unity, which the Time-Spirit is pressing on.

"The problems of men were not economic or political. Man's national consciousness had to be freed from its egoism and selfishness and had to grow to a wider consciousness of humanity. Man's problems would not be solved by outer methods and machinery, not by adjustments, arrangements or constitutions. Man's problems were psychological.

"The change required in man is an inner change, a psychological change. However perfect the outer constitution, man will always drag it down to his own imperfect nature, which is subject to desires, ambitions and ego."

## 'ASIA NO LONGER A CAMP FOLLOWER'

PRIME MINISTER NEHRU said in Madras on October 2 that the Western Powers must realise that though Asia might not have the atom bomb or hydrogen bomb, she had definite strength and bigness to resist being pushed about this side or that. Mr. Nehru, who was addressing a public meeting, declared that the present temper of Asia "refuses to be coerced and sat upon."

Mr. Nehru said it was an odd thing that Europe had not completely got rid of the idea that Asia should still be their camp follower, despite her becoming independent. The old idea that countries of Asia would never become independent in the foreseeable future had not completely disappeared from the minds of people of the West. "It has not been realised that a big change has come over the world forced by the fact of Asia having changed and great independent countries coming up."

It was a patent fact, said Mr. Nehru, that Asia might not have the atom bomb or hydrogen bomb. Asia might not desire to have the atom or hydrogen bomb. But something had happened which had given her definite strength and bigness to resist being pushed about this side or that way.

India, Mr. Nehru said, was following an independent foreign policy and not a neutral policy. When he talked about an independent foreign policy of India, said Mr. Nehru, some countries criticised it and did not understand it. "What Indian foreign policy means is that the decision rests with the people of India. It also means refusal to be pushed about this way or that way," he declared. Mr. Nehru said many of the policies which were being pursued by European countries

somehow lacked experience because of the lack of knowledge of the mind of Asia as it was today. Unfortunately, the people thought too much in terms of armaments each country possessed. No doubt they were important as also the economic growth of the country. But there was something which was at least as important, if not more so, and that was the way the minds of millions of Asian people worked. He said there was a commonness of approach in the minds of Asians. "In so far as foreign domination is concerned, in so far as colonialism is concerned" we intend resisting them. That is the normal reaction of the Asian mind. This is not adequately realised in Europe," said Mr. Nehru.

Mr. Nehru referred to the great changes that had taken place in Asia and the rising up of new China. "Does anybody doubt there is that state of China existing?" he asked. "It has a strong Central Government. It is not a question of your liking or disliking it. The fact is that a great state is existing there, extending

its realm throughout that vast country. Yet people said that so far as they were concerned that state did not exist."

Non recognition of China by the United Nations and elsewhere was a major factor. "It is an extraordinary way for great statesmen to shut their eyes to the patent and obvious fact of its existence," he said.

It was a peculiar thing, said Mr. Nehru, that in Europe and America, in spite of the fact that there were many wise and inquisitive men, they had not as a whole understood the tremendous changes and tremendous ferment in Asia. They talked to us in one way: "Are you with us or against us?"

This was an extraordinary question to ask, said Mr. Nehru. Hundreds of millions of people exist and promise to continue to exist and carry on in their own way of thinking without being pushed about this side or that side. "This is a basic fact which has not percolated the minds of many people in the West," he declared.

Turning to India, Mr. Nehru said that these six years of independence had been years of solid achievement, although she could not claim to have solved every problem. Mr. Nehru said that notwithstanding the fact that she was a weak country militarily and financially and had her own problems and difficulties to solve, India was thought of with respect and listened to by innumerable people in the world. This was a remarkable thing to achieve within seven years of independence from the greatest colonial administration.

\*\*\*\*\*  
"Dittin's 1953 Seed Catalogue Price List—Holding not only Seeds but all Garden Requisites. Write for a free copy: Dittin's Seeds (Pty) Ltd, Box 2060, Johannesburg." \*\*\*\*\*

## DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either in India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Books, Trade Licences, Revenue Clearance Certificate, Passports And Immigration Matters.

Representatives National Mutual Life Assn. Of Australasia, Yorkshire Insurance Co. Ltd.

Telephones: 31-5033. 27c Commissioner Street, JOHANNESBURG.

**Always Better. Better Always.**  
Are Kapitan's Tempting  
Sweetmeats.



For nearly half a century we are leading in the  
manufacture of Quality Sweetmeats and Cakes.  
TRY US FOR THE LATEST INDIAN RECORDS.

Address: **KAPITANS BALCONY HOTEL,**  
(CORNER SWEETMEAT HOUSE)  
Corner Grey and Victoria Streets  
**DURBAN.**  
Phone 23414. Tel. Add. "KAPITANS."

P.O. Box 96. Phone 24471.  
To Furnish Your Home Economically

**LALA BABHAI & CO. (PTY.) LTD.**

Show Rooms At 107 Prince Edward St. & 78 Victoria St.  
**DURBAN.**

Stockists of:—  
NEW & RECONDITIONED FURNITURE & HOUSE-  
HOLD EFFECTS. RADIOS & RADIOGRAMS, MUSI-  
CAL INSTRUMENTS, SEWING MACHINES & OFFICE  
FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and  
Vegetables. We specialize in green ginger and Indian  
Vegetables. Wholesale only. Write for particulars  
Box 96, Durban.

**YOUR GARDEN'S SUCCESS—Begins with Good Seed**

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED  
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

**A. B. NAIDOO & SONS**

(Established 1917)

Stockists of:—  
GRAIN, FERTILIZER, HOES, PLOUGH PARTS,  
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213. Tel. Add.: "GREENFEAST,"  
145 Brook Street, **DURBAN.**

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

Tel. Add: "Charotar" Telephone: 33-9885.

**MANCHESTER TRADING**  
—CO. LTD.—

**ESTABLISHED 1923**

Wholesale Soft & Fancy Goods Merchants

—&—  
Direct Importers.

**47, Commissioner Street,  
JOHANNESBURG.**

**M. J. PATEL**

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General  
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid  
to indent orders**

**Write To Us For Further Particulars.**

**LIFE INSURANCE**

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown  
future.

Insure with "THE OLD MUTUAL" your friend for Life—

The S.A. Mutual Life Assurance Society, which has  
best Bonus record in the WORLD.

Representative —

**DAYABHAI PATEL**

P.O. Box 1760,  
JOHANNESBURG.

Phones:— } Business 33-0711  
Residence 33-5961

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 208.

**Solanki & Co. Ltd.**

Merchant & Direct Importers

**Extensive range always carried in  
the following:**

Silks, Drapery, Toilets, Per-  
fumes, Curios, Fashion Goods  
and Jewellery, Wide Range of  
Indian, Persian and Chinese  
Carpets.

**Stockists of well-known branded  
'Watches.'**

**COPPERBELT PIONEER STORE**

**Where Quality and Service  
are Paramount.**

**Luanshya,**

**Northern Rhodesia,**



## FEDERATION DEBATE BACKED

**S**UPPORT for the plan sponsored by the Rev. Michael Scott on behalf of the Nyasaland chief to have the question of Central African Federation placed on the agenda of the present session of the United Nations is growing.

S.A.P.A.'s correspondent learns that the Arab Asian group, which leads the anti-colonial members in the Trusteeship Committee, has endorsed the plan.

India first stirred the interest of the Trusteeship Committee in federation when it called last week for the distribution of the petition from 83 Nyasa chiefs protesting against federation. This petition had been forwarded by Mr. Scott to the Secretary-General of the United Nations.

When there was no response to India's proposal, Guatemala re-opened the subject, calling for the circulation of the petition and Mr. Scott's letter, which suggested that federation be placed on the agenda of the present session.

Dr. Santiago Perez, of Venezuela, the chairman, asked if there were any objections to the circulation of the letter and its enclosure. There was none, but as the chairman ruled that the document would thus be circulated, the South African delegate, Dr. W. C. Naude, raised his arm.

The chairman called on him to speak.

"The committee having decided on the circulation of this letter," said Mr. Naude, "I ask to have it recorded that the South African delegation fully reserves its position in this matter."

Dr. Naude, who is the Union Consul-General in Lourenco Marques, gave no reasons for the unexpected South African intervention. Later S.A.P.A.'s correspondent ascertained that the Union delegate's remarks applied to that part of Mr. Scott's letter which referred to the British Protectorates in South Africa.

The relevant portion of the letter reads: "The African and Asian inhabitants of Tanganyika, Kenya and Uganda are anxiously watching the developments in Central Africa. No less anxious are the African

inhabitants of Bechuanaland, Basutoland and Swaziland, who are apprehensive of any changes in the status and jurisdiction of their territories, in view of the demands repeatedly made in speeches by Dr. Malan for their incorporation into the Union of South Africa."

## Scott Documents On C.A. Federation Sent To UN Committee

The Trusteeship Committee of the United Nations General Assembly yesterday decided to circulate among its members a letter from the Rev. Michael Scott, the Anglican missionary, asking to have the question of the Central African Federation placed on the agenda of the Assembly's present session.

Mr. Scott, in his capacity as an observer of the International League for the Right of Man and, as he claims, the authorised spokesman of 83 Nyasa chiefs who had opposed the federation of the Rhodesias and Nyasaland, had written to the chairman of the Trusteeship Committee, requesting that the question be placed on the agenda.

Released with the letter were a number of documents which Mr. Scott had enclosed with his communication. They were:

(1) A petition from the Nyasaland chiefs "That the proposed Central African Federation be examined either by reference to the International Court of Justice for an advisory opinion, or by some other appropriate organ or commission."

(2) A memorandum of treaties with the chiefs of Nyasaland and Northern Rhodesia, including texts of treaties.

(3) Copies of letters from the petitioners and from Mr. Scott to the United Nations.

(4) Legal opinions of Mr. Dinglefoot and Mr. Kenneth Diplock, Q.C., "On possibilities of reference respectively to the courts of Nyasaland to the United Nations for an advisory opinion of the International Court of Justice."

(Copy of a petition of Nyasaland chiefs of Queen Elizabeth, dated January 13, 1954.

Mr. Scott, in his letter to the Committee's chairman, said that

during his visit to Nyasaland in Spring, 1953, he was asked to convey to him "observations" which were attested by 83 Nyasaland chiefs and similar observations from African members of the Legislative Council of Northern Rhodesia and the Northern Rhodesian African Congress.

"The Africans and Asian inhabitants of Tanganyika, Kenya and Uganda are anxiously watching developments in Central Africa," wrote Mr. Scott.

"No less anxious are the African inhabitants of Bechuanaland, Basutoland and Swaziland, who are apprehensive of any change in status and jurisdiction of their territories in view of the demands repeatedly made in the

course of speeches by Dr. Malan for their incorporation in the Union of South Africa.

"Inevitably their incorporation into the Union would have a close bearing on their social, educational and economic conditions."

Mr. Scott's letter contained extracts from the petition presented by the Nyasa chiefs in which they alleged that the progress of the African people would be retarded and obstructed by Central African federation and "the enforcement of colour barriers which already exists in the political, economic and social spheres, especially in Southern and Northern Rhodesia."

## MR. GELL'S LETTER TO THE SECRETARY TO THE HIGH COMMISSIONER FOR INDIA

**T**HE following letter dated October 29 was addressed to the Secretary to the High Commissioner for India by Mr. C. W. M. Gell:

Dear Sir,

I have only just read 'India News' for September 26.

On page 317 it is reported that Manilal Gandhi surrendered to the police on September 17 to serve his sentence. The report continues: "Earlier last week he had decided to serve his sentence instead of paying fine."

To anyone unacquainted with the facts this would suggest that Manilal, who was sentenced last February, had previously considered paying his fine. This is far from the case. Manilal, Patrick Duncan and some others committed their act of *satyagraha* in Germiston location on December 8 as part of the Defiance of Unjust Laws Campaign then in progress. Together with some other minor laws they chose to defy a recent regulation proclaimed by Mr. Swart, prohibiting anyone from holding meetings in locations without permission. Since the African National Congress and the South African Congress, which were together planning the Defiance Campaign, wished to challenge the validity of Mr. Swart's regulation, Manilal reluctantly agreed to stand with his fellow accused in bringing an appeal against their conviction in the Magistrate's court.

However, in the following months the Government proceeded with further acts and legislation which both Manilal and Duncan considered called for further protest. Deciding that the other accused could carry on the appeal without

them, they decided to withdraw their appeals in their own personal behalf. Duncan announced his intention to serve his sentence of 100 days in protest against the Minister of Native Affairs' decision to proceed with the Western Areas removal scheme. Bad health has temporarily delayed him. Manilal protested particularly against the Swart Acts, the very numerous bannings under the Suppression of Communism Act, the Reservation of Separate Amenities Act and the Bill to ban the entry of Indian wives and children.

As Manilal is now in jail, I think he would like me to make it quite clear that there was never any question of his paying his fine. He committed his offence by way of protest and willingly pays the penalty. It was only a matter of when to withdraw his appeal. And I am sure he would wish me to ask you to draw the attention of the editor of 'India News' to the misleading report in so normally authoritative a source. Yours faithfully,

C. W. M. GELL.

**Cuticura**  
SOAP

Few wash a luxury skin treatment!



Baby simply loves the creamy softness of its silky and fragrant lather. It soothes and soothes to hot, smarting skin. After the bath a dressing with Cuticura Baby Lotion is equally refreshing. Cuticura Baby Lotion will soothe any sore.

**FOR SENSITIVE SKINS**

**SHINGADIA STORES**

(Prop: Premier Silk Bazaar Ltd.)  
Direct Importers

Drapery, Outfitting, Fancy Goods,  
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.  
Telegrams: "Promsilk" Phone: 2523.

**PREMIER WHOLESALERS**

(Members of the Mashonaland Wholesalers Association)

Everything for the African Trade. Prints, Khaki,  
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.  
UMTALI, S. Rhodesia

**RHOD-INDIA LIMITED**

Exporters, Importers & Manufacturers Representatives  
Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,  
Plot 43, "C" Road,  
Churchgate Reclamation,

Cable "Indorhod." BOMBAY, INDIA.

Phone  
Day 24169

Phone  
Night 233549

**L. RAJKOOMAR (PTY.) LTD.**

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of  
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL  
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,  
accepted by phone and despatched by rail  
at the shortest notice.

Cable & Tel. Add.: "HARGYAN".

Phone 29348.

**P. HARGOVAN & CO.  
(PTY.) LTD.**

**WHOLESALE MERCHANTS  
AND IMPORTERS.**

P. O. BOX 1250.  
155/7 Warwick Avenue  
DURBAN.

**SWEETMEATS**

**PURE**

**WHOLESOME**

**HEALTHY**

★ **APPETISING—**

- ★ **DISTINCTIVENESS of Flavour.**
  - ★ Combined with **INGREDIENTS** of the **PUREST QUALITY** go into the making of our **SWEETMEATS**.
- ★ Made by our experts whose knowledge and experience of the delicate art of preparing these Oriental **DELICACIES**.
- ★ Assure **YOU** of the most **PALATABLE SWEETMEATS** money can buy any where in **SOUTH AFRICA**.

આમે દરેક ભારતીય શીઠકાના ભારતીય શીઠકા  
માટે સારાના સ્વાદરૂપે સંજ્ઞાવાળી ડાઉનરૂં સારા ભારતીય શીઠકા.

- ★ Great care is exercised in the **PACKING** and **DISPATCHING** of country and foreign orders.
- ★ WE assure you of **PROMPT, HYGENIC SERVICE** with the **GUARANTEE** of **SATISFACTION**.



We specialise in:

Birthday Cakes, Wedding Cakes, High Class  
Fruit Cakes, Pastries, and Naan etc.

**Victory V Lounge**

(Cnr: Grey & Victoria Streets.)  
Phone 24965 — DURBAN.

# A.N.C. AND S.A.I.C. MEMORANDUM TO UNITED NATIONS

## EFFECTS OF DISCRIMINATION

(Continued from last week)

THE evil effects of race discrimination of the non-white peoples of the Union of South Africa are clearly to be observed in our poverty-stricken and bare manner of life. Herded in dreadful slums, haunted by hunger, tuberculosis and other avoidable diseases, clothed in rags, we live in the shadow of terror, insecurity, sickness and death. The noble conceptions of freedom from fear and want, freedom of speech and movement, respect for fundamental rights and human dignity—all these are but a glorious dream, far removed from the reality of our daily lives.

The non-white South African knows no security or privacy. At any time of the day or night he may be stopped in the streets, about his lawful business, he may be challenged by a policeman, his passes, tax receipts or other papers demanded. Should but one be missing, he is bundled into the police "pick-up van"—perhaps not to see his wife and children again for many a long day. In the dead of night, his house will be rudely entered, while police search his house for beer, demand his pass, awake the sleepy children. No house is spared, weary labourer, aged invalid, young lovers, teacher or priest—all must arouse themselves and open quickly the doors when the impatient police are on yet another of their endless "raids" of African locations. And even if every paper is in order, you will yet spend the night in the cells should you speak grossly and not cinge to the police. Your crime is your dark skin.

It is not possible to deal with all the effects of apartheid on the peoples who suffer from it. The following paragraphs indicate some aspects of the effects of race discrimination.

### Housing Conditions

(b) Non-whites working in the cities and living there with their families are subjected to the most appalling living conditions. The 13th Report of the Social and Economic Planning Council, issued by the Union Government in 1948, states:

"There exists a very acute shortage in urban areas of houses for non-Europeans. The estimated shortage of houses was 60,000 for Europeans and

125,000 Non-Europeans in 1943, with a further 140,000 European and 250,000 non-European houses needed up to 1955. The development of urban accommodation has not kept pace with the growth of the population.

"Some non-Europeans are housed in municipal hostels, in compounds, or on their employers' premises. The rest are scattered through the cheapest quarters, or segregated in locations and villages, or live in peri-urban black belts, such as the Oape Flats, Alexandra and Eersterust and Riverside outside Pretoria. In the first and last types of area accommodation is almost uniformly bad. The Inter-Departmental Committee on the Social, Health and Economic Conditions of Urban Natives found that the majority of the Native urban population is living in houses which are 'of such construction or in such a state or so situated or so dirty or so verminous as to be injurious or dangerous to health.'

"The housing schemes built by local authorities usually have substantial, well-constructed houses. Because of the high cost of building labour and material, however, these houses are generally small. In many instances these housing schemes have been overcrowded from the time of occupation, and gross overcrowding has led to the formation of squatter's camps on the outskirts of the housing schemes. Overcrowding is an important factor in the spread of infectious diseases such as tuberculosis.

"The Social Survey of Cape Town showed that 36 per cent of Coloured households were overcrowded (using a tolerant standard of crowding) and only 28 per cent were not crowded. Among European households, 3 per cent of all, and 7 per cent of manual workers households were overcrowded, and 10 per cent of all and 33 per cent of manual workers' householders were crowded. According to a survey conducted by the Department of Economics, Natal University College, using a slightly different but also by no means strict standard of crowding, it is estimated that in Durban in 1943, 53 per cent of European, 48.1 per cent of Asiatic, 33.2 per cent of Coloured and 39.4 per cent of Native households were overcrowded.

"Rent is an item which absorbs a very considerable portion of income in urban areas. In South Africa minimum rentals even in the slums are very high. In 1936, European families with incomes of £325 and under £325 were paying about 25 per cent of their incomes in rent, the percentage only falling to 20 per cent in the income group £325 to £550 a year. In October, 1940, taking the South African rent index as 1000, the index for the United Kingdom was 369, for Canada 724, for Australia 702 and for New Zealand 788. Unskilled and semi-skilled wages, however, are lower in South Africa than in Britain or the other Dominions."

Africans are prohibited in terms of Urban Areas legislation from owning or renting property outside of municipally-owned and controlled areas (called "native locations.") The urban authorities are elected by the votes of the whites only, and the tendency has been towards the most scandalous neglect of the housing needs of the Africans in the towns.

(b) The Rev. Father T. Huddleston, addressing the Johannesburg Synod of the Anglican Church on October 27, 1952, pointed out that:

"The worst slum in Johannesburg was Orlando, which had 4,000 shelters, each about 10 feet square. In these lived 6,500 families, or about 35,000 people, and the sanitation provided was appalling.

"Next in order of priority was the Moroka temporary township, which had been due for demolition a year ago, and in which 20,000 families—about 37,000 people—lived on plots about 10 feet square. In Moroka the sanitation was better, but the infant mortality rate was high.

"Figures which I obtained from the Medical Officer of Health show that the mortality rate is 254.18 per 1000 births. That means that one in every four children will die before the age of a year.

"The third slum which should be removed was Pimville. It had been condemned 20 years ago, but still housed 20,000 people in what some still thought were ideal homes. All three were owned by the City Council."

It should be noted that Johannesburg is the largest industrial centre in the Union, and that the City Council has a majority of members of the United Party, which claims to be the liberal opposition to Dr. Malan's Nationalists.

### Transport To Work

(c) It should be noted that owing to racial prejudice and also the desire to use the cheapest land, the urban authorities have invariably sited their "Native Locations" at a considerable distance from the centre of the city. The African worker is therefore faced with a great deal of expenditure and inconvenience in travelling to and from work. The Social and Economic Planning Council reports in this connection:

"As regards Natives, transport must be considered along with rent, since the national policy of segregation and the practice of local authorities to house Natives and other non-Europeans in some cases) away from the areas occupied by other races have created in South Africa the unique phenomenon that the lowest paid workers have to live farthest from their work.

"The Bus Services Commission of Inquiry in 1944 estimated the "fixed costs" of rent and transport as a percentage of family income as follows:—

| Percentage of Income Spent On Rent And Transport, Urban Native Families, 1944 | Percentage of Family Income |           |                    |
|-------------------------------------------------------------------------------|-----------------------------|-----------|--------------------|
|                                                                               | Rent                        | Transport | Rent and Transport |
| Johannesburg                                                                  | 17.13                       | 6.1       | 23.3               |
| Reet Towns                                                                    | 19.7                        | 5.3       | 25                 |
| Pretoria                                                                      | 25.4                        | 8.1       | 33.3               |
| Vereeniging                                                                   | 10.7                        | 7.        | 17.7               |

### Group Areas

(d) The existing housing shortage will be gravely aggravated by the implementation of the Nationalist Government's gruesome "Group Areas" legislation. A characteristic example of the cruelty of the Government's scheme for the Western areas of Johannesburg. Despite the appalling housing shortage in Johannesburg the Government proposes to uproot 83,500 non-European people from their homes in the Western Areas of Johannesburg because these areas are "black spots" surrounded by "white" suburbs. Thus the non-white people

are to be ejected from the only remaining substantial areas in Johannesburg where they still have freehold land and property-ownership rights. They will be treated as tenant plots ten miles from Johannesburg, on which they will be expected to erect their own shanties. A community of 33,500 people, with streets, shops, churches, schools, cinemas, sports fields and hospitals, built up over 50 years, is to be destroyed in the interests of "apartheid".

### On The Farms

About two and a quarter million non-white people live and work on farms owned by white farmers.

There is no legal minimum wage for farm workers. Probably half receive no cash wages at all.

"Where the wage is kind is the only wage, the contract usually takes the form of labour-tenancy, the worker giving up 90 days' service in exchange for residence, grazing, arable land and a ration of food while he is actually working. There are no accurate figures available of the cash value to the labourer of this return for his services but an average of £25 a year for a family of five would probably be an exaggeration." (Black Man's Burden—John Burger)

According to the Government Bureau of Census and Statistics, while white labourers and other white workers on farms are paid an average of £30 a month in cash and kind, non-white labourers get an average of £12 15s a month in cash and kind; a man getting about £3 10s a month and a woman about £1 15s.

Conditions vary from one area to another. Sometimes the labourer must give 90 days' service a year, sometimes 3 days a week. In some areas African farm labourers get a cash wage varying from 5s. to 20s. a month, and in kind a piece of land to plough, grazing for a few animals, a hut which the worker must build himself, half a bag of maize meal a month and other rations, water and fuel.

Women in domestic service on farms are paid much less and children are paid up to 2s. and 6d. a month.

For these wages the farm labourer does exhausting work from dawn to sunset. He gets no compensation for injuries, no hospital treatment, no schooling for his children. He lives in mud and thatch huts, is underfed, clothed in rags. Often he is physically maltreated and abused by his em-

ployers, with no protection from the law. The majority of agricultural labourers, like the men in the Reserves, are in debt, and this indebtedness of farm-workers to their employers (often to the extent £10 or £15 or more than a year's wages) fetters him to the farms.

Indebtedness and the Master's and Servants' Act and Pass Laws enslave the farmworker.

Contracts between the labourer and his farmer are rarely in writing and disputes arising from them are common. The Pass Laws stop the African from moving to a new farm and better conditions, for he may go only with his employer's consent.

The share-cropper's destiny is, again, in the hands of the farmer. As long as he is allowed to stay on the farm he may cultivate on his little piece of earth and struggle to feed his family. But every year families who have been given notice to leave (their "leaspass") by farmers, perhaps because their labour is no longer needed, or there has been a dispute between master and servant, have to move off (often without reaping their crops in the field) with family, cattle and all possessions, in search of a new temporary foothold.

Conditions on the farms are so wretched that the Union suffers from a perpetual farm labour shortage. This shortage and the drift from the land to the towns in search of better conditions will never be solved until farm conditions are improved.

But, instead, the Government follows a policy of restricting the entry of Africans into the towns, deporting workers from the towns to the country areas, using convict labour to work on the farms, and in general using compulsion to supply the farmers with cheap labour. This maintenance of cheap labour to the farms (and the mines too) is done through the notorious Pass Laws.

The farm prison system is another evil method by which men are forced to do farm work. There are today 13 farm prisons in the Eastern Transvaal, in the Free State and in the Cape. On August 29, 1953, when the Minister of Justice opened the newest farm jail at Klein Drakenstein in the Cape, he said in his speech that the farm jails were his "baby" and it had been his policy since he had become Minister of Justice that they be established. He said many more would be opened in future.

Farm jails are founded and erected by groups of farmers in certain districts, with the approval and assistance of the Department of Prisons. For example, 22 farmer shareholders invested £25,000 in the first farm jail to be built at Genova in the Free State. Convicts are then allocated to these jails by the Department of Prisons, and are guarded by warders or farmers, the latter receiving their batch of convicts each day, and in some cases, themselves standing watch over them in the fields.

Farmers in Carolina, Eastern Transvaal, who employ convict labour, decided to send a deputation to the Minister of Justice for the tightening up of security measures to guard their prisoners. They wanted their white guards to be armed with shot guns instead of .303 rifles they at present carry.

It has been estimated that 25 per cent of farms in some districts are dependent on African convicts for their supplies of labour.

In July 1953 one of the Senators representing Africans in Parliament made representations to the Minister of Justice on charges of rough handling of prisoners in farm jails in the Bethal area during the months of April to June. He cited an example of one jail where an African convict had had his eyes kicked out.

The Institute of Race Relations carried out investigations into the treatment of labour in the Bethal area and reported cases where labourers were "whipped, kicked, beaten and generally assaulted and locked up all night in cattle sheds."

Since the early twenties the treatment of farm labourers in the Bethal and nearby areas has shocked the world. Apart from the farm jails in which convicts are kept to work on

the farms, large parts of the farming areas of the Eastern Transvaal are worked by indentured farm labourers who are obtained from labour recruiters for a fee per head and kept in the farmers' private compounds.

Many of these men come in search of work from outside the Union, from territories such as Nyasaland and the Rhodesias. As they cross the border into the Union they are rounded up by police and labour recruiters. The law is that so-called "foreign natives" are excluded from entering the Union unless they sign contracts for work on the mines or farms. If they refuse they are deported over the border again and left to find their way back to their homes. Labour recruiting organisations, in many cases operated by rings of farmers, round up these men and sign them on for farm work. They live, throughout the period of their contracts, in closed compounds, spurred on to work in the fields all day under the whips of foremen, and, on many farms, are brutally assaulted as they work. Reports of these assaults have made world headlines. In 1937 the Minister of Justice ordered an investigation into the allegations of ill-treatment. A number of convictions of white farmers and African overseers followed, but reports from these areas are that conditions are as bad as ever.

(To be continued)

### R. VITHAL

Bankkeeper, Writing up Sale of Books, Balance Sheets, Income Tax Returns. Apply:

5 Adams Arcade, 40 Market Street, Johannesburg

### "CAP TRAVEL SERVICE"

P.O. Box 3841, NAIROBI, KENYA—Telegrams: Western ANNOUNCE

#### STUDENTS' TOUR TO INDIA

Leaving NAIROBI on 18th December 1953 By Air

45 day tour, visiting Bombay, Ajanta, Mysore, Madras, Calcutta, Banaras, Delhi, Simla, Jaipur, etc. Sightseeing and Visiting Educational, Industrial and Historical places and interviews with the Prime Minister, President or other VIP's of India.

FOR £170 FROM NAIROBI AND BACK

CONTACT WITHOUT DELAY Direct to us or Messrs. Worldwide Agencies, P.O. Box 2148, Durban.

## ABOO BAKER ISMAIL

QUALIFIED BOOK-KEEPER,  
SECRETARY, AGENT

Accounts of every description prepared,  
Books written up,  
Statement of Affairs, Balance Sheets and  
Income Tax Returns completed.

All types of office work undertaken.

Consultant and adviser on the many laws that  
affect business men; i.e. Mercantile Law, etc.

Country clients given special attention.  
Extra Staff employed to attend country clients only.  
Without obligation on your part drop me a post card  
for further information and enlightenment.

365, Struben Street. Phone 2-5548.

(Between Prinsloo & Du Toit Streets.)

## PRETORIA

Residence next to office, at 367, Struben Street.

Residence Phone: 2-5548.



That's exactly what I  
did, Mother . . .

If, whenever there is the risk of infection, you use  
the antiseptic which your doctor uses and recom-  
mends, then you cannot go far wrong. In this, as in  
all matters important to your health, it is advisable  
to let your doctor's experience be your guide.

**DETTOL**  
ANTISEPTIC

*Reckitt & Colman (Africa) Ltd., P.O. Box 1097, Cape Town.*

NOW  
DIRECT  
FROM

## BOMBAY

MAGAZINES, NEWSPAPERS, BOOKS CAN BE DESPATCHED TO  
YOU INSTANTLY—AND REGULARLY

WHEREVER YOU ARE, whatever your taste  
in books and magazines, **INDIAN ENTERPRISERS**  
can always serve you with their comprehensive ser-  
vice. We can supply you any Indian book, magazine  
or publication, published in any Indian language, in-  
cluding English, Gujarati, Hindi, Urdu, Tamil or  
any other language, at publisher's rate.

Order your requirement of book and magazines from us.

We Supply Indian Magazines On Monthly Rates  
As Well As Annual Subscription Basis

Some interesting Indian magazines you would wish  
to read (rates mentioned are for one month's supply):

| FILM MAGAZINES: |         | GENERAL MAGAZINES: |         |
|-----------------|---------|--------------------|---------|
| Filmindia       | 6s      | Flair              | 10s.    |
| Filmcritic      | 4s. 6d. | Illustrated Weekly |         |
| Filmfare        | 2s.     | Of India           | 7s. 6d. |
| Film Age        | 2s.     | Modern Review      | 3s.     |
| Movie Times     | 2s.     | March Of India     | 4d. 6d. |
| Picturegoer     | 1s.     | Onlooker           | 3s.     |
| Picturepost     | 2s.     | Overseas           | 2s. 6d. |
| Talk-a-Tone     | 2s.     | United Asia        | 3s.     |
| Motion Picture  |         | Trend              | 2s. 3d. |
| Magazine        | 1s. 6d. | Indian Review      | 1s. 6d. |

Also Of Great Interest:

Stars Of The Indian Screen (a few copies are  
still available): 10 Shilling per copy

Star Profile (A photographic biography of Indian  
filmstar Nimmi): 7s. 6d. per copy

Send Your Order With Proper Remittance

**Indian Enterprisers**

P.O. Box 6541

2/23 Nanak Nivas, Bombay-25 (India)

Are You a subscriber of  
'Indian Opinion'  
If not, Why not?

## BOOKS FOR SALE

|                                                               |    |   |
|---------------------------------------------------------------|----|---|
| UPANISHADS FOR THE LAY READER                                 |    |   |
| —O. Rajagopalachari                                           | 6  | 0 |
| VEDANTA THE BASIC CULTURE OF INDIA                            |    |   |
| —O. Rajagopalachari                                           | 5  | 0 |
| BHAGAVAD GITA—Abridged and explained<br>by O. Rajagopalachari | 4  | 0 |
| INTERNATIONAL SHORT STORIES                                   |    |   |
| —The best from 23 countries                                   | 17 | 6 |

Obtainable from:

**INDIAN OPINION,**

P. Bag, Phoenix, Natal

**LATEST MATERIALS!**

DOUBLE BORDER PAISLEY  
CREPE-DE-CHINE 45" 5'6 yd.

EMBOSSED GEORGETTES  
all shades 45" 10'6 yd.

OPAL GEORGETTES  
45" all shades 12'6 yd.

VELVET CHENTLE  
GEORGETTES 45" 13'6 yd.

45" PRINTED GEORGETTE  
Spot & Floral Designs 45" 4 11 yd.

45" COLOURED GEORGETTES  
4 11 yd.

**CHAMPALS!**

Ladies Latest Plastic Champals  
all shades sizes 3 to 7 1'6/6 pair.  
Colours: Green, White, Red,  
Brown, Blue and Violet.

**SAREES!**

EMBROIDERED GEORGETTE  
SAREES.  
all shades £3/15/9 each.

WHITE COTTON SAREES  
22/6 each.

GEORGETTE JARI WORK  
SAREES £5-10-0.

EMBROIDERED SUEDE SILK  
SAREES with borders 63/- each.

**LADIES UNDIES**

Large range of SLIPS, NIGHTIES,  
PANTIES, BLOOMERS etc.  
Now unpacked.

Saree Borders, Jari Trimmings  
Always in Stock.

**CHAMPALS**

Ladies' Leather Champals  
Size 3 to 7 11/9 pair.

**BABY WEAR!**

INFANTS KNITTED WOOL  
SHAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS  
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE  
DRESSES SMOCKED  
13/11 each.

INFANTS BOOTIES, BONNETS,  
BIBS, PILCHERS,  
all new prices 2/11 each.

**HOUSE - HOLD**

Bedsheets 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered  
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Bath Bedspreads  
at Reduced Prices.

**MENS & BOYS**

SHIRTS, PYJAMAS, SOCKS,  
TIES, HANDKERCHIEFS Etc.  
Specially reduced.

**JAYBEE SILK HOUSE**

39a MARKET STREET, JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

FOR  
**RUBBER STAMPS**

AND  
**PRINTING**

CONTACT  
**STANDARD  
PRINTING PRESS**

**FEDERAL PRINTERS  
AND  
RUBBER STAMP MAKERS**

**73 BEATRICE STREET, DURBAN.**

PHONE 51006  
P.O. BOX 2752

ESTABLISHED 1927.

..and **SUNBEAM**  
is so economical too!

Home-proud wives who strive  
to keep their homes bright and  
cheerful-looking, use Sunbeam... it  
gives that pleasing shine to floors  
and furniture!

And so economical too... a little  
Sunbeam spreads easily over a large  
area to shine for days on end.

Sunbeam makes work easy... saves  
time and money.

FOR BRIGHTER FLOORS  
AND LIGHTER WORK  
Always ask for

**SUNBEAM  
POLISH**

*Shines...  
and shines  
and shines*





## N.I.C. WARNS ON AREAS ACT MOVES

**N**YLISTROOM should act as further warning to all our people that to co-operate in any way with local or central authorities in setting aside racial zones under the Group Areas Act is to commit suicide for the aim of the Act is to strangle the Indian people economically and to drive them into the wilderness and eventually to force them to expatriate from the Union," says a statement issued by the Natal Indian Congress.

"The Indian Community," the statement adds, "is unanimous in its total rejection of this Law. The immediate problem facing our people is to make it known to all concerned that we will not in any way co-operate in the destruction of our people. We are against the Act on principle and hence there is no room for bargaining with anyone for what to some misguided individuals may appear to be concessions."

"The Nylstroom Town Council has done the country and the world a great service in so clearly raising the issues involved in the implementation of the Act. It is significant that Council for the Council referred to Hitler and the Jews for, just as the Jewish people were the first to be crushed under the Hitler regime so too in the Union the Nationalists have made the Indian people the first target of their attack."

"A warning is necessary to our people. We must not allow individual interests to stand in the way of the larger interests of the community as a whole. Proposed

Indian areas such as the Reservoir Hills must not be allowed to tempt vested interests in our community to start negotiations for the purchase of these areas from Europeans for re-sale to individual Indians, for to do so would be to co-operate very actively in making race zoning possible. The success of the authorities will depend on whether the Indian people panic and start moving out into the suggested areas."

"If there are any individuals or groups in our community who go counter to the wishes and the interests of the people then they must be mercilessly exposed so that they can realise how the community feels on this question."

"Nylstroom has removed the cloak and now it is for the world to see what are the true motivating factors behind the Act, factors which often lay hidden when more astute local authorities made representations to the Land Tenure Advisory Board."

"The Indian people throughout the Union must make it known to the Board and the authorities that they are opposed to all race zoning plans, that they will not submit any alternative plans before the Board and that they will in no way co-operate in the creation of racial zones. At the same time speculators within our own ranks must be warned to keep away from the temptations offered to them to act as the active agents in the setting aside of racial zones."

matters conducive to peace and justice in the world."

"I called at the White Houses to pay a courtesy call on President Eisenhower in my capacity as president of the UN General Assembly. It was a very friendly and cordial visit."

"We discussed a number of things including the present

situation in Korea."

"I think we are both agreed that we shall leave no stone unturned to ease the present deadlock and to make possible the meeting of the Political Conference. I think President Eisenhower shares my hope and optimism that a way out of the impasse will be found.—U.S.I.S.

## HOMAGE AT RAJGHAT

In Delhi, from early morning till late in the evening a steady stream of men, women and children visited Rajghat to pay homage at the Samadhi of the Father of the Nation. President Rajendra Prasad took part in early morning prayers and mass spinning at the samadhi. Later the President visited the spot in Birla House where Gandhi was assassinated.

Addressing a post-prayer meeting at Rajghat in the evening President Rajendra Prasad said that if the basic principles and teachings of Mahatma Gandhi were properly understood and followed, right solutions would be found to all the problems facing India. He said it was a tragedy for India as well as for the whole world that Mahatma Gandhi had been snatched away at a time when his voice had begun to be heard in the councils of the world. Even then, the President said, what Gandhi had left in his writings was enough to show us the way to solution of our many problems. The President described Acharya Vinoba Bhave's Bhodan (Land Gift) movement as an example of Gandhian principles in action. Vinoba Bhave's example, he said, showed that even if a small number of people followed Gandhi's principles sincerely and steadfastly, there was no doubt that in the course of time Gandhism would spread to the whole world.

Members of official delegations to the Consultative Committee of the Colombo Plan visited Rajghat to pay homage to the

memory of Mahatma Gandhi. Wreaths were placed at the memorial on behalf of 15 countries and three international organisations which are taking part in this conference besides India.

In Srinagar cotton industry workers paid homage to Gandhi by giving demonstrations of their skill of different arts and crafts. They described Gandhi as the fountain-head of inspiration for the masses of Kashmir.

### At Malaya

In Singapore the Japanese Consul-General addressed a mass meeting. He said that time might decay the splendid monuments which emperors had left behind on Indian soil, but the Mahatma's message would only increase in splendour as the years rolled by.

Canon R. K. Admans, well known educationist of Singapore, said that Mahatma Gandhi's doctrine of non-violence was to the world today a ray of sunshine amid the threatening clouds of atomic war and inter-ideological clashes. He added: "It is great pride to us that the nation which Gandhi moulded yesterday has been called upon today to be peacemaker in the Far East."

There were celebrations in Burma and Japan also. In Hanoi and Haiphong, in northern Indo-China, Indian residents observed the day by distributing rice to the poor.

## WHITE HOUSE REASSURES MADAM PANDIT

President Eisenhower and Secretary of State Dulles assured UN Assembly President Madam Pandit that they would do everything possible to facilitate the work of the UN Command and Neutral Nations Commission in Korea.

In a statement issued by the White House following a visit by Madam Pandit, the President and Secretary of State expressed appreciation of India's willingness to accept the role of chairman of the Neutral Nations Commission.

"Madam Pandit called upon the President and the Secretary of State in her capacity of President of the UN General Assembly. Among other things she explained the tasks still before the General Assembly in relation to peace in Korea and the performance of the armistice agreement relative to prisoners of war."

"The President expressed his great appreciation of the fact that the Government of India had been willing in the interest of peace to assume the difficult role of chairman of the Neutral Nations Commission, a role inherently subject to criticism from both sides. The President and the Secretary of State told Madam Pandit that they would do everything possible to facilitate the work of the UN Command and the Neutral Nations Commission. The President particularly mentioned the reports he had received of exemplary conduct of the Indian troops in the discharge of their duties as custodians of the prisoners who have elected not to be repatriated."

"The President reaffirmed his faith in the UN and his determination that the US should co-operate fully with it in all

## BOOKS FOR SALE

UPANISHADS FOR THE LAY HEADER

—O. Rajagopalachari 6 0

VEDANTA THE BASIC CULTURE OF INDIA

—O. Rajagopalachari 5 6

BHAGAVAD GITA—Abridged and explained

by O. Rajagopalachari 4 0

INTERNATIONAL SHORT STORIES

—The best from 23 countries 27 6

Obtainable from:

INDIAN OPINION,

P. Bag, Phoenix, Natal.

## AFRICAN VIEWPOINT

## SOUTH AFRICA AT UNO AGAIN

By JORDAN K. NGUBANE

INDIA'S complaint against South Africa on the treatment of people of Indian descent has become a hardy annual on the agenda of the United Nations. This has provoked reactions everywhere and here which deserve a little more attention if we are to get anywhere nearer solving South Africa's colour problems.

According to Press reports the Greek delegation appears to be losing hope in the possibility of finding a solution to the Indo-South African aspect of the Union's general colour question. The Greeks feel that the United Nations has had the South African item on the agenda for years now and has passed several resolutions, none of which have produced tangible results. They fear that the United Nations is racing down a blind alley on this matter.

But India's efforts to raise the Union's colour question before the United Nations have not been as fruitless as the Greeks fear they have been. They have succeeded in awakening the world's conscience to the evils perpetrated against the man of colour in South Africa. This, in itself, is a significant victory. It must be remembered that the United Nations is an advisory body, with no powers to coerce its members into complying with its decisions. It can, however, by working up world opinion, create an atmosphere where member states might find it in their interest to respect its decisions. This is not something which can be achieved in a day. It is something to which those devoted to the ideals of civil society and the essential oneness of mankind can work for for years without tiring. India and the United Nations are doing just this.

India could effect a quick solution to the problems which have given rise to her quarrel with South Africa—by a simple decision of declaring war against South Africa. But India is so heavily committed to non-violence and the ideals of the United Nations that no man in his senses believes she can resort to war now or in the immediate future. At what might hap-

pen in the remote future we need not concern ourselves at the moment. India is thus left with the alternative of working up world opinion against the racialism—both as a moral evil as well as a threat to world peace.

Viewed in this light, India's stand cannot be said to have produced no positive results. What is more, whatever success has been achieved cannot be measured in terms of immediate agreement between the warring parties—simply because it is a battle for the minds of men. To us it is gratifying to know that India together with the advocates of racial accord and world peace are winning. The overwhelming majority of decent men and women in the world are on India's side and on our side. This is something which could not have come about had India not persisted in warning the world on the dangers of racialism.

As usual, the UN deliberations have been received by the majority of South Africa's white population with showers of abuse. But these people are only a minority of the population; a minority which, at present, holds the reins of government. The overwhelming majority of South Africans follow with growing hope, interest and gratitude the proceedings at the United Nations on the race question. White abuse of India and the United Nations has merely strengthened the bonds that link the great African people here with the people of the great Indian republic, on the one hand. On the other it has strengthened African confidence in the United Nations.

This is not an emotional reaction to proceedings which might flatter African pride. It is a conviction based on the fact that South Africa's case is fundamentally bad; based on bad morals; bad government and bad strategies.

Take only a few examples. India and UN are accused of making "wild and distorted allegations" of South Africa. I have read with keen and sustained interest quite a lot that has appeared in the English Press in

this country to substantiate this charge. Nowhere have I found a convincing case put up to show precisely which criticisms are wild and which distorted. What I have come across have been a lot of heat and anger—both of which are a roundabout way of admitting white guilt.

Then comes this question of sovereignty. UN is being accused of up and down the country of violating South Africa's sovereignty. But South Africa's treatment of her Indian population is a matter of agreement between two governments; the Union government and the Indian government. I leave out Pakistan deliberately for the moment. As such it is international in character and because it might affect world peace directly, UN has the moral responsibility to be actively interested in it. South Africa is a member of the United Nations; in fact one of the founders. When she transgresses where she gave her pledged word, it is the duty of other member-states to draw UN's attention to this and it is the United Nations' duty to go into the case put before it. South Africa cannot evade her international obligations by hiding behind national sovereignty. For sovereignty is not involved here; it is South Africa's pledged word that is.

The charge that India wants to interfere in South Africa's domestic affairs is naive. India and South Africa signed agreements which recognised India's clearly stated responsibility to ensure that the Indians were treated in accord with agreements signed by the two governments. South Africa accepted the Indian Agent-General, whose duty, among others, was to

keep an eye on behalf of his, on South Africa's side, to carry out her obligations to the Indian community in all three agreements. In all the agreements referred to and which need no more because they are so well placed a clear obligation on us to see to it that South Africa kept her pledged word to Indians. It was an obligation which was recognised by South Africa. It is recognised by the Malan government which has had so much to do about interference. In De does not recognise it why he and his government all years clamoured for the rest to South Africa of the H Commissioner for India?

I have now doubt in my mind that the white advocates of domination are on the defensive in the world as well as on the homefront. They were not, they would have virtually jailed Luth and Nafker. Our clear duty is to oppose race domination with growing and bolder determination—not only because it is a sin to allow anybody humiliate the human personality; but also because we are right and the majority of men and women in the world are with us.

## NEW BOOKS

Just Arrived From India

A Gandhi Anthology

—By V. G. Desai

Which Way Lies Hope

—By R. B. Grewar

Economy Of Permanence

—By Karmarappa

INDIAN OPINION

P/Bag. Phoenix.

## INDIA INDEPENDENCE NUMBER

Published as Special Number of INDIAN OPINION to commemorate the attainment of Freedom by India.

Printed on art paper and profusely illustrated.

With historic pictures connected with India's struggle for freedom and with photos of the late Dalitbahadur Naoji, Tilak, Gokhale, Subash Bose and many others who have sacrificed their lives in fighting for freedom and of Mahatma G. Pandit Jawaharlal Nehru and many others who have led to the fruits of their labour.

Also containing a brief survey of the work of the Indian National Congress from the time of its inception.

Price 2-

## BOOKS FOR SALE

|                                                                              |    |   |
|------------------------------------------------------------------------------|----|---|
| GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)            | 6  | 0 |
| PILGRIMAGE FOR PEACE—Pyarelal                                                | 12 | 6 |
| SELECTIONS FROM GANDHI—Nimar Kumar Bose                                      | 10 | 0 |
| GANDHIAN ETHICS—Benooy Gopal Roy                                             | 2  | 0 |
| BAPU—Murry F. Barr                                                           | 4  | 0 |
| COMMUNAL UNITY—M. K. Gandhi                                                  | 25 | 0 |
| FAMOUS PARSIS                                                                | 7  | 6 |
| CHAITANYA TO VIVEKANANDA                                                     | 3  | 3 |
| STORY OF SATARA—Major B. D. Basu, (I.M.S.)                                   | 15 | 0 |
| SEVEN MONTHS WITH GANDHI—Krisnasdas                                          | 12 | 6 |
| STORY OF THE BIRLE—S. K. George                                              | 6  | 0 |
| DELHI DIARY—Gandhiji                                                         | 10 | 5 |
| A RIGHTEOUS STRUGGLE—Mahadev Desai                                           | 2  | 3 |
| THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Dhawan                   | 17 | 8 |
| GANDHIJI AS WE KNOW HIM—Intimate and delightful incidents by various writers | 9  | 0 |
| NON-VIOLENCE IN PEACE AND WAR Vol. I.—M. K. Gandhi                           | 15 | 0 |
| NON-VIOLENCE IN PEACE AND WAR Vol. II.—M. K. Gandhi                          | 14 | 0 |
| THE STORY OF BARDOLI—Mahadev Desai                                           | 8  | 0 |
| FROM YERAVDA MANDIR—M. K. Gandhi                                             | 1  | 6 |
| MAHADEV DESAI'S EARLY LIFE —By Narnhari D. Parikh                            | 2  | 6 |

Obtainable from:

**"INDIAN OPINION,"**

P. Bag, Phoenix, Natal.

## Golden Number

OF

**"INDIAN OPINION"**

Souvenir

of The

Passive Resistance

Movement

1906—1914

~~~~~

Price: Four Shillings.

Obtainable From:

"Indian Opinion"

Phoenix, Natal.

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	7	6	SOVIET ATTITUDE TOWARDS CHINA		
			Facts And Facts—Stanley Powell	5	0
EMINENT AMERICANS WHOM INDIA SHOULD KNOW—Jebes T. Sunderland	7	6	AMONG THE GREAT (Conversation with Homain Rolland, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Aurobindo)—Dilip Kumar Roy	23	0
THE BHAGAVAD GITA—The Lord's Song—(An English Translation)—Annie Besant	1	0	TWO HISTORICAL TRIALS IN RED FORT —An account of the trial of the Officers of the I.N.A.	14	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE? —Dr. V. K. R. V. Rao	8	0	WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyam	2	5
OUR INDIA (Children's stories by various writers, illustrated) —Mina Marnel	3	6	GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	6
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao	2	6	THE STORY OF MY EXPERIMENTS WITH TRUTH —M. K. Gandhi	15	0
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement in S.A., 1906-1914)	4	0	CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	5	0
THE DELIVERANCE (A picture of the palpitating life of the Jolai family)	4	6	RAMANAMA—M. K. Gandhi	2	0
PUBLIC FINANCE AND OUR POVERTY —J. C. Kumarappa	3	0	TOWARDS NON-VIOLENT SOCIALISM —M. K. Gandhi	5	0
INDIAN STATES' PROBLEM (Gandhiji's Writings and Utterances)—M. K. Gandhi	10	0	REBUILDING OUR VILLAGES—M. K. Gandhi	3	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah	18	0	AN ATHEIST WITH GANDHI—Gora G. R. Rao	2	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	15	0			

Obtainable from:

"Indian Opinion,"

P. Bag, Phoenix, Natal.

Phones: 29111/3 (Switchboard)

24179 (Manager)

P.O. Box 2197

Cables & Tel. Add:

"PROSPERITY" (All Branches)

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Maize Products, Wheat, Wheaten Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG

Phones: 34-3534/5
P.O. Box 200, Fordsburg,
82, Crown Road,
Fordsburg, Johannesburg.

BENONI

Benoni Coal Site
Phone 54-1813,
Rangeview Coal Sites—54-2205
P.O. Box 392, Benoni.



Full range of men's and
boys' khaki shirts and
clothing.

In khaki
suits,
tropicals.

DENTONA

SHORTS AND SLACKS

IN ROYALSHAW Road

TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND.

DENTON TRADING CO.

Phone 34-4381

JOHANNESBURG

P.O. Box 3581

N. RHODESIA

FEIGENBAUM BROS.

Phone 2758

BULAWAYO

P.O. Box 354

SOUTHERN RHODESIA

MASHONALAND, P.E.A. & N. BECHUANALAND

W. F. NEUMAN

Phone 2-1219/2-4824

SALISBURY

P.O. Box 1482

BRITISH EAST AFRICA

VAN BRUSSEL & CO. (E.A.) LTD.

Phone 4010

Trust Mission

NAIROBI

BULAWAYO CLOTHING FACTORY LTD.

Phone 2410, Bulawayo, P.O. Box 437, Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel
V. D. Patel, H. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.

Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representative:

**H. L. Hompes & Co.,
(Pty.) Ltd.**

Durban, P.O. Box 1301.
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.



B. I. S. N. Co. Ltd.

S.S. Karanja arriving October 28. Sailing Nov. 3
for Bombay via Karachi and Portbunder

Passengers must conform with the Vaccination and Yellow
Fever inoculation requirements and obtain certificates from their
nearest District Surgeon. Inoculation by and certificates from
private Medical Practitioners will not be accepted.

FARES: DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-13-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)	without food		21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6
Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can
be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be
permitted to keep on deck with them more than one bed-
ding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.

Tel. Add.: "KARAMAT."

ઇન્ડિઅન

ઓપિનિઅન

મહાત્મા ગાંધીજીના હસ્તે રૂને ૧૯૦૩માં સ્થપાયું.

પુસ્તક પાંચ મુ'—અંક ૪૩
તા. ૨૩ ઓક્ટોબર, ૧૯૫૩.
પ્રત્યેક નકલ પૈની ૬.
દર શુક્રવારે બહાર પડે છે.

જ્ઞાન કેળુ

અવકાર શુદ્ધી એટલે શરીર મન
બુદ્ધિ દ્વારા થતી દરેક ક્રિયા, વિચાર
સંકલ્પ-ભાવના વગેરેની શુદ્ધિ.

—૦—

મનુષ્ય પોતાનું સુખ ઇચ્છે છે
એટલું જ ખીજનું ઇચ્છે તો સુખી
થવાય.

—૦—

લોભ અને લાલચને લીધે આપણે
અમા કુઃખી થઈએ છીએ.

—૦—

જો આપણે વિવેકયુક્ત વર્તન કરી
એ તો કંઈક કુઃખો ઓછા થઈ જશે.

—૦—

ભોખી મેર નથી ત્યાગી એક છે.
મનુષ્યમાં ભોખ ભેવાની એક જ રીત છે
તેને જો કાણુમાં રાખે તે સુખી થાય.

—૦—

જો અન્યાય સહન કરે તે પુરુષ
નથી. માનવ જીવન ખીજને કુઃખ
આપવા નથી. પોતે ખરાબ ન કરે
એટલું જ બસ નથી પણ ખીજને
કરવા નહિ તેટલી વ્યાપકતા આવવી
જોઈએ.

કેદારનાથજી.

વિજ્ઞાન અને અહિંસા

મારે એટલે સુધી કહેવું છે કે આજે અહિંસાને હિંસા વચ્ચે પસંદગી
કરવાનો સવાલ નથી. પસંદગી વિજ્ઞાન અને હિંસા વચ્ચે કરવાની
છે. વિજ્ઞાન અને અહિંસા બન્ને સાથે નહીં ચાલી શકે. એ બંને
મળીને આપણો કાળીયો કરી જશે. હિંસાને રાખવી હોય તો વિજ્ઞાન
ને છોડો ને મધ્યયુગના જમાનામાં પાછા જાઓ. કેમ કે એમાં હિંસા
શરૂ થાય તોયે કંઈ નહીં તો આજના જેવા વીનાશ નહીં થાય. વિજ્ઞાન
ને રાખવું જ હોય તો હિંસાને છોડવી જોઈએ. વિજ્ઞાનમાં મોટી શક્તિ
છે અને હિંસાને છોડી દઈએ તો વિજ્ઞાનની મદદથી આપણે પૃથ્વી
પર સ્વર્ગ ઉતારી શકીએ. પણ વિજ્ઞાન અને હિંસાની જોડી આખી
માનવજાતને ભરખી જશે. એટલે જ વિજ્ઞાનના આશરે છે
તેમણે હિંસાની વિરુદ્ધ બળવો ઉઠાવવો જોઈએ. કેળવણીકારોએ પણ
આ વાત સમજાવવાની છે. હિંસા કેળવણીની દુશ્મન છે. જ્યાં
હિંસા છે ત્યાં કેળવણી નથી. સમાજનો આધાર હિંસા નથી,
અહિંસા છે. અહિંસા ન હોય તો સમાજ શાસનની વાત જ મીઠ્યા
છે. આ રીતે આપણે વીચારતા થઈશું તો જ હિંસાના રાક્ષસનો નાશ
થઈ શકશે.

વિનાબાજી.

Phone 22905

Tel. ADD.: "GANDABHAI"

The Home Of
INDIAN SWEETMEATS.

G. C. Kapitan & Son

Vegetarian Restaurant

Upcountry customers are requested to send their
cheques with their orders.

Write For Price List.

સ્વાદિષ્ટ મીઠાઈનું જાણીતું મથક

જ્ઞાત્રમામના માલિકોએ કોઈપણ સમયે ચેક મોકલવા મહેરબાની કરવી.

પ્રાપ્ત્ય હીસ્ટર મંગાવો

154 GREY STREET,
DURBAN.

Phone 339859

Phone 228727

K. J. TAVARIA

Representing Associated Shop Fitters Ltd.
43 Commissioner Street, JOHANNESBURG

ગણતાર કાઉન્ટર

સુન્દર અને કમલક વચાસ કાઉન્ટર, રોડ કાઉન્ટર, મોલ કાઉન્ટર, રેલી કાઉન્ટર
તેમજ કીલ કાઉન્ટર, ફીચ કાઉન્ટર, કુદરતી વીન્ડો ફીટિંગ્સ વગેરે તમારે જાણીએ.

તમારા જુના કાઉન્ટર-બોર્ડની અવધા લેવો આપીશું.

ગાંધી મુસ્તબી ઉધારની ગોઠવણ કરી આપીશું.

GLASS COUNTERS

Glass Counters, Show Cases, Wall Cases, Sweet Counters, Fridge Counters,
Fish Frier, also up to date Window Fitting.
We sell your old Counters.

Easy Terms Arranged.

ધીરુભાઈ પી. નાયક

મુસાફરી. વીમાનાં અને જનરલ એજન્ટ

દક્ષિણ આફ્રિકાની પ્રમુખ વીમા કંપની દ્વારા ધીરુભાઈ અમર જમીન
માર્ગે મુસાફરી કરવા અને જમા અમારી મારફતે જુઓ.

ઇંગ્લીશ, આર, ઈટાલી, ફ્રેન્ચ, અફ્રિકા, એસ્ટ્રાલિયા, વિગેરેના વીમા અમે
વતરાની આપીએ છીએ.

ઈન્ડિયન, પર્સિયન, ટુરકી, ઈસ્ટર્ન એરલાઇન્સ, ઈસ્ટર્ન એરલાઇન્સ, ઈસ્ટર્ન એરલાઇન્સ
સર્વિસ હે નેપરના લાયસેન્સેડ પાસપોર્ટ તેમજ ઈમીગ્રેશનને લગતી
માનવતામાં કંઈ પણ ફી લીધા વિના અમે મફત સલાહ આપીએ છીએ.

નેશનલ ટ્યુરિઝમ કમિશન ઈસ્ટર્ન એરલાઇન્સ કોર્પોરેશન, ઈસ્ટર્ન એરલાઇન્સ
ઈન્ડિયન એરલાઇન્સ કંપની લીમિટેડના પ્રતિનિધિ.

Phone : 33-9033. 29c Commissioner Street,
JOHANNESBURG.

યુનીયન પ્રાઈમિંગ વર્કસ

(જુક સેલ્સ, સ્ટેશનર્સ અને જનરલ ડીલર્સ)

ફોન અવધા અર્ગી, ૧૬, ગ્રુન્ડારી, અર્ગી, હાંસી બાગમાં બધા વિસ્તારના
પુનર્ગો-બીના-ફોન સર્વિસ ડેપોમાં મોટા જગ્યામાં આવે છે.

યુનાની-બેકીંગ-અવરોડ કંપની-અવરોડ કંપની-અવરોડ કંપની.

સંવત ૨ ૧૦ સ્થાપના પંચાંગ-કોલેન્ડર, વિવિધ કાટો આપી મળ્યા.
ગુલશાની પ્રેમના પ્રખ્યાત કાલિંદી પંચાંગ રી. ૫-૩ નં. ૧
મુંબઈ સમાચારના " " " " રી. ૫-૩ નં. ૧
અર્ગી, મુંબઈનાની, હીંદુ પાસ્ટી અને મીસર તોરીનોના રોલ કાઢ
વાના કોલેન્ડર પેક (૬૬) રી. ૨-૧.

રેક નેનાઓ અને પામીક (ગુલશાની તખાલ્ફના વિવિધ કાટ ૩
પેની નં. રી. ૨-૬ અને

રેક નેનાઓ મામીક ફોટોવાળા ફોટીમ વિવિધ કાટ-પરબીડના
મધ્યે અર્ગી, ગુલશાની, હીંદુવાની અને રાખીસ બાગમાં નં. ૧. ૪
પેની નં. ૩/૬ અને, નં. ૨. ૬ પેની નં. ૫/૬ અને, નં. ૩. ૬
પેની નં. ૭/૬ અને, નં. ૪. ૬/૬ નં. ૧૦/૬ અને, નં. ૫. ૧/૩
નં. ૧૨/૬ અને, નં. ૬. ૨/૬ નં. ૧૫/૬ અને, નં. ૭. ૧/૬ નં. ૧૮/૬
અને, નં. ૮. ૨/૬ નં. ૨૧/૬ અને, નં. ૯. ૨/૬ નં. ૨૪/૬
અને, નં. ૧૦. ૩/૬ નં. ૩૧/૬.

પો. હીંદુ ફોટીસ-ગુલશાની ફોટીસ (૧૫ બેનારસ પ્રકાર) ૭/૬
પો. હીંદુ ફોટીસ-ગુલશાની ફોટીસ (૧૫ બેનારસ પ્રકાર) ૭/૬
" હીંદુ ફોટીસ-ગુલશાની ફોટીસ (૧૫ બેનારસ પ્રકાર) ૭/૬
" હીંદુ ફોટીસ-ગુલશાની ફોટીસ (૧૫ બેનારસ પ્રકાર) ૭/૬

એ. મીનાય ગીન્ડ અનેક બધા વસ્તુના પુનર્ગો-બીનાની અર્ગી, બીનાની
સર્વિસ-અર્ગી પુનર્ગો-બીનાની અર્ગી અનેક બધા વસ્તુના પુનર્ગો-બીનાની
સર્વિસ-અર્ગી પુનર્ગો-બીનાની અર્ગી અનેક બધા વસ્તુના પુનર્ગો-બીનાની

એ. વસ્તુના પુનર્ગો-બીનાની અર્ગી અનેક બધા વસ્તુના પુનર્ગો-બીનાની
સર્વિસ-અર્ગી પુનર્ગો-બીનાની અર્ગી અનેક બધા વસ્તુના પુનર્ગો-બીનાની

પો. પી. (C.O.D.) પી. મંગલનારને રી. ૧. ૧૫ અર્ગી પી. પી.



P. O. Box 2202.

નવલ કથાઓ

માનવી પાંડીધેરો (એક રકમ વિતીની આલેખ કથા)	1 6
મલકાદ (અંધ યેબીકા દેવન દેવના પ્રેરનારો બહુવાર)	1 0
અધ્યાત્મિક (દાસ્ય રસથી ભરપૂર મેલેક)	1 0
બાલ એમલ (૧. ૧. રેકાર્ડ કથા)	1 0
કોટ કાઠાવત (નાનાકાર્ડ કોટ કથા) બીમલભાવતની કથાઓ	1 0
પીત્તીપામણી (૧૮ મહાન વસ્ત્રાઓનો ૬૬ પરીચય)	1 0

સર્વજ્ઞા કલ્પિત (નવલકાર્ડ કથા) હાન કાથે આનંદ

આપતી નવલ કથા

નંદ્યાયકા કલ્પિત (પ્રકાર વંદનાર)

માનવીની ભવ્ય (પનાવાલ પેરેક)

બાળ સાહિત્ય

માલ અને બાલક (રમુલ વાત)

પી.મ. કેમિ એલ સાલકથી ભરપૂર માલ વાત

'INDIAN OPINION'

P. Bag,

Phoenix, Natal.

“ઇન્ડિયન ઓપિનિયન”

શુક્રવાર તા. ૨૩ ઓક્ટોબર, ૧૯૫૩.

નોંધ અને સમાચાર

નાઈલસ્ટરૂમના હાંદીઓને કાઢવા માટે કાઉન્સિલની હક

નાઈલસ્ટરૂમના ૧૯૮ હાંદીઓ પર ગ્રુપ એરીયા એક્ટનો અમલ કરવા માટે, અક્ટોબરની ૮મી તારીખે, લેન્ડ ટેન્સર એડવાઇઝરી બોર્ડની બે માણસોની કમીટી સમક્ષ જુબાની આમળ તાલીમ હતી. ત્યાંના હાંદીઓ તરફથી બોલતા હતા. લેન્ડને કહ્યું કે હાંદીઓને કાઢવા વેપારી પોતામાંથી એક માધ્યમ દ્વારા કાઢી મુકવાની મંજૂરી આપાય તો એક્ટનો આ રીતે અમલ કરવા જુબાનીની બીજી નાની જુબાનીની પછીથી માટે સરળ બની જાય. બે આ જાતની બધી અરજીઓ મંજૂર થાય તો ફેરને કોરોડો પાઉંને ખર્ચ થાય.

કમીટીના સુકાદો હાથમાં ખબર પડશે નહીં, એક્ટ મુજબ કમીટીનો રીપોર્ટ લેન્ડ ટેન્સર એડવાઇઝરી બોર્ડને રજુ કરવામાં આવશે અને તેઓ પોતાનો સુકાદો મીનીસ્ટર ઓફ ઇન્ડી-રીયરને રજુ કરશે.

આ બાબતમાં ‘લી મેલ’નું એડીટરીયલ લખે છે કે લેન્ડ ટેન્સર બોર્ડને કાલમાં રજુ કરવામાં આવેલી જુબાનીઓથી એમ મનાય કે જુબાનીઓ પોતાની અરજી મુજબ જે જગ્યા તેમને અનુકૂળ લાગે તે જગ્યાએ બીન-યુરોપીઓને ખસેડી શકે છે. ટ્રાસવાલના ધણી શહેરમાં હાંદીઓને તેમની ધણી વર્ગથી રથપાવલી કુહાનોમાંથી કાઢી નાખવા અને તેના બદલામાં થાંદી કામગીરીની બીજી વેપારી જગ્યા આપવા સુચન થયું છે. હાંદીઓ માટેના આ નવા વીજામ ધણી અંદરે લેવામાં ની બીજી બાજુએ અથવા નહીં બીજી કંઈ અથવા તો જગલ પછાડી સુચવવામાં આવ્યો છે જ્યાં વેપારનો નાશ થાય. હાંદીઓને ખસેડવાનો આશરો તો ગોરાઓ અને બીન ગોરાઓને છુટા પાડવાનો છે. પરંતુ હવે તો હાંદીઓ હરીર છે એટલા માટે તેમને કાઢી મુકવા નેહાંએ એવી દલીલ થઈ છે. હાંદીઓનો નાશ થાય એવા જગ્યાએ તેમને ખસેડવા પુલ્લી રીતે માંજણ થઈ રહી છે. એઓ હાંદીઓને જગલમાં કાઢી મુકવા કહે છે તેમને થાંદી માનવતા વાપરવા અને બીન-ગોરા કરીએ છીએ.

“બાલકોરમાંથી હાંદીઓને ખસેડવામાં આવશે નહિ” ગ્રુપ એરીયા એક્ટના આપરે હાંદીઓને બાલકોર શહેરમાંથી બે

માઈલ દુર, બીન-જેવાપલી જગ્યાએ, ખસેડવાની તેમની અરજી ત્યાંની ટાઉન કાઉન્સિલે હવે પાછી ખેંચી લીધી છે. ત્યાંની ટાઉન કાઉન્સિલ માને છે કે હાંદીઓ માટે તેઓ ‘હાથ જ્યાં છે તેજ જગ્યા અનુકૂળ છે. આ ઉપરાંત તેમના વીકાસ માટે બાજુની બીજી થાંદી જમીન આપવા નકકી કર્યું છે. હાંદીઓએ આ બાબતમાં ૨૦ મેરગન જમીન ખરીદવા ૪૦૦૦ પાઉન્ડ વચર બાળે ધીરવા તેમજ ટાઉનશીપ બનાવવા માટેના ખર્ચે આપવા તકવારી ખાતરી હતી.

આ બાબતમાં ‘ટાટર’ના એડીટર લખે છે કે બાલકોરની ટાઉન કાઉન્સિલે હાંદીઓ માટે ગ્રુપ એરીયા બંધેર કરવા જુબાની શરૂ કરી અને તેનો ઉલ્ટોન ‘બંત આર્યો, એપાટ’કે નીતીના વકાશર લોકોએ બાલકોરના હાંદીઓને શહેરથી બે માઈલ દુર ખસેડવા અરજી કરી. જ્યારે લેન્ડ ટેન્સર બોર્ડ સમક્ષ જુબાની શરૂ થઈ ત્યારે માલમ પડ્યું કે હાંદીઓને કાલ તેઓ જે જગ્યાએ રહે છે ત્યાંથી ખસેડવા ત્યાંની જગતા રાજ નથી અને ઉલટા તેમના પડોસીઓ તેમને લઈ કાયમ રાખવા માંગણી કરે છે. આથી કાઉન્સિલરોએ હાંદીઓને તેઓ જ્યાં છે ત્યાં રહેવા કેવા તેમજ તેમના વીકાસ માટે બીજી જગ્યા આપવા પરવાનગી આપી. બે આ મંજૂર થાય તો તે ગ્રુપ એરીયા બંધેર, આમાં નાઈલસ્ટરૂમનો કાયમો સરખાવવા જેવો છે કારણ કે ત્યાંની ‘કાઉન્સિલ ધમજમ આવીજ જુબાની સામે કમીટી રહી હતી.

ગ્રીમ્મટી પંડીત

ગ્રામતી વિન્ના સદમી પંડીતે અમેરીકાના પ્રમુખ આઇઝન હોવરની ગુલા ગાલ લીધી હતી. અને ‘ગુલાકાત, ઇરમીયાન ઇરીયામાં કાલી રથાપવા માટે ચર્ચા કરી હતી. તેઓએ પોતાના પ્રમુખ તરીકેના કામમાં પ્રમુખ હોવરને મદદરૂપ થવા માંગણી કરી હતી. ગુલાકાત બાદ પ્રમુખ હોવરે એક નિવેદન બહાર પાડ્યું હતું અને તેમાં હાંદીને તટરજ નાજોના કમીસનના પ્રમુખ તરીકે નીમ્યું છે તેની કહર કરી હતી. અને જુનેના કાર્યને સરળ બનાવવા પોતાથી બનતું કરશે. એમ જણાવ્યું હતું. નીવેદનપર સેક્રેટરી ઓફ રોટની સહી પણ હતી.

એરીયા હવે કાઠની ફેરવણી નહિ સ્વીકારે

આથી જ્યાંની પ્રસંગે પંડીત નેહરે એકાદસમાં બંધેર સમા સમક્ષ બેઠા હતાં હતું કે, ‘મણી વાજુબીની વાલ છે કે જુરોપ દેશ ગુલુ નથી કે એરીયા હવે પરત નથી અને કાઠનું ફેરવાવું ફેર

વાય તેમ નથી. જુનો વિચાર બે પશ્ચિમના લોકોના મનમાં ઘર કરી બેઠો છે કે એરીયા કદી પણ સ્વતંત્ર નહોતો બની શકે તે હજી પણ કાયમ છે. હજી તેઓ એ પણ સમજવા નથી માગતા કે એરીયાના ધણી દેશો સ્વતંત્ર થયા છે અને તેને કાઠ કુનીયા પસંદાતી જાય છે.

સર્વે જાણે છે કે એરીયા પાસે એટલ બોલ કે કાયદોજન બોલ નથી અને એરીયા તે ધવજનું પણ નથી. પણ એકંકસ મળ્યાં તે હવે કેમનું ફેરવાવું મને તે બાજુ જશે નહીં.

વધુમાં બી નેહરે કહ્યું કે, હાંદી પોતાની સ્વતંત્ર પરદેશ નીતીને માર્ગે જાય છે તે તટરજ નીતીને નથી કમજુર. અમે જ્યારે અમારી સ્વતંત્ર પરદેશ નીતી વિશે કહેતાં ત્યારે બીજા દેશો એ સમજતા નહીં અને ટીકા કરતાં. હાંદી પરદેશ નીતીની મહત્તા એ છે કે નકકી કરવું લોકોના હાથમાં છે.”

શંદગી

શંદગી એ કાઠ નાકની હાંદીએ ચાલે છે. જોતા સીધી ‘ટાટર રોડ’ નથી, તેમાં કેટલાયે વાંકા સુકા વળાંકો હોય છે. અને કાઠ પણ વળાંક ઉપર જીવન વિનાશનો અપ જનુમતોજ હોય છે.

આ શંદગી એ એક અજાણ રજુ જુમી છે. એ રજુજુમીમાં બોલુસને સમાજની સામે જુમનું પડે છે; પોતા પર અત્યંત ગ્રેમ વર્ણવનારા રનેદી સંબંધો સામે પણ જુમનું પડે છે અને શંદ પોતાની જાત સામે પંચુ થશે મારણ કરવા પડે છે.

ગાનના મોટા મોટા પ્રયોગ કાઠકાં મોએ કોના છતાં માણસ જુલો કપી જ કરે છે. ગાન કાંચનો સુરો અજાણ કપી છતાં માનવી અજાણ રહે છે. કારણ માનવીએ પોતાની શંદગી રૂપી પ્રમુખ પ્રયત્ન અવસોડન કર્યું નથી.

માનવતાની પુનઃમાજ સંચુ જીવન છે પણ આને સમાજમાં માનવતાને ક્યા રચાન છે? સાચા દેવને દુર ફેર ફરને આપણે પાવરના દેવની પ્રતીક્ષા કરી રહ્યા છાએ.

જીવનમાં નેહાં કદી કેમ એકાદ જાતની પણ થિસજા અનુભવી નથી એ માણસ માણસ જ નથી.

વિવિધ ખબરો

હાંદી ગાંડોની કાઢી નાખવાની ચાલની જ નેશનલીસ્ટોની આંગણી

સરકારી અમલદારે દરખાસ્તમાં કહ્યું કે તેમણે ફરીયાદમાંના એન્ડી કોમ્યુનીસ્ટ નેશનલીસ્ટનસંના કરેલી જન તરીકે હોંદને કાઢી નાખી બીજાની નીમણૂક કરવા આંમણી કરી છે. હાંદી મનોરંજ એન્ડી-કોમ્યુનિસ્ટ પ્રોજ નોનું ધાતકી રીતે જીન ક્યું છે અને તેની રૂઝિયાત કરવામાં આવી છે. સરકારે હાંદી દરખાસ્ત આપા પક્ષપાતી, અન્યાયી અને અમાનવીય વર્તન સાથે યુનાઈટેડ નેશન્સ અને યુનાઈટેડ રેડક્રસ નું પાન એક્યું છે. રાષ્ટ્રીયોત્થા એક દેવાજ બજાવે છે કે હાંદી કરાર તરફ યા કરવાની હત્યા વાંચે તપાસ કરવા સાહેબ ફેરીયન ફેરીયનથી એક રેવેંયુઅર કમીટીની નીમણૂક કરી છે.

મા નેકરને એક પરચનજ તાર દારા મી. ચર્ચોરો હાંદી કરાર સાથે સાથે મોરિયનની ખપજીઓ અને ન્યુજ રીવેલેશન કમીટન સાથેના આરોપો નીચે ગોળા ફોતી છે. સર નીનરદન ચર્ચોરો આ તારવર પાન આવી રખા છે.

“મી. નેનરૂ કોમ્યુનિસ્ટની તરફેળમાં છે” સાથેય ફેરીયાતું કહેયું

ફરીયાદી સરકારે બજાવ્યું કે હાંદી ના. પ્રાન મી. નેકર કોમ્યુનિસ્ટ દેવના રોજીસમન છે. મી. નેકર એ કાચમાં કોચા બાપજ વીચે બાપા તેમણે બજાવ્યું છે કે મી. નેકરને જુગી રીતે બરેરમાં ફરીયાને બજાવ્યું છે કે તેઓ કોમ્યુનીસ્ટની તરફેળમાં છે અને હાંદી દરે બીન પગી થયા. “અમને આમાં અચ્ચે ઉત્પન્ન થતા નથી કારણ કે તેમણે અપારો વેદમજ સાબીન કયો છે”

હાંદીમાં જોડીયાની જોડ રૂય

હાંદીય કાપાની જેમ હાંદીમાં જોડેક ક્યુરી એક માટે નવું મેલજવેદન સળામાં આજુ છે. આ બાબતમાં અજાણ કરવા કે અધીકારીએ કંઈ કાનમાં જોડન જરૂર. આ ના કાપાની જે એકજ નારકાવર બીજા વાર જાણ નીવડે તે તેનાવરથી કેક કેકુરી વડાગમાં આજરો. આનો આધાર અને મરજો વચ્ચે જુલેદા સમયવર રહેશે.

ફેરિયાન વીચે હાંદી

ફેરિયાનથી નેપન રોગીયા અને અમાલેન્ડા નેરિયાન કી કાળગમાં

દાંડી બપ હાખયો છે. ૧૦ નેકરોની કરેલીય કમીટીમાં હાંદી તરફથી બોમ્બા મીસીસ સજી મેનને બજાવ્યું કે તેઓ માને છે કે કાચમાં નેપન રોગીયા અને અમાલેન્ડાને સજન ફેરિયામાં ફેરેકટ કરવામાં આંના નેરીયાના એકપુરેન અને બીજા કીતમાં નુકસાન પડેયશે.

મીસીસ મેનને આ બંને વીખામે માંથી મજેલી માફીતી સરકારેકટ કરેસ કમીટીના મેરમેનને મામણી કરી હતી. આ માફીતી આપનારા એના નામ બજાવવામાં આજ્યા નેકાલ. આ માફીતીની વહેંચણીથી તે કો-નર-સ કોમ્યુનિસ્ટ બનશે અને તેના પર અચો થશે.

“જાતીય (રેકસ)નો સવાજ આંતરરાષ્ટ્રીય સવાજ છે” યુનાઈટેડ નેશન્સ કમીશનનો જુકાદો

ફરીયાદીઓના બીતીમેદ સવાજ પર તપાસ કરવા નીમાવથી યુનાઈટેડ નેશન્સ કમીટીને બજાવ્યું છે કે ફરીયાદીઓને રોગીય સવાજ આંતરરાષ્ટ્રીય સવાજ છે. કમીટનનો દેવાજ હવે પુરો થયો છે પરંતુ કાચમાં તે ખાનગી રાખવામાં આજ્યો છે. કમીટનને મજેલી જીબાનીઓપરથી તે યુનાઈટેડ નેશન્સ માટેના સવાજ બજાવ. આ દેવાલના જુગી જુગી આપમાં તરજમાં થશે અને ૧૦ ફેરીયાની રેવેંયુઅર પોલીટીકસ કમીટીના સજોને આપવા માં આજરો અને ત્યાર પછી, “કમ્યુનિસ્ટ સરકારની એપાર્ટહેડ નીતી”ની અચી વખતે તેના પર રીવેકટ થશે.

યુનાઈટેડ નેશન્સની અજ ઉવતી મેકમાં, ફરીયાદીઓની રોગીય બાબતમાં તપાસ કરવા બનરમ એકેન્ડીએ અજ માણસોનું કમીટન નીમું હતું. આ કમીટનના અજ સજમે, મી. કરમન સાન્ડા ક્રમ, ફાંદી ના મી. ફેન્ડી ભોચીર અને ફેરીયા મી. કન્ડે મેસીયસ” હતા. ફરીયાદીઓએ આ સવાસને ધરમજુ સવાજ મજાવ્યો છે અને આ કમીટન ને માન રાખ્યું નેકાલ. તેના સજમે ને કહી આવા રેવામાં આજ્યા નેકાલ તેથી તેઓએ જીનીયામાં ફેર રાખી હતી અને લેખીત લેખજ મોખીય જુગી-મોપરથી દેવાજ મડી કાઢ્યો હતો.

કમીટના ૪૦૦ પાનાના દેવાજમાં તેમણે કમીટનની બધી પ્રવર્તો વચ્ચે કો-નર-સ જરૂર સુચાવ્યું છે. તેમણે બજાવ્યું છે કે રોગીય સજ, પુરે પુરો ધરમજુ સવાજ મજાવ નહીં અને આ સવાસને કાપ કરવામાં

યુનાઈટેડ નેશન્સ તેની કરજ બજાવી રહી છે.

રોગીય ફેરિયાનેકનો સવાજ નવો સવાજ નથી પરંતુ ૧૭મી સદીથી બાકટ કોનાકેકેકનથી અજગ આવે છે. એપાર્ટહેડ એક જુગનું કીત બજાવે છે પરંતુ રૂ બાનને અપમાનકારક અને નીચા બનાવે છે. ફરીયાદીઓની વધતી જતી ઇન્વેસ્ટમેન્ટે લીધે અને બીન-સુરેપી મેનપોવરની જરૂરી બાતને લીધે એપાર્ટહેડની નીતી ખોટી છે. એપાર્ટહેડની નીતીથી, આજ્યા આફ્રિકા એશીયા અને મીડલ ઇસ્ટમાં કાકાકાર થઈ રહ્યો છે. એપાર્ટહેડની નીતીથી ફેરીયા વચ્ચેના મેનિય સંબંધ ઘુડી જાય છે. અંતમાં કમીટને બજાવ્યું છે કે આ નીતી વધુ બાગના લોગો કલુજ કરશે નહીં અને સાંતી તેમજ સારા સંબંધમાં ચીરાડ પાડે છે.

ફ્રમસકેડરમાં હાંદી

મયા રફીયાર તા. ૧૮-૧૦-૫૩ ના ફ્રમસકેડરના બજાવતા રેપારી મી. જુલામ સજુજીની પુત્રી અમીના ના હમ, મેકકારકના રફીયા મી. મજાકીમ બાબા ના પુત્ર, મી. અદમક બાબા સાથે મયા હતા. પ્રતીખીત ઓ પુરોએ નજ કંપતીને આરોરોક આજ્યા હતા.

કરમનમાં માંધી જ્યંતી જ્ઞાન યજ્ઞ

માધી જ્યંતી નિમતે કરમનની ધા એમ. કે. માંધી સાપજેરી અને પ.રસી રૂતમજુ દેવના સંચાલકોએ નેકાનીસજમના રાન યજ્ઞના યોજના ને આમંત્રી કરમનમાં મજ તે રાન ને વિવસ માટે કરાવ્યો હતો.

અનુક્રમે કો. એન. પી. દેવાજ અને નેકાનીસજમના કો. વી. જે. પરમે પ્રમુખ રયાન લીધું હતું. આ પ્રસંગ ને અનુસાર પ્રમુખનુ બાપજ મયા બાદ મા કમાલકર નેપાકર માધીજીની આતમ કાકામાંથી લોગો બાજ વાંચી એવાની પેતાની રૂચે લોગોને સંમળવતાં હતાં, જેનો તમા બાજમેની સારી દાબરી હતી. અંતમાં મી. નેપાકર ને અને કો. પરમેને તમા તેમના માવ ધા ધામતી મેડીમેવને ફ્રમકાર અપર્જ કરવામાં આપ્યાં હતાં સમા કરમીયાન આ વડ બીજા આઠાડીયાની આખરે પજુ એટલે ઘની રીચે આજુ રાખવા નું નકકી કરાવું હતું તે યુજ્ય તા. ૧૭ અને ૧૮ ના એજ રયજે આ મેલજમાં યજ આજ્યો હતો.

લુસાકામાં માંધી જ્યંતી

માંધીજીની જ્યંતી જુલાકાની કોડુ જનતા તરફથી તેઓએ બંધાવેલા કોડુ એસોસીએશન લે.માં મી. રામ બાક ડી. પટેલના પ્રમુખપદે ઉજવવા માં આવી હતી. બાપમે બાદ પ્રમંના કરવામાં આવી હતી. અને બાપકેને મીડાઈ આપ

વામાં આવી હતી. ધી. નાનુબાઈ નાપક તરફથી રામ રાન્યની ફીલમ તથા ન્યુઝપીલ્મ જમાને બતાવવામાં આવી હતી.

નવજીવન ધામર્કેક સંમેલન

તા. ૪-૧૦-૫૬ ના જુજ રેટિયા બારસને રિવસે “નવજીવન ધામર્કેક સંમેલન” તરફથી યુજ્ય બાપુની જ્યંતી ઉજવાઈ હતી. હવન બાદ સમા મળી હતી. મીયુત વસનબાઈ નરસિંહે પ્રમુખ પદ લીધું હતું. મીયુત ગોવંદબાઈ વાઘમારીયાં તથા મી. બાપર બાઈ ચાવડાએ ‘આંધાજના જીવન અને સિદ્ધાંતો પર પ્રકાશ પાડ્યો હતો.

આ સમયે મીયુત હમનબાઈ જન જીવને સંમેલનને હવનનો આખો સેટ બેટ દીધો હતો.

મી મણીલાલ ગાંધી જેઓ કાલ નેકમાં છે તેમને પ્રજુ આતમબજ આરે અને એપર્જુ સ્વાસ્થ જળજે એવી સમા તરફથી પ્રજુને પ્રાધંના થઈ હતી.

“નવજીવન પુસ્તકાલય” ને કાલ ઉપરોક્ત સંચના આલમ લેજન મોલી રહ્યું છે. તેના સજમે નેધાતા બાવ છે. અને પુસ્તકોનો સંમક પજુ મતે. જાય છે.

શ્રી પંતે કોલવેલ વિરોધ

મી. અંબુબાઈ પુરાણીને ઉત્તર અને ફરીયાદી રોગીયાની સરકાર ઉપર ચીરકું ખાતે એક મુરોખીયન કમીટન એપી સરે અટકાયા હતા અને તેમના પ્રત્યે અરિષ્ટ અને અપમાનજનક વતીવ હાખયો હતો તે બદલ પુરે આફ્રિકા ખાતેના હાંદી કમીટનર મી. એ. મી. પંતે ઉત્તર રોગીયાની સરકાર સમક્ષ વિરોધ નોંધાવ્યો છે અને આ બનાવ અંગે સરકારે તપાસ કાપ કરવી એકએ એવી આમણી કરી છે.

આ ઉપરાંત વળી ને યુધારો પાસે ઉત્તર રોગીયા બનાવો પાસવેટ” દેવા, તેમને ઉત્તર રોગીયા આજવા દેવા અને તેમની સાથે સારા વતીવ હાખવવા માટે પજુ મી પંતે ઉત્તર રોગીયાના મરનરને બજાવ્યું છે.

કેળવણી ઉપર પ્રતીખંધ

બાપુજી તા. પેલીયી મુનીયનની બકારના કોષ પજુ બીન-જોરા વિલ,કો આ મુનીયનની કોષ પજુ વિલાપીમાં બજવા આવી નહીં કો એવુ મારા સમામાં નકકી કરવામાં આજ્યું છે. એમ રેસ રીમેક-સ હંરમાએ બજાવ્યું હતું. વધુમાં તે સંચા બજાવે છે કે ૧૯૫૩ના ફેબ્રુઆરીના ફેબ્રુઆરી ખાતા એ મુનીયન બકારના ફેરીયાને બજાવ્યું હતું કે તેઓ ફેબ્રુઆરી પ્રમંધ પેતે કરીમે અને જન વરસની તેઓને મુજ આપ, વામાં આવી હતી. ઉગલી સંચા હવે છે કે આ પ્રતીખંધ નકકાનો અને ફર છે. કારણ કે ઉચ્ચ કેળવણી, માટે બેકાલી બધી સમજકો બીન-જોરા એક માટે સાથે આફ્રિકામાં નથી.

હિંદના ટુંક ખબરો

(અમારા ખાસ પ્રતિનિધી તરફથી)

ભારતના વડા પ્રધાન

ભારતના વડા પ્રધાન નેહરુએ હિન્દીમાં અમેરીકન આવાપનો અને વિદ્યાર્થીઓ સમક્ષ બાપુજી કરતાં જાણવું હતું કે, હિંદીને કે અંગ્રેજી અંગતી કરવા માટે છે છતાં હજી જીવનની પ્રાથમિક જરૂરિયાતો માટે તેને વધુ પ્રયત્ન કરવી પડે છે. અને એક રાષ્ટ્રની પરખ તેની જીવનની જરૂરિયાત મરિતી સત્તા પરથી જ થાય છે. વધુમાં તેઓએ જાણવું કે હિંદીમાં અનેક રોજો છે પણ તેના સામનો નો પ્રયત્ન પુરતો પોપણ આપનારો આશા અને તે જરૂર કરી શકે. તેઓએ પરદેશી શાળાઓને જાણવું હતું કે તેઓ આવા અનેક જંગલ ભારતમાં નોંધ શકે અને વિદ્યાળ શ્રમિકોની ભેડો તે અનેક જુની પ્રાણી સંસ્કૃતિઓ ભેડો અને ઇતિહાસિક સ્મરક પ્રયત્નો નોંધ શકે. વધુ ઉપર જીવનની ભેડો ભારતીય પ્રજાની ભાવના પણ ભેડો તમને મળશે.

બીજી શાંતી પરીપદ

બીજી અખિલ વિશ્વ શાંતી પરીપદ

માટે ભાવને આમંત્રણ આપ્યું છે. આમંત્રણ પત્રીકા પાઠવતા ભાના શાંતી ચાહકોએ જાણવું છે કે દુનિયામાં મુદ્દરથી અસાતી વધુને વધુ પસરતી જાય છે. એટલે ભોળા કામગીરન ભામ વિગેરે વપરાતા થયા છે. અને એના રહેલો ભામ જાપાન બન્યું છે. આથી જાપાનની પ્રજા સોયી વધારે શાંતી માટે પોકાર કરે છે.

વિદ્યાર્થીઓ માટે ખાસ મુસાફરી

નેશીઓની એક મુસાફરી રેડીએ વિદ્યાર્થીઓ માટે જપ દિવસનો હિંદના પ્રવાસનો કામંત્રમ થયો છે. જે ડીસેમ્બર ૧૭થી જાન્યુઆરી ૨૬ સુધીમાં મુંબઈથી લઈ બીજા ભાગા રેલ અને એના ભેડા લામક રથનો ભતાવશે. પ્રવાસ ખર્ચ અને રહેવા સુચાની સમવક વિગેરે મળી નેશીઓથી ૫૪૦૦ શીશીમમાં આપ્યું હિંદ ભેડા મળશે. મને તે વિદ્યાર્થીઓને આ પેટી આમંત્રણ પાઠવે છે. તેના ઉપખનના એન્ટેન્ડ વડવાઈક એન્ટેન્ડી. મોકસ નંબર ૨૨૬૮ વખન છે. વધુ તપાસ લઈ કરી શકશે.

હિંદની રેલવેની 'કરકસી વી'

તા. બીજી અંગ્રેજીપરથી નવમી અંગ્રેજીપર સુધી હિંદની રેલવેના કામ-દારોએ 'કરકસી વી' પાળી હતી. ખાસ કરી ત્રીજા વર્મના મુસાફરોને સલાહ સુચનો આપવા, સમવકો કરી આપવી અને 'આમાર' 'કુપા કરી' 'માફ કરો' વિગેરે વિવેકના કબજોનો ઉપોગ મુદ્દથી કર્યો હતો.

આ છાપાના તંત્રી

સત્યાગ્રહની સમ
ભોગવવા હાલ
જેલમાં છે.

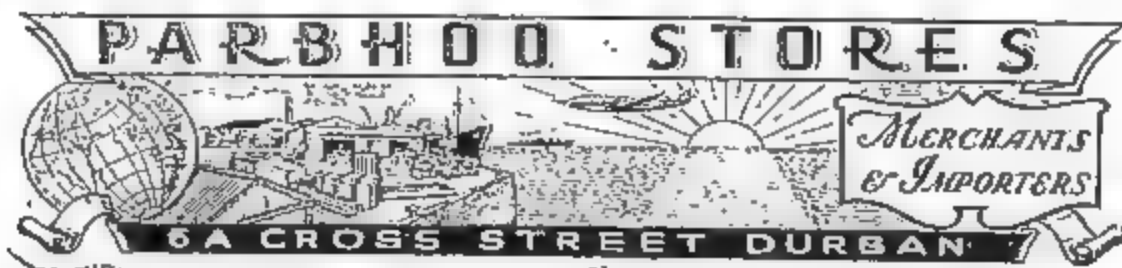
રાજધાની પર અંગ્રજી

હિન્દીમાં મુતારથી સાંજ સુધી થયા ભાળો અને એઓ અને પુરોએ રાજધાની પર જઈ રાષ્ટ્રપિતાને પોતાની અંગ્રજી અર્પી હતી. રાષ્ટ્રપતી રાજેન્દ્ર પ્રસાદે સવારની પ્રાર્થનામાં અને સમુદ્ધ કાંતજીમાં પોતાનો શબ્દો ભયો હતો. મોડેથી નો જમ.જી બાપુએ પોતાનો અંતીમ સ્વાસ લીધો હતો તે ખીરલા હાલિસના રથળની રાષ્ટ્રપતીએ બ્રહ્મસરી મુત્રાકાત લીધી હતી.

સંજની પ્રાર્થના પહેલાની સભામાં મોક્ષતા રાષ્ટ્રપતીએ જાણવું હતું કે 'આંધીજના શિલ્પો અને શિખરણીને બાપુએ નો જરાપર સમજી અનુસરીને તે હિંદના થયા સંપ્રાપ્તો હોય થઈ જશે. દુનિયા તથા હિંદ માટે એ થઈ અરોજ બનવા પામ્યું કે જ્યારે દુનિયામાં એમના અગ્રગણે માન આપવામાં આવ્યું હતું અને દુનિયાને જ્યારે તેમની વધુજી જરૂર હતી ત્યારે તેઓને આ પછી પાસેથી લઈ મેવામાં આવ્યા છે. છતાં તેઓના થયા લખાણો છે કે જે આપણને પ્રત્યેક ક્ષણે વખતે ઉદ્ધેશમાં માર્ગ દર્શક બને છે. વધુમાં રાષ્ટ્રપતીએ આચાર્ય વિનેતા ભાવેની શુદ્ધ અગવળને ઉદ્દેશ કરતાં કહ્યું કે 'તેઓ આંધીજના એક આદર્શને અનુસરે છે તેમને જાણતો નેતા જાણ છે કે મુઠીમર માથુસો પણ નો આંધીજના આદર્શને મુરતપણે અને સત્યથી અનુસરે તે શોધા વખતમાં દુનિયાનું રૂપ બદલી નાખે.

સ્વદેશ ગમન

એકાનીસળમની ગમન બધંસતી પેટીના માધીક શ્રીયુત રામભાઈ ગમન તેમના પત્ની શ્રીમતી ગંગાબેન ગમત સાથે અહ રીમરમાં દેશ જવા ઉપડી મુક્યા છે.



દિવાળી-પત્રીકા અને પંચાગ

ગુજરાતી પ્રેસના પંચાગ.....શી. ૫ ૦ નંગ

ગુજરાતી લાલીખના કદા.....શી. ૨ ૬ નંગ

નુતન વર્ષ પત્રીકા

- (૧) ફોલ્ડર (ધાર્મિક ચિત્રોવાળા)શી. ૪ ૦ કબજ
- (૨) પેન્સીલ રહેવ (દિશ-નેતાના ફોટાઓ)શી. ૬ ૬ કબજ
- (૩) ટેકનીકલર ખીકચર સીરીઝશી. ૬ ૦ કબજ
- (૪) ટેકનીકલર ખીકચર સીરીઝ (મોટા)શી. ૧૨ ૦ કબજ
- (૫) ન્યુ ફોટો (દિશ નેતા)શી ૧૨ ૦ કબજ
- (૬) પોપટ કાઈશી. ૨૪ ૬ કબજ

તેમજ તમામ ઓસરી પણ મળશે.

તું કોણ છે મીન ?

સ્વામી શીવાનંદ

હિંદી વિચારણા વખતે પ્રત્યેક માનવી એક માની બેસે છે કે તેજ માનવજાતીને, ઉદાર કરે છે. આ યોગ્ય ગર્વ છે. જે હજારો માને છે તે આ યોગ્ય ગર્વને દુર કરવા પ્રયત્નશીલ રહી ચોતાના અંતરને નિદાઈવાતો ઉપદેશ આપે છે. મનુષ્યે ચોતાના ધ્યેયને વિચાર અને કૃષ્ણ સાધનો દ્વારા તે પ્રાપ્ત કરવાનું છે એનો વિચાર કરવો જોઈએ કે જેથી તે જીવનમાં ખરા આદર્શ પુર્વક કામ કરવા સમર્થ થાય.

આને વેપારી અને તે રીતે પૈસા મેળવવામાં પ્રયોગ છે. જોને માટે જે આ ધન રમ્યા છે તેની તરફ (સરી) તેની ધી કરજ છે કે પૈસા બેગો કરી કરીને એના ચોતાના મન ઉપર શી અસર થાય છે? અને અંતમાં આ બધી ધમાધમ અને મદેનનનું પરીણામ શું આવશે? ક્યો વેપારી આ બધા પ્રયોગો સાથે ત્રણ ડોલર થા હાથા ડોલર તે તેના વિચાર કરે છે? એને તે ચોતાના જીવન સાથે એક આદર્શ રાખ્યો ડોલર છે કે પૈસાનો સ્થાપ કરવો અને એ માંડ પછી એના મન ને ભરી દે છે. આ પ્રાપ્ત એને

બીજો કસો વિચાર કરવા હેતીજ નથી અને જેરે જીવનનો અંત આવે છે. અને એને કહેવામાં આવે છે કે, "તું કોણ છે? અનેક મરીશોને ચુરી ચુરી ને જોને તું જુલ માં તારું ચોતાનું સમજે છે અને તેને અવગણે છે હવે માથ મારી સાથે અને એ બધાને ભગવાન બોલે મુઠી દે એજ બધાને સંભાળનાર છે."

રાજકીય પુરુષ પછી આજ રીતે ચોતાના હેઠને કરેક જીવનના સંકટમાં થી બચાવવાનો પ્રયત્ન કરે છે. મીન દુનીયાને બગાડનાર તું કોણ છે તારી હેઠનકતીનું કારણ શું છે? હજારની ધનજાને તું આપીન થયો છે કે પછી રૂપમાં પછી તારો સ્વાર્થ જોય છે કે પછી આ બધા પ્રયોગો તેના મનને પુઝી તેને વિચાર કરવાનો વખતજ કયાં હોય છે પ્રાપ્ત કહેશા તેને બરપુર ધમાધમ રાખે છે. અને તે ચોતાને જોએ આસને બેઠેકો જોઈ કે હા મહાન સંભાળ સુધારક માને છે.

આજ રીતે ધર્મનો પ્રચાર કરનારા પછી કરે છે. તેમના મોઢામાં ધર્મના મત્રો છે. અને તે બધાને ધર્મને માગે દોરવા કહેશા આગુર રહે છે.

પછી તું કોણ છે અને તારી ચોતા થી છે. તારું જીવન કેટલું છે? તેને તારા ચોતાના આદર્શને પુરવાનો કે જોવાનો વખત મળે છે કે નહીં? કે પછી તારો આખો વખત બીજાની જુલો અને દોલો જોવામાં જ રહે છે. અને બીજાને ઉપદેશમાં જ તારા જીવનનું સર્થક માને છે? જ્યારે આ બધા વિચાર માન્ય કરવા માટે છે ત્યારે જો તે વેપારી કરી તો તેને સમજાવી કે બધાને સંભાળનાર હજાર જ છે અને વેપારી તરીકે તેને લોહાને છુટી ધન બેથું કરવાનો વિચાર ન કરતા લોહાની જરૂરીયાત કઈ રીતે પુરી પાડવી એનો વિચાર કરવો જોઈએ. આમ કરવાથી તે ચોતાનું કામ વધુ શુદ્ધ રીતે કરી શકશે.

રાજકીય પુરુષને એક મરો કે રક્ષણ આપનાર તો હજારજ છે. અને હું પેલે તો માનવજાતીનો એક નમ સેવક છું. અને જે કામ તેને લોવાનું છે તે દ્વારા તે સાધના કરી રહ્યો છે.

ધર્મ પ્રચારક બીજાને શુદ્ધ કરવાને બદલે ચોતાની શુદ્ધી કરશે અને ચોતા ના આત્મ તેજની બીજાને પછી ખરે માગે દોરશે

આપણી સામે વેરાંત આ સવાલ ધુકે છે!

"તું કોણ છે મીન?"

આ સવાલના જવાબમાં જ બધું અંતી જનું નથી કરતા આ સવાલમાં જ ચોતી અને ઉપતીના બીજ રચાં છે. બધારે પ્રત્યેક માનવ, ચોતાને આ સવાલ પુછી ત્યારે જરૂર ચોતી દુનીયામાં ફેલાશે. કારણ કે આ પ્રમ દિશમાં કોઈનાંજ માન્યસની દલી કરી જાય છે. અને તે ચોતાના કોયો જોવાનો પ્રયત્ન કરે છે. અને તે સુધારી સુખાનુભવ કરે છે. આપ સુખ મેળવતું કોયે ન મળે!

દિવાળી પત્રીકા તથા પંચાંગ

આ વર્ષે બેગે પંચાંગ યા દિવાળી પત્રીકામાં છાપી કે મંગલની શકયા નથી. આથી જોઈર ન મોકલવા અમારી સર્વેને બીનતી છે.

જુની દિવાળી પત્રીકાએ રોકામાં છે જે આદરો તે જન્મે તે થી રન-કનન લેમે મંગલની શક છે. છાપ આનાના કામ કરનારોએ મપોદીત હોવાથી નામ વિગેરે છાપી નહીં શકા એ એની મંગલનાર ખાસ નોંધ લે.

અવસ્થાપક.

ઈન્ડિઅન ઓપીનિયન



દિવાળી આવે છે.

દિવાળી એટલે સુખ સંજોગો અને સંલેખોમાં જાતના અને મોકાસ વધારવાનો અમુકો અવસર. તમારા કુટુંબીજનો, ભાગ્ય અને સમા સંબંધિઓના અરસપરસના મોકા સંબંધને વધુ મોકા બતાવવાને માટે આમ કહીએ છીએ કે બસ.

જમો અને જમાડો ખાઓ અને ખવાડો

અમારે ત્યાંની હેઠનાં ૮૦ વરમા અનુભવી બનાવટની પર કહ્યાંય પહેલેથી મોકાસના અર્થ જોવી જુની ગળાળી અને સમગ્ર સાઉથ આફ્રિકામાં તેમજ રોડશીયામાં લખજીએથી નીચેની મોકાસો.

નંબર ૧ મોકાસ

અંબાલની રાતરોળી	૧
ધારી, ફેફરી, બીડી, ગુલાબી રાત	૧
બાગી હલવા વીડી મુર્ચિસો રાત	૧
મોરોળી	૧
પીંજાને	૧
ગામડા ગામ બરફી મુરચી ..	૧
બાગી	૧
કાફીને દવગાં બીડા ..	૧
મુઠા બરફી મુરચી ..	૧
પીંજા ધારી મુરચી ..	૧
મોરો	૧
મોરો પરી	૧

નંબર ૨ મોકાસ

ફેફરી પેકા માન્યવટા	૧
માન્યવટા પેકા ..	૧
બાગમરી મુરચી ..	૧
માન્યવટા માન્યવટા રાત્રીજા ..	૧
મુરચી માન્યવટા ..	૧
બાગી માન્યવટા ..	૧
મુરચી માન્યવટા ..	૧
મુરચી માન્યવટા ..	૧
માન્યવટા (મોરો મોરચી) ..	૧
માન્યવટા ..	૧
માન્યવટા ..	૧

નંબર ૩ મોકાસ

માન્યવટા માન્યવટા	૧
ફેફરી માન્યવટા ..	૧
માન્યવટા માન્યવટા ..	૧
માન્યવટા માન્યવટા ..	૧
માન્યવટા માન્યવટા ..	૧
માન્યવટા માન્યવટા ..	૧
માન્યવટા માન્યવટા ..	૧
માન્યવટા માન્યવટા ..	૧
માન્યવટા માન્યવટા ..	૧
માન્યવટા માન્યવટા ..	૧
માન્યવટા માન્યવટા ..	૧

આમ જાણ સ્વેચ્છીય નંબર ૧ ૧૦૦ મી ૧૫. અને નંબર ૨ ૧૦૦ મી ૧૨

હા, પ્રીન્સ કોર્પોરેટ રોકીટ, — પેટેન્સની આંદર — કમ્પન.

તારુ ઈન્ડિઅન: "SWEETMEATS" પી. એ. બોલર ૨૦૪૩ ફોન ૨૦૦૮૦ મરના ફોન: ૧૨૧૮૬.

મનુષ્યનો જન્મ અન્યને દુઃખ આપવા માટે નથી

અવકાશ : શ્રી. કેદારનાથજી

૦૪ વધારશુદ્ધિનું કામ એક બ્યક્તિનું નથી. એક જામનું નથી પણ પ્રત્યેક ભારતવાસીનું તે કામ છે. શુદ્ધિ એટલે શરીર, -મન, -સુદ્ધિ દ્વારા યતી દરેક ક્રિયા-વિચાર-સંકલ્પ-આવના વગેરેની શુદ્ધિ. દરેક જોઈ જો તેને ઉપયોગ કરે તેને શુદ્ધ રાખવા જોઈએ. શરીર શુદ્ધ રાખીએ અને મન શુદ્ધ ન રાખીએ તે કેમ ચાલે? મનની શુદ્ધિની જરૂર ન કરવાને લીધે જીવન દુઃખી થયું છે. મનુષ્યની કામને શુદ્ધતાથી-દુઃખપણાથી વધે છે. શરીર જો અકલમ, નિરોગી, અપળ ન હોય તે કામ કેવી રીતે થઈ શકે? મનુષ્ય ના જીવનનો આદર્શ જીવનને શુદ્ધ કરવાનો હોયો જોઈએ. કાર્મિક ક્રમ વાંચાથી, તીર્થયાત્રા કરવાથી માણસ પવિત્ર થતો નથી, પણ મનુષ્ય પવિત્ર થવાનો સંકલ્પ કરે તે તેને લે મદદપ થાય છે. આપણે પવિત્ર થવા નથી તેથી દોષ થાય છે. દોષ કાઢવા માટે નિમમન જોઈએ. સમાનું કામ જો દરેક જણ સ્વતંત્ર રીતે વર્તે તે ન થાય. સમામાં દરેક જણે જીવ ઉપર કાણુ રાખવો જોઈએ. તેવી જ રીતે સમાજનું કામ બરાબર રીતે ચાલે, સર્વનું કલ્યાણ થાય તેને માટે નિમમન જોઈએ. પોલીસની આજે શું કામ જરૂર પડે? જો મનથી દરેક માણસ ચોરી ન કરવી તે નિમમન પાલન કરે તે ચોરીનો આતંકયુગ નથી.

આપણાથી સદન મરું નથી. માઠી કેમ કામચરુર કામ કરે છે? નિમમન ન હોય અને તે અનુસાર અક્રિયા ન ચાલે તે માઠી સમયસર કેવી રીતે આવે? મનુષ્ય પોતે સુખ ઇચ્છે છે તેમ બીજાના સુખ માટે પ્રયત્ન કરે તે સર્વ સુખી થાય. બીજાના સુખ દુઃખની ચીંતા કરું. તેને દુર કરવા પ્રયત્નશીલ રહું તે દરેક બ્યક્તિ સુખી થઈ શકે. જીવનમાં જો આનંદતા ન આવે તે મનુષ્યજન્મ રૂપા છે. આનંદતાનું મુખ્ય લક્ષણ શુદ્ધિ છે. તેના સંકુપયોગ કરવા તેનું નામ વિવેક. જાણવાથી વસ્તુ બારે કલકી સમજી શકાય છે, તેમ વિવેકથી દરેક કામ યોગ્ય છે કે અયોગ્ય, ઉત્તરિતર છે કે અવતરિતર, બીજાના હિતમાં સાધક છે કે માધક તે સમજી શકાય છે. વિવેકની સાથે દલતા (કૃતિ) જોઈએ. વિવેકથી એમ સમજાય કે આ વસ્તુ થી દુઃખ છે. તે ન કરવાને માટે દલતા જોઈએ. બીજા દીવાને પકડવા નળ છે, તે વખતે તેને ખળાર નથી કે આ સુખરૂપ છે; કે દુઃખરૂપ. પણ તેને પકડવાથી દુઃખ લાગે ત્યારે તેને તે છોડી દે છે. પછી તેને તે પકડશે નહિ. નળારે આપણે વિકારો ને આવીન થઈએ છીએ. વસ્તુથી દુઃખ લાગે તે છતાં ફરીથી કરીએ છીએ. ચોરી કરવી ખરાબ છે તે કાણુ નથી સમજતું? ભોભ-લાલમને લીધે આપણે તેમજ બીજા દુઃખી થઈએ છીએ. એજણ ખરાબ હોવા છતાં લે, ભરે કારણે કરીએ છીએ.

દર્શન દીધાં નહોં

પુરીરામ ચટ્ટોપાધ્યાયના પુત્ર મદાધર ના નાનપણમાં જ કંઈક ગેમિયમ રેખાઈ હતું. બીજા બાળકોથી એ તલન જુદો પડતો. માત્ર સોળ વર્ષની ઉંમરે જ મદાધરે જનતાની અસારતાને સમજી લીધી હતી. જનતામાં જીવવાનો તેમને મોહ લગી નહોં અને અપાસ પણ અણુરો ઇકમે. માતા અને બાપજો સુખાજી. તેમણે ઉપાય શોધેલા. રામચંદ્ર મુખે પાખાપત્તી કેવા કારદામણી સાથે મદાધરના સજ કરી નાખ્યા. પણ મદાધર તે કોના કો જ, આખો દિવસ જાગળ અને સ્વેપ્તિ વિચારું કંઈ જ નહોં. મદાધરના મોટાભાઈ રામકુમારને નોકરી મળી. કલિયુગમાં કાળીમાતા

નું મંદિર. તેની દરરોજ પૂજા કરવાનું કામ રામકુમારનું. પણ સંજોગ પસાડ તેમનું અવસાન થયું. મોટાભાઈનું કામ મદાધરને આવે આવી પડ્યું. મદાધર તે એક નિષ્કારથી પૂજા કરવા લાગ્યા. આરતી પછી કલાઈ ના કલાક સુધી સેવો, સ્વેપ્તિઓ અને જળનો ગાવા લાગ્યા. માતા માતાં આ જાસે બીજા રડે તેમ રડતા, કલિક ગેલ કરતા તે કોઈક તેની સાથે રમતાં. ઘણીવાર તે આરતી વખતે આરતી ફેરવ્યા વિના કોના જ રહે અને કેલીકવાર આખો દિવસ આરતી ફેરવે. મોટા સમયના મદાધર માંડા બની અપા છે. કાંઈ કહેતું એ પામલ છે.

કાંઈ કહેતું એ ધુની છે. કાંઈ કહેતું ના એ ખરેખર ભક્ત છે. પણ એ ભક્ત હૃદયને ઘણા યોગ્ય કોળખી રહ્યા. પછી તે એમની રિયતિ વધારે બમણી મળ. કલમગ માંડા માણસ ની રિયતિમાંજ દિવસ પસાર કરવા લાગ્યા. પતિપરાયણ એ ભક્ત હૃદયને બરાબર કોળખી મળ હતી. તેમનાં કામમાં વિવરણ થવાને બદલે તેમને મદદપ થતી.

પણ મદાધરને ક્યાંય શાંતિ નથી એ તે કહેતા "હે મા! તેં આજે પણ દર્શન દીધાં નહોં." તેમને મરું બકિતમાં મંદિરની નોકરી આપે આવે છે. બસ! વિચાર આવતાં જ મંદિર છોડી નજીકનાં જ જંગલમાં પોતાનું નિવાસસ્થાન બનાવ્યું. યોગ્ય દિવસોમાં તેમને સમાધિ થઈ અને કાલિમાતાએ દર્શન દીધા અને મદાધર મદાધર મઠી રામકુમાર કામમાં વિવરણ થવાને બદલે તેમને મદદપ થવા.

નવેમ્બર માસનું નિરીક્ષણ "લહરી"

- જુના રામન કલેન્ડરના નવમા (સેડીન *Novem* સં. મવમ) અક્ષિના નેજ સુધારેલ નવા કેલેન્ડરમાં નવેમ્બરનું નામ આપી ૧૧મું સ્થાન આપેલું છે. આ માસમાં નીચેના કેટલાક જાણવા જેમ જનાવો બનેલા છે.
- તા. ૧ લી. હોંદમાં બીટીરા રાજની સત્તા અમલમાં આવી ૧૮૫૮.
 - " ૨ પંજાબ કેસરી રજીસ્ટ્રારસિંગ મહારાજાને જન્મ ૧૭૮૦.
 - " ૫ દેશમુ મિત્તરેન્ન દાસને કલકત્તામાં જન્મ ૧૮૭૦.
 - " ૫ સર હિરાબલાદ મહેતાનું મુળમમાં મૃત્યુ ૧૯૧૫.
 - " ૫ રામસ્વામી આપરને જન્મ ૧૮૭૮.
 - " ૬ શ્રીમજસુરામ શર્માનો બીલખામાં દેહવિલય ૧૯૩૧.
 - " ૬ રશીયાનો પ્રજાસત્તાક દિવસ ૧૯૧૭.
 - " ૭ બીપીનચંદ્ર પાસને જન્મદિન ૧૮૫૭.
 - " ૭ સર ચંદ્રોપર રમણને વિજાપુરમાં જન્મ ૧૮૮૮.
 - " ૮ કવિજ્ઞાન મિલ્લનનું ઇંગ્લંડમાં મરણ ૧૬૭૪.
 - " ૮ રાજવી રાજકુમારનું રશિયામાં અવસાન ૧૯૧૦.
 - " ૧૦ સુરેન્દ્રનાથ બેનરજીનો કલકત્તામાં જન્મ ૧૮૪૮.
 - " ૧૦ તાવડ માલીન જ્યુધરનો જન્મનીમાં જન્મ ૧૪૮૩.
 - " ૧૦ કમાલ પાલા (અતાલુક) નું મરણલુધમાં અવસાન ૧૯૩૮.
 - " ૧૦ કવિ એલીવર જોહનસોમનો ઇંગ્લંડમાં જન્મ ૧૭૨૮.
 - " ૧૧ પહેલું વિશ્વયુદ્ધ અંતમ થયું ૧૯૧૮.
 - " ૧૧ નાદીરશાહનો બોરાસન (ધરાન) માં જન્મ ૧૬૮૮.
 - " ૧૨ કલેરોરોમનો, ડો. સીમેને પ્રથમ ઉપયોગ કર્યો ૧૮૫૭.
 - " ૧૩ ગ્રે નાનકનો પંજાબમાં દેહાંત ૧૫૩૮.
 - " ૧૩ કવિવર રવિંદ્ર દાસને બીતાજીની માટે નોખસ પ્રાપ્ત ૧૯૧૩.
 - " ૧૪ પંડીત જવાહરલાલજીનો અલ્હાબાદમાં જન્મ ૧૮૮૯.
 - " ૧૪ લોડ રાજકુમારનું અંગમાં અવસાન ૧૯૧૪.
 - " ૧૪ કવિ હેમચંદ્ર બર્ધાનમાં મરણ ૧૮૩૧.
 - " ૧૫ "લીમ કોહ નેટન"ની સ્થાપના થઈ ૧૯૨૦.
 - " ૧૫ ગોડસે અને આપ્ટને ફ્રાંસી દીધી ૧૯૪૮.
 - " ૧૬ નાટાલમાં હોંદીઓનું પહેલું આગમન ૧૮૧૦.
 - " ૧૭ સુએઝની નહેર પુલથી સુકાઈ ૧૮૬૮.
 - " ૧૭ શીયોસોશીકલ સોસાયટીની અમારમાં સ્થાપના ૧૮૭૫.
 - " ૧૭ સાધા લખપતરાયનું બાહોરમાં અવસાન ૧૯૨૮.
 - " ૨૨ નામદાર આગા ખાનનો કરાંચીમાં જન્મ ૧૮૭૭.
 - " ૨૩ સર જગદીશચંદ્ર બોસનું કલકત્તામાં મૃત્યુ ૧૯૩૭.
 - " ૨૪ પોંડીચેરીમાં "અર્બાંદ આગમ"ની સ્થાપના થઈ ૧૯૨૬.
 - " ૨૪ ડો. પદ્મિસીતારમીવાનો જન્મ ૧૮૮૦.
 - " ૨૫ ખાતલ જ્યુજી સાલવિયાજીનો પ્રયાગમાં દેહવિલય ૧૯૪૬.
 - " ૨૫ દાનેશરી એન્ડ કાનેંગીનો સ્કોટલેન્ડમાં જન્મ ૧૮૩૫.
 - " ૨૭ ગીલાનો શોકતજાલીનું અવસાન ૧૯૩૮.
 - " ૨૭ કમ પ્રસ્ટ ઇન્ડીયા કંપનીની સ્થાપના થઈ ૧૬૦૨.
 - " ૧૭ મુખમયી વલસાક સુધીની રેલ્વે આણ મઈ ૧૮૬૪.
 - " ૨૮ લોડ રેલીસનનું ઇંગ્લંડમાં મરણ ૧૮૨૬.
 - " ૨૮ કમરંડ માહરડા દક્ષિણ મુવ પર પડેલી શક્યો ૧૯૨૮.
 - " ૨૮ અમૃતલાલ દક્ષર (ખાપા) નો જન્મ ૧૮૬૮.
 - " ૩૦ સર વીન્ડેન અર્ચીબોનો ઇંગ્લંડમાં જન્મ ૧૮૭૪.

બાળકોને સમજાવો.

“અરે અનિલ એક ખીનીક માટે ઉપર આવતો!” સુકુમારે પચથી ઉપરથી જુમ પાડી કહ્યું, અને તે દુરત તેની મા ને ચોરડામાં હતી ત્યાં ગયેલ. તેની પાછળ અનિલ પણ આવ્યો. “આ હું આવ્યો” અનીલે કહ્યું “શું કામ અને મોલાવ્યો?” હું લમલમ પછીએ ચાલેલું નાનું ધર પૂરું કરવામાં હતો.”

“ચિત્તએને માને ફોન ક્યો હતો અને તેથી આવજોને મોલાવ્યાં છે.” સુકુમારે જવાબ આપ્યો.

“તમે કહેવામાં આવ્યું છે કે તમે મેં છોડાએ પ્રતીપને નિહાળે મતા અને પાછા આવતા પછયો છો. આ ખરું છે? મહોલોને પુછો.”

“જા, અમે તો થોડી રમુજ કરતાં હતાં. અમે પત્ન્યવાનો વિચાર નહોતો કર્યો.” સુકુમારે નિરોપણે જવાબ આપ્યો.

“આનું પુત્ર કે જ તમને વધુ પડતી રમુજ આવી હશે નહીં તો ચિત્તએને ફોન ન કરે. હું એમને સારી રીતે આજાણું છું એમને પચીજ સારી રીતે તમારી વાત કરી હતી. અને હું જાણું છું તમારું પ્રતીપ ધણો સારો બાળક છે, તો પછી તમારી રમુજ એકજ પડતી રોતી નોંધએ નહીં વાડી.”

“માગી તમે કામ સાચા કરો. પણ અમે અરે અર પ્રતીપને પત્ન્યવણી કરવાનો વિચાર નહોતો કર્યો. અમે ફક્ત એને “નવલડી મધમાખ” કહી ચીંચ્યો હતો કારણ એ ધણો નાનો છે.” અનીલે પોતાના ખીજની સાથે સાથે અને વિવેચી જવાબ આપ્યો.

“આ ન્યાયી વાત અને નથી જામતી. તમે શું છો છો? એને શું કરવું નોંધએ પોતાને મેડો કરવા માટે?”

“ના અમે એવો કાંઈ નિચાર નથી કર્યો.” બન્ને બાળકો સાથે મોલી ઉડ્યા અને હસી પાયા.

“અને તમે એને જવા ન દેતા એનો રસો રાંધ્યો હતો. આમાં ક્યા રમુજ હતી એ તો પત્ન્યવણી મેળવવા દેખાય છે.” મહોલો એ બન્ને બાળકોને કાતીથી કહ્યું. “અને તમે જાણો છો કે એ બાળક ઉપર એની શી અસર થઈ? ચિત્ત એને અને કહ્યું કે પ્રતીપ સાળામાં જવાબ નથી મામતો.”

“ના માસી એને અને મનાળી મધશું અને એને આવડું જાયશે.” અનીલે કહ્યું.

“એ તો મનુજ સર તમે એના કાતો રોતો જાણો. અરાજ પત્ન્યવણી કરનારામાંથી. આપને ખીજ રીતે પણ નોંધએ. તુનો કાંઈ પણ

અરાજ વર્તન જાણી નોંધને બતાવે તો એને એનો દોષ બતાવવો નોંધએ એમ તમને નથી લાગતું?”

“હા! જરૂર” બન્ને બાળકો મોલી ઉડ્યા.

“પણ જ્યારે કાંઈ પણ ચીજ પોતા ના હાથની વાત ન હોય ત્યારે તેની ટીકા કરીએ તેનો કરો ઉપયોગ ન થઈ શકે બરે અરાજ મા. આપણે ટીકા કરીએ. ત્યારે તેનો કરો ઉપયોગ માપ તોજ તે સારી મધુપ, નહીં તો એ કયા કામનું નહોતું. તમે કીડી નાની છે તેથી તેની ટીકા કરો?”

“નહોં જા. તમે તો મજા રીતે વિચારો છો?” સુકુમારે કહ્યું.

“હું તમને સમજાવવા માણું છું કે આ ખીનામાં શું તમારો દોષ છે. સમજો કે એક છોકરી બાળુના પડોશીના બગીચામાં જઈ ગુલામના પુત્રો તમને પુછ્યા વગર તેની સાથે તો તેની ટીકા જરૂરની છે. ધારે કે એક છોકરો પોતાની મેજ વગર પુછે ખીજના કાકાપરથી અને તે જાણી સાથે તો તેને માટે પણ ટીકા કરવી જરૂર છે. કારણ ત્યાં દોષ છે અને તે સુધારવો નોંધએ. અને હવે ખીજ બાળુએ એક આપણો અને ત્યાં વગર પરવાને ચાલ્યો જાય તો તમે એને દોષ નોંધો.”

“હું સમજ્યો મા તમે શું કહેવા માગો છો? અને સાચે છે કે અને મુખાંઈ કરી હતી.”

“હા! ચિંતાં રાંજાજ નહીં અને તમે એક સારો મીઠા ગુલામ્યો.”

“માસી તમે આ વાત મારી માને કહેતાના છો? હું કહ્યું છું કે તમે ન કહેા?” અનીલે કહ્યું.

“એ નથી વિચારું” કે મારે કહેવું નોંધએ. પણ અનીલે હું માનું છું કે તારે પોતેજ આ વાત કરવી નોંધએ. હું કહેશે ને? અને તો તારી માને તારા પર નિખાલ બેસશે.” મહોલો એ કહ્યું.

“પણ માસી તમે મારી માને નથી આજાખનાં. એ તમારા જેવા શાંત નથી.” અનીલે કહ્યું.

“પણ મને સાચે છે કે તમારે બન્નેને માટે એ ટીક થશે ને હું કહીશ તો, અને તો, એને તારા પર નિખાલ બેસશે. પણ એ પછી જાણશે તો ધ્રુસો કરશે. મા પણ જાણી શકે છે કે મારો કિરો પોતાનો દોષ અને જાણે છે અને પોતે પોતાનો દોષ સમજી શકે છે અને સુધારી શકે છે. એનાથી એ સજ મા.”

“બસે હું જાણી નોંધએ. ક્યારું છું કે તમે સાચા રસો.” અનીલે કહ્યું અને પછી સુકુમાર તરફ ફરી

કહ્યું. “સુકુમાર આપણે પ્રતીપને ફોન કરી મારી માગીએ એ ઠીક મળાશે. એ સારો મીઠા થઈ પડશે તને શું લાગે છે?”

“હા! હા! જરૂર માલો ફોન કરીએ.”

બન્નેએ પ્રતીપને ફોન કર્યો અને મારી માગી નવે સારા મીઠા બન્યા.

જમતના સૌથી વૃદ્ધ રાજપુરુષ

રાજ્યકીવટમાં વૃદ્ધ પુરોહિત રચાન હરેશાં મહારવનું રહેલું આવ્યું છે. વરોના વહેવા સાથે બહુમતે એમના માં ને કહાપણ વિકસાવ્યું હોય છે તેને હરેશં કાંઈ પણ મહત્વના પ્રમ પર તેઓ શાંત અને ચિંતર ચિંતર વિચાર કરી શોગ્ય નિર્ણય લઈ શકે છે. જમતના એવા વરોહક રાજપુરોહ માં મેરોકોના કાલના વગીરે આજમ આસ નોંધવાન છે.

દુનિયાના અત્યારના રાજપુરોહમાં મેરોકોના વગીરે આજમ જેટલો વૃદ્ધ રાજપુરુષ ખીજો કાંઈ નહીં થયે. એની ચોક્કસ ઉમર તો વિસ્મરિતો વિગત બની ગયેલ છે, પરંતુ પ્રાંત પુરાવાઓ પરથી એટલું તો ચોક્કસ જાણાય છે કે કાંઈગીનો પહેલો રીઝ એ ક્યારનોય વિતાવી મુકેલ છે. કે ૧૮૬૦ની સાલમાં એ સુલતાન મુમેદસનના હાથ નીચે જાહેર બાંધકામ ખાતા તથા સંદેશ વ્યવહાર ખાતાના પ્રધાન હતા.

મેરોકોના છ સુલતાનનો, રાજમા બિનેક થતો એમણે જિએસો છે અને એમના પાંચના હાથ નીચે તો વગીરે આજમ તરીકે કામ કરેલું છે. વગીરે આજમના પદે રહેનાર વડા પ્રધાનપદ ઉપરાંત વૃદ્ધાવતા તથા ધાર્યાં બાબતો ને લમતા ખાતાની પણ કરને બન-

વમાની હોય છે. ‘મેરોકોના અજીરે’ જેનું આધિપત્ય નીચે છે અને જેનું સરકાર નિમેશા દસ રેસિડન્ટ જનરલે નાં આમમન અને વિદાયના બા પદ રાજપુરુષ કાફી છે.

એવા જાણીસ વરસ થયાં એ ક જીનાંને કાન્સના પ્રસિદ્ધ આરોગ્યશાલિ વિશી મુકામે ઉપડી જાય છે. ‘એક’ બા નિવમિત મુલાકાતે એ જેનું કહેલું ને ઉત્તર આફ્રીકામાં જુમ મોહમિય બનાવી દીધું છે. અથા વરસે એવા વિશીમાં જ મેરોકોના નંબર. એક વાળી ૧૦,૦૦૦ જેટલી મોટી દેખાઈ હતી.

વગીરે આજમ આટલી ઉંમરે પહેંચ્યા છતાં એમના રમરણ કાંઈ જીવનશક્તિ અને નિર્ણયશક્તિ એને તેમાં રહ્યાં છે. ફરોજ એ એ સુધી ફરવા જાય છે અને ‘એક’ મોહમિય થયે છે. એક શબ્દ નકામી જવા નથી દેતા અને કાંઈ સમયનો ઉપયોગ પુરતક વાચન અથવા તો રાજકાલને લમતા કામ પત્રો લખાવવામાં કરે છે.

—છટ આફ્રીકામાં ભારતની એ મેકો “એક એક ઇન્ડિયા” અને “એક એક મેરોકો” પોતાની સાખાઓ મોક નાર છે.

નોંધએ છે હાડકા

તમારાં સ્ટેશન કે સાઈડિંગ પહોંચતા કરવા માટે અમે ટનના પા. ૭ આપીશું

ખાલી બેગો રેલ ધીરાણું બરી પાછી મોકલી આપીશું વધુ વિગતો માટે લખો:

THE
BULL BRAND
FERTILIZERS LTD.
SARNIA NATAL.

પરચુરણ

—સરકાર, ૧૦ ઓક્ટોબર ૧૯૫૩ના રોજના સરકારી ડોક્યુમેન્ટસ વિંગે નાં રજીસ્ટર નંબર ૧ જેનીની કોપી આપવામાં આવી છે. જેનીની કોપી આપવામાં આવી છે. જેનીની કોપી આપવામાં આવી છે.

—સરકારના વડા પ્રધાન શ્રી જવાહરલાલ નેહરુના કાર્યકારકાલ દરમિયાનના સરકારી ડોક્યુમેન્ટસ વિંગે નાં રજીસ્ટર નંબર ૧ જેનીની કોપી આપવામાં આવી છે. જેનીની કોપી આપવામાં આવી છે.

—સરકારના વડા પ્રધાન શ્રી જવાહરલાલ નેહરુના કાર્યકારકાલ દરમિયાનના સરકારી ડોક્યુમેન્ટસ વિંગે નાં રજીસ્ટર નંબર ૧ જેનીની કોપી આપવામાં આવી છે. જેનીની કોપી આપવામાં આવી છે.

—સરકારના વડા પ્રધાન શ્રી જવાહરલાલ નેહરુના કાર્યકારકાલ દરમિયાનના સરકારી ડોક્યુમેન્ટસ વિંગે નાં રજીસ્ટર નંબર ૧ જેનીની કોપી આપવામાં આવી છે. જેનીની કોપી આપવામાં આવી છે.

—સરકારના વડા પ્રધાન શ્રી જવાહરલાલ નેહરુના કાર્યકારકાલ દરમિયાનના સરકારી ડોક્યુમેન્ટસ વિંગે નાં રજીસ્ટર નંબર ૧ જેનીની કોપી આપવામાં આવી છે. જેનીની કોપી આપવામાં આવી છે.

—સરકારના વડા પ્રધાન શ્રી જવાહરલાલ નેહરુના કાર્યકારકાલ દરમિયાનના સરકારી ડોક્યુમેન્ટસ વિંગે નાં રજીસ્ટર નંબર ૧ જેનીની કોપી આપવામાં આવી છે. જેનીની કોપી આપવામાં આવી છે.

—સરકારના વડા પ્રધાન શ્રી જવાહરલાલ નેહરુના કાર્યકારકાલ દરમિયાનના સરકારી ડોક્યુમેન્ટસ વિંગે નાં રજીસ્ટર નંબર ૧ જેનીની કોપી આપવામાં આવી છે. જેનીની કોપી આપવામાં આવી છે.

—સરકારના વડા પ્રધાન શ્રી જવાહરલાલ નેહરુના કાર્યકારકાલ દરમિયાનના સરકારી ડોક્યુમેન્ટસ વિંગે નાં રજીસ્ટર નંબર ૧ જેનીની કોપી આપવામાં આવી છે. જેનીની કોપી આપવામાં આવી છે.

—સરકારના વડા પ્રધાન શ્રી જવાહરલાલ નેહરુના કાર્યકારકાલ દરમિયાનના સરકારી ડોક્યુમેન્ટસ વિંગે નાં રજીસ્ટર નંબર ૧ જેનીની કોપી આપવામાં આવી છે. જેનીની કોપી આપવામાં આવી છે.

—સરકારના વડા પ્રધાન શ્રી જવાહરલાલ નેહરુના કાર્યકારકાલ દરમિયાનના સરકારી ડોક્યુમેન્ટસ વિંગે નાં રજીસ્ટર નંબર ૧ જેનીની કોપી આપવામાં આવી છે. જેનીની કોપી આપવામાં આવી છે.

—સરકારના વડા પ્રધાન શ્રી જવાહરલાલ નેહરુના કાર્યકારકાલ દરમિયાનના સરકારી ડોક્યુમેન્ટસ વિંગે નાં રજીસ્ટર નંબર ૧ જેનીની કોપી આપવામાં આવી છે. જેનીની કોપી આપવામાં આવી છે.

—સરકારના વડા પ્રધાન શ્રી જવાહરલાલ નેહરુના કાર્યકારકાલ દરમિયાનના સરકારી ડોક્યુમેન્ટસ વિંગે નાં રજીસ્ટર નંબર ૧ જેનીની કોપી આપવામાં આવી છે. જેનીની કોપી આપવામાં આવી છે.

—સરકારના વડા પ્રધાન શ્રી જવાહરલાલ નેહરુના કાર્યકારકાલ દરમિયાનના સરકારી ડોક્યુમેન્ટસ વિંગે નાં રજીસ્ટર નંબર ૧ જેનીની કોપી આપવામાં આવી છે. જેનીની કોપી આપવામાં આવી છે.

માટે સિદ્ધાંત, જે વીસ પાંચના કાળે કહેલો હતો. આ સંસ્થા ભારતીય સુવર્ણ ની છે.

જરૂર હોય

ન્યારે કાસ્ત મેજક માફ દરેકન અમેરિકાના મિશ્નરીમાં એક છાત્ર અભ્યાસ કરતા હતા ત્યારે એક આકરનો તેમના ઉપર પત્ર આવ્યો.

“શ્રી તંત્રી સાહેબ, તમારા છાત્ર માંથી એક કરેલોએ મળી આવ્યો છે. હું જાણવા હવે હું કે આ નિશાની શું બાવિની ખાતરી કે અશુભ બાવિની.”

માફ દરેકને પ્રત્યુત્તર લખ્યો:

“જાપામાં કરેલોએનું હેતુ બાવિ ની કાંઈ પ્રકારની આપાધિનું સુચક નથી. ખરી વાત એ છે કે કરેલોએ આપાશ પવમાં એ જોતો હતો કે ક્યાં વેપારીની જાહેર અપર આવતી નથી એવી કરેલોએ તે કુકાને જાણ પેતા ના જાણ પામરી સુખસાંતીથી આ રહી રહે.”

એક કવીએ “શાને હું હવે છવ-તો”નું કાવ્ય રચી એક છાપાના તંત્રી પર મોકલ્યું. તંત્રીનાં પાંચ મોકલ તાં જવાબ્યું કે. “દિલગીર હું કે આ તમારું કાવ્ય છાપી રહ્યોએ તેમ નથી. પણ તમારા સવાલનો “શાને હું હવે છવતો”નો જવાબ આપી રહ્યોએ તેમ છીએ. તમે કાવ્ય પોતે દાસ મોક-લાવ્યું હતું અને જવાબમાં આપવા આ-પ્પા ન હતા તેજ એનું કારણ છે.

શું તમે એર ખરીદ્યો

હું રજત રામનું નામ લેતો નથી, સીતારામ પણ કહું છું. મતલબ એ છે કે હું જાપાની વહેંચણી સ.એ મામેલોગ પણ છવું છું. વણીવાર કહેવાય છે કે મામેલોગનો ખાસ મેલો હોય છે, પરંતુ મોટેને મેકાર બનાવીને, શૂમે મારીને, એમના ધંધા જીનવી લઈને મિલમાં ને વસ્તુઓ લેવાય થાય છે. એ વસ્તુ સરતી નથી બધક મેંથી હોય છે” હતાં એ બધા મેકારોને ખવડાવવાની જવાબદારી મિલો ઉપર લાદવામાં આવે તો મિલની વસ્તુ એા રવી રીતે સરતી બની રહે? મિલ નાં કપડાં ઉપર છવ્યો તે અંત કુમી લમાડવામાં આવતા અર્થને નજો અને પછી જુઓ કે એ સરતો પડે છે કે મેલો? હવેમાં મોરીનો ખાસ સરતો પડે છે અને મહેનતની વસ્તુ મેલો, એર સરતું છે અને અમુત મેલુ, તેથી શું તમે એર ખરીદ્યો?

જિનોબાહ.

હુનીયાની ગામમાં મોટી નદીઓ

નદી	કેરા	લંબાઈ માઇલમાં
મીસીસીપી મીસુરી	ઉ. અમેરીકા	૪૧૫૦
એમેઝોન	ઉ. અમેરીકા	૪૦૦૦
નાઇલ	આફ્રિકા	૩૬૦૦
પાંચમે ક્યોંગ	ચીન	૩૪૦૦
વેનીસી અને અંગારા	રશિયા	૩૩૦૦
કોંગો	આફ્રિકા	૩૦૦૦
લીના	રશિયા	૩૦૦૦
નાઇજર	વ. આફ્રિકા	૩૦૦૦
ગોગ	રશિયા	૨૭૦૦
હો આંધ્ર હો	ચીન	૨૬૦૦
સિંધુ	ભારત	૧૭૦૦
બ્રહ્મપુત્ર	”	૧૬૮૦
મંદા	”	૧૫૨૦

NATHOO TABHA

TIMBER & HARDWARE MERCHANT
& DIRECT IMPORTER

Door, Windows, Corrugated Iron, Cement, Monarch, Iron Duke, Buffalo, and Elephant brands paint or any other building material at reasonable prices.

Established 1907,

NATHOO TABHA,

107 Queen Street,

Phone 24647.

Telegraph “Mani,”

DURBAN.

તૈયાર છે તૈયાર છે
નૂતન વર્ષની અભિ-
નંદન પત્રિકા

* સુંદર રંગબેરંગી છપાઈ

* આકર્ષક ડિઝાઇન

ભાવ શી. ૨-૬ થી ૧૨-૦ કમના (પરખીડા સાથે.)

મળવાનું સ્થાન :

NATIONL OFFICE SUPPLIES
(Pty) LTD.

76 Victoria Street, DURBAN.

PHONE 22622-453535 / P. O. Box 1327,

Tel Add “HOSLIMITED”

બે અઠવાડીક પંચાંગ

વાર	ખોસ્તી ૧૯૫૩ ઓક્ટોબર	દીક ૨૦૦૯ આસો	પુસકમાન ૧૩૭૨	પાવસી ૧૩૨૨ શેઠે કામી	સુયોદય ક. મી.	સુવોરત ક. મી.
શુક્ર	૨૩	૧૬	૧૪	૨૨	૫-૧૨	૧-૦૮
શનિ	૨૪	૧૭	૧૫	૨૩	૫-૧૧	૧-૦૯
રવિ	૨૫	૧૮	૧૬	૨૪	૫-૧૦	૧-૧૦
સોમ	૨૬	૧૯	૧૭	૨૫	૫-૦૯	૧-૧૧
મંગલ	૨૭	૨૦	૧૮	૨૬	૫-૦૮	૧-૧૨
બુધ	૨૮	૨૧	૧૯	૨૭	૫-૦૭	૧-૧૩
ગુરુ	૨૯	૨૨	૨૦	૨૮	૫-૦૬	૧-૧૪
શુક્ર	૩૦	૨૩	૨૧	૨૯	૫-૦૫	૧-૧૫
શનિ	૩૧	૨૪	૨૨	૩૦	૫-૦૪	૧-૧૬
રવિ	૧	૨૫	૨૩	૩૧	૫-૦૩	૧-૧૭
સોમ	૨	૨૬	૨૪	૧	૫-૦૨	૧-૧૮
મંગલ	૩	૨૭	૨૫	૨	૫-૦૧	૧-૧૯
બુધ	૪	૨૮	૨૬	૩	૫-૦૦	૧-૨૦
ગુરુ	૫	૨૯	૨૭	૪	૪-૫૯	૧-૨૧

ગાંધી સાહિત્ય

ક. આ. નો ઈતિહાસ	૭	૧
જીવન પદ્યક	૧૧	૦
મહાત્મા દેસાઈનું જીવન ચરિત્ર	૨	૦
મહાત્મા દેસાઈની કાવ્યકી	૫૧	૦
" " " "	૫૧	૦
" " " "	૫૧	૦
" " " "	૫૧	૦
" " " "	૫૧	૦
બાપુની કાવ્યકી કાવ્યકી	૫૧	૦
કવિ લીજીટ કોલેજ કવચક (બાપુની કાવ્યકી સાથે)	૫૦	૦
આત્મ કથા (ગાંધીજી)	૫	૦
ગાંધીજીની સંસ્મરણ આત્મ કથા	૫	૦
બાપુની કાવ્યકી (કાવ્યકી કાવ્યકી)	૫	૦
સમ નામ (ગાંધીજી)	૫	૦
બાપુ મારી આ (મહાત્મા)	૫	૦
બાપુના પત્રો (આત્મકથા અને કવચક)	૫	૦
બાપુની મસાદી	૫	૦
ગાંધીજી અને સામ્યવાદ (ડૉ. મહાત્મા)	૫	૦
નીતી નાશને આગે (ગાંધીજી)	૫	૦
અનાસક્તી ધ્યાન (ગાંધીજીની ગીતાઓ કરતાં અનુવાદ)	૫	૦
ખાતમો નોખો (ગાંધીજી)	૫	૦
આત્મ વાચનાવલી	૫	૦
મંગલ મહાત્મા	૫	૦
ગાંધીજીના સમાવેશમાં	૫	૦
પાયાની કેળવણી (ગાંધીજી)	૫	૦
આત્મા ના (મહાત્મા ગાંધી)	૫	૦
ગ્રેસ પદ્ય (વા. ગો. દેસાઈ)	૫	૦
ગાંધીજીનો સરકાર સાથે પત્રવ્યવહાર	૫	૦
બાપુની સેવામાં	૫	૦
અસત્કારનો વિચાર	૫	૦
ગાંધીજી (એક અધ્યયન)	૫	૦
કરુણા સમાવેશ આગે ('ઈન્ડિયન ઓપિનિયન')	૫	૦
ગાંધી સમાવેશ આગે	૫	૦
બાપુના-આ ને પત્રો (મહાત્મા પર લખાયા પત્રો)	૫	૦
દામોદર	૫	૦
નવ આખ્યાન	૫	૦
મારી જીવન કથા (આત્મકથા સમગ્ર ગાંધીજીના સમાવેશમાં)	૫	૦
કવિનો કાવ્યકી ગીતાઓ (આત્મકથા નિરી લખેલું)	૫	૦
કોઈ સંસ્કૃત મ. સમાવેશ આગે	૫	૦

Obtainable from:

'Indian Opinion' P. Bag.,
Phoenix, Natal.

નવલ કથાઓ તથા ટુંકી વાર્તાઓ

કપાલ કુંડલા (ગાંધીજી)	૫	૧
નવલકથાઓ (મિથાળી)	૫	૧
પ્રાચીન કથાઓ (મિ)	૫	૧
મનોરંજન (મ. પટેલ)	૫	૦
સોરઠી ગાથા	૫	૧
દેવતાઓ (આત્મકથા)	૫	૦
નવ વાર્તા	૫	૧
દામોદર	૫	૦
આત્મકથાઓ (ગાંધીજીના સમાવેશમાં)	૫	૦
મહે આત્મકથા	૫	૦
આત્મકથા	૫	૦
મિથ ગાંધી	૫	૦
આત્મકથાઓ	૫	૦
નવ આત્મકથા	૫	૦
દામોદર	૫	૦
ગાંધીજી	૫	૦
આત્મકથાઓ	૫	૦
કવિ નામ	૫	૦
આત્મકથાઓ	૫	૦

ઉચ્ચ અને સાદું સાહિત્ય

આત્મકથા (ગાંધીજીના સમાવેશમાં)	૫	૦
ગીતાઓ (મિથાળી)	૫	૦
સાહિત્યનો સંગ્રહ (આત્મકથાઓના સાહિત્ય)	૫	૦

મહાત્માનું 'કેસ' આ ઓપિનિયન :

'Indian Opinion'
P. Bag, Phoenix,
Natal.

અમારા નવા પુસ્તકો

નવલ કથાઓ

કવિનો કાવ્યકી (સાને કાવ્યકી)	૫	૦
આત્મકથા ના કવચક (મહાત્મા ગાંધીના આત્મકથા)	૫	૦
સમાવેશ આગે સાને કાવ્યકી	૫	૦
સાને કાવ્યકી (નવલકથા સાથે)	૫	૦
મહાત્મા પત્રો અને ગાંધીજીના પત્રો (પત્રો ના)	૫	૦
ગાંધી સાહિત્ય	૫	૦
બાપુના પત્રો (મહાત્માના પત્રો)	૫	૦
મહાત્માનું 'કેસ' :	૫	૦

C/O INDIAN OPINION,
P. Bag, Phoenix, Natal.

D. B. MODI & SONS

Specialising in Indian, English, Groceries, Condiments, Hair oils, Spices, Fancy goods, and everything for the "INDIAN HOME."

Try Our Famous
"India Mix Masala."

High Class Indian Confectionary Always in Stock.
Phone 35-4771.

30b 17th Street, Vrededorp
Johannesburg.

૫૦ વર્ષની જુની અને જાણીતી દુકાન

ડી. બી. મોદી એન્ડ સન્સ

ઠરીયાણાં, ગંધીયાણાંનાં જુનાં વ્યાપારી

દેશી હેર ગોર્ધલ, મરી અસાલો વીગેરે દેશી ધરની કપડોગી અનેક અનેક વસ્તુઓ હંમેશાં સ્ટોકમાં મળશે.

ઇન્ડિયન અને ઇંગ્લીશ ગ્રાસરીનાં સ્પેશીયલિસ્ટ
એવર્ગની જુનામાં જુની મીઠાણની દુકાન.

"ઈન્ડિયા મીક્સ મસાલા"નાં
એન્ડ્રુકેચરે.

તાજુ ઉમદા ફ્રુટ

દરબનનું આફુ ૧/૬ રતલ; મોટી કદીનું લસણ ૧/૬ રતલ; ગોળ બાસ કીટ ૧૦/૬ રતલ; લાખી અને રકવેર આસકોટો ૧૬/૦ રતલ; કપુરી તમા સેવલી પાન સી. ૫ રતલ; પોસ્ટેજ બલગ....., બનાના, કાચા બનાના, પોપો, પ.પ.નપલ, નાગીસ અને ગેન્ડરીન રોજના બગર બાજથી મળશે. દેથી શાકભાજીમાં સુરતી સફેદ પાપડી, કાળા પાપડી, તુવેર સોમ, વેગણ, ચોકટાની શીંગ, કુધી અને લીલાં મરચાં મળશે. સી. ૭-૬ થી સી. ૧૦ નું પારસલ બનાવી પોસ્ટથી મોકલીએ છીએ. સુરણ, આંખા હળદ તથા લીલી હળદની મોસમ ચાલુ થઈ છે. કાચી કેરી પણ હવે મળી શકશે.

A. KADER & Co., (PTY) LTD.
WHOLESALE FRUIT MERCHANTS
P. O. Box 251. DURBAN.

ફરનીચર! ફરનીચર!! ફરનીચર!!!

બેઝમન સુટ, ડાઈનીંગરૂમ સુટ, લોન્ડોન, હેરોલ્ડ એસ્ટ, માર્કેટ-ગાર્ડ ઓફીસ ડેસ્ક, બુક ટેબલ, ટેબલ, ટાઈન ક્રીકેટ બાલે બરીદી શકશે. જાતે પધારી લાભ લેવા શુકરો નહિ.

—બેઝસ, ટેબલ અને ક્રીચન હેરસર—

જો હમારી દેખરેખ નીચે તઈવાર થાય છે. તેનો સ્ટોક હંમેશા હર્ફ-થાર રહે છે. આજ રોજના કાલેના પ્રાઈસ લીસ્ટ મંગાવો અને વેપાર આગલ મધારો.

L. MISTRY

61 BREE STREET, BURGERSDORP, J'BURG.
PHONE 33-4691. BOX 2526.

ધી ન્યુ દિલ ખુશ-સ્વીટ માર્ટ

મિનેલસા મળીભાઈ બાણભાઈ કાલીધોરમાળા.

ફરેક જાતની મીઠાઈઓ, ચોખ્ખા પીની તેમજ મોખા મેવા, અસાલોથી અને જનાવીએ છીએ.

અમારું "વખજાએકું" સુરતી જુસ્તું લેવ, અમરા, ભાંડીયા, અછળા, પાતશ વિગેરે ફરેલા તાલ" જનાવીએ છીએ.

પાટી વીગેરે માટે મોટા અમાલમાં મીઠાઈ બોર્ડર અમાણે કુંક વખતમાં જનાવી આપીશું.

PHONE 33-6575. P. O. BOX 3680.
THE NEW DIL-KHUSH SWEET MART,
34 President St., Corner Diagonal Street.
JOHANNESBURG.

PHONE

33-2661

MASTER BROS.

(PTY) LTD.

MANUFACTURERS OF LADIES' & GIRLS' STRAW & FELT HATS
WHOLESALE MERCHANTS & DIRECT IMPORTERS

HOUSE FOR KEEN CASH PRICES
33 West Street, JOHANNESBURG.

માસ્ટર બ્રધર્સ (પ્રો.) લીમીટેડ

હોલસેલ અરચન્ટસ એન્ડ ડાયરેક્ટ ઇમ્પોર્ટર્સ

રેસમી હેમલ સુતરાઈ કાપડ, હલન રમ્મ. બ્લાન્કેટસ—બેબી બાગર માટે

નવ જાતનો માલ. તેમજ ટેપરીલીન બ્લોરનેટ સાડીએ

વીગેરે માટે હમારે લાં પ્રથમ લપાસ કરવા અલામતું છે.

33 વેસ્ટ સ્ટ્રીટ, જોહાનીસબર્ગ.

ફોન : 33-2661

ગ્રોસરી મળવાનું ભરોસાપાત્ર મથક

JHAVER HIRA & CO.,

Phone : 24932

118 Victoria Street,
DURBAN.

અમારે ત્યાં

ગાંધીવડા, ક્રોળ, હવન, પુળની સામગ્રી અને લગ્ન જંગેની ફરેક જોઈતી વસ્તુઓ મળશે.

માહોનો સંતોષ એજ અમારો શુદ્ધ લેખ છે. એકજ વખત મંગાવી ખાખી કરો. માલ સારો અને ચોખ્ખો જાતી દેખરેખ નીચે મોકલવામાં આવે છે. કંદી બોર્ડર સી. બો. રી.પી મોકલવામાં આવશે.

K.M. Lodhia & Co.

Manufacturing Jewellers and General Dealers



22 ct Jewellery made to order in latest designs

ભાવિક કેરટ

સોનાના કામીના ખાસ અમારી ભત્તી દેખાડેખ નીચે અમને અપાયલું કામ સુતોષ પામે એવી રીતે કરીએ છીએ.

નેસેસ, જુદી જુદી કીડાઈની બચડી અંગાડા, સાકીની પીન્ડ, વીરી વગેરે એરોંગ રાત્રે બનાવીએ છીએ.

106 Prince Edward Street, Durban.

REMEMBER DIWALI IS ON THE 6th NOVEMBER, 1953

Purchase your Diwali Greeting Cards from us, we have all ranges in English Gujarati, Hindi, and Tamil. All Cards with envelopes.

	S. D.
Religious Printed Cards	
Medium Sarawati Cards	6 3 dozen
Medium Laxmi Cards	6 3 dozen
Medium Krishna Cards	6 3 dozen
Medium Ram and Sita	3 dozen
Greeting Cheques Book	1 3 and 2 3
Metal Scenery Real Photos	12 0 dozen
Film Stars Medium Real Photo Cards	9 0 dozen
Film Stars Large Real Photo Cards	12 0 dozen
Film Stars Large Romantic Cards	12 0 dozen
Latest Religious Books	
Light of Truth — The Indian Bible	26 6
Life after Death	1 9
Elementary Teachings of Hinduism	1 9



Obtainable at :

**BHARAT MUSIC
SALOON
AND BOOKSELLERS**

Phone : 26070

286 Grey Street, DURBAN.
(Corner Grey and Lorne Streets)

GIHWALA STORE

(Established 1945)

કેપટાઉનના જુના અને જાણીતા વેપારી

કાચરેકટર

કીડાઈનાં છગનકાલ ધીવાકા

અમે હરેક ભાતનો દેશી અનાજ અને કરીયાલું રાખીએ છીએ.

ભાવ કીડાયત

અને મગો યા લખો

2 Aspeling Street,
CAPETOWN.

Phone : 23102.

આજે તમે જાણો છો કે કેનેડાની વિશ્વ વિખ્યાત કંપની

સન લાઈફ ઓફ કેનેડા

કેપટાઉન કંપનીના કામો સત્તાવાર એન્ટે બીએ.

ઉપરાંત

કેપટાઉન કંપનીના વરિષ્ઠ અધિકારી 34 બોર્ડ ટુક લેખ પ્રેમી-સીલબ કીડાઈ ના સરકાર દરમિયાન નીચાણેલા અંગ્રેજી તથા ગુજરાતી ભાષાનાં સારા જાણીતા લેખક અને કીડાઈના અંગ્રેજી કાઉન્સિલર 34 બોર્ડ ટુક લેખ પ્રેમી-સીલબ કીડાઈ તરીકે જાણીતા પદે છે.

1. Wherever there is a particular Life Assurance Problem a Sun Life of Canada Plan can solve it.
2. Prompt settlement of claims is a maxim of the Company's Management.
3. During 1951 the Company paid over £11,000,000 to shareholders, policy holders and their families.

The Sun Life of Canada is a Leader in World Wide Assurance.

Consult us first.

C. C. PALSANIA

GENERAL AGENT

Business, Estate, Financial, Insurance and Immigration Consultant.
Sworn Translator.

100 Sir Lowry Road,
P.O. Box 4624.

CAPETOWN
Phone 32390

Kasturba Gandhi Memorial Number

Copies of Kasturba Gandhi Memorial Number can be had at this office at 2s. 3d. including postage.

'Indian Opinion'
Phoenix, Natal.

INDIAN OPINION

Founded by Mahatma Gandhi in 1903

No. 46—VOL. LI

FRIDAY,
20TH NOVEMBER, 1953

Registered at the G.P.O. as a Newspaper

Price 6d.



The Function Of The Church

I believe the chief function of a church is to foster the good life and to exalt the dignity of human effort. A liberal church can do this without becoming entangled in creeds and dogmas or diverting its attention to forms. It will recognise the need for courageous use of reason, but will also tap the vast reservoir of generous emotion that springs from our common humanity. It will be socially conscious, yet free from social as from religious dogma. It will seek courageously and realistically the kingdom of heaven on earth, but may find more spiritual value in the search than in the realisation of the final goal. And it will never forget that the ultimate source of social progress is in the regeneration of the individual."

—Dr. Dexter Perkins.



The Ideals Of Civilisation

66 **W**HAT is civilisation? This question ought to have been pressing itself on the attention of all men who consider themselves civilised, but it is remarkable that in the world's literature generally one hardly finds that it has been put at all until today, and still more rarely is any answer given. It was supposed that there was no need for a definition of civilisation, since we already possessed the thing itself. If the question was ever touched upon, it was considered to be sufficiently settled with references to history and the present day. But now, when events are bringing us inexorably to the consciousness that we live in a dangerous medley of civilisation and barbarism, we must, whether we wish to or not, try to determine the nature of true civilisation. True civilisation is progress, material and spiritual progress, on the part of individuals as of the mass. In what does it consist? First of all, in a lessening of the strain imposed on individuals and on the mass by the struggle for existence. The establishment of as favourable conditions as possible for all is a demand which must be made partly for its own sake, partly with a view to the spiritual and moral perfection of individuals, which is the ultimate object of civilisation.

"The struggle for existence is a double one: man has to assert himself in nature and against nature, and similarly also among his fellow men and against them. A diminution of the struggle is secured by strengthening the supremacy of reason over both external nature and human nature, and making it subserve as accurately as possible the ends proposed. Civilisation is twofold in its nature: it realises itself in the supremacy of reason, first, over the forces of nature, and secondly over the dispositions of men."

—Albert Schweitzer.

INDIAN OPINION

FRIDAY, 20TH NOVEMBER, 1953

A Very Welcome Step

WHILST these lines are being written the conference of Church leaders "to consider the application of Christian principles in our multi-racial land, with special reference to the extension of the Kingdom of God amongst the non-European people of South Africa," convened by the Federal Missionary Council of the Dutch Reformed Churches, is deliberating in Pretoria.

We have always profoundly regretted the apathy of the Church when Christian principles were being woefully violated particularly by the ruling class in this country and their action was causing untold misery to millions of people. We felt that the Church should have long ago voiced their strong protest and given a lead in respecting and adhering to those great principles not only in the administration of the land but in every walk of life. Not that the Church has not spoken at all. Such an assertion would not be quite correct. It has spoken now and then but its voice has been too feeble and ineffective which is a sad reflection on the Church. At times the Church has allowed itself to be led away by emotional feelings and given its stamp to man's inhumanity to man which no religion has sanctioned much less has the Christian. We are convinced therefore that the present move by the Church has come *too late*. It was in fact long overdue. We have before us a

copy of the agenda and copies of the papers already read and are to be read at the conference. We are grateful to the organisers for kindly sending them to us. We are not in a position to comment just as yet on the deliberations that have already taken place. The only thing we can say at present is that the moral standard of man has in recent years sunk very low for which the Church is not wholly to blame. It is futile to blame the Government or even God for that matter, as we are so apt to do, for the many ills we suffer in this country or elsewhere. For if the Government violates the laws of God those of us who submit to man-made laws because we fear him and sell our souls for material gains, which we seem to value above everything else, thus forgetting the existence of God and His commandments, are sinning against man and God and we are suffering for our own sins. A little introspection would bring this home to us and we would cease re-
 criminating others and try to improve ourselves.

The Church in the present circumstances has an uphill fight. We can only wish its deliberations God's blessings and pray that they may result in bringing the spirit of human brotherhood and peace and happiness to all the inhabitants of this land. As Dr. H. H. Keet and in his opening address, there is only one "united" known in scripture, and that is the separation from sin, not from our fellow human beings."

NOTES AND NEWS

Mr. Patrick Duncan Released

Mr. Patrick Duncan, whose name is now known to the readers of 'Indian Opinion,' was released from gaol in Germiston on November 13, after serving 14 days of a sentence of a fine of £100 or 100 days imprisonment for taking part in the Defiance campaign against unjust laws. For the rest Mr. Duncan had paid the fine. Mr. Duncan was really not in a position to go to gaol owing to his leg trouble, which had necessitated his being in hospital for over three months and he had not fully recovered even then. But Mr. Duncan was insistent that he would experience even a little of the sufferings that so many non-Europeans were undergoing for right and justice. And so he spent 14 days in gaol. The non-Europeans certainly do not expect their European friends and sympathisers to undergo physical sufferings for them. They can help our cause a great deal by doing constructive work outside and converting European public opinion to their way of thinking. The non-Europeans are, therefore, we are sure, gratefully appreciative of the generous gesture made by Mr. Patrick Duncan.

Mrs. Freda Troup and Miss Betty DuToit, the two European ladies, who were sentenced to a fine of £25 or 25 days imprisonment for the same offence are serving their full sentence in gaol in Johannesburg. We very heartily congratulate them and Mr. Duncan for their wonderful spirit of sacrifice.

Death Of Mr. Narasamy

Naldoo

The death took place through heart failure at the age of 52, on Saturday, November 14, of Mr. Narasamy Naldoo, son of the late Mr. Thambi Naldoo, who took a leading part in the great Passive Resistance struggle in 1907-14 under the leadership of Mahatma Gandhi. Deceased was one of those who had been entrusted to Mahatma Gandhi to be looked after while the parents were in gaol. So with other children Mr. Narasamy was for a time in Tolstoy Farm and then in Phoenix and subsequently when Mahatma Gandhi left this country for good in 1914, he was among those children who were taken to India. Mr. Narasamy remained under Mahatma Gandhi for a time but as the climate of India was not suitable he returned together with other children back to South Africa. He took a leading part in the Transvaal Indian

Congress under the leadership of Dr. Y. M. Dadoo and was elected one of its vice-presidents. Twice he served sentences of imprisonment during the campaign against unjust laws. Our heartfelt sympathy goes out to his sorrowing widow and bereaved family.

Durban Bus Passengers

Welfare Association

The Durban Bus Passenger Welfare Association has written a letter to the Non-European Bus Owners Association drawing their attention to the unsatisfactory way in which non-European bus owners are served on the Alpine-Crescent Street route.

The letter makes the following complaints: "The buses enroute to the City from Alpine Road and Crescent Street waste considerable time crawling to town between 9 a.m. to 5 p.m.

"They waste about 15/25 minutes at the corner of Sparks and Brickfield Roads on the trip to town waiting for passengers.

"Buses sometimes off-load their passengers at the corner of Crescent Street and Brickfield Road and the passengers have to wait for another bus from town in the mornings to travel up to Harbottle Road. In some cases passengers have to walk.

"On Sundays and public holidays the services were curtailed and the services on such occasions is most unsatisfactory.

"The behaviour of some conductors is not what it should be. They are most insulting to passengers and they treat them most discourteously. This, however, is not a general complaint."

The above letter was written on October 19 and no reply has been received from the Bus Owners Association. A further letter has been sent in the above connection with a request that the complaints made in the first letter be attended to immediately.

The Secretary of the Association, Mr. V. Soobramoney, informs us that a large number of the members of the Bus Passenger Welfare Association are in favour of applying to the City Council to provide transport for this area. However, they have agreed to suspend making such an application in order to give the bus owners at present serving the community an opportunity to improve their services, especially in view of the constant cry of non-European bus owners that they are not making sufficient profits.

AMERICA'S GROWING CONCERN FOR AFRICA

(An autumn 1953 review by Dr. Homer A. Jack who was interim secretary for the American Committee on Africa during July and August 1953)

AFRICA is aflame... and the heat of a continent in revolution is being felt throughout the United States. Americans are reading about Africa. Some Americans are doing research about and in Africa. And increasingly Americans are being organizationally involved in the multifarious problems affecting "the lost continent." This review is an attempt to summarize in brief compass American concern, other than industrial and diplomatic, for Africa in the autumn of 1953.

Americans for many years have had some interest in Africa. The Stanley-Livingstone saga put Africa on our front pages, especially since Mr. Stanley was working for an American newspaper. American churches and churchmen for almost a century have felt close to their missionaries in the most remote parts of Africa. American Negroes have retained a vague, emotional tie with the African continent. American industry has looked enviously at the riches of Africa and a few industrialists have plucked these riches, especially rubber in West Africa, copper in Central Africa, and gold, diamonds, and now uranium in South Africa. The Sunday supplements have been filled with the safaris of big game hunters and, more recently, with movie stars on location in lion country.

Above and beyond these interests, new concern about Africa in America emerged after World War II. As an aftermath of the war, much of Asia has been lost to the democratic world and Americans have rather belatedly awakened to the stark fact that Africa is the last frontier. Democracy-loving Americans wonder if Africa will go "the way of Red China." Strategic-minded Americans ask who, in the end, will win the fabulous resources of the African continent. Humanitarian Americans, more interested in people than in politics or in plunder, wonder whether the peoples of Africa will be able to throw off the yoke of colonialism and racism which is hardly their due under the Atlantic Charter or the United Nations Charter.

Amid this new American preoccupation with Africa, events have thrust Africa into the world headlines, from the repudiation of Fatah in Cairo to the election of Malan at the Cape. There has been the smoke of open rebellion in Tunisia and

Morocco under the French flag and the silence of near-rebellion in Belgian and Portuguese territories. The British battered down Sereise Khama in Bechuanaland and raised up Kwame Nkrumah in the Gold Coast. Africans in British West Africa point an accusing finger at Malan in South Africa and the Africans point a lily-white finger northward at Gold Coastism. The terror of Mau Mau and anti-Mau Mau is in strange juxtaposition with the bloodless, Gandhian, non-violent civil disobedience campaigns in South and Central Africa. One of these headlines new heroes are born and old ones are forgotten. Cecil Rhodes and even Jan Smuts have passed from world view and a young English clergyman, Michael Scott, has become the symbol to Africans as Albert Schweitzer, now celebrating his 40th year in Africa, has been a symbol to Europeans and some Americans.

Public interest in Africa has been both engendered and reflected in the American press. The special issue of 'Life' magazine on Africa was a sell-out and the special African issue of the 'The Saturday Review' was widely read. Newspapers have sent special reporters to cover Africa, such as Edward Lacey of the Knight Newspapers and Albion Ross of 'The New York Times.' 'Jet' and 'Ebony' now have a roving reporter in Africa, and the national Negro newspaper, 'The Pittsburgh Courier,' ran a special series of articles on South Africa. As one might suspect, John Gunther is inside Africa for his publishers and also for 'The Reader's Digest.' Books are being sought on Africa, especially the longtime favorite, 'Cry, The Beloved Country,' and the new novel by Alan Paton, 'Too Late To Phalarope,' the latter being a book-of-the-month selection. American publishers in the next few years will have African books on their lists as, in the past decade, they were swamped with books on American race relations. Africa is, truly, in the wave of the future.

For many years Americans have studied Africa—its geography, its flora, its fauna, its people. From initially an anthropological viewpoint, Professor Melville Herskovits developed one of the first African Institutes in America—with some Carnegie Foundation help—at Northwestern University outside Chicago

The Kennedy School of Missions, affiliated with Hartford Seminary, has had a Department of African Studies since 1911. A new African institute will be established this autumn at Boston University, under the leadership of William Brown, who has just returned from a study-tour of Africa and formerly headed African work for the United States Department of State. Roosevelt College of Chicago and Lincoln University in Pennsylvania have also had some African programs.

The Kennedy School of Missions assembled a conference on Africa in the spring of 1953. Another academic conference, this time to evaluate past, present, and future research on Africa will be convened in October at Princeton University. The Harris Foundation lectures at the University of Chicago in November will be devoted to Africa. Perhaps most spectacular, the Twentieth Century Fund has announced an ambitious, three-year study of Africa under the leadership of Dr. George H. T. Kimble, formerly director of the American Geographical Society.

Many Americans, however, are not content to observe and generalize; they believe in organization as well as research. And so a number of special organizations devoted directly or indirectly to African problems have arisen. One of the oldest is the Africa Committee of the Division of Foreign Missions of the National Council of the Churches of Christ (156 Fifth Avenue, NY 10.) Formerly headed by Dr. Emory Ross and now by Dr. George Carpenter, this group is a clearing house on African problems for Protestant churches and missionary boards. The Committee sponsored an important North American Assembly on African Affairs in Ohio in 1952. On the international Protestant level, work is coordinated and research guided by the Africa Secretary (Miss Gloria Wymer) of the International Missionary Council (156 Fifth Avenue, NY 10.)

Among the smaller and more limited groups should be listed the United African Nationalist Movement (Hotel Terzo, Seventh Avenue at 125th Street, NYC) in the Negro community in New York City, which is connected with the Garvey movement of another generation. At Howard University was recently established the Institute of African-American Relations (500 Walker Building, Washington 5, DC.) In New York City the Bahai-centered Caravan of East and West has insured an African Aid Society (132 East 65th Street, NY 21) which is especially interested in

helping African prisoners coming to the United Nations. Mention cannot be omitted of the Council on African Affairs which has been in existence for some years and has faithfully kept to the Communist line.

An organization founded in 1952 for a limited and specific purpose is Americans for South African Resistance (Rev. George House, 513 West 166th Street, NY 32) which is informing the American people about the progress of the Gandhian campaign in South Africa and, more recently, in the Rhodesias and Nyasaland as civil disobedience is being used against Central African Federation. This organization is also collecting money for the relief of families of Africans sent to prison for passive resistance.

(To be continued)

TROUBLED WATERS

By JOHN O'HIND

This book deals with that period of Indian history when three empires were at a clash with each other on the Indian Peninsula. The Mughal Empire was breaking up; the Maratha Kingdom was declining; and the British were establishing themselves. The story is full of suspense, keeping the reader engrossed in the acts of heroism and valour, naval bombardment and piracy on the high seas, escapades, a chase with bloodhounds, and romance. Order your copy as soon as possible, as there are only a few copies on sale at our office.

Price 10s.

Available at

'Indian Opinion',
P.O. Bag, Phoenix, Natal.

Cuticura

ANTISEPTIC OINTMENT

FOR SAFETY'S SAKE

A break in the skin is a 'way in' for germs! Apply Cuticura Ointment—quickly. To rapidly restore skin health. To prevent infection. To stop smarting, and so keep the injury clean and comfortable while it heals.

FOR CUTS AND SCRATCHES

The New India Assurance Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT

1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	54,34,00,000
Marine Premium	56,04,844	Assets exceed	15,36,00,000
Miscellaneous Premium	35,84,968	Total claims paid over	17,95,00,000
Life Premium	2,88,79,302		

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The
New India Assurance Company Limited

Cable & Telegraphic
Address:
"RUSTOMJEE" or
"NIASSURANCE"

RUSTOMJEE (PTY.) LTD.
Directors: Sorabjee Rustomjee
Rustom Jalbhoy Rustomjee

EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1610.
74 Victoria Street, DURBAN, NATAL.

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
FACTORY**

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAJIBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery
Enamelware, Stationery, Drapery,
Crockery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

**We specialise in
Manufacturing
OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

LIBERAL PERSPECTIVE

THE INDIAN MINORITY IN SOUTH AFRICA

By C. W. M. GELL

(From the 'Chicago Jewish Forum,' Fall 1953)

II

WHAT emerges from these statistics is the picture of a small Indian community reproducing itself too fast certainly, but nothing like so fast as politicians and others try to make out for their own expedient purposes. It must be many generations before the Indians become even five per cent of the total population or one quarter of the Whites, even if present rates of increase are maintained. From the White point of view the problem is aggravated (and deservedly aggravated, since the White man imposes the conditions of poverty and ignorance which always make for too high fertility) by his refusal to allow the Indians to move freely about the country and thus find their natural overall density of about three per cent. Indians and Europeans comprise the following percentages of the provincial populations: Europeans: Natal 11.4, Transvaal 25.0, Cape 21.0, O.F.S. 22.7, Total 20.8. Indians: Natal 12.6, Transvaal 0.9, Cape 0.4, O.F.S. nil, Total 2.9.

The other provinces refuse to release "a Brown flood" throughout the country and the confining of over eighty per cent of the Union's Indians to its smallest province (seven per cent of the area of the Union) produces in Natal a feeling against them closely akin to anti-Semitism elsewhere. As a President of the S.A. Institute of Race Relations has said

"Anti-Semitism in Europe is no like non-Indian feeling in Natal that it would be possible for any (White) Natalian to advance all the arguments of the anti-Semite without ever having seen a Jew."

This is substantiated by the speeches of two Natal Members of Parliament in the fierce Indian debates of 1913 and 1929. First, Mr. C. G. Fiehardt said: "When Europeans and Asiatics came together, the Europeans invariably go to the wall." South African Europeans have since shown a remarkable resilience!

In the second debate Mr. G. Anderson said:

"I want to ask the Minister whether under this voluntary repatriation scheme any of the Indian trading classes, or the classes which perform skilled work, have taken advantage of the scheme. If this scheme is not going to touch these classes, it is no solution of the Asiatic problem."

In these words are epitomised the White South African's fear of Indian competition as the basis of his hostility, and, because the problem is concentrated in Natal, politicians there seek to exploit that hostility in their quest for votes from the almost all White electorate. Both the main political parties are guilty in this respect as the vast majority of all White South Africans everywhere are hostile to the Indians.

But much of this hostility is in fact misdirected. The Indian merchant class has never been more than a small minority of the Indian population—about fifty per cent of the tiny Indian communities in the Cape and Transvaal and about nine per cent of the Indians in Natal, perhaps 65,000 (or eighteen per cent) out of the total Indian population today. There are no doubt instances where Indian resource, industry and patient commercial shrewdness constitute serious competition with local White interests, but over the country as a whole the number of Indian merchants (10,523) is simply not sufficient to do so. And what is little realised by a White electorate anxiously viewing these fortunate few, is that the bulk of the Indian population—something over 300,000 persons—live in conditions of squalor, disease, homelessness, malnutrition, under-employment and under-education which (as with the similarly situated urban African population of over two millions) degrade the sufferer as much as they threaten the health, prosperity and tranquillity of the whole country. Most of the world now knows that by what is known as the Industrial Colour Bar all skilled and administrative employment in South Africa is reserved for Whites. Grievous as is the frustration and resentment of the Africans, the Indian labourer is even worse placed, being caught between the hammer of competition from the much more numerous African and the anvil of White monopoly of almost all jobs in which he could develop his latent technical abilities. What Young Commission reported in 1934 is even more relevant today.

"It is clear that the avenues of Indian employment are gradually closing. In all unskilled occupations the Indian is giving place to the Native. In the semi-skilled and better paid occupations there has been no expansion of Indian employ-

ment nor, owing to the White labour policy, is there any immediate prospect of further expansion."

However, pushed by local pressure groups and in the lively hope of electoral advantages in Natal, both the White political parties play up the Indian as a numerical and competitive economic menace to the European. Both parties are pledged to "repatriation" of the Indians. I use inverted commas, because well over ninety per cent of the Union's Indians were born there and have never seen India. Repatriation is, therefore, the correct term to apply to Union-citizens by birth. But both parties know that this policy is dishonest, as neither will the Indians go voluntarily nor will any country agree to accept them, least of all India. In 1957 the then Nationalist Government of South Africa concluded the first Cape Town Agreement with the Indian Government, by which the two governments agreed to co-operate in a scheme to repatriate Indians voluntarily the Union to provide free passages and a £70 bonus, India to be responsible for rehabilitation in India. But in the next five years only some 10,000 Indians left South Africa permanently and the second Cape Town Agreement of 1952 recognised that South African Indians did not wish to leave the land of their birth. This sometimes tempts South Africans and others to conclude that the Indians' plight in the Union is not so bad as it is painted. Apart from the very common human reluctance to exchange the devil you know for one you do not, the real reason is economic. Hope of improved economic conditions is the mainpring of all emigration and, though the Indian has prospered in South Africa proportionately less than the European (immigrant communities, he has done a little better than his fellows in the poorer parts of India, in 1947 the average annual income per head for Indians in

Natal rural towns was calculated to be about £19 (Africans then about £300 and White South Africans about £200) and for Durban Indian labourers (about half the Natal Indians) perhaps £21. The all India average was then about £11. Even allowing that many Indian peasants were partly self-sufficient in food and clothes so that the gap is actually smaller than appears, there still remains a small margin in favour of the South African Indian. That there are in India areas of even greater squalor than can be found in the Union in no way relieves the latter of the stigma of its own White slums in a land bountifully endowed with resources by nature and nominally dedicated to "White civilisation."

If repatriation failed in 1927-32 when only eighty per cent of the Indians were Union born, what hope can it have today when perhaps ninety five per cent were born there and when the all-India living standard has declined in terms of real money? White South Africa made one more effort in the thirties to find outlets for its Indians in British Guiana, New Guinea, Brazil, but nothing came of it. And there is no honest solution of this minority problem today that does not start from acceptance of the Indian as a permanent feature of the South African population.

(To be Continued)

R. VITHAL

Bookkeeper, Writing up date of Books, Balance Sheets, Income Tax Returns. Apply:

9 Adams Arcade,
40 Market Street,
Johannesburg

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either in India or in any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Books, Trade Licences, Revenue Insurance Certificates, Passport And Immigration Matters.

Representatives National Mutual Life Ass. Of Australasia, Yorkshire Insurance Co. Ltd.

Telephone 13-9033. 29a Commissioner Street, JOHANNESBURG.

Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(KORNER SWEETMEAT HOUSE)

Corner Grey and Victoria Streets

DURBAN.

Phone 2414.

Tel. Add. 'KAPITANS.'

P.O. Box 96.

Phone 24471.

To Furnish Your Home Economically

See

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St.
DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSEHOLD EFFECTS. RADIOS & RADIOGRAMS, MUSICAL INSTRUMENTS, SEWING MACHINES & OFFICE FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and Vegetables. We specialize in green ginger and Indian Vegetables. Wholesale only. Write for particulars Box 96, Durban.

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of:—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS, HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST."

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

47, Commissioner Street,
JOHANNESBURG.

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
 Commission Agents

10 Peking Road, Kowloon, HONG KONG.

Special attention is paid
to indent orders

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown future.

Insure with "THE OLD MUTUAL" your friend for life—

The S.A. Mutual Life Assurance Society, which has been known to the WORLD.

Representative —

DAYABHAI PATEL

P.O. Box 1750
 JOHANNESBURG.

Phones:— } Business 33-0711
 } Residence 33-5961

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

Extensive range always carried in
the following:

Silks, Drapery, Toilets, Perfumes, Curios, Fashion Goods and Jewellery, Wide Range of Indian, Persian and Chinese Carpets.

Stockists of well-known branded
Watches.

COPPERBELT PIONEER STORE

Where Quality and Service
are Paramount.

Luanshya,

Northern Rhodesia.

MR. NEHRU ON SOUTH AFRICA

The following are extracts from the speech of the Prime Minister of India in the House of the people on September 17 during the debate on foreign policy:—

IN regard to South Africa, that a question has become, shall I say, a frozen or a petrified question which does not show the slightest improvement and shows some continuing deterioration. That question, of course, has passed outside the limited sphere in which we raised it originally, in which it was. It has become a much wider issue in South Africa. It has become an issue not of people of Indian descent and White settlers of South Africa, but a question of the great majority of the population of the Union of South Africa, that is the Africans themselves, and a major question of racial discrimination. There is this racial discrimination in many places in the world, especially in Africa, but more especially in South Africa. In other places it takes place, but there is an element of apology about it, but in South Africa there is no apology. It is blatant. It is shouted out, and no excuse is put forward for it. In fact, this question in South Africa has become one of the major issues, major trials of the world, because there can be not a shadow of doubt that if that policy of racial discrimination—of master race dominating over other races, some colonists and settlers from Europe presuming to dominate for ever the population of Asia or Africa—is sought to be justified, then obviously there are forces in this world—not in your or my opinion only, but in this world—which will fight that to the end. Hence these days are past when such things were tolerated in theory or even in practice. Therefore, this issue in South Africa, though it apparently lies low today,—in some extent it does not lie low, but other problems have somewhat overshadowed it—is one of the basic issues in the world today which may well shake up this world. We have seen other aspects of this racial discrimination and colonialism in other parts of Africa. We have been accused—no, meaning India has been accused—of interfering in the affairs of other countries, in Africa. We have also been accused of, well, some kind of imperialist tendency which wants to spread out in Africa and take possession of those desirable lands which now the European settlers occupy. As a matter of fact, this House knows very well that all along,

for these many years, we have laying the greatest stress on something which is rather unique—I think unique in the sense that I am not aware of any other country which has laid stress in that particular way on that policy. I do not mean to say that we are very virtuous and all that, and others, other countries, are not, but we have rather gone out of our way to tell our own people in Africa, in East Africa, or in some other parts of Africa, that they can expect no help from us, no protection from us if they seek any special rights in Africa which are not in the interests of the people of Africa. We shall help them; we have told them; "We shall help you. Naturally we are interested in protecting you, your dignity or interests, but not if you go at all against the people of Africa, because you are their guests and if they do not want you, out you will have to go bag and baggage and we will not come in your way."

Now, that is a very clear statement which sometimes, naturally, has not been welcomed by our people in East Africa, many of the merchant classes there who have done well; but it is our firm policy and I want them—our Indians abroad—in realise it, and I want others to realise it too. And if that is our firm policy, we cannot suddenly remain quiescent when things happen in various parts of Africa which, apart from affecting Indians as such, might create dangerous world situations. In Africa, one sees today in its extreme form both racial discrimination and domination at work. Recently in North Africa various developments took place which, well, one used to read about in the histories of the second part of the 19th Century, and it is amazing that that kind of thing can continue to be repeated now, in the middle of the 20th century. It may perhaps apparently succeed for a while, but I very much doubt if any such policy can possibly bring any measure of success. Because the fact of the matter is that it has become almost impossible to terrorise the people into submission to-day, wherever the people may be. We have seen in a country, in a famous country, but in a weak country, a very weak country, either, essentially or militarily, or otherwise—a weak country in Western Asia which has had up and down and troubles in recent years, how many great powers could not force it into coming and following their

wishes in some matters. Now, I am not going into the merits of these things. But my point is that it has become almost impossible for this method of coercion to be applied by one country against another. Of course, there are many ways of it, not merely military coercion; there may be promises of reward, there may be help and all that. But the conditions that have arisen today make it increasingly difficult for even the powerful countries to impose their will on the weak. To some extent, they might do it. Now, if that is so, how much more difficult or impossible it is for one powerful country to seek to impose its will on another powerful country? It is patently not possible today, and if one tries to do that, or both try to do that against each other, the result can only be conflict—ultimately war. And that is why we come up against this situation in the world today, this approach of great powers to each other in anger, in fear, in hatred—all this resulting in a continuing thing which has been called 'cold war' and which always thinks merely in terms of some future shooting war. And the problem before all of us in the world is, whether a big war is inevitable and, therefore, one must prepare for it

and go in for it when it comes or whether it can be avoided. That is a big problem. Nobody can prophesy, but I have no doubt that vast numbers of people in the world—in fact I would say, nearly all the people in the world, in every country—obviously desire peace. And yet I must confess that recent events have made me slightly more doubtful of any permanent settlements in the near future. I do not, of course, rule them out; I think there are chances and we should work for them. But when one sees the temper of people's minds and of statesmen's minds which are moved, as I said, by that old, something approaching that old religious fervour, without the virtue of religion in it, then anything might happen.

We have heard or read about a long argument, about the shape of a table—whether it should be a round table or a square table or an oblong table. But the real question is of the shape and content of people's minds. It does not matter what kind of table you use or whether you have no table and sit in the good old Indian way of squatting on a *tokhi* or a floor. The point is, how to approach these problems, and if you approach them in a spirit of warfare, well, then naturally the consequences are different.

*News the other papers
don't print*

is to be found each week

11

PEACE NEWS

World news—events in Africa, Asia, America, Europe—news of constructive peacemaking; race relations; progress towards a non-violent society.

Obtainable by air-mail each week from Britain at 50s. 6d. per year; sea-mail 21s.; 4 weeks trial subscription (sea-mail) 2s. 6d.

South African representative

ELLA B. ELDER

Brownlee Street, Stutterheim, Cape.

London office:

3 BLACKSTOCK ROAD, N. 4

SHINGADIA STORES

(Prop: Premier Silk Bazar Ltd.)
Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.
Telegrams: "Premsilk" Phone: 2523.

PREMIER WHOLESALE

(Members of the Mashonaland Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.
UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Place Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 4th Floor,
Plot 43, "C" Road,
Churchgate Reclamation,

Cable: "Indorhod." BOMBAY, INDIA.

Phone
Day 24169

Phone
Night 831549

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 89388.

**P. HARGOVAN & CO.
(PTY.) LTD.**

WHOLESALE MERCHANTS
AND IMPORTERS.

P. O. BOX 1250.
155/7 Warwick Avenue
DURBAN.

SWEETMEATS

PURE

WHOLESALE

HEALTHY

★ APPETISING—

- ★ DISTINCTIVENESS of Flavour.
- ★ Combined with INGREDIENTS of the
PUREST QUALITY go into the making
of our SWEETMEATS.
- ★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental DELICACIES.
- ★ Assure YOU of the most PALATABLE
SWEETMEATS money can buy any
where in SOUTH AFRICA.

આપણે તમારું આનંદ માટે સુગંધિત અને સ્વાદુ
સાચા અને સ્વચ્છ સામગ્રી વાપરેલાં સ્વાદુ સ્વાદુઓ બનાવે.

- ★ Great care is exercised in the PACKING and
DISPATCHING of country and foreign orders.
- ★ WE assure you of PROMPT, HYGENIC
SERVICE with the GUARANTEE of
SATISFACTION.

Victory V Lounge



We specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Naan etc.

(Cnr: Grey & Victoria Streets.)
Phone 24965 — DURBAN.

A.N.C. AND S.A.I.C. MEMORANDUM TO UNITED NATIONS

(Continued from last issue)

Nationalist Government — Flouts The Charter

WITH the victory of the United Nations over the Fascist powers and the formal endorsement by the South African Government of the noble principles of the United Nations Charter, a great wave of hope spread throughout the non-white peoples of our country that their centuries of martyrdom and suffering were over, and that we were at the threshold of a new era of advance towards the recognition of fundamental human rights: the establishment of equal rights for all without distinction as to race, sex, language or religion. These hopes have been cruelly disappointed. Never before in South African history has such a spate of legislation been adopted by the Union Parliament opposed to the principles of the Charter as in the years since 1945. Above all, this is true of the period since the accession of the Union Government in 1948. We present below a representative selection of discriminatory legislation promulgated by the South African Government since our Government's ratification of the Charter, in defiance of the Charter and contrary to the obligations of a member of the United Nations.

Selection Of Discriminatory Laws

(a) The Group Areas Act aims at the establishment of race ghettos for each of the various non-white groups. It empowers the Government to appropriate communities from their land and properties without compensation. It has been promulgated by the Union Government in direct defiance of a resolution of the United Nations.

(b) The Separate Representation of Voters Act aims at removing the Coloured voters of the Cape Province from the Common Voters' Roll and to substitute a limited "communal franchise." This Act has been declared *ultra vires* by the Appellate Division of the Union Supreme Court, which held that it constituted a violation and a diminution of the franchise rights of the Coloured people and was not valid since such rights are entrenched by a clause in the South Africa Act (the Constitution) which requires a two-thirds majority for such legislation. The Nationalist Government attempted to circumvent the Supreme Court decision by passing the High Court of Parliament Act, which was in turn ruled *ultra vires* by the Courts. Persisting in their endless efforts to disfranchise the Coloured voters, the Government has now called a joint sitting of both Houses of Parliament and are attempting to persuade the Opposition to acquiesce in giving them the necessary two-thirds majority.

(c) The Native Laws Amendment Act carries further the rigid control of all African labour. It has clauses for the bringing of African women and children within the ambit of the pass laws. It gives the Government powers to banish tribes, portions of tribes or individuals from the areas in which they were born and grew up.

(d) The Native Labour Regulation Act makes it a criminal offence for an unemployed African to be in town longer than 72 hours without a permit to seek work. A man is exempt only if he has been working for the same employer for 30 years or longer, or if born and permanently resident in a town. Sections of this Bill savour of the Military Discipline Code. It carries provisions making it a criminal offence for an African worker to be absent without leave, to refuse to obey any lawful command or use insulting language to his employer.

(e) The Native Land and Trust Amendment Act completes the work of the Land Acts and seeks to further control labour tenants. It removes the obligation imposed on the Government by the 1936 Act to provide alternative land for squatters who are displaced. It will result in the uprooting of further large numbers of rural families.

(f) (i) The Mixed Marriages Act makes illegal all marriages between whites and members of any other non-white groups.

(ii) The Immorality Amendment Act makes illicit sexual relations between the whites and the non-whites, infringements are punishable by imprisonment.

The last two mentioned Acts have already resulted in a number of domestic tragedies, breaking up long-established couples and families.

(g) The Criminal Laws Amendment Act, known as the "Flag-

ging Act," makes whipping for certain offences compulsory.

(h) The Native Building Workers' Act prohibits African builders from building in any area proclaimed by the Minister. The Act could mean ruin for thousands of skilled and semi-skilled African artisans and independent craftsmen.

The Act further provides for the Minister to make determinations fixing wage rates and states that the Minister "may make arrangements to provide for natives to be trained to perform skilled work of a nature and standard required for the construction of buildings for native use in native areas."

(i) The Prevention of Illegal Squatting Act makes it illegal for Africans to occupy any land "which they have no authority to occupy," even though they have the permission of the owner to be there. The effect of this Act will be to uproot thousands of homeless non-whites who have long been occupying and paying for living space in both rural and urban areas.

(j) Stock Limitation and cattle-culling regulations make impoverished African peasants even poorer by depriving them of their cattle and small stock. The way to improve African farming and stock-breeding methods is to enlarge the peasants' land and raise his economic status. The methods of the Native Affairs Department of the Government can only reduce him to destitution.

(k) The Bantu Authorities Act seeks to set up dummy tribal councils for the Africans and to offer them instead of the full franchise, Government-controlled bodies which will make a pretence of giving them political representation. Under this Act, chiefs will be more than ever tame Civil Servants at the beck and call of the Government. Further, this Act tries to divide the African people tribally, and to break their unity in the face of oppression. This Act, in fact, merely provides machinery for some Africans to administer the system of oppression of their own people. It underlines the principle adopted generally throughout South Africa by successive white governments, of depriving Africans, in perpetuity, of the right of franchise and of participation in the Government of the country.

The Natives (Urban Areas) Consolidation Act also aimed at extending "control" over the movement of Africans. Described in July 1953, by Dr W. M. Eiselen, Union Secretary for Native Affairs, as "the founda-

tion of the Union's Native policy for the next twenty-five years," the Act is designed to force African labour from the urban areas to the farms and gold mines. "Native men make use of house-work at present as a useful way out to come to towns from the farms," said Dr. Eiselen. "Usually it is not long before they obtain other work (i.e. in industry.—Ed.) He pointed out that the "labour bureaux" established under this Act would eliminate this way of escape from on the farms.

(m) Laws Against Asians: The Nationalist Government has passed a number of specific laws directed against the Indian community in South Africa. Act 47 of 1948 amended the Asiatic Land Tenure and Indian Representation Act of 1946 (the famous "Ghetto Act") in such a way as to eliminate even those wretched and unacceptable provisions for communal Parliamentary representation which had been inserted in the original Act as a sop to democratic opinion in South Africa and at the United Nations. Act 53 of 1949 further restricts the ownership and residential rights of Asians. The Act enables Government inspectors to enter the premises of Asian peoples at any time. It also declares that "whenever in any proceedings under this Act, civil or criminal, it is alleged that any person is an Asiatic such person shall be deemed to be an Asiatic unless the contrary is proved. A further and yet more onerous Asiatic Laws Amendment Act was passed in 1951.

The above-mentioned laws discriminate specifically against the non-white population. It should, however, be borne in mind that innumerable other repressive laws (e.g. the Suppression of Communism Act, Customs Act, Population Registration Act) are administered in a manner which bears down most heavily on the non-white peoples and further adds to their difficulties and resentment.

The same is true of the annual Budgets and a host of other Parliamentary, Provincial and Municipal laws, ordinances and regulations. Indeed, since the non-whites are the great majority of the population it is clear that no important legislation could fail to touch their interests; and since they are without effective representation in the legislature, it is obvious that their interests must continuously suffer.

(To be continued)



What antiseptic shall
I bring, Nurse?

Let your doctor's experience and judgement be your guide. In all matters important to your health, especially when there is the risk of infection, use the antiseptic which your doctor uses and recommends—then your mind will be at rest.

DETTOL
REGD.

P. L. H. & Co. (Africa) Ltd., P.O. Box 1097, Cape Town.

470130

KARACHI
BOMBAY
ADEN
NAIROBI
DURBAN

FASTEST to INDIA and PAKISTAN

A luxurious Constellation leaves Nairobi regularly for Karachi and Bombay with full business service and the choice of vegetarian and a vegetarian menu. There is also a special tourist class service from Nairobi. Ask your travel agent for full details.

AIR-INDIA
INTERNATIONAL

FOR DETAILS APPLY LATA AIRLINES AND AGENTS

"You'll be seeing me around for a long time yet.... now I get my Nugget every day"

If you want to make your shoes last longer (and who doesn't these days?) clean them regularly every day with Nugget—the wonderful Shoe preserver.

"That's right Madam - It's the DAILY dose that does it!"



There's a Nugget Shade for every shoe that's made!

AA248

Golden Number OF "INDIAN OPINION" Souvenir

Of The
**Passive Resistance
Movement
1906—1914**

Price: Four Shillings.

Obtainable From:

"Indian Opinion"
Phoenix, Natal.

AN AFRICAN'S VIEW OF INDIA'S ATTITUDE

We take the following from an interesting letter by Mr. G. F. Mzimkulu appearing in a recent issue of the 'Bulawayo Chronicle':

SIR,—Able pens have already written much about India's colonisation plan in Africa. Many writers have stated that one of the methods employed by India in its long-term plan to colonise in Africa is to appear friendly to the Africans and also to be their sympathiser in their struggle for freedom in the land of their birth. It is said India does all this in order to gain the support of the Africans and then drive the white people out of Africa, as was the case in India.

I am not in a position to refute this allegation as I am not a student of Indian affairs. But one thing I know is this, that the African in Southern Rhodesia is not in the least more friendly to the Indians than he is to Europeans. I am a member of several organisations and have never heard of my organisations making plans to have closer association with India. We have never hoped that our Deliverer shall come from India. We have always confided in Her Majesty's Government though, of late, that confidence has been somewhat shaken by the imposition of federation against the unanimous opposition of the six million blacks in Central Africa.

We now begin to ask ourselves whether we do ourselves justice by having faith in Her Majesty's Government. However we realise that Her Majesty's Government accepted the federal scheme after having satisfied itself that there were adequate safeguards for the Africans otherwise it would not accept a scheme which would be detrimental to the general advancement of the Africans. Her Majesty's Government believes that under federation the Africans will have more chances of advancement. Whether that is so or not, let us leave it in the hands of those who are responsible for the general run of the Federal State.

While I do not wish to underestimate the dangers that may come from India, I wish to point out that the present treatment of the African makes him an easy prey to all those who come to him and promise him a better future. The African is everywhere frustrated. He is looking for a Saviour, and if India can but promise him an ounce of help in his daily struggle, the African will easily respond, not knowing that India has a stone to grind.

...One wonders why the Europeans in Central Africa should allow the passage of such laws which will ultimately result in racial disharmony and utter chaos.

It is abundantly clear that the fault is with us here in Africa—not India. Mr. Jawaharlal Nehru knows that here in Africa there is a section of the people which suffers many legal disabilities. Let us first put our house right before we can criticise India.

I quite realise that nowhere in the world is life exactly what one wishes it to be and, Southern Rhodesia being part of the world, must also have its share in human misery.

But our trouble here is discrimination.

Our faith in British rule is not completely exhausted.... We have known Europeans of old. They have done an invaluable service to us. They have brought Christianity, education, hospitals, hygienic ways of living, etc., but if all these benefits mean the loss of land, the loss of human dignity, and above all our clear realisation that there is nothing that we can call our own with confidence, then the Africans cannot help but join India or Russia or any other power that promises them future happiness and security.

G F MZIMKULO.
Medikazi Village.

OUR SCHOOLS CELEBRATE THEIR GOLDEN AND SILVER JUBILEE

The Clairwood group of schools comprising the Clairwood Government Indian Senior Girls' School, the Government Indian Senior Boys' School, Government Junior School and Government Infant School, celebrated their Golden Jubilee this month. They have produced a beautiful brochure to mark the occasion. It gives a vivid account of how from a lowly beginning the Indians made great strides largely by their own efforts in half a century. We say, largely through their own efforts, because it is only since recent years that the Provincial Government has begun to take an active interest in Indian education; and the cost of the school buildings has been borne largely by the Indians themselves, the Government is only now giving a

fifty percent grant towards the building cost. Indians have therefore every reason to be proud of their achievement. The brochure also contains messages of good wishes from distinguished Europeans connected with Indian education and by a number of Indians. The Golden Jubilee Committee has commemorated the occasion by launching a project to build a Jubilee Hall to provide an urgent need in that district.

Silver Jubilee Celebrations

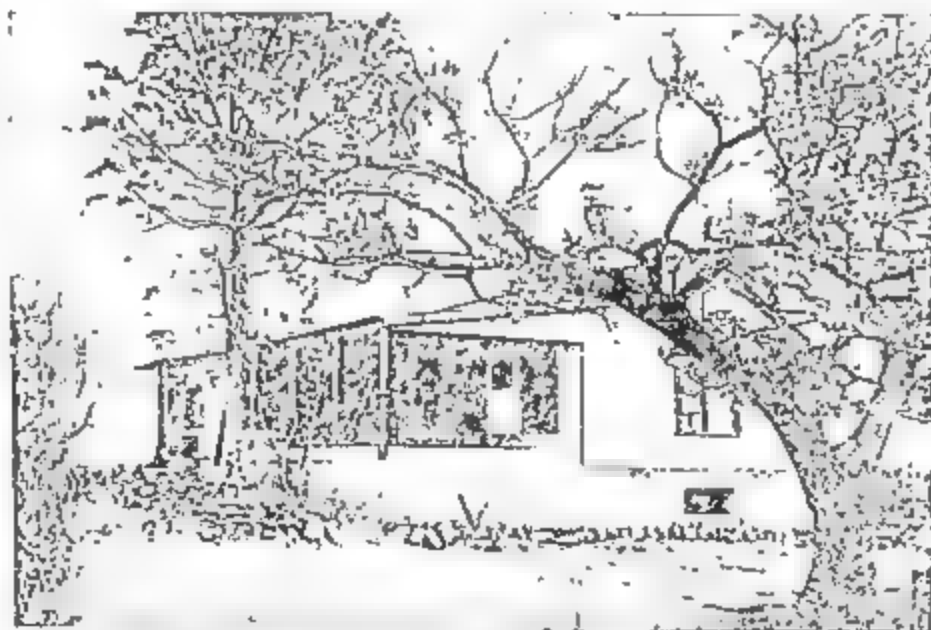
The Inanda Government-Aided Indian School celebrated its Silver Jubilee last week-end. The founder of this school was an ex-indentured Indian who was quite illiterate. He knew the worth of literacy and so with the aid of

one or to literate persons he commenced the school on his own. The number of pupils increased and Government aid was sought. Today the school contains 360 children. This school has also brought out a brochure to commemorate the occasion. There was an exhibition of arts and crafts which did great credit both to the teachers and the pupils who were only in the primary classes and had yet shown great talent. There was a variety show at night and the whole of Sunday was spent in children's sports in which grown up men and women too took a lively part. Light refreshments were provided to all those present.

NEW BOOKS

Just Arrived From India

- A Gandhi Anthology
—By V. G. Desai 2/-
- Which Way Lies Hope
—By R. B. Gregg 2/-
- A Nation Builder At Work
—By Pyarelal 1/6
- Why Prohibition
—By Kumarappa 1/-
- Satyagraha In S.A.
—By M. K. Gandhi 15/-
- Bapoo's Letters To Ashram Sisters
—By Kaka Kalchkar 2/-
- The Wit And Wisdom Of Gandhi
—By Homer A. Jack 22/-
- Gandhi And Marx
—By K. G. Mesthriwala 2/-
- Obtainable from:
'INDIAN OPINION'
P/Bag, Phoenix, Natal.



The Inanda Government-Aided Indian School which celebrated its Silver Jubilee last week-end.

LATEST MATERIALS!

**DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5/6 yd.**

**EMBOSS GEORGETTES
all shades 45" 10/6 yd.**

**OPAL GEORGETTES
45" all shades 12/6 yd.**

**VELVET CHENILE
GEORGETTES 45" 15/6 yd.**

**4" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.**

**4" COLOURED GEORGETTES
4/11 yd.**

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 10/6 pair.
Colours: Green, White, Red,
Brown, Blue and Waco.

SAREES!

**EMBROIDERED GEORGETTE
SAREES**
all shades 23/15/8 each.

WHITE COTTON SAREES
21/6 each.

**GEORGETTE JARI WORK
SAREES** 25-10-0.

**EMBROIDERED SUEDE SILK
SAREES with borders** 63/- each.

LADIES UNDIES
Huge range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Saree Borders, Jari Trimmings
Always in Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

**INFANTS KNITTED WOOL
SHAWLS** 17/6 to 30/- each.

INFANTS COT BLANKETS
Pink & Blue 4/3 & 12/6 each.

**INFANTS GEORGETTE
DRESSES SMOCKED** 18/11 each.

**INFANTS BOOTIES, BONNETS,
BIBS, TOLCHERS,**
all one price 2/11 each.

HOUSE - HOLD

Bed sheets 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Satin Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS etc.
Specially reduced.

JAYBEE SILK HOUSE

39a MARKET STREET, JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

FOR RUBBER STAMPS

PRINTING

CONTACT STANDARD PRINTING PRESS

**GENERAL PRINTERS
AND
RUBBER STAMP MAKERS**

73 BEATRICE STREET, DURBAN.

PHONE 81008. TELEGRAPHIC ADDRESS "SUNPRINT"

ESTABLISHED 1927

**Polishing with
SUNBEAM
is so easy!**

Sunbeam - a boon to all housewives - makes it so easy to keep the floors and furniture bright and attractive!

Liberally apply Sunbeam spread over a large area to give it a pleasing shine which lasts for days and days!

Sunbeam makes your home look clean and inviting!

**FOR BRIGHTER FLOORS
AND LIGHTER WORK**

Always ask for

**SUNBEAM
POLISH**

*Shines...
and shines...
and shines...*



INDIA LETTER

(From Our Own Correspondent)

Bombay, November 2.

THE Planning Commission has started the work of drawing up the Second Five Year Plan. In the first Five Year Plan emphasis was laid on the development of agriculture and power facilities as well as the basic industries needed for the rapid growth of the country's economy. India had to import nearly its two crores worth of food from foreign countries. This was a great drain on the country's resources, apart from the hard-pressed difficulties of obtaining such a vast quantity of foodgrains amounting to nearly four million tons at exorbitant rates. Thanks to the successful implementation of the first Five Year Plan, the country has become nearly self-sufficient in food. Rationing has been done away with in all the areas except a few big industrial cities like Bombay and Calcutta. Controls on prices and movements of foodgrains are being lifted. Prices are declining in every part of the country except in Bihar where the flood has created havoc with the standing crop. The Government go-downs are overflowing with grain and officials are worrying where they will store one million tons of wheat, that they have contracted to buy under the International Wheat Agreement. A general fall of 30 to 40 per cent. in rice prices has been reported by senior food officials from various States in South India.

The Union Deputy Minister for Food, Mr. M. V. Krishnappa revealed that the drop in prices was a "natural phenomenon." Bountiful rains and irrigation facilities had transformed what was a critical shortage into a handsome surplus. The Government would not allow the prices to go below the economic level. If such a trend was noticed in any part of the country, the Government would rush to the rescue of the agriculturists.

Some State Governments have already announced the economic prices of various foodgrains and their intention to buy whatever grain offered by the agriculturists at that price.

For industrial development power is a primary necessity. The Government's big power development schemes are progressing according to schedule, laying down a firm foundation for rapid industrialisation dur-

ing the second Five Year Plan period.

Provision for half a million new jobs a year to begin with, rising steadily to the target of one million new jobs a year, through rapid development and maximum utilisation of the country's industrial potentials, is understood to be the principal objective of the Planning Commission with regard to their second Five Year Plan, whose outlines are being sketched at present.

With the rapid migration to urban areas of persons who have received some education and training as well as of those who have only their labour to sell, the problem of urban unemployment may continue to baffle satisfactory solution even after the successful implementation of the first Five Year Plan.

The main task of the second Five Year Plan will, therefore, be to develop the resources and permit their utilisation and at the same time to attain a high level of employment.

The second Five Year Plan will also provide substantial resources for what may be described as rural industrialisation and to develop cottage and small industries which are related directly to the processing of raw materials. Such a move may meet the needs of the rural people to a considerable extent.

To achieve rapid industrial development, the plan will be taking measures to organise public investment on a large scale and also to give rapid encouragement and support to private industries and to industries organised on co-operative basis.

Training of man-power on a large scale will be attempted as also for conserving, using and allocating material resources in a manner advantageous to the economy as a whole.

On the rural side, the Commission feels it will be necessary to push forward vigorously programmes of rural community development through the National Extension Service covering the whole country, to organise village panchayats and co-operatives and to give maximum scope and opportunity to local initiative and co-operative efforts.

While the first Plan was based largely on programmes drawn up in a rough way by the State

Governments which they have subsequently attempted to break into district plans, the second plan is proposed to be built up from below. Regional planning will be the keynote of the scheme, so that the various physical resources in each region can be brought together in a balanced way and developed as parts of a well-knit national plan.

The Union Home Minister, Dr. K. N. Katju, stated in Bombay that the personnel and terms of reference of the high-power Commission on redistribution of States in India would be announced during the forthcoming session of Parliament which begins in the middle of November. He added that the appointment of the Commission would not be delayed beyond Christmas.

Dr. Katju also announced that a Bill to ensure cheap justice was being drafted by the legal experts of the Government of India. It would be a non-party measure and, therefore, non-controversial. The Bill would be sent for eliciting public opinion. The Minister referred to the resolution passed by the All India Congress Committee on the subject and said that the resolution complained that justice in India, based on the British system, was expensive, dilatory and cumbersome. The Government was now trying to make it less expensive, expeditious and less cumbersome.

The Merchant Navy Radar Trading Centre, the first of its kind to be established in India, was inaugurated in Bombay by Mr. N. M. Buch, Director-General of Shipping.

Inaugurating the Centre, Mr. Buch stated that the opening of the Centre was an important landmark in the history of the Nautical and Engineering education. Electronics had assumed a position of importance in marine communications and in recognition of the increasing use of radar in navigation, the Ministry of Transport had included electronic aids as a compulsory subject for candidates for the examination for Masters and Mates. Many ships in Western countries were equipped with radar, while in India only 21 vessels had radar equipment.

Captain Alexander, stressing the importance of radar training, stated that radar sets had been installed ashore in many Indian ports in order to assist in controlling the movement of ships during periods of poor

visibility, when, without it the navigation was not normally possible.

The National Executive of the Praja Socialist Party, which concluded its session at Delhi, had decided that the Party should try and come to some arrangement with the other Leftist groups in Travancore-Cochin so as to avoid a triangular contest with the Congress in the forthcoming general elections in the States. The Executive has, however, left it to the local P.S.P. to see how best this objective can be achieved. The leader of the P.S.P. in Travancore-Cochin, Mr. Pattam Thannu Pillai, was present at the meeting.

This decision of the Socialist Party has intrigued the political observers here, as the Socialist leaders, including the topmost leaders like Jayaprakash, Ashok Mehta and others, were shouting from house-tops all these days that they will have nothing to do with the Communist or pro-Communist parties under any circumstances. It will create a strange paradox—Socialists helping the Communists at one place, while fighting them elsewhere. Such a policy may get the Socialists a few more seats in Travancore State Legislature, but it may prove harmful to her generally.

In respect of Andhra, the P. S. P. National Executive authorised Acharya Kripalank to bear Mr. T. Viswanath, chairman of the Andhra P.S.P., who has joined the Prakasham Ministry, before taking action.

Mr. Viswanathan is reported to have stated at Kurnool that he would be willing to abide by the decision of the P. S. P. National Executive and even withdraw from the Ministry, if so instructed. In case he insists on retaining his position in the Ministry and maintaining the fiction of a coalition Ministry, it is believed that the P.S.P. will expel him and his supporters from the Party.

If Mr. Viswanathan leaves the Ministry and joins the rest of the P.S.P. in opposition, Mr. Prakasham's Government is not likely to survive much beyond November 23, when the Andhra Assembly session begins.

Even if Mr. Viswanathan defies the P.S.P. National Executive, he is not expected to carry with him more than six of the 25 P.S.P. members in the State Legislature. The Government will then have to exist precariously on a marginal majority.

Socialist leader Mr. Ashok Mehta and his two colleagues

were sentenced to 31 months' simple imprisonment and a fine of Rs. 50 each on various counts under the Indian Penal Code, by the first class Resident Magistrate of Pardi.

The Socialist Party started Satyagraha (civil disobedience) in Pardi Taluka, demanding that grass lands there should be used for growing food crops so that the land-less peasants may get work. The Party further demanded the appointment of a Committee to examine the problem of grass lands and provision of 5,000 acres of land for aborigines. Mr. Mehta led the satyagraha and was first to court imprisonment. The Government of Bombay refused to recognise the civil disobedience movement of the Party as "Satyagraha" and treated it as ordinary criminal activity. Thousands of peasants participated in the movement during the first stage. The Government adopted the policy of arresting the leaders and leaving the followers. The movement has nearly petered out.

Discontent and unrest fomented by foreign missionaries among the aborigine tribesmen of the unadministered area of the North-East Frontier Agency still exists. The head hunting in this border area of India, like with the inspiration and active help of foreign missionaries, been creating trouble since the past three years.

Ten persons, including army personnel, are reported to be missing, believed to have been killed by force tribesmen in the jungle fastness of this border area. The incident occurred some time last week, but owing to the inaccessible nature of the territory and extreme communication difficulties, no information reached the Assam Government headquarters.

According to a Gauhati report, nearly 500 tribesmen, armed with bows and arrows, made a surprise attack on a party of 25 officials, including army personnel, who had gone into the unadministered area on a goodwill mission. They were distributing salt to the tribesmen when suddenly they were attacked and the whole party was murdered.

There is no confirmation from New Delhi that the entire party has been killed. The administration of this area is the responsibility of the Government of Assam who is accountable to the External Affairs Ministry.

It was known that head

hunting was prevalent in certain parts of this region and during the past three years units of the Assam Rifles had undertaken pacification campaigns.

Elections in 108 municipalities of Uttar Pradesh were held this week. The Congress party has not fared well in the elections according to the results declared up to now. With 30 results still to come Congress

has secured a majority in only 31 municipalities. Praja Socialists are dominating in 19, Jan Sangh 8, Hindu Sabha 2 and Independents in 27 municipalities.

Allegations of corruptions made by certain members of Hyderabad Legislature against some Ministers of Hyderabad, have, after investigation by Dr. Kalyan, proved to be false. So there will be no changes in the present Hyderabad Ministry.

Things In General

Sport Club With No Colour Bar

In what must be considered one of the first of its kind in the Durban sporting world a sports club with no colour bar in its constitution was formed recently. This club—the Sydenham United Sports Club—is affiliated to the Sydenham Sports Association, which is also a non-colour bar Association. At the inaugural meeting of the Club, Mr. Memory Vukalian, said that the spirit of co-operation amongst the non-European people was gaining ground everyday and that this meeting was just an upshot of the general tendency in South Africa. The meeting elected the following office bearers, chairman: Memory Vukalian, secretary: Rajah Ruqiah and 11 other committed members representing all races. Among the imposing list of patrons are chief A. J. Lutuli, Dr. G. M. Nalcker and Mr. George Singh.

Cape Hindu Cricket Club (C.T.)

The 20th annual general meeting of the Cape Hindu Cricket Club was held at 13 Bruce Street, Cape Town recently. The following office-bearers were elected for the 1953/54 seasons: Hon. life patron: Mr. L. O. Githwala; patrons: Messrs. D. P. Kuzsonw, O. Govan, O. Nathoo and L. B. Nasser; chairman: Mr. D. O. Vaseen; vice chairman: Mr. L. B. Nasser; secretary: Mr. O. L. Githwala; match hon. Mr. R. H. Govindjee; treasurer: Mr. H. O. Wallab; captain: Mr. O. L. Githwala; vice-captain: Mr. J. L. Githwala; sel. committee: Messrs. J. L. and O. L. Githwala, D. O. Vaseen, delegates to W.P.C.U.: Messrs. M. G. Parmar, H. H. Govindjee, J. L. and O. L. Githwala.

Premier Academy's Progress

The Premier Physical Culture and Boxing Academy recently

held its second annual general meeting at its Academy, 71 Prince Edward Street, Durban. The following officials were elected for the ensuing year: patrons: Messrs G. Fayers, K. R. Pillay, and P. R. Pather; Hon. members: Messrs. H. Tison, A. P. Bar, O. J. Pather, T. M. Nalcker, M. Frank, J. B. Patel, Dr. A. K. P. Nalcker; president: Mr. A. G. Obetty; vice-presidents: Messrs R. M. Nadar and A. Sayed; hon. secretary: Mr. O. N. Pather; hon. treasurer: Mr. R. M. Nadar; hon. Auditor: Mr. O. J. Pather; hon. publicity officer: Mr. M. N. Reddy; hon. physical cul-

ture and wrestling instructor: Messrs M. D. Frank, A. Sayed and Kisten; hon. boxing instructor: Messrs Ranjit Singh and Partab Singh; first aid: Mr. A. Sayed; committee members: Messrs. S. Thavaran, R. Y. Govender, Norman Tison and M. A. Pillay. The Official of the Academy will be president. Certificates of Merit to the members who were successful in the Natal Amateur Boxing Championships and also to "Mr. Natal" who is incidentally "Mr. South Africa" for 1953-1954, at a reception to be held on Sunday, 29th November, 1953, at the Academy's Hall, Durban.

Mohatms Gandhi Memorial Fund

We wish to thank an anonymous donor for the donation of £2-2-0 towards the Mahatma Gandhi Memorial Fund.

"Dustin's 1953 Seed Catalogue Price List—listing not only seeds but all garden requisites. Write for a free copy: Dustin's Seeds (Pty) Ltd, Box 2060, Johannesburg."



B. I. S. N. Co. Ltd.

S.S. Kampala arriving Nov. 28. Sailing Dec. 3 for Bombay

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES : DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-13-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)		without food	21-1-0
Muslim Special Food	£11-10-0	Ordinary Food	£4-17-6
Hindu Special Food	£10-3-0	Ordinary Food	£4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letter. Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

370 PINE STREET, Telephone 20432, DURBAN.
Tel. Add.: "KARAMAT."

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	6	0
PILGRIMAGE FOR PEACE—Pyarelal	12	6
TO STUDENTS—M. K. Gandhi	6	0
GANDHIAN ETHICS—Benny Gopal Ray	2	0
HAFU—Marry F. Barr	4	0
COMMUNAL UNITY—M. K. Gandhi	26	0
FAMOUS PARSIS	7	6
SEVEN MONTHS WITH GANDHI—Krusadan	12	6
STORY OF THE BIBLE—S. K. George	6	0
A RIGHTEOUS STRUGGLE—Mahadev Desai	2	8
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Dhawan	17	2
GANDHI AS WE KNOW HIM—Intimate and delightful incidents by various writers	8	0
NON-VIOLENCE IN PEACE AND WAR Vol. I.—M. K. Gandhi	15	0
NON-VIOLENCE IN PEACE AND WAR Vol. II.—M. K. Gandhi	14	0
THE STORY OF BARDOLI—Mahadev Desai	6	0
FROM YERAVDA MANDIR—M. K. Gandhi	1	0
MARADEV DESAI'S EARLY LIFE —By Narshari D. Parikh	2	6
DEHUMANIZATION IN MODERN SOCIETY —Rene Fatale-Miller	1	0

Obtainable from:

"INDIAN OPINION,"

P. Bag, Phoenix, Natal.

BOOKS FOR SALE

UPANISHADS FOR THE LAY READER —O. Rajagopalachari	6	0
VEDANTA THE BASIC CULTURE OF INDIA —O. Rajagopalachari	5	6
BHAGAVAD GITA—Abridged and explained by O. Rajagopalachari	4	0
INTERNATIONAL SHORT STORIES —The best from 23 countries	17	6

Obtainable from:

INDIAN OPINION,

P. Bag, Phoenix, Natal.

INDIA INDEPENDENCE NUMBER

Published as Special Number of INDIAN OPINION to commemorate the attainment of Freedom by India.

Printed on art paper and profusely illustrated.

With historic pictures connected with India's struggle for Freedom and with photos of the late Dadabhai Naoroji, Tilak-Gokhale, Subash Bose and many others who have sacrificed their lives in fighting for freedom and of Mahatma Gandhi, Pandit Jawaharlal Nehru and many others who have lived to see the fruits of their labour.

Also containing a brief Survey of the work of the Indian National Congress from the time of its inception.

Price 2s

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	7	6
EMINENT AMERICANS WHOM INDIA SHOULD KNOW—James T. Sunderland	7	6
THE BHAGAVAD GITA—The Lord's Song—(An English Translation)—Annie Besant	1	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE? —Dr. V. K. R. V. Rao	2	0
OUR INDIA (Children's stories by various writers, illustrated) —Minoo Masani	2	6
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao	2	6
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement in S.A., 1906-1914)	4	0
THE DELIVERANCE (A picture of the pulsating life of the joint family)	4	6
GANDHIAN TECHNIQUES IN THE MODERN WORLD—Pyarelal	2	0
INDIAN STATES' PROBLEM (Gandhiji's Writings and Utterances)—M. K. Gandhi	10	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah	12	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	14	0
SOVIET ATTITUDE TOWARDS CHINA Facts And Facts—Stanley Powell	5	0
AMONG THE GREAT (Conversation with Benois Rol'and, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Aurobindo)—Dilip Kumar Roy	23	0
TWO HISTORICAL TRIALS IN RED FORT —An account of the trial of the Officers of the I.N.A.	14	0
WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyam	2	6
GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	6
THE STORY OF MY EXPERIMENTS WITH TRUTH —M. K. Gandhi	16	0
CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	5	0
RAMANAMA—M. K. Gandhi	2	0
TOWARDS NON-VIOLENT SOCIALISM —M. K. Gandhi	5	0
REBUILDING OUR VILLAGES—M. K. Gandhi	3	0
AN ATHEIST WITH GANDHI—Gora G. R. Rao	2	0

Obtainable from:

'Indian Opinion,'

P. Bag, Phoenix, Natal.

Phones: 22121/3 (Switchboard)
24179 (Manager)

Cables & Tel. Add:
"PROSPERITY" (All Branches)

P.O. Box 2197

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Maize Products, Wheat, Wheaten Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG

Phones: 34-3554/5
P.O. Box 200, Fordsburg,
82, Crown Road,
Fordsburg, Johannesburg.

BENONI

Benoni Coal Site
Phone 54-1813,
Rangeview Coal Sites—54-2205
P.O. Box 392, Benoni.



Full range of men's and
boys' khaki shirts and
clothing.

In khaki
gaiters,
tropicals.

DENTON

SHORTS AND SLACKS
IN NOVELTY
TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND,
DENTON TRADING CO.

Phone 34-4351

JOHANNESBURG

P.O. Box 3344

W. RHODESIA

FEIGENBAUM BROS.

Phone 3758

BULAWAYO

P.O. Box 344

SOUTHERN RHODESIA
MASHONALAND, P.E.A. & N. BECHUANALAND
W. F. NEUMAN

Phones 2-1219/2-4924

SALISBURY

P.O. Box 1402

BRITISH EAST AFRICA
VAN BRUSSEL & CO. (E.A.) LTD.

Phone 4810

Trust Maslowe

NAIROBI

BULAWAYO CLOTHING FACTORY LTD.

Phone 2410,

Bulawayo,

P.O. Box 437,

Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel
V. D. Patel, H. J. Patel
E. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.
Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representative:

**H. L. Hompes & Co.,
(Pty.) Ltd.**

Durban, P.O. Box 1301.
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE AT:

**NATIONAL OFFICE SUPPLIES
(PTY. LTD.)**

(Directors: N. V. MEHTA, J. P. COOKE, K. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS
OFFICE EQUIPMENT SPECIALISTS

75 Victoria Street, Durban.

PHONES 22412
61333

P. O. BOX 1117
Tel. 454. NOSLIMITED.

For Quality Printing Consult:-

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.

ઇન્ડિઅન

ઓપિનિઅન

મહાત્મા ગાંધીજીના હસ્તે અને ૧૯૦૩માં સ્થપાયું.

પુસ્તક માં મુ—અંક ૪૬
તા. ૨૦ નવેમ્બર, ૧૯૫૩.
પુસ્તક નકલ મેની ૬.
દર શુક્રવારે બાજાર ૫૩ છે.

માનવ જીવન એટલે શું ?



ન્યાયાધીશ આગળ હમેશાં સત્ય રજૂ કરવું અને સત્ય શોધવામાં એને સહાયતા કરવી તે વકીલનો ધર્મ છે; શુનેચારને નિર્દોષ સાબિત કરવા એવો ધર્મ કેઈ કાળે ન હોય.

—૦—

માણસે માંસ, ઇંડા અને એવું બીજું ન ખાવું એમ એ મારા ધર્મસિદ્ધાંતનું અંગ છે.

એક માણસ માંસાહારી હોય પણ પાપના પકડાયાથીયે કરીને ચાલતો હોય તો તે બીજા માંસ વર્જનારા પણ પોતાના એકે એક કાર્યમાં ઇશ્વરનો અનાદર કરનાર માણસ કરતાં મોડોનો વધારે અધિકારી છે.

—૦—

મારે જીવન કાર્ય આ છે કે હિંદુ, મુસલમાન તથા બીજા દેશી માત્રને, અંગ્રેજને, અને છેવટે જગતને રાજદારી, આર્થિક, સામાજિક તથા ધાર્મિક સંજોગોની વ્યવસ્થા કરવામાં અહિંસા ધર્મ પાળતા કરવા.

માંધીજી.



માણસનું જીવન અનેક સંસ્કારોથી ભરેલું હોય છે. આપણે હાથે અસંખ્ય ક્રિયાઓ થયા કરે છે. તેનો હિસાબ માંડવા બેસીએ તો અંત ન આવે. ક્યુજ પ્રમાણમાં માત્ર ચોવીસ કલાકની ક્રિયાઓ હાથે તો કેટલીયે જોવાની મળશે. ખાંડ, પીણું, બેસણું, ઉધણું, ચાલણું, ફરવા જવું, કામ કરવું, લખવું, બે.લવું, વાચવું, અને આ ઉપરાંત તરેહ તરેહનાં સ્વપ્નાં, રાગદેહ, માનાપમાન, સુખદુઃખ, એમ ક્રિયાના અનેક પ્રકાર આપણને જોવાના મળશે. મન પર એ બધી ક્રિયાઓના સંસ્કાર પડ્યા કરે છે. એથી જીવન એટલે શું એવો કેઈ સવાલ કરે તો જીવન એટલે સંસ્કાર સંચય એવી વ્યાખ્યા હું કરું.

સારા સંસ્કાર તેવા ધુરા સંસ્કાર પણ હોય છે. બનેલી માણસના જીવન પર અસર થએલી જણાય છે. બચપણની ક્રિયાઓનું તો સ્મરણ જ રહેતું નથી. પાટી પરનું લખાણ જુરો નાખ્યું હોય તેવું આખા બચપણનું થઈ જાય છે. પુર્વજ-મના સંસ્કારો તો એક સાદે જુસાઈ ગયેલા હોય છે; અને તે એટલે સુધી કે પુર્વજન્મ હતો કે નહિ તેની પણ યાદ મળે શકે છે. આ જન્મનું નાનપણ યાદ આવતું નથી તો પુર્વજન્મની વાત શું કામ કરવી? પણ પુર્વજન્મની વાત રહેવા હઈએ. આપણી જેટલી ક્રિયાઓ ધ્યાનમ. રહે છે તેટલી જ થઈ છે એવું થે નથી. અનેક ક્રિયાઓ અને અનેક જ્ઞાન થતાં રહે છે. પણ એ ક્રિયાઓ ને એ બધાં જ્ઞાનો મરી પરવારે છે ને છેવટે થોડા સંસ્કાર માત્ર બાકી રહી જાય છે. રાત્રે સૂતી વખતે આપણે દિવસ દરમિયાનની બધી ક્રિયાઓ યાદ કરવા જઈએ તોયે પુરી યાદ આવતી નથી. કઈ યાદ આવે છે? જે કૃતીઓ બહાર તરી આવનારી હોય છે તેજ નજર સામે રહે છે. જુબ લકરાર કરી હોય તો તેજ યાદ આવ્યા કરે છે. તે દિવસની તેજ સુખ કમાણી. બહાર તરી આવતી મોટી મોટી પાતાના સંસ્કારની છાપ મનમાં જોરથી પડી જાય છે. રોજનીશી લખતા હોઈએ તો આપણે રોજ બેચાર મહત્વની બાબતો. નોંધીશું. દરેક દિવસના આવા સંસ્કારો હાથે એક અઠવાડીયાનું તારણ કાઢીશું તો એમાંથી થે ગળી જઈને અઠવાડીયા દરમિયાનની થોડી બહાર તરી આવતી મોટી મોટી વાતો બાકી રહી જશે. પછી મહિનામાં આપણે શું શું કર્યું એ જોવા બેસીશું તો આખા મહિનામાં બનેલી જે મહત્વની વાતો હશે તેટલી જ નજર સામે આવશે. આમ પછી છ મહિનાનું, વરસનું, પાંચ વરસનું યાદ કરતાં કરતાં તારણ રૂપે બહુ થોડી વાતો ધ્યાનમાં રહે છે અને તેમનાં સંસ્કાર બને છે. અસંખ્ય ક્રિયાઓ અને અનેક જ્ઞાનો થતાં છેવટે મનની પાસે બહુ થોડી સિલક બાકી રહેતી જણાય છે. જે તે કમો ને જે તે જ્ઞાન આવ્યાં અને પોતાનું કામ પતાવી મરી ગયાં. બધાં કમોના મળીને પાંચ દસ દસ સંસ્કાર જેમ તેમ સિલક રહે છે. આ સંસ્કારો એજ આપણી સુકી. જીવનનો વેપાર ખેડી જે કમાણી કરી તે આ સંસ્કાર સંપત્તિની. એકાદ વેપારી જેમ રોજનો, મહિનાનો, ને આખા વરસનો જમા ખર્ચ માડી છેવટે આટલો નફો થયો કે આટલી ખોટ ગઈ એવો આંકડો તારવે છે તેવું જ આખેજીવ જીવનનું છે. અનેક સંસ્કારોની સરવાળા બાદબાકી થતાં થતાં તરન ચોખ્ખું અને માપસરનું એવું કંઈક સિલક રહે છે. જીવનની ઉલ્લી કાણ આવે છે ત્યારે આત્મા જીવનની સિલક યાદ કરવા માંડે છે. આખા જન્મકાળમાં શું કર્યું તે યાદ કરતાં તેને કરેલી કમાણી બેચાર વાતોમાં દેખાય છે. આનો અર્થ એવો નથી કે જે તે કમો ને જ્ઞાનો ફોગટ ગયા. તેમનું કામ પડી ગયેલું હોય છે. હજારો રૂપિયાની ઉંચલ પાચલ કમો બાદ આખરે વેપારીની પાસે પાંચ હજારની ખોટ કે દસ હજારનો નફો એટલો જ સાર રહે છે. ખોટ મળે હોય તો તેની છાતી બેસી જાય છે અને નફો રહી હોય તો આનંદથી તેની છાતી ફુલે છે.

આપણું એવુંજ છે. મરણ વખતે ખાવાની ચીજ પર વાસના થઈ બેઠી તો આખી વિદગી સ્વાદ કરવાનો અભ્યાસ કર્યો છે એમ સાબિત થાય. અત્તની વાસના એ જીવનની કરેલી કમાણી થઈ. કેઈક માને મરતી વખતે હોકરાની યાદ આવે તો તે પુત્ર વિધેનો સંસ્કાર જ જોશવર સાબિત થયો ગણવે. બાકીના અસંખ્ય કમો ગોણુ થઈ ગયાં. અકગણિતમાં (અનુકંપાને પાને ૫૫૭ ને)

Phone 22905

Tel. ADD. : "GANDABHAI"

The Home Of
INDIAN SWEETMEATS.

G. C. Kapitan & Son

Vegetarian Restaurant

Upcountry customers are requested to send their cheques with their orders.

Write For Price List.

સ્વાદિષ્ટ મીઠાઈતું જાણીતું મથક

ખદારમાયના આહોમે ઓરડર સાથે ચેક મોકલવા મહેરબાની કરવી.

પ્રાઇસ લીસ્ટ મંગાવો

154 GREY STREET,
DURBAN.

Phone 339859

Phone 228727

K. J. TAVARIA

Representing Associated Soap Makers Ltd.
43 Commissioner Street, JOHANNESBURG

ગ્લાસ કાઉન્ટર

સુ-દર અને કાલિ મલાસ કાઉન્ટર, યો દેસીસ, વોલ દેસીસ, સ્પીડ કાઉન્ટર તેમજ કીલ કાઉન્ટર, ફીસ કાપર, સુ-દર વીન્ડો ક્લિનિંગ વીથરે કમ્પારે લ્હાં મળયું.

તમારા જુના કાઉન્ટર-જાલી અથવા વેચી આપીશું.
લાંબી સુકતની ઉધારની ગોઠવણ કરી આપીશું.

GLASS COUNTERS

Glass Counters, Show Cases, Wall Cases, Sweet Counters, Fridge Counters, Fish Frier, also up to date Window Fittings.
We sell your old Counters.

Easy Terms Arranged.

ધીરુભાઈ પી. નાયક

પ્રસારી, શીખાનાં અને જનરલ કોન્ટ્રોલ

ઈન્ડિયાન અન્ડર ટુનીયાના કોઈ પણ આગની હવાઈ રિપાર્શ અન્ડર જમીન માટે પ્રસારી કરવા થરે મેકા જાગારી આપણે જુલમ કરે.

લંડની, આમ, ચોરી, ફુલકા, અસ્માલ, પીકામ્લાસ, વિવેરેના વીમા અથે દરવાજા આપીએ બીએ.

ઈન્કમટેક્સ, પારસનલ ટેક્સ, ટ્રિસાનલ યોગદા લખાવવા રેવન્યુ કમીશનર સર્વિસીકા કે વેપારના લાવરે-સેા પાસેનાં તેમજ કુમીએશનને લખવી જાનતામાં કોઈ પણ ફી લીધા વિના અથે મફત સલાહ આપીએ બીએ.

રેસનલ ગ્રુપ્સઅલ કાર્ડ્સ કોસોસીએશન કોર્ડ કોસ્ટુ લીધા, થાઈસાવર ઈન્વેસ્ટમેન્ટ કંપની લીમીટેડના પ્રતિનિધિ.

Phone : 33-9033. 29a Commissioner Street, JOHANNESBURG.

યુનીયન પ્રોટીઝ વર્કસ

(જુક સેલ્સ, ફેટેશનલ અને જનરલ કીલ્સ)

રેસ બલ્કલ અર્થ, રૂડ, ગુલ્લાની, અર્થલ, દોરી આવામાં જ્યાં વિલવના પુનઃ-પાતાપ-પુરને સારીએ દરેકમાં મેકા લખામાં આવે છે

પુનઃ-પાતાપ-પુરને સારીએ દરેકમાં મેકા લખામાં આવે છે

આર્થિક પ્રુવેનકે

વિલવના, દુર્ગાલીસા, નવમદના પાડો, પુરાજાન, શી. રાનીયાની રૂડ, રામ આવીસા, રાની આવાસ, અર્થલ રેસોન-રેકની કીમલ ૧ જેની

દનુમાન આવીસા, સુવર્ણીસાને કીરીની આવીસા, અર્થલ ગીલા, દનુમાન અર્થલિંગ, આરવી કોર્લ, કસમર ને ને સુવર્ણની પ્રાથના, માન આવીની વડયા તથા કાપુલીસ, નાચાવળ કંચ, અર્થલ ગુલ્લાઈ મેકા તથા અર્થલ ક.મ. મુલ્કેરીય, ગીલાન કાપા અને દાલ નેક પુલ ગુલ્લાઈ રીસા કાપા, સીમ્લ આમવતેના પાક, રામ રુમાન રેસોન, શી વિન્ડુ સદઅ નામાવળી, શી વિલ સદઅ નામાવળી, આમદના મરમા, સસમદની નાનીમા, કાપુલીસા કાપા, અર્થલ અર્થલ, સુવર્ણની અને રેવનાવળી રેકની

કીમલ રી. ૧

મેકાવળની કાપા, નામાવળની કાપા, અર્થલ અર્થલ, ગીલાન પાતાપ-પુરને કીમલ કી રીસીમ અને ૩ જેની

અ મીનાવ ગીલ અનેક બલ્કલ કાંચવના પુરાણ-ગીલાની આવી, ગીલાની મા-આર્થિક પ્રુવેનકે નવરે નીકમા રેડે ૬ માટે આપને જોગી વનુમિની

ગ્રીવ મામલે તે લાવવા આવે કાપી જાણીશું.

કેક વખત મેકારી અથવા ઓરડર આપી આપણે કરે.

બી. પી. (C.O.D.) થી અમારતાને રી. ૧ વધુ કાપી પાડે.



10-11 VICTORIA ST. DURBAN

નવલ કથાઓ

માનવી અર્થલેસ (કેક, રૂડ, ગિલીની આમ કાપા) ૧ ૦

અર્થલ (અર્થ લેખીસા રેસન રેસન પ્રુવેનકે અર્થલ) ૧ ૦

આસાવળી (દાસ્ય રસવી કાપુર નેવેલ) ૭ ૦

આલ કીમલ (૧. ૧. રેસોન કાપ) ૧૪ ૦

કેક કામવત (નામાવળ કાક કાપ) મીમાકામવતની કથાઓ ૧૧ ૦

કીમાવળાવળી (૧૦ મકાન નરનારીઓને કુક પરીચલ) ૧ ૦

સર્વતા કર્થલ (નવલકાઈ કાક) જાન સાથે આનંદ ૧ ૦

આપવી નવલ કથા ૭ ૧

નર્થલકા કર્થલ (પુરકે કાકવાસ) ૭ ૧

માનવીની કથાઈ (પનાલાલ પંચ) ૧૪ ૦

આલ સાહિત્ય

અર્થલ અને આર્થલ (૧૨૫૦ નાઈ) ૧ ૧

કીમલ કીમલ કાક કાકવી કાપુર જાન વાલ ૨ ૦

મળવાનું કેકાણું

'INDIAN OPINION'

P. Bag,

Phoenix, Natal.

“ઇન્ડિયન ઓપિનિયન”

શુક્રવાર તા. ૨૦ નવેમ્બર, ૧૯૫૩.

આવકારદાયક પગલું

આ લીડીંગો લખાઈ રહી છે ત્યારે પ્રીટીયામાં “આ વિવિધ જાતીઓના દેશમાં પ્રીટી સિદ્ધિ કંઈ રીતે લાગુ પાડવા અને દક્ષિણ આફ્રિકામાં વસતા બીન-જોરા કોમા ઇશ્વરનું રાજ્ય કંઈ રીતે સ્થપાય” તેનો નિચાર કરવા પ્રીટી ધર્મ યુરો ની ડે-ફરન્સ મેંબરી છે. એ ડે-ફરન્સ ડચ રીફોર્મ યુરોની ફેડરલ પ્રીટીની કમિનિસ્ટ તરફથી બેલાવવામાં આવેલી છે.

આ દેશની ખાસ કરી રાજ કરતી પ્રત્યેક તરફથી પ્રીટી સિદ્ધિને યોગ્યતા રીતે જમ થઈ રહી છે અને તેના એ કૃત્યથી લાભો સોઠા દુઃખી થઈ રહ્યા છે તે પ્રત્યે પ્રીટી ધર્મ યુરોની નિષ્ઠાળકને અમને હમેશાં એક યથા કથો છે. અમને લાગ્યા હવે કે તેઓએ એ સામે વિરોધ કરવાનો દર્શાવેલો છે. હવે અને એ મહાન સિદ્ધિ પ્રત્યે દેશના વહિવટમાં નહિ પરંતુ ઇચ્છના સંપૂર્ણ બચકારમાં માન આપવા અને તેને અનુસરવામાં આગેવાની આપવી નોંધતી હતી. પ્રીટી ધર્મ યુરો કુમાર રહ્યા છે એવું તો નજરે પડી શકાય. તેઓએ પોકાર કરેલો છે પરંતુ તે ઘણાં ધીમે અને બીન અસરકારક નીવડેલો છે કે જે વસ્તુ તેઓને માટે માનનીય નહિ ગણાય. કેટલીક વાર તેઓએ ઘણાં રીલેક્સ સામર્થ્યથી દોરવાઈ જઈ માનવીની માનવી પ્રત્યેની અમાનુષિતા ને પોતાની સંમતી આપેલી છે જે દોષ તથા ધર્મ અનુસર નથી કરેલી અને પ્રીટી ધર્મ અચીતજ નથી કરેલી.

આથી અમારી સંપૂર્ણ ખાતરી છે કે પ્રીટી ધર્મ યુરોએ લીધેલું આ પગલું એકાદરું છે એટલું જ નહિ બલકે આપણે અમારું કમારું લેવાનું નોંધવું હતું. અનુસર ડે-ફરન્સ ના કાર્યક્રમની નકલ તેમજ તેમાં થઈ રહેલાં આપણે અને ધનારા આપણેની નકલો અમારી સમક્ષ પડેલી છે. તે મોહકવાની બચકારમાં કરેલી મહેરબાની માટે અમે તેઓના આભારી છીએ. ડે-ફરન્સમાં થયેલાં કાર્યક્રમ અમારી રીકા અને હમણાં આપી શકતા નથી. હાલ તુરંત એટલું જ રહી રહીએ છીએ કે માણસમાનનું નેતિક ધોરણ હમણાં વધીને થયું

હમણાં થઈ ગયું છે જેને માટે કેવળ ધર્મ યુરોનો જ દોષ કાઢી શકાય તેમ નથી. આ દેશમાં જે નકાર રૂ નો અનિષ્ટો આપણા ઉપર ચૂંટી રહ્યા છે તેને માટે રાજકર્તાઓનો દોષ કાઢવાનો કે યુદ્ધ ઇશ્વરનો પણ દોષ કાઢવાનો કશો અર્થ નથી. કારણ જે રાજકર્તાઓ ઇશ્વરના કાલેદાને બંધ કરી રહ્યા હોય તો આપણે જેઓ માણસથી કરીને માણસો કરેલા કાલેદાને વશ થઈએ છીએ અથવા તો અર્થશાસ્ત્રને સંવર્ધી એક મળી તેને ખાતર આપણા આત્માને વેચી દેવા તકવાર થઈએ છીએ અને ઇશ્વરનું

હોંદની વલણુપર એક આફ્રીકનનો મત

સુલવાયોનાં કેન્દ્રિકમાં મી. ઇ. એફ. અમરીમકુલે એક કામળ લખેલો છે જેમાંથી અલગવા જેવા બામ નીચે આપીએ છીએ:

સાદેશ, આફ્રીકામાં હોંદીઓને વસાવવાની હોંદની યોજનાના સંપદ માં મારા કરતાં સારા ભેખડો લખી ચુકેલા છે. કેટલાક ભેખડો જણાવી મયા છે કે હોંદીઓને આફ્રીકામાં વસાવવાની હોંદની લાંબા ગાળાની યોજના અમલમાં ચૂકવાની એક રીત એ છે કે આફ્રીકનો તરફ મૈત્રી બતાવવી અને તેઓની જનમજૂમીમાં તેઓની આઝાદીની લાત પ્રત્યે સહાનુ- જૂલી બતાવવી. એમ કહેવાય છે કે હોંદ આ સમજું કરી રહ્યું છે કારણ તે આફ્રીકને તેડા મેળવવા માંગે છે અને પછી કોરાઓને આફ્રીકામાંથી કાઢી કાઢવા માંગે છે જેમ તેઓએ હોંદમાં કરેલું છે.

હોંદને લગતી બાબતોના જે અભ્યાસ નહિ કરેલો હોય એ આરોપ ને હું બોલે કરાવી શકતો નથી. પરંતુ એક હકિકત હું જાણું છું અને તે એ કે સ્વર્ન ડેફેન્સિવો આફ્રીકન હોંદીઓ તરફ ધુરોપીતો કરતાં જરૂરે વધારે મૈત્રી ધરાવતો નથી. હું અનેક સંરચાઓનો સભ્ય છું. મારી કે.પ પચુ સંરચા હોંદ સાથે વધારે માટે સંપદ બાંધવાની યોજના કરતી હોય એવું મારા સંભાળવામાં રહી નથી આવ્યું. અમારો ઉદ્ધારક હોંદી આપણે એવી અમે કરી આશા રાખી નથી. અમે તો હમેશાં

અસ્તિત્વ અને તેના આદેશોને જૂલી જાણે છીએ તેઓ માણસના તેમજ ઇશ્વરના અપરાધી દરીએ છીએ અને આપણા પોતાના પાપોના ફળ ભોગવીએ છીએ. જરા અંતરબોજ કરવાથી આ પાત આપણા હૃદયમાં ફેરવી નોંધીએ અને તો પછી આપણે માન્યોને દુષ્ટો આપવાને બદલે આપણી જાતને જ સુધારવાનો પ્રયાન કરતા મહત્ત્વ, કરતા મહત્ત્વ નોંધીએ.

પ્રીટી ધર્મ યુરોની સમક્ષ હાલ ના સંજોગમાં મુશ્કેલ કાર્ય આવી પડેલું છે. અમે તેઓના કાર્યને ઇશ્વર ના આશીર્વાદ મળી એક ઇશ્વરોએ છીએ અને તેના પરિણામે આ દેશમાં વસતા સમગ્ર લોકોમાં માનવ બંધુત્વ ની બાવના સુરે અને સુખશાલી સ્થપામ એવી પ્રાર્થના કરીએ છીએ. ડે. બી. બી. કોટે ડે-ફરન્સના ઉદ્ધારક વખતના પોતાના બાંધણમાં ખર્ચે હવે હવે કે ચાલમાં “એપાર્ટહેડ” એક જ જાતનું કહેવાયું છે અને તે પાંચથી વેળા રહેવાનું, નહિ કે આપણા માનવબંધુઓમાં.”

બોંદીય સરકારમાં વિશ્વાસ રાખતા આવેલા છીએ. જે કે મધ્ય આફ્રીકા ના સાઠ સાંખ કાળા લોકોના સર્વાનુ- મતી વિરોધને ડોર કરીને તેઓના ઉપર ફેડરલ લાદવામાં આવવાથી એ વિશ્વાસ કંઈક ટગી ગયો છે.

અમે હવે અમારી જાતને પુછવાં લાગ્યા છીએ કે બોંદીય સરકારમાં વિશ્વાસ ચૂકવામાં અમે કદાપણ કરી એ છીએ કે કેમ. તેમ છતાં અમે સમજીએ છીએ કે આફ્રીકનો મારે પુરતી સલામતીમાં રાખવામાં આવેલી છે એવી ખાતરી કપો બાદબ પ્રીટીય સરકારે ફેડરલ યોજના સ્વીકારેલી છે. જે તેમ નહિ હોત તો આફ્રીકનોના સામાન્ય વિશ્વાસને હાની પડે એ એવી યોજના તેણે સ્વીકારેલી નહિ હોત બોંદીય સરકાર માને છે કે ફેડરલ નીચે આફ્રીકનોને વિશ્વાસ માટે વધારે તક મળશે. એમ છે કે નહિ એ તો ફેડરલ સરકાર કેવો વહીવટ ચલાવે છે તેના ઉપર રહેશે. હોંદી આપનાર ભેખડોનું અંદાજ હું જાણું કરવા નથી હમણે પરંતુ માટે એટલું જણાવવું જોઈએ કે આફ્રીકન પ્રત્યેની હાલની વર્તણૂક એવી છે કે કોઈ પણ તેને વધારે સારા બંધિયની આશા આપે તેના તરફ તે સંદેહાળથી દળા પડે. આફ્રીકનને માટે બંધિય નિરાશા છે, ઉદ્ધારકને તે રાખી રહ્યો છે અને હોંદ જે તેની રાજની લાતમાં એક અલગ જાતની પણ મદદ આપવા તકવાર હોય તો જરૂર તે તેને નમે, પછી તેમાં હોંદને પોતાનો સ્વાધ,

સાધવાનો હોય તો નહિ તેની તે પરવા ન કરે.

“...એટલું” તદ્દન દુષ્ટ છે કે વાક અહીં આપણે પોતાનો છે, હોંદનો નથી. મી. જવાહરલાલ નેહરુ જાણે છે કે આફ્રીકમાં લોકોનો એક ભગ છે કે જેનાપર ધણી રાજકીય યુરીયતો પડી રહી છે. આપણે હોંદની રીકા કરીએ તે પહેલાં આપણું પોતાનું આંગણ સાફ કરીએ.

હું સારી રીતે સમજું છું કે દુનિયા ના કોઈ પણ ભાગમાં આપણે ઇશ્વરોએ એવું આશીર્વાદ જીવન તો મળી નહિ જાય અને રાજકીય પણ દુનિયાનો એક ભાગ હોય અહીં પણ માનવીઓએ સંકટનો હિરો બેગવેલો રહ્યો. પરંતુ અમારી મુશ્કેલી એ છે કે અમારી સામે બેલાવ પાડવામાં આવે છે.

“...અને મુરોપીયોનો જુના વખત થી પીછાણીએ છીએ. તેઓએ અમારી અનુપમ સેવા બતાવેલી છે, તેઓએ અમારે પ્રીટી ધર્મ યોજનાએ છે, કેળવણી આપેલી છે, ઇશ્વરપ્રીતિ આપેલી છે, આરોગ્યતાથી રહેતાં શીખવેલું છે. પરંતુ આ સમગ્ર લાભોના મહામાં જે અમારી જમીન ખેલાવી હોય, માનવ ગૌરવ ખેલાવું હોય, કુટુંબ અમલું કર્યું છે નહિ એમ જ અમારે સમજી લેવાનું હોય તો હોંદ અથવા રહીયા અથવા સુખ અને સમ્માનની વાણું બંધિય આપનાર બીજા કોઈ પણ સરની સાથે જોડાઈ જવા સિવાય અમને છુટકો નથી.

નોંધ

મી. પેટ્રીક ડેન્કન છુટી ગયા

મી. પેટ્રીક ડેન્કન, જેમના નામથી “ઇન્ડિયન ઓપિનિયન”ના વચ્ચે હવે સારી રીતે વાંચે છે, તેઓ અન્યાયી કાલેદાઓ સામેની સત્યાગ્રહ ની લાતમાં બામ લેવા બદલ ૧૪, ૧૦૦નો દંડ અથવા ૧૦૦ દિવસની કેદની સજા પામ્યા હતા, તેઓ ૧૪ દિવસની સજા ભોમવી નવેમ્બર તા. ૧૩મીના મુકદ્દમે જરૂરીયાતને જોડવાથી છુટી ગયા છે. બાકીની સજાને માટે તેમણે દંડ બચે હતા. અરી રીતે મી. ડેન્કનથી જેલ જવાય એવી રિપોર્ટ નહીં હતી કેમકે તેમને કંઈક મુદતપર ચમકા મળીર મોટર આ-સ્માતથી તેમના પગને સખત થતા થઈ હતી જેના કારણે તેમને તથા માસ ઉપર ઇશ્વરપ્રીતિમાં રહેવું પડ્યું હતું અને પાછળથી ફરી એક માસ રહેવું પડ્યું હતું અને ત્યારબાદ પણ પગ ફણ સારો થયો નથી. તેમ છતાં મી. ડેન્કનને એવો જામદ હતા કે બીન-જોરાઓ સત્ય અને ન્યાયને ખાતર જે મહાન કષ્ટો સહી રહ્યા છે તેનો ઘોરો

પશુ અનુભવ તેઓ જરૂર લેશે. આથી તેઓ ૧૪ દિવસની જેલ જોઈશે અને બીજા સારામાં એવી તો આજ્ઞા નથી જ રાખવા કે તેઓને ગોરા મીના અને સદાગોએ સારિસિક કૃષ્ણ સંકળ કરતું જોઈએ. તેઓ બહાર રહી રચનાત્મક કાર્ય વધારે અસરકારક રીતે કરી રહી છે અને ગોરા કમળ અને તેઓના જેવા વિચારો ધરાવતા રહી રહી છે. આથી શ્રી. કંઠનની આ હિસાર મેટાની, સમાચારી ખાતે છે કે, સપ્તમા બીજ ગોરાઓ સામાર કસર કરશે.

જે ગોરી એના મીસીસ કોઝ કૃષ્ણ અને મીસ લેડી કુટુંબ, જેમને એજ અરોપસર પદ રૂપેના દંડ અથવા રૂપ વિરસી કેવી સખ મંડ હતી, તેઓ જોડાનીસપર્શની જેલમાં પોતાની આખી સખ પુરી કરી રહી છે. તેઓ વેળા ની કંઠન જે બોમો આવી રસ છે તેને માટે અને તેઓ ને દારૂક અભિનંદન આપીએ છીએ.

માનવ જીવન એકલે ગુણ
સંસ્કારિ, ને સંસ્કર

આમારં ગી. વિભાજનનું મીના પ્રવિનના નેત્ર પામર બચવડીયા નો અર્થ સમજાવનાર બોધથી બરેક સહેજ અને તરવ પુરવડે હજુ ગોરા કે અનુભવ નથી આવડે. એ પુરવડે એકસ મારે કે તેઓ તરવડા સરગી બા. નમા દીલો જોઈએ અને દી. મ. લ. વ. પાસે રાખવું જોઈએ અને તનુ મન કરવું જોઈએ. 'નરજીવ' કાવ્યપત્ર જે પુરવડે પદાર પાડે છે તે એ વસ્તુ જેમ અને તેમ તારાપા કરવ જોઈ અને દારૂક બચાવ રાખાએ છીએ. એ પુલકામાળી માનવજીવ જીવનના આ વિભાજન આપેલા અર્થને સરળ અને સુરેષ્ઠ અર્થે સંક્ષિપ્ત રીતે સમજાવનાર ના વચોવાળા કાવ્યો ના અર્થને સુખ-પ્રવરદ આપવા આજ્ઞા છે. અને આજ્ઞા રાખાએ છીએ કે હો તેનું મનવ કરશે અને વિભાજન જીવન આ રીતે પાસના કા.ન કરશે.

શ્રી. નરજીવકાવ્યી નાવકનું
અપરજાન

રચના ૨. આ નાવક જેમણે ૧૯૦૮-૧૯૧૬ની મદામા આપીડના નેત્રવે જોઈ આવીને સામાયકની મદાન સંકળમાં આમગ પાતા બામ મીસ હતો. તમના પુત્ર પા. નારજી-રખાની નાવકનું સુદીસર નરજીવ તા. ૧૯૪૫ના અવાનક કસર બધ પડી જતાથી અવગણ મરુ છે. તા. ૧૯૪૫ના જન મે ૧૧ આવાપાએ પેનના હાકારી નામે અંતિમ મરે માવ જતા કામ નામ મરેપા કા. તમાન એક શ્રી નારજીવની કતા. અ રી. ૫. નારજીવની આવીજ

ના કામ નીચે રેકસ્ટોપ કાર્મમાં, અને રીનીકસમાં રજા કતા અને ૧૯૧૪માં આવીજ આ દેશ કામને માટે છેડી મવા તારે તેમને બીજા છેડારમાં સાથે દીકર હાથ જવામાં આપ્યા હતા. ત્યાં કેટલોક વખત મ.ધીજના કામ નીચે આવ્યા બાદ દીકની આપોદના મારક નહિ આપવા થી તેમને બીજા છેડારમાં સાથે દરિયુ આપીયા પાછા મોકલવામાં આવ્યા હતા.

અહીં તેમણે શ્રી. યુ. મ. કાડના નેત્રવ દેશ કાસાત્વ ઇન્ડિયન કોમિસ માં આમગ પાતા બામ લીસે કતા અને એ સંસ્થાના ઉપ-અધ્યક્ષ સુદામા હતા. અનવાળી કાવ્યોની સ.મેની ઘટમાં તે એ વખત જેલ લઈ આવ્યા હતા. રચનાના કુખી વિચાર તથા અન્ય કુટુંબીજીવને પહેલી મદાન બોલમાં અમે તેઓ પ્રવે દારૂક વિસાજ કરાંનીએ છીએ રચના અતમારે કમર બિર કાંતી ગયો.

પોર્ટ એટીકાએક સુવકે અંડળ પોર્ટ એટીકાએક સુવકે મંડળ તરથી તમેકે વાંચી દીવાળી અક પ્રસિદ્ધ કરવામાં આવે છે. દર વાં તેમાં સુધારો કરવામાં આવે છે. આ વખતના દીવાળી અંક મણી સુદર છે. તેની ખાસ વિશેષતા એ છે કે તે આપ્યા હસત પ્રિમિત છે. તેની અંદરના સુદર વિચાર પશુ સુવકે મંડળ આ સખો ગી. અવગદ મ. અનર, શ્રી. રમજીવાક મરચન્ટ અને શ્રી. પીરજીવાક આમજ તરથી કરવામાં

મારો જેલનો અનુભવ (લેખક: મળીકાસ ગાંધી)

સુનીપન સરકારના બીજા-ગોરાઓને વાણ પાસના અનવાળી કાવ્યોના સાંગની સામાયકની માતને અમે શ્રી. પેદીકે કા.ન તથા બીજા કુટુંબીજીવને અને મ.રી સાથે બીજા-ગોરાઓને કાવ્યોને બંધ કરવાની ઉરજેરણી કરવાના અરોપસર જરમીરનના આપીડન વોલેજનમાં પકડામાં આ-આ હતા. અમારી સાંગેના કેસ મવા કેજુઆરીયા જરમીરનની રીજનલ કોર્ટમાં આપ્યા હતા અને અમને બધા ને યુનેમાર કરારી જુદી જુદી સખ આ કરવામાં આવી હતી. અને પા. ૫૦નો દંડ અને ૫૦ દિવસની સખત મંડુરી સાચવી કેવળી સખ મંડ હતી. મારા અન્ય સાંગીઓ સાચું કે અમારોપર કુટુંબમાં આવેલા અરોપ આજ કતા અને બોડી રીને સખ મંડ હતી તેથી એ ગુજારા સાંગે આપીન કરી નીલમે. કે પોતે એ મનથી સાક કતા પરનુ ગણા સામ જ વગમોના હોજ બધાની સામ કતા રજેવોના મન આમક કરામાં

આપ્યા છે. બીજા ખાસ વિશેષતા તેની અંદરના અતિ સુદર હસતાસર ની છે. એકજ અપ્રિતમે તે દસતાસર કરેલા છે અને એક ધારા અને અજેકુલ ડાપેલા જેવાજ છે. તેને માટે એ બાઈને તેમજ તેની અંદરના ચિત્ર કામને માટે તેના ચિત્રકોને દારૂક અભિનંદ મરે છે. એ ઉપરાંત તેની અંદરના લેખા પશુ સાચા છે. દરિયુ આપીકામાં તો આ કાપ અંદીનીય છે પરંતુ હોદમાં તેની જોડી જુલજ હોવી સંભર છે. આ કાપ ની બીજા વિશેષતા એ છે કે તેની પાછળ કાપ પશુ જાતના અર્થ સામ નો આરુપ રહેશે નથી. સમાજ સેવા, સાહિત્ય અને કસ પ્રેમનું એક પ્રતીક છે. આ દેસમાં એકરે જોતાં અમેના કુટુંબિત પાતાવરણના પાસમાં સપાડાઈ આપણા બાઈકાનું પતન મધ રહેલું જોવામાં આવે છે. પરંતુ પોર્ટ એટીકાએકના સુવકે મંડળના બાઈકો તેમાં ખાસ ગોખી બાત પાડી રજા છે તેમજ કેપટાકનમાં શ્રી આનરજીવાક આવાડાની નેત્રવ હોજ અને ઇરદકંઠમાં શ્રી સુજીવાક કરી બાહના નેત્રવ હોજ આપણા નવકુના નો બીજા અંગેમાં વસતા બાઈ બેનેને અનુકરણીય કામસો બેસાડી રજા છે. પોર્ટ એટીકાએકના સુવકે મંડળના હાસારી બાઈ તેમજ તેઓ સરને અમે દારૂક અભિનંદન આપી એ છીએ અને તેઓની સક્તિ કાસરે-રાર થી. અને આપણા આખા સમાજને ઉપયોગી નીવડેા એવી સુગેવજા પાઠીએ છીએ.

આપ્યા. અનિચ્છાએ એ આમકને મેં માન આપ્યું. ત્યાર બાદ સાત મસ વીતી મવા પરંતુ અમારી અપીલ ની સુનવણી નહિ થઈ. કમરે મરી તેનો કરી પત્તો પશુ નહિ હતો. દરમીયાનમાં સુનીપન સરકારની કસાઈ વધતી મંડ, સામાયકીઓને વધુમાં વધુ મળુ વર્ગની કેદની અને દેહકાની પશુ સખ કરી રજાવ તેમ એ સખત કાવ્ય પસાર કરી તેજે કામદારોથીએ અદાતમાં એ ઉપરાંત બીજા-ગોરી તેમજ ગોરી કોમના મળુ અવધીતા નેતાઓ સાંગે જાહેર સખાઓમાં કાનરી આપવા, બાગજો કરવા, એક રમણી વીજે રમણ જવા આપવા વિમેરની નંધી કરવાના કુકો. જાન-વાપા. મળુ ખરા નેતાઓ આ મનામ કુકોને તામે થઈ મવા. આ રખણુ નીક અને ધારુ દર મરુ અને આવા સંગેમાં અમને થમેની સખ સાંગે અપીલ કરવામાં અને કસીજ સાર જાણીએ નહિ. ગમશે અનિટ જાણ્યું. આવી બીજામાં કરે ના ન

કરે તો પશુ મારી અપીલ પાછી બેચી થઈ થમેલી કેદની સખ બોવનાનો મેં મારો નિશ્ચય મારા અન્ય સાધીઓને જાણી દીધો અને સુપરેન્ડન્ટ તા. ૧૭ મીના સુધારે સવારે ૧૨ વાગે મારા વડીલ શ્રી. હેરી બજુ સાથે જરમીરનની પેલીસે યોડીએ પેલીસને આપીન કરા મયો.

આ પમકુ મેં લીધું તો રવેકાએ પરંતુ એ વડીલની તેના બંનીર પરિણામોના અનુભવ થવા લાગ્યો. મારા વડીલ મારી હોંનતને માટે મને અભિનંદન આપી રજા કતા અને સુગેવજામાં દારૂકી રજા કતા. મેં તેમને કહ્યું: "કેમ જાએ કસ ખાનામાં જતો નહિ હોઈ તેનું કામ છે." જ્યાં સુધી તે મારી સાથે કતા ત્યાં સુધી તો મને કંઈક એમ જાણતો હતો પરંતુ પેલીસને સુપ્રત કરીને તે તો વિદાય થવા તે મરીથી મારી કસેલી રજ થઈ. પેલીસે અને અદામતની એક ખાતી કેટલીમાં પીસે મીનીટ બેસાડી રાખ્યો. પછી એકર કારમાં બેસાડી જરમીરનની જેસમાં થઈ મયો. જેલનો ભોખડી રવાને મારી પાછળ બંધ મયો અને તે મરી થી જેલના અધિકારીઓ મારાપર સં વીતાઈ છે એ જોનાર બીજું કોણ નહિ હવું. એક તો હતાજ પશુ તેને નીરખવાની એક જોળખવાની આપણા જેવા પામર જીવમાં સક્તિ હોત તો આ અવસરમાથી કપારના પાર ઉતરી મવા હોત એ કતા થયાર.

વડો રોમો, જે કેડ વોર્ડ તરીકે જોળખાય છે, તેજે પમથી માથા સુધી મને નીકાળ્યો. બીજા જાણી વાજા રવાનમાંથી વિજાળ ચોમાનમાં બંધ મયો અને ત્યાં બોરીસમાં બીજા વિધિએ માટે મને સુપ્રત કયો.

અંદરના કેડોમાંની નમર કનેશ વકારથી આવાનાર નવા કેડોમાં તરે રતીજ હોય છે. સામાયજ રીતે તો કેડોમાં સંખ્યા બંધન કામજ થતા હોય. પરંતુ મારે વિરે એનું જનુ કે કું સાંગ એસીજ હતો. જળી મારા જેવા અપકુટ પોવાકથી અન્ય થમેલા માજસ તો જેલના અધિકારી એ સિવાય બીજા કોઈ ત્યાં જેવા મળેજ નહિ. એટલે બીજા કેડોમાં પ્રુજે અંતરેથી મને જોઈ તાજુપ થવા. અને ટગર ટગર જેવા કામ્યા કે આ મુતી કોણ છે.

જળ એવે વખતે આધારજ રીતે કેડોમાં આવતા પશુ નથી જોતા. એટલે મપાની નમર મારી તરે મપારે જળી. બોરીસમાં કામજ થત જ મને મકાર ચોમાનમાં અમ રજેવોના કુકમ મયો મારા કપમાં ઉતારી એક મીતીમાં પ્રુજાનું કનેશમાં આપ્યું અને જેલના કપમાં પકેરવા આપ્યા. એ કપમાં જોઈ કે તે

તાણુજી થયેલ. ડોણુ જાણે કેવા ડેરી એ તે પહેરેલાં કંઈ અને સામારણ રીતે કદીએ એક અઢવાડીયું તેા એણમાં એણું એના એજ કપડાં પહેરતા હોય છે. દર સનીયારે કપડાં બદલાય. એટલે આ કપડાં કે છક પછુ એક અઢવાડીયું તેા પહેરેલાં ટોવાંજ નોખેએ એટલાં તે અંદાં હતી. મેં સારું કપડાંની માગણી કરી પછુ કહેવામાં આવ્યું કે બીજાં કપડાં છેજ નહિ. કપડાંમાં અરધી સાયળ દંડાય તેટલી આખી ચૂંકી, એક લાલ રંગનું બદન અને એક સફેદ બાઈટ. એવાં અંદાં કપડાં પહેરી મારી સુખનો તેા પાર નહિ રહ્યો. આ સિવાય નહિ નેકા કે કશું. સાય કપાજ પમ. એણમાં પ્રકે મારા મરખા, જે દસ વર્ષની વયથી હું પહેરતો આવેલો છું. તે પછુ સર્વ લેવામાં આવ્યા. મેં વિરોધ કયો એટલે કહેવામાં આવ્યું કે બીજાં દિવસે દાહતર આવશે. તે રજા આવશે તેા અરખા મળશે.

મારી સાથે પુરતોમાં હું એકજ પુરતક સ્થ મયો હતો જેમાં મૂલ્ય બાણુ (મહાત્મા બાપી)ના લખેલાં મંજળ પ્રભાત, અનાસકિતયોગ અને ખીતા એ.બનો સમાવેશ થતો હતો. એ બર્ષ પુરતક તરીકે મારી પાસે રાખવાની અને છુટ આવવામાં આવી.

એ વખતે બપોરના એ વારેલા દરી જેલમાં મયા પછી ડેરીને વખત તેા જોવાને મળેજ નહિ અને તેટલા વાગ્યા એ કાઢને પ્રજાય પછુ નહિ. અને એ યોગાનમાં ઉઘાડામાં તેટલી વાર સુધી તેા કોણે રાખવામાં આવ્યેલ. હવા સુસવાટ કરતી મારા અર્ધ છપડાં સરીરને લોમતી હતી. અંદાં કપડાં અને ડંડી હવાઈ હું તેા અઘણાઈ મયો હતો પછુ દરિયાદ ડોને કરવી? પ્રથમનું રહણ કરી રહ્યો હતો અને સહુલિ અને સકિત આવવા તેને માર્યાં રહ્યો હતો. થોડી વારે કાઢક ડોલક ડેરીએ મારી પાસે આવવા લાગ્યા અને હું ડોણુ છું અને શા કારણથી આવ્યો છું વિગેરે પુછપરછ કરવા લાગ્યા. આ સમયે છુપી રીતે ધુસ પુસથીજ થઈ શકે. મેં તેમને ખરી કહીકતથી વાંકે કપો એટલે પછી તેા એક પછી એક વારાફરતી મારી પાસે આવવા લાગ્યા અને અને અભિનંદન આપવા અને દિશાસી આપવા લાગ્યા અને જાલીમ સરકારને આપ આપવા લાગ્યા. માર વાખાના સુમારે જોડુમાજ આવેલી જેમની ધરપીતાલમાં કામ કરતો એક કલડાં ડેરી મારી પાસે આવ્યો. અને બહુ ગ્રેમ પુર્વક અને ધરપીતાલનાં યોગાનમાં બેસવા કહ્યું બર્ષ પવન નહિ હતો અને તાડો હતો. મારા તરફ આ પ્રમાણે ગ્રેમ લાવ વર્ષતો એક અને દુરસ "માઠી પડ્યાં તે મહાસુખ માણે દેખનારો

દાઢે ભોને" એ આશ્રમ બજનાવલીમાં ના એક બજનની કડી માદ આવી. વિચાર આવવા લાગ્યો કે બહાર સર્ગ સંબંધીઓ વિચાર કરતાં કંઈ કે મારા પર તેટલું દુઃખ પડી રહ્યું હશે બ્યારે અહિ તેા મેમ જાણે છપરે પોતાના કુનેને મારી સરખારને માટે મોકલ્યા નહિ હોય એવું બાસતું હતું. સાડા માર વાગે બધા કદીએને પરી દેવામાં આવ્યા. અને ધરપીતાલના ડેરીએ પ્રથમથીજ કહ્યું હતું કે અને પછુ ધરપીતાલમાંજ પુરવામાં આવશે અને કરી આમણ નહિ આવે. એ પ્રમાણેજ થયું. સંજનું આવતું આપી અમને ધરપીતાલમાં પુરવામાં આવ્યા. મારેક લેખાઈના ખાટલા હતો જેનાપર દરદીએ સુતા હતા. બાકી જે કે નવ જગીયપર સુઈ

રહેતા હતા. અને ધરપીતાલની દેખરેખ રાખનાર ડેરીએ સુવાને ખાટલો આવ્યો. ખાટલાપર માદર વિગેરેની તેા આશા નજ રખાય. કામગાએ હોય પછુ નીચે સુવાના કરતાં વધારે સગવડભરેલું. આવમાં ગીલીરાહસ અને થોડી સુગી બીન્સ અને છ એક અલિસ જેટલી માર પાંચ દિવસની વાસી થઈ મયેલી બાલિન શેડીને દુકડો. મારી તેા બુખ હડી મધ હતી. સવારે જેખમાં જવા નીકળ્યો ત્યારે લોકું કૂટ અને કુધ લીધું હતું. ત્યાર બાદ કશુંજ લેવાની કશી નહિ થઈ. લાંબી મુદતના કદીએને કુધ વગરની ડેરી મળતી હોય છે તેમથી અને આવવામાં આવી તે મેં થોડી પીધી અને પટેલી રાત જેમની ધરપીતાલની ડેરીમાં પસાર કરી.—અમુક

તરફેણમાં મત આપ્યો હતો.
ફીનીખનમાં ગ્રેપ એરીયામ એક
ગવરજેન્ટ ગેસેટમાં એક પ્રોકલેમેશન કારા, ફીનીખન મુનીરીપલ એરીયામાંની દોઢી માલીકી ફીજ કરવા માં આવી છે. હ બની દોઢી માલીકી ની કે દોઢી વસવાટ વાળી કોઇ પણ બીજકન દરીયા બાધામાં આવે અમલો તેમાં ફેરફાર કરવામાં આવે તેા તે ગીનીરટરની રેપરીપલ પરગીટ વમર એરીયારીકો એ.કુપાઇ કરી થકે નહો. દોઢી અધરા બીજક કોઇ ની માલીકીની જગ્યા પર નવું મકાન બાંધવામાં આવે તેા કે.ક પછુ દોઢી ગીનીરટરની પરવાનગી વગર તેને રાખી શકે નહો. પટેલાં આપુ દસગામ પ્રોકલેમેન્ટ એરીયા જાહેર થયું હતું આમ છતાં એકજ જાના લે 11 બચે હેર ફેર થઈ શકતી હતી. આ પ્રોકલેમેશનની અસર, ફાકફરનડીન, મુનીટસ પાક, એકસેનલ 1, હોટ કોપ, એરીયેરીક લેડેશન, અને ફીનીખનની ૧૯ અરવન ની અમુક ગીજકને. પર માવ છે.

માનવ જીવન એટલે શું ?

(પહેલાં પાનાનું અનુસંધાન)

માં અપ્રણીકતા દાખલો હોય છે. તેમાં કેવા મોટા મોટા આકાશ! પછુ સંશ્લેષ કરતાં કરતાં છેવટે એક અથવા થનક જવાળ નીકળે છે. તે પ્રમાણે જીવનમાં સરકારના અનેક અકાશ જતા રહી આખરે જોરાતર એવો એક સરકાર સારથે બાકી રહે છે. જીવન ની દાખલાનો એ જવાળ જાણવો, અંતકાળનું રમરણ આખા જીવનનું ફિલિત છે.

જીવનનો એ છેવટનો સાર મધુર નીવડે, એ છેવટની ધડી ફરી નીવડે તેટલા માટે આખા જીવનની બાધી મહેનત હોવી જોઈએ. જેનું છેવટ

રકું તે આપું રકું. એ છેવટના જવાળ પર બ્યાન રાખી જીવને દાખલે. દરો. એ બ્યેવ નજર સામે રાખી જીવનની મોજના કરો, દાખલો કરતી વખતે જે ખાસ રાવાય પુછવામાં આવેતો હોય છે તે નજર સામે રાખી ને તે કરવો પડે છે. તે પ્રમાણેની રીત અજમાવવી પડે છે. મરજુ વખતે જે સંસ્કાર ઉપર તરી આવે કોવી છમ્મક હોય તેને અનુસરીને આખા જીવનનો પ્રવાહ વાળો. તેના તરફ રાતને દિવસ મનનું વલણ રાખો.

વિભેષક ભાવે.

(શ્રીતા પદવનેત્રાંશમાં)

વિવિધ ખબરો

અમેરીયાના રાજા ઇંગ્લેન્ડ સઉલનું બવરસાન

અમુકવાર તારીક ૧૦મી નવેમ્બરે સોદી અમેરીયાના રાજા ઇંગ્લેન્ડ સોફ ૭૩ વર્ષની વયે મુંબરી ગયા. તેમણે તેમના અરજુ પછી તેમના પુત્ર અમુક સોદને રાજા બનાવવા જાહેર કયું હતું.

સોદી અમેરીયા લખબગ ૧,૨૭,૦૦૦ ચોરસ માઈલ છે. તેસ માટે કુનીયા માં ચોયુ મજામ છે. જીવન સોફ ઇસ્લામ ધર્મ પ્રમાણે માર પહિનજો રાખતા અને વારંવાર એકને દારમ્મી આવી બીજ સાથે પુરજીતા. તેમને ૧૫૦ પુત્રો અને લખબગ ૩૦૦ પુત્રીઓ છે. આખી જીંજી દરખીયાન તેમણે પુરો મુસલીમ ધર્મ પાલવો હતો અને કદી દારને હાથ લગાડ્યો નહોતો.

સુનોમાં દોઢી સવાલ કુનીયનના દોઢીએ પ્રવેશી વર્તણુક

પર રેપીયલ પોલીટીકલ કમીટીએ રજુ કરતાં દરાન, કુનાઇટક નેશનની જનરલ કોમેન્ટરીએ ૪૨ વિરુદ્ધ ૧ મતે મંજુર રાખ્યો છે. આમાં ફક્ત દક્ષિણ આફ્રીકાએ વિરુદ્ધમાં મત આપ્યો નહોતો અને ૧૭ સભ્યોએ બીજકલ મત આપ્યો હતો. આ દરાવનો હેતુ મેં વર્ષે નીમાયલી, કપુયા, રીરીય. અને મુસોરમાપીયાની બનેલી મુક કોપીરીસ કમીશન દરીથી નીમવાનો છે. આ કમીશન દોઢ પાકીસ્તાન અને દક્ષિણ આફ્રીકા વચ્ચેની વાટાઘાટમાં સહાય કરશે. કમીશનને સાથ આપવા તેમજ ગ્રેપ એરીયાએ એકટનો અમલ નહીં કરવા દક્ષિણ આફ્રીકાને જણાવવામાં આવ્યું છે. બીજ સેશનમાં કમીશનને તેમજો હેવાલ રજુ કરવા જણાવવામાં આવ્યું છે. બીટને મત આપ્યો નહોતો અમેરીકા અને રશીયાએ દરાવની

દેશની ગાહાનતા રા.માં રહેલી છે ?

નવેમ્બર ૩, ૧૯૫૨, ના રોજ, અમેરીકાના પ્રમુખપદની મુદબ્બરી માગવી રાને જા.રસ આઇમનકો.વરે એક માવ વ્યક્ત કયો હતો, તે ના. ૧૭-૧-૧૯૫૨ ના 'ન્યુ યોર્ક ટાઇમ્સ' માથી બાજ એ પાળદાસે વાચોને કહેવા જેવો માનીને મને મોકલ્યો છે, તે નીચે ઉતાર્યું છે-

"અમેરીકા દેશની મહાનતા અને પ્રતિબાનાં ફર્શન કરવા મેં તેનાં વિસાળ બંદરો અને તેની મોટી નદીઓ તરફ દષ્ટિ કરી; પછુ તે ત્યાં ન હતી ...તેનાં ફજાદરૂપ એતરો અને તેમના અમલોદ પાક તરફ દષ્ટિ કરી, પછુ તે ત્યાં ન હતી...તેની હીમતી ખાણો અને તેના વિશ્વવ્યાપી બપાર તરફ દષ્ટિ કરી, પછુ તે ત્યાં ન હતી... તેની લોકલાહી ડોગેસ અને તેના અળેક બંધારણ તરફ દષ્ટિ કરી; પછુ તે ત્યાં ન હતી. હું બર્ષા સુધી અમેરીકાના કેવળેમાં ન ગયો અને તેનાં બાધાઓને ધાર,માવનાની વેળાવાથી જાધદળતાં મેં ન જોયાં, ત્યાં સુધી" અને અમેરીકાની પ્રતિબા અને સામર્થ્ય નું રહસ્ય સમજાવું નહો. અમેરિકા મહાન છે, કારણ કે તે ધર્મવાન છે; અને અમેરિકા ધર્મવાન મટશે તેની સાથે તે મહાન પછુ નહીં રહે."

આ વસ્તુ કેવળ અમેરીકા મટે જ નહો, કોઇ પછુ ર.ક અને માનવ સમાજ માટે સારી છે. છેવટે, ધર્મ જ માનવજાનની રોજા અને તેની વિશીલતા છે; તેથી તે વિનાની તેની મહત્તા નિરર્થક છે.

શ્રી આદર્શ મુલક મંડળ
 ભેદાનીકામનાં આદર્શ મુલક
 મંડળની વાર્ષિક વહેર સભા શ્રી
 જ્યોતિષાદિ નરસિંહ બાપના પ્રમુખપદે
 માંથી હોવામાં આવી હતી. મંડળનો
 વાર્ષિક હેવાલ રજુ કરતાં મંત્રીએ
 જણાવ્યું હતું કે તા. ૧૪ અને
 ૧૮ ઝાન્યુઆરી ૧૯૫૩ ને દિવસો
 એ મંડળને પ્રથમ વાર્ષિક ઉત્સવ
 રાખવામાં આવ્યો હતો જેમાં મંડળ
 ને ૧૦૦ ખાતુનનો લાભ થયો હતો.
 નેત્ર દિવસોએ મંડળે પા. ૮૦
 નો એક લીટો પડો શ્રી આદર્શ ભારત
 વિદ્યાલયને ભેટ કર્યો હતો. એમીસ
 માસમાં બીનાની, ભોજસમર્પ દ્વારા સેવા
 સમાજના લાભાર્થી મંડળ તરફથી એક
 ઉત્સવ કરવામાં આવ્યો હતો.

રામનરમી, પંદરમી એપ્રિલ, ૧૯૫૩
 જ્યોતિષ અને અગ્નિ જ્યોતિષ દિવસોએ
 મંડળ તરફથી આજ્ઞા, બીના અને
 નારીસ. એક ગાંધી સાક્ષમાં રજુ કરવા
 માં આવ્યાં હતાં.

વાર્ષિક ઉત્સવ વખતે જે જે
 બાંધકામ દીવારો ખરીદી સદાચલ
 આવી હતી તે બાંધકામો દારી
 આવર માનવામાં આવે છે. જાદ નીચે
 ના નવા કાપે કાંતોબાની મુદ્દણી થઈ
 હતી. માનનીય પ્રમુખ: અમુક
 કુમાર જાણી વિદ્યાર્થી, પ્રમુખ
 નરસિંહના પ્રમુખાઈ, મની: મન
 માત્ર વાત જાણ માટેપુરી, સદ-
 મંત્રી: જા. નિવાસ નરસિંહના પટેલ,
 અમલગી: મનમાલ નામમાલ પટેલ,
 જોડીદર, મનમાલ નામમાલ પટેલ,
 ઉપ પ્રમુખ: મળીયાત જા.માલ પટેલ.

કાળી - દરીમા કાળામાલ, લીરા-
 આલ મોતીમાલ, મોતીમાલ બી.
 પરમાર, મ. પ્રિય નામમાલ, કાનડ
 માળ નામમાલ.

બીલીને માટે કાળામ છતનારાઓ
 ૧ એકર જમીનમાં બાળો ૫૩
 વારી ૧૨,૦૦૨ રૂા આપ હોદરવા
 માટે થી જમમા ભંડેવા ને પ્રથમ
 કાળામ બારવા ગરકારે આપુ દર્

૨ એકરમાં પડેનો ૫૩ વારી
 ૫૦૦૦ રૂા ૫૩ કાળામ કરમા માટે
 થી મુદેરાનીક ને બારવા ગરકારે
 પ્રથમ કાળામ આપુ છે.

૩ એકરમાં બાળો વારી ૫૨૩૦
 રૂા બારવા કાળામ કરમા માટે થી
 મન રા બારકેને બારવા ગરકારે
 પ્રથમ કાળામ આપુ છે

૪ એકરમાં જુદાને ૫૩ વારી
 ૨૦૦૦ રૂા ૫૩ કાળામ કરમા માટે
 માટે બી. જોડા પટેલને બારવા
 ગરકારે પ્રથમ કાળામ આપુ છે.

૫ એકર જમીનમાં બીલી વારી
 ૧૦૫૫૫ રૂા બારવા કાળામ કરમા
 માટે થી બાળા ભંડેવા ગરકારે
 પ્રથમ કાળામ આપુ છે

મધનિષેધ માટે એકલી કેળવણી પુરતી નથી

(મ. ગાંધીજી)

દેશબંધીને અંગેનું મારું કામ ૧૯૬૩
 ની સાક્ષમાં હું દક્ષિણ આફ્રિકા
 ગયો છે. ત્યાંથી તાર થયું હતું. મેં
 મારા પોતાના લેખોને, મારા પોતાના
 દેશબંધીને અને દેશમાં જેમણે
 એના વિચાર સરખો પથ ન કર્યો
 હોત તે બહેનેને પણ કદી પીતાં બંને
 પરિણામે મટરનું જીવન કલ્પતાં બેપા,
 ત્યારે અને લાગ્યું કે, એ કામ અતિશય
 મુશ્કેલ છે. એ પ્રશ્ન તથા જોડો
 દારૂથી બંને કામ પણ પ્રકારનું
 બાળ્યાન સમજવાને પણ તબવાર
 નહોતાં, તો પછી અંગત સમાજ
 માનવાની તો વાત જ શી કરવી
 મેં એ પણ ભેદું કે કોમનાં કેટલાંક
 લાચાર બની ગયાં હતાં અથવા પોતે
 લાચાર છે એમ તેમને લાગતું હતું.
 મેં અનેક કષ્ટાચો અભ્યાસના જેની
 પાસે કરીયે સત્તા ન હોય એવો
 માણસ લઈ શકે એ બધા ઉપાયો મેં
 લીધા. પણ એ અપરસોનું નક્કર
 નેધ સંકામ એવું. કરું પરિણામ
 આપ્યું એમ હું કદી શકું નહીં.

દારના વ્યસનમાં રસાયેલા આ

લેખો (દોંદો મજુરો) એના બચાવ
 કરતા નથી. એને વિરે તેઓ સરખ
 ની લાંબણી અનુભવે છે. આપણે
 તેમની આગળ એ વિરે વાત કરીએ
 તો તેઓ કહે છે કે અમે લાચાર
 છીએ, અમે મજુરો છીએ, તરફતરેક
 ની ખોટી વાતો કહીને તેઓ તમને
 ઉતરવાનો પ્રયત્ન કરશે. આમ છતાં
 આ વ્યસનથી તેમને સરખ લાગે છે.
 બ્યારે કુરોપમાં તો, તમે અને અજવા
 આવો ત્યારે હું મકિરા ન થઈ તો તે
 અવિરોધનયું કહેવાય. ઉપાંચમાં હું
 વિલાઈ હતો ત્યારે હું જુડ જ મુશ્કેલ
 પરિસ્થિતિમાં મુકાય બનો, કેમ કે,
 હું મિત્રાને લઈ ધરતો નહોતો. પણ
 કોઈમાં એવું નથી. અને તેથી હું
 મુશ્કેલ હતું કે, કાપડો થતા પહેલા
 કેળવણી મરી એકલે એમ તમે કહે
 તો તે ખોટું છે. કેળવણી એ બી
 ને કદી પડેલી વળી સંકવાની નથી.
 આથી સંપુર્ણ દારૂથી માટે
 પ્રયાગ જુનેલ મકાવવાની તમારી
 પરિચ દરજ છે. એમ તમે સમજો
 એવી મારી તમને અપીલ છે.

વળોની મહામારી

મુગેરીમાના મુદ્દાનિષેધ અને સાલિ
 પ્રાપ્ત થી એ. ૩૨. માર્ચેએ તા.
 ૧૦-૭-૫૩ના વિધાયતના 'પીસ ન્યુસ'
 સાપ્તાહિકમાં લખેલા ૫૫ પાંચી આ-
 વ્યો. તે પદમાં શ્રી માર્ચે એક બીજી
 ઉગમા આપીને આ વાત કો છે, —
 મુજે તો એક એક જ વસ્તુ છે. તે
 કદે છે કે, જર્મનીમાં જે 'ગોખાંડી
 પારો' રચાયે છે તેની પાંચ જાણુ
 સોપિયે રાજ્ય મગજ મુગજ ઉગુ
 છે અને પોપમ જાણુ પર અમેરિકા
 ની આગેવાની તમે આ આટલિક રાજ્ય
 મગજ ઉગુ છે આ મહા મેટા
 'સોપિયે' — રચાયે છે. બંગેલી
 રચા એ. ૩. માર્ચે એક સામ છે
 કે. એકે તો આ આગે છે ને તમે
 પધારીય છે. મગજ એ છે કે, એકે
 તો આ આગે છે પોપમ પગ વગે છે,
 અને બને સમયે પધારીય મા છે!
 પણ જમનેલ સહત આ છે કે,
 આપણુ આ નાનક-પરમા કામ કાકતર
 છે કે નહીં? બને રાખો સાથે
 પડકાર છે ને પડે છે, એ લા સાગી
 વાત છે. તેથી બને નજા પડે છે,
 તેજ લોક છે. પણ તેમનો મને તે
 એક ન કરે નારાખ્ય અને આંખિયાં
 ૫૨ મહી જાય અને ફરી પડે તો!

બાળની વિધાનું આમ વખતે
 કરીને તે અમે જાણીએ કે, આ
 આંતરના મુજવા વિધાન કરમા એ
 વળી પડે છે — વિધાનમાં મરમુજ

ત્યારસાધી છે તે તમા અમેરિકામાં જે
 ઇનરાસાધી અને કુટેર મરીવા છે તે,
 એ બને મરમુજની નાણક થતા
 કોઈએ. આ એ જરૂરિયાતોમાંની
 એક વિધે કાલ માય છે કે કેમ એ
 કહેવું બાળે વખારે પાડું મરેલું લાગે
 છે."

રેડેસીયાના અખરે

લીંગીમકનની એક અખરપત્રી લાંબી
 જાણે છે કે આરવ રોડસ કાળની
 વાર્ષિક સમાજ કમળાન અજી હતી.
 પ્રથમ અપા વર્ષને વિધાન અને દેશ
 રજુ કરવામાં આવ્યો હતો ત્યાર બાદ
 નીચે મુજબના રેડેસીયાની મુદ્દણી
 કરમામાં આવી હતી.

પ્રમુખ: મુદ્દામાલ પોસ, ઉપ-
 પ્રમુખ: બિનાલિકામ દેવાળીય, મંત્રી-
 નારજમાલ પટેલ, સદ-મંત્રી: જ્વાની
 (પરતર) અમલગી: નામમાલ પટેલ.

લીંગીમકનમાં વિધાનના અગતીક
 પ્રસંગે અહીંની સાળા તરફથી એક
 મનેદરજ કાંઈક મોજામાં આવ્યો
 હોય. કાંઈકમાં કાંઈકના, સંવારો
 અને બેનેલ રસો તેમજ અથવા
 દગા.

નવા વર્ષને વિરોધ શ્રી અરવીંદ
 પુરતકામના આસરે જેણ
 શ્રી. બાણામાલ મોતીદશ પટેલ
 ના મુકામે સચુદ પ્રાર્થના રાખવામાં
 આવી હતી.

શ્રી રામમાલ ડી. પટેલ (લુસાં
 વળા) તરફથી (શ્રી નાના મારતો)
 શ્રી અરવીંદ પુરતકામને અંગેજ તેમજ
 દોંદો પુરતકો મહેતવા મળ્યાં છે જે
 બદલ શ્રી રામમાલને શ્રી અરવીંદ
 પુરતકામ વતી શ્રી. બાણામાલ પટેલ
 આ પત્ર દારા આભાર માને છે.

નવાં પુસ્તકો	
ગાંધી સાહિત્ય	
દિલી ગામરી	૧૦
કીસારલાલ મશરૂવાળા ફૂત	
સંસાર ધર્મ	૧
ગીતા મંથન	૭
જીવન શોધન	૮
લખ ગીતો	૪
પ્રજ્ઞ પરવાણું નશી	૫
મળવાનું કેશવું આ બોરીસ	
'Indian Opinion'	
Private Bag,	
Phoenix, Natal.	

રોડેસીયાની સફર	
દોંદો પ્રમુખ જીવન ગાંધી મેબો	
સપાથ જાળવ રૂપે આ પુસ્તકમાં	
રોડેસીયાની વીગરો દર્શાવ્ય છે.	
પ્રિમત શ્રી. ૩-૧.	
મળવાનું કેશવું: આ બોરીસ.	

નવાં પુસ્તકો	
લોક ભારત. નાનામાલ કાંઈ મહા	
બારમા ૧૨ વાર્ષિકી મુદી જુદી	
પાદે કુસીસાએલો રોડ ૧૩	૧
દીપ નિર્વાણ (સર્ગ)	૭
મળવાનું કેશવું આ બોરીસ	

નવાં પુસ્તકો	
તમા મુલ અને બીજા લેખો ૧	
આકના તેર દિવસ ૧	
ધર્મ સંધન ૫	
જ્ઞાન શોધન ૮	
મળવાનું કેશવું આ બોરીસ.	
INDIAN OPINION,	
PRIVATE BAG,	
Phoenix, Natal.	

ભારતનો પત્ર

(અમારા અવરપત્રી તરફથી)

મુખ્ય, તા ૨-૧૧-૫૩.

સાંસ્કૃતિક અસ્પૃશ્યતા નિવારણ માટે જોરદાર પ્રયત્ન થઈ ચૂક્યો છે. ગામેગામ અને શહેર શહેર હરીજનોના સંપર્કમાં કાઢીને તેમને હોટલો ખોલ્યા અને વાળદોની કુશનમાં લઈ જવાની પ્રવૃત્તિ થાય છે. જલદેર પાણી સરવાળા સ્થળોએ પણ તેમને લઈ જવાય છે. રૂઢી મુરત લોકોનો આ પગલાં સામે આંતરિક વિરોધ દરો પણ જલદેરમાં ઠોઈ વિરોધ કરતું નથી. એટલે આ અસ્પૃશ્યતા નિવારણ પ્રવૃત્તિ નિર્વિઘ્ને ચાલી રહી છે. જુનામંદનું ત્રણસો વર્ષ જુનું 'વેળનાચનું' ગંદોર પણ હરીજનો માટે ખુલ્લું મુકાયું છે. ધીમે ધીમે આ પ્રવૃત્તિ વિસ્તરશે અને યોગ્ય વર્ગોમાં સૌરાષ્ટ્રમાં અસ્પૃશ્યતાનું નાશ નહિ રહે એવી આશા રખાય છે.

પારદી તાલુકામાં માસીઆ જમીન અંગે સત્યાગ્રહની શરૂઆત કરનાર પ્રભુ સમાજવાદી પક્ષના નેતા શ્રી અશોક મહેતા તથા તેમના પારદીની અદાલતમાં ચાલતા ખટલાનો સુકાદો આવી ગયો છે. માણદેવેદ શ્રી કાલા લાલ પટેલે શ્રી અશોક મહેતા, શ્રી. કમલલાલ દેસાઈ તથા શ્રી ઉત્તમલાલ પટેલને ગુના કરવા માટે લોકોને ઉશ્કેરવાના, ગેરકાયદે પ્રવેશ અને પારદી મિલકતને (પાસને) નુકસાન પહોંચાડવાના આરોપસર ગુનેમાર ફરિયાદો દેક તે અગીવાર-અગીવાર માસની સાદી ફેદ અને રૂ. ૫૦ નો દંડ અથવા તે વધુ એક માસની કેદની સજા જમાવી હતી. આરોપીઓને દંડ ભરે તો માસની નુકસાની બદલ ફરિયાદી જમીન દારો શ્રી હીરાચંદ, શ્રી મણિકલાલ અને શ્રી અમૃતલાલ લક્ષ્મણાણને અનુક્રમે રૂ. ૧૨૫, રૂ. ૭૫ અને રૂ. ૧૭૫ નો બદલો આપવાનો પણ અદાલતે ફકમ કર્યો હતો.

આ ખટલાના અન્ય આરોપીઓ પારાક્રમ સભ્ય ડો. અમુલ દેસાઈ, શ્રી. સનતકુમાર મહેતા, શ્રી દકુગત દેસાઈ, શ્રી દરશ જરજેર, શ્રી રૂપાં ભરીઆ, શ્રી નાનુભાઈ અને શ્રી રેણુ-લેલ ડાલાભાઈ પટેલ નિરીપ કરીને છુટી ગયા હતા. બપોરે શીમતિ વાલ્મીકી શાહ, શ્રી કુમુદિની દેસાઈ, શ્રી અનાપયાઈ, શ્રી નટવર મોડી, શ્રી મનજી માધુ, શ્રી મોરલા કાલીયા અને શ્રી જનીઆ મહેરવળને ગેરકાયદે મંડળીના સભ્ય તરીકે, ગેરકાયદે પ્રવેશ અને માસને નુકસાન પહોંચાડવા માટે તથા-તથા માસની કેદ અને રૂ. ૫૦ નો દંડની સજા કરવામાં આવી હતી. મેં હેલ્થા ધનમાં જમ્યાનું હતું, તેમ જાણીઆ જમીન અંગેનો સત્યાગ્રહ

તો બંધ પડી ગયો છે. તેને બદલે જમીનદારોનો ખર્ચકાર કરી તેમને "બુધે મારવાની" અવવળ પણ કાંઈ બહુ આમળ વધતી લાગતી નથી.

મુખ્યમંત્રી લોખંડ બજારમાં લોખંડ અને સ્ટીલના ક્ષેત્રોના ક્ષેત્રોના માલ ના ચલેલા કહેવાનાં કાળો બજાર અંગે બજારના આગેવાન વેપારીઓ અને કચે.ટા હોલારાની સંસ્થા-ભોમ્બે કન્ટ્રીસ રજીસ્ટર્ડ રેક હોલસર્વિસો-શીએસનના છ ડીરેક્ટરોની પોલીસે ધરપકડ કરી છે. આ ડીરેક્ટરો ઘણાં કિપતિ ધોમત વેપારીઓ છે અને સમાજમાં સાઈ રચાન થરાવે છે, એટલે મુખ્યમંત્રી વેપારી આલમમાં બળબળાઈ ગયા છે. પકડાયેલાઓમાં અમુ. બાઈ એ. જલદેવલાળા, શ્રી મધુલાલ કીલાભાઈ, શ્રી રમણિકલાલ મનમલાલ, શ્રી રતિલાલ મોધવજી વલીઆ, શ્રી આર. વી. જોશી અને શ્રી ડી. આર. પટેલવાલ છે. ઉપરાંત સંસ્થાના એક ડીરેક્ટર અને માણ 'મેનેજીંગ ડીરેક્ટર' શ્રી હરીલાલ રામજી મહેતા સામે પણ વોરંટ નીકળ્યું છે. પણ તેઓ બદારમાં જોવાથી બજારની ચકાચું નથી. સંસ્થાના મંત્રી અને કારકુનની ધરપકડ થઈ ચુકી છે, તમારે તેના એકાઉન્ટન્ટની ધરપકડ થવાની બાકી છે. એમ જણાવાય છે કે, આ ખટલો આગળ વધતાં તેમાં ધણા જાણીતા વેપારીઓ સંડોવાયે છે અને સનસનાટીભરી વિગતો બદાર આવશે.

આગેવાન પક્ષે ખીજી પચાવર્ષી મેળના લગવાનું કાર્ય શરૂ કરી દીધું છે. કાળાને જેનો અગમ યજ્ઞ રવો છે તે પ્રથમ પંચ વર્ષી મેળનામાં બેલિવાડીના વિકાસ અને વિજ્ઞાન શક્તિના ઉત્પાદન પર આસ બાર મુકવામાં આવ્યો હતો. બારતને દર વર્ષે આશરે રૂ. બસો કરોડની કિમતનું અનાજ આપાત કરવું પડતું હતું. આ અનાજ મેળવવામાં પડતી મુશ્કેલી ઓની વાત જવા દઈએ તો પણ એટલી દેશની વિદેશી દુરિયામજુની આવક પર બારે મોજે પડેનાં દુનો અને દેશ ના વિકાસ માટે જરૂરી ઓવી સાધન સામગ્રી ખરીદવામાં આર્થિક તંગી જોતવળી પડતી હતી. પ્રથમ પંચ વર્ષી મેળનાના સફળ અમલ અને કુદરતની કૃપાથી દરે પરિસ્થિતિ પક ટાઈ છે. પરેલાં જે વર્ષે માધીસ લાખ દન અનાજ પરદેશીમાંથી આપાત કરવું પડતું હતું, તેને બદલે દરે દેશ લગભગ સ્વાયંથી થઈ ગયો છે. યોગ્ય મોટા ઓલોગીક રહેરે સિવાય અનાજનું રેક્ષાન રદ થઈ રહ્યું છે.

અનાજના આવે અને તેની હેરફેર પરના અંકુશો પણ નાણુદ થઈ રહ્યા છે. અનાજના આવે ભરી રહ્યા છે અને હવે તે અનાજની નિકાસ કરવા ની વાતો પણ થઈ રહી છે. સરકારને ચેતાની પાસેનો અનાજનો જરૂરો ક્યાં સંધરવો તેની ચીંતા છે. આમાં વળી ભારત સરકારે આંતરરાષ્ટ્રીય પર્વ દરાર હેલ્થ વર્ગે દસ લાખ દન ધર્મ ખરીદવાનો કોન્ટ્રેક્ટ કર્યો છે. આ જમ્યાનું રું કરવું તેની પણ સરકાર ને ચિંતા છે. દેશમાં હજી ચોખાનું ઉત્પાદન બેઝમો તેટલું નથી, તેમ છતાં પ્રમાણમાં ઘણું સાઈ છે, એટલે ચોખા ના મુખ્ય ખોરાકવાળા દક્ષિણ ભારત ના રાજ્યોમાં ચોખાના આવમાં નીસ થી માલીસ ટકા નેટમો થટાકે ગયો છે.

અનાજના આવે વધુ ઘટે અને બેકુતોને ચોસાય નહિ તેટલા નીચા જાય તો, સરકાર જલદેર કરેલા આવે બેકુતો પાસેનું તમામ અનાજ ખરીદી લઈ બેકુતોને સદાય કરશે. આવી મતજબની જલદેરમાં સૌરાષ્ટ્ર જેવા કેટલાક રાજ્યોએ તથા કેન્દ્ર સરકારે કરી છે.

ઔદ્યોગિક વીકાસ માટે વિજ્ઞાન શક્તિની મુજબત જરૂર રહે છે અને વિજ્ઞાના ઉત્પાદનની દિશામાં બંધોની મેળનાની સારી પ્રગતિ થઈ રહી છે.

તરે ખીજી પંચ વર્ષી મેળનામાં ઝડપી ઔદ્યોગિક વિકાસ અને દર વર્ષે પાંચ લાખથી શરૂ કરીને દસ લાખ સુધી માણસોને નવી નોકરી મળી રહે છે, એ મુખ્ય ધ્યેય રાખવામાં આવ્યું છે. શોરૂં ઘણું પણ બજેલા અને કેળવણેલા માણસો તથા માત્ર મળુરી કરતા માણસો શોજ માટે માગ્યાઓ હોડી શહેરોમાં આવતાં સંદેશમાં બેકારીને પ્રશ્ન મોખરે આવ્યો છે. આ પ્રશ્નનું નિરાકરણ કરવાનું મુશ્કેલ છે, છતાં સરકાર તેના ઊંચ માટે ચેતાથી બનતું બધું કરી રહી છે.

ભારતમાં દર વર્ષે લાખોની વસતિ વધતી જાય છે, તેમને માટે નોકરી-ધંધાની જોમવાઈ કરવી જરૂરી છે. એટલે ખીજી પંચ વર્ષી મેળનાનું મુખ્ય ધ્યેય દેશની સાધન સંપત્તિનો સકય તેટલો વધુ વિકાસ કરીને વધુમાં વધુ રોજગારી ઉત્પન્ન કરવાનું છે. ખીજી પંચ વર્ષી મેળનામાં માત્ર વિસ્તારના ઔદ્યોગિકરણ, કાયા માસને પ્રોસેસ કરવાના નાના ઉલોગો તથા મુક-ઉલોગો ના વિકાસ માટે પણ પુરતી જોમવાઈ દશે. આથી માત્ર જનતાની જરૂરી વાતોને પણ સારા પ્રમાણમાં પહોંચી વળી શકાશે.

ઝડપી ઔદ્યોગિક વિકાસ માટે મોટા પાયા પર જલદેર પ્રબળ નાણા રોકના માટે સંબંધવાના, ખાનગી

ઉલોગો તથા સહકારી ધોરણે રચાતા ઉલોગોને ઉલોગન તથા સદાય આપ વાનાં પગલાં પણ લેવામાં આવશે.

નવા ઉલોગો માટે માણસોને મોટા પાયા પર તાલીમ આપવાની તથા દેશ સમસ્તતા અર્થે તંત્રને લાભદાયી નિવડે તેવી રીતે દેશની સાધન સામગ્રી ને ઉપયોગ કરવાની બવરચા થશે.

માત્ર વિસ્તારના ઉદ્યોગ માટે રાષ્ટ્રીય વિકાસ સેવા ભારતે અમ વિસ્તારના વિકાસને કાર્યક્રમ દેસ બરમાં વિસ્તાર વાના, માત્ર પંચાયતો ઉભી કરવાનો અને રચાનિક માણસોને સહકારી ધોરણે કાળો કરવાનો અવકાશ અને તક આપવાનો પણ આ મેળનાનો લેલેલ દશે.

આપાના ધોરણે રાજ્યની રચના મરિનો ઉદાપોલ હજી ચાંત પડ્યો નથી. આપાના ધોરણે પ્રથમ રચાયેલા આમ રાજ્યના પરિણામો બેવા મળવા ને હજી સમય જરૂરો. જે કે ત્યાંની રાજકારી પરિસ્થિતિ એવી અસ્થિર છે કે, કપારે ત્યાં અવર્નર રાજ્ય રચાય વાની જરૂરીયાત ઉભી થાય તે કહી સકાય નહિ. પંડીત નેદરએ અપા વાર રાજ્ય રચનાના પ્રશ્નની તપસ કરવા માટે જે ઉચ્ચ સત્તાધારી પંચ રચવાનું વચન આપ્યું હતું, તેનું પાલન નજીકના અવિધમાં જ થશે. ભારતના મુકપ્રધાન ડો. કલલાસનાથ કાળુએ મુખ્યમંત્રી કહેલી જલદેરમાં પ્રમાણે આ પંચના સંબેદના નામે તથા તેના કાર્યક્રમ વિશેની જલદેરમાં, હોંદી પાસે મેન્ટની આમામી બેઠક નવેમ્બરની અધવચમાં બેઠે લારે થશે. આ જલદેરત મોડામાં મોટી નાટાસ પહેલાં તો થઈ જ જશે.

અંગ્રેજોએ ભારતમાં ન્યાયની જે પદ્ધતિ દાખલ કરી છે, તે ધણી અચાંજ છે, વિદ્યબહારી છે. કેરો મહિનાઓ અને વર્ષો સુધી ચાલ્યા કરે. અર્થને પાર નહિ. આવી પદ્ધતિ દેખીતી રીતે મરિયા અને સાધારણ રિયલિતા માણસોને મોસમ નહિ. તેઓ આવે મોમે ન્યાય મેળવી શકે નહિ, એટલે આ પદ્ધતિથી તેમને ન્યાયનો ધન્કાર કરવા જેવું જ છે. આ અંગે 'કેસિસ ના મહાસમિતિએ તેની ઉલ્લી બેકારાં સરકારનું ધ્યાન બેન્કુ હતું અને ન્યાયને સસ્તો અને સરળ બનાવવા સરકારને આમ્રક કર્યો હતો. હવે ભારતમાં ન્યાય સરળ અને સરળ બનાવવા મરિનો એક ખરડો ભારત સરકારના કાળદાના નિબ્ધાતે, તથાપાર કરી રહ્યા છે. આ ખરડો પક્ષપાતી થી પર દશે એટલે તેમાં ઠોઈ વિવાદને રચાન નહિ દોષ. આ ખરડો તથાપાર ઘઈ ગયા પછી તેને જલદેર લોકમત માટે ફેરવવામાં આવશે.

નારજીર કોચીનમાં ધાર સજાગી આમામી મુકુદ્ધી માટે થયાસ ચાલી

સત્યાગ્રહની મર્યાદા

મહાત્મા ગાંધીજી

રહી છે. આ અંગે પ્રભુ-સમાજવાદી દળની રાષ્ટ્રીય કારોબારીની દિલ્લી ખાતે મંત્રણા બેઠકે એક દરાર પસાર કરીને, આગામી ચુંટણીમાં કોંગ્રેસ સામે ત્રીપટી હરીફાઈ નિવારવા ખીલ ઉદામવાદી (સામ્યવાદી અને સામ્યવાદ તરફી) જીયો. આથે કોઈક પ્રકારની ભવરથા કરવાનો નિર્ણય થયો છે. ભે આવી ભવરથા કરવામાં સમાજવાદી પક્ષને સહનતા મળે-અને સહનતા મળવાનો પક્ષો સંભવ છે-તો કોંગ્રેસને સખત હરીફાઈનો સમનો કરવો પડશે, કેમકે એથી તે એક ઉમેદવારની સામે એકજ ઉમેદવાર હશે અને તેને તથા ઉદામવાદી પક્ષોનો ટોલ દશે. આવી ભવરથા કરવાનું કાર્વ રચાવિશ સમાજવાદી નેતાઓ પર ઉણવામાં આવ્યું છે.

સમાજવાદી પક્ષના આ નિર્ણયથી અહીંના રાજદારી નિરીક્ષકો વિભાસજી મા પગ્યા છે. કારણ કે તથા સમાજવાદી નેતાઓ અત્યાર સુધી છાપરે ચડીને એવા પોકારો કરતા આવ્યા છે કે, તેઓ કેલ પજી સંયોજોમાં સામ્યવાદીઓ સાથે સહકાર નહિ સાધે. પક્ષના આ નિર્ણયથી વિશ્વકોષ પરિ-રિચિતિ થવી થશે. એક ટેકાએ તેઓ સામ્યવાદીઓ અને સામ્યવાદ તરફી ઉમેદવારોને ટેકા આપતા દશે. ભારે ભવનનું મનો આમનો કરતા દશે. આવી ભવરથા કદાચ સમાજવાદી પક્ષે ૧૨ ફેબ્રુ-માર્ચીન ધારાસભામાં ઘોઠિય મેળો વધુ મળશે, પણ અતે મર્જવાની રીતે તો આવી ભેડી નીતિ થી તેમને નફસાન ન જશે. એમ મનાવ છે એમી ચુંટણીમાં સમાજવાદીઓ પાપજીકર-માર્ચીન ધારાસભામાં બહુમતી મેળવવાની આસા રાખતા હતા. પરંતુ એ ધારાસભાની ૧૦૮ મેડીઆલી માત્ર ૧૨ મેડીઆલ મેળવી યાચા હતા અને તેમના પચા ઉમેદવારોને અનામત રકમ પણ ગુમાવવી પડી હતી. ગાયેકને કાલ પણ એકે દરારવરી, એવા કોઈક આનમથી પડે આવે નિર્ણય લીધા હોય તેમ લાગે છે.

અંધિયા સમંધમાં પ્રભુ સમાજવાદી પક્ષની રાષ્ટ્રીય કારોબારીએ, પ્રકાશમના પ્રધાન મંત્રીમાં નેરણેવા આપ પ્રભુ સમાજવાદી પક્ષના પ્રમુખ પી. ડી. વિશ્વનાથમને સમાજવાદી અને એ પછી તેમની સાથે જરૂરી એવાં પગમાં સેવાની સત્તા આપાઈ ૧૫માર્ચીને આપી હતી. આ વિશ્વનાથમ સમાજવાદી પક્ષની રાજ ભીષા વિનાજ પ્રધાન મંત્રીમાં નેરણ મના હતા.

આ વિશ્વનાથમે મુનું અને એમ કમનું ભજવા મળે છે કે, તેઓ પક્ષની રાષ્ટ્રીય કારોબારીના નિર્ણયને માન આપવાને તૃપ્તિયાર છે અને એ કારોબારી ધુમ્મસ આવે તો તેઓ

આશિના પ્રધાન મંત્રીમાંથી રાજીનામું આપશે. ભે તેઓ પ્રધાન મંત્રીમાંથી છુટા નહિ થાય તો સમાજવાદી પક્ષ તેમને તથા તેમના સાથીઓને પક્ષમાંથી મરતર કરશે. એમ મનાવ છે.

ભે આ વિશ્વનાથમ પ્રધાન મંત્રીમાંથી છુટા થઈને વિરોધ પક્ષે ભેસતા પ્રભુ સમાજવાદી સભે સાથે નેરણ જશે, તો આ પ્રકાશમની કોંગ્રેસી સર-કાર, તા. ૨૩ થી નવેમ્બરે આંધ્ર ધારાસભાની મેક યર માત્ર એ પછી સાથે સમય સુધી ટકી નહિ યો. અને આંધ્રમાં મનરે રાજ્ય રચાવવાની રિપિતિ થવી થશે.

ભે આ વિશ્વનાથમ પ્રભુ સમાજવાદી પક્ષની કારોબારીના નિર્ણયની અરમથુના કરે અને પ્રધાન મંત્રીમાં ચાકુ રહે તો પણ તેમને આંધ્ર-ધારાસભાના ૧૫ પ્રભુ સમાજવાદી સભે માંથી માત્ર છન સભેનો ટોલ મળશે. એટલે તેમ મતાં પણ પ્રકાશમની સર-કારને બહુ નાની અને નેજાની બહુમતિ પર જીવવાનું રહેશે.

ભારતની પ્રધાન સરકારે નાના; અભેર અને ખીજ આદીવાસી પ્રભુ એના કુમારણ અને અભેર વિરતારમાં પરરેથી મીઠનરીઓની ઉરેરપથી અઘાતી અને અઘતોય ચાકુ છે. ઉઘા પક્ષે વધુ થમાં આ લોગે તેમના જીના કથિયારો પડે ચાકુમના મામાં કાપી જના અને એવી ખીજ મિસક થરતિ કરી રહેલ છે.

તથા અઘવાડીયે યરકરના ડેટલાક માજીમે સચિત પચીક કોઠી અધ-કારીઓનું એક પ્રતિનિધિ ંજળ આ વિરતારમાં મુનું હતું ત્યાં તેઓ આ વિવાસીઓને નિયક નેરંથતા હતા, ત્યારે ૫૦૦ જેટલા આદિવાસીઓએ તીર કામમાં અને ખીલ કથિયારોથી સબલ થઈને તેમના પર દુમલા કર્યો હતો. આને પરિણામે કોઈ માજીમે માયો મવાતા, ખીલ ડેટલાક માયલ મવાતા અને માજીના હરકી મવાના સમાચાર મીઠનીથી મળે છે. આ સંબંધમાં કજ સત્યાવાર સમાચાર મળ્યા નથી. કારણ કે આ વિરતાર જંગી પહાડો અને માત્ર જંગલો પી હવામેલ છે. ત્યાં મેડી પોલીસ કુદી મોકલવામાં આવી છે.

કેડાવાડના ડેટલાક પ્રધાનો સાથે હજીવાર ધારાસભાના ડેટલાક સભે એરેલા લાંચ કરવાના આયોજોની ડે. કારજીએ તપાસ કર્યા પછી તે બિટા પુરવાર થયા છે. એટલે કોંગ્રેસ પ્રમુખ પંડીત નેરણે હાથમાં હજીવારના પ્રધાન મંત્રીમાં કાલ પણ ફેરફાર ન કરવાની અને રિવાર કરનાર ધારાસભા સભેને ગોમકની ધિતનુ જરાગર પાપન કરવાનો આ ડેલ આપે છે.

સત્યાગ્રહ કરવો હિમિત છે કે નહીં, કરનારમાં ચોખતા છે કે નહીં, અને વિષે કરવો છે તે વસ્તુ સત્યાગ્રહ કરવા જેવી છે કે નહીં, એ વિચાર તો પરિરિપિતિ નેરણે ન થઈ યો. અને ભારે સાધીઓ મારી સસાક માંડે ત્યારે મારે તેમને ફેરવા પડે છે અને ધધીવાર તેમને સત્યાગ્રહ કરવાનો હા છે એમ કહેવાની સાથે જ કહેવું પડે છે કે તે કરવાનો સમય નથી અથવા પ્રસન્ન નથી.

એણે રચનાત્મક કામ નથી કરી બપુનું તેને સત્યાગ્રહનો પહેલો પાલ પણ નથી આવડતો, એમ કહેતાં મને કોંગ્રેસ નથી થતો. મારે મન રચનાત્મક કામ એટલે રેડીયો ને આદી, રચનાત્મક કામ એટલે અરપૂરમના નિવારણ, રચનાત્મક કામ એટલે મલ પાનનિમેષ, રચનાત્મક કામ એટલે દોડુમુસકમાન વચ્ચે મેની. ને સેવા જાવથી, પ્રેમજાવથી બીનો નથી તે સત્યાગ્રહ યું કરવાનો છે.

પણ મારી અઘાક મામલા કે તેને અનુસરવા ને નંધાયેલાં નથી તેમને આ સેવા લાગુ પડતો નથી. જેના રચનાત્મક અહીંસા છે, ને સહેને સત્યાગ્રહી છે, ને રામે રામે સત્યાગ્રાપી રહું છે, ને સેવાની મુર્તિ છે, તે જમતવન છે. તેને મારી અઘાક ની જરૂર ન જ હોય ને તેને તેની હજી પ્રમાણે સત્યાગ્રહ કરવાનો અધિ કાર છે એમ કહેવાપડું ન હોય.

પણ ને કોમથી, મરણી લઈ છે, જેનામાં અઘવાવની માત્ર સારી રેડે છે અને આવેરને લીધે જેની મતિ કોળાઈ અઈ છે, તેમને કું અવરથ હતું. ધીરજ રાખતો. અભજપણે પણ અવિચારુ પમણુ જારી તો તેનું પરિણામ કાનું આપશે. એટલું જ નહીં પણ અત્યારે મેડી ધધી મર્યાદા બળવાતી હશે તે તેજુ ઘુટશે અને તે મેળા અવિચારી પ્રભુ ને કહેવાના સત્યાગ્રહના માસથી પોગાની દહે તે આપખુને છાપ રેશે ને સત્યાગ્રહ વગે વાશે. તેથી પ્રત્યેક વિવારશીય મનુષ્યે સત્યાગ્રહની મર્યાદા એજાપી લેવી મટે છે. અથવા સત્યાગ્રહનું નામ યુગે દો ને રેરેહાપુનું થતો. જમન તમને જાણાયશે. પણ સત્યાગ્રહને નામે થનાં પણ તેને ન જાણતાં કમોળી તો જમત પણ અપાજી માત્ર, મુનુંવ ને તેને મેતાની દિલ ન હમે.

(‘નમસ્કર્મ’ તા. ૫-૭-૩૧)
ને ધીરજ રાખે તો અપામકીની સાથે એવો એક પણ અન્યાય નથી કે જેને કાર તેની પાસે હમાન ન હોય. આટલું વાલ રાખવાની જરૂર છે કે, અપામકમાં જેની ઉપર અન્યાય

થાય ને તેનામાં ને મુદલ સકિત મે હોય તો તે સકિત વિના અન્યાય સાથે થવાનું સાધન નથી. એ અઘાક મકની મર્યાદા છે. સત્યાગ્રહનું કામ પદામંપા આપી દુષિતને કુઃખમાં મુકિત મેળવવા તરફાર કરવાનું છે. ભ્યાં સુધી તે તરફાર ન થાય ત્યાં સુધી સત્યાગ્રહને ધીરજ રાખવી પડે છે. એમાં ને સત્યાગ્રહની મર્યાદા છે તો તેની ખુબી પણ છે. એણે સત્યાગ્રહી કામનો વડીલ કે વાલી નથી બનતો. એ કુઃખીની સાથે કુઃખ જોગવીને તેને સાથી બને છે, અઘાક દાર બને છે.

ભ્યાં ભ્યાં અનીતિ અન્યાય જુએ ત્યાં ત્યાં યાકા કરવા બંધાયા છે એમ ન માનતા. પણ મુને એણે રચનાત્મક કામ કરી ચોખતા મેળવે યાકા વહેરવા ન નીકળે. તમને આંખણે આવે ત્યારે વધારવો.

૫૨જુ રજુ

—કેપટાઉનના પી. જયભાઈ વચ્ચે માઈ યાગાએ મરનું વસ્તુ કોલ કરારી તે શુભ પ્રસંગે તેમજ તેમજ પિતામાંની હડી વર્ધી નિમિત્તે હવેલકી કોપા કરાવી હતી તે પ્રસંગે જુલે જુલો સંરથાએને જાનતી રકમે આપી હતી.

—એકાનીસખમના પી. નામુલક ડાલાભાઈની સુપુત્રી બેન બાનુમકી ના શુભ લગ્ન પ્રસંગે તેમજ જુલે જુલો સંરથાએને જોટની રકમે આપી હતી.

‘ધન્વિઅન એપિનિઅન’ના એજન્ટો

એકાનીસખમના :
પી. જયભાઈ મોપાળજી, ૧૦ જુલે રહીટ, નુટાઉન, કા નંબર ૧૪, બજાર ફર મા. મીઠાજી પી. નાપક, ૨૫ (૧) કમીઠનર રહીટ.

કેપટાઉન :
પી. પી. ડી. માળા, ૧૦૨ મેક, રેડ, મેજી.

પોર્ટ એલિઝાબેથ :
પી. પી. રામજી, ૨૮ નેમકન હામે, અને ૧૫ એરેલી રહીટ.
ફ્રિટ હાંકન :
પી. કાલ. લેરી, ૧૦૨ મેક એલેજી ૧૦.

શ્રી. વિનોબાજી

શ્રી. વિનોબાજી આવે જેઓ હોદ્દામાં જુઓદાન અને સપ્તસિદ્ધાનનું ભવ્ય કાર્ય કરી રહ્યા છે તેમની પ્રશસ્તિ અને જીવન વિશે હોદ્દાના અખબારોમાં ફેલાઈ નાખવાનો મ વિગતો આપેલી છે.

શ્રી. વિનોબાજી રાજ સવારના ઠાઠ વાગે ઉઠે છે. હડી પ્રાર્થના ૬ થી બાદ નારતો મે છે. નારતામાં ૨૦ તોલા દુધ અને કવચિત્ એકાદ એપલ કે મેળું મે છે. આખા દિવસમાં મે રતલ દુધ તેઓ મે છે અને ૭ તોલા મધ, સવારનો વખત મુલાકાત, વાંચન, લેખન, વિગેરેમાં વિતાવે છે. ૧૧૧ વાગે પાંચ દુધ મે છે અને ૫ થી થોડો વખત આરામ. ૨૨ વાગે કાંતણ. એમનું વજન ૮૮ રતલ છે.

વિનોબાજીને ૨૦ બાળાઓ આવે છે. મરાઠી (માતૃભાષા), અરૂત, ગુજરાતી, હોદી, બંગાલી, જોડિયા, ઉર્દુ, તામીલ, તેલુગુ, અસામેસ, કન્નડ, સોની, નેપાલી, પંજાબી, અંગ્રેજી, ફ્રેન્ચ, અરબી, હાસી, પાલી અને અર્ધમાનવી. તેઓ આ પ્રત્યેક ભાષા માં મોલી વાચી અને લખી શકે છે. વિની ધીમવા માંડ્યું છે પણ શિક્ષક ને અભાવે હકત સમજવા પુરતું જ આવરી શક્યું છે.

શ્રી. વિનોબાજી વિશ્વેશ ભાષા ઉપરાંત અષ્ટીત, કળા અને સંગીત છે. કાવ્યો ચોતે બનાવતા પણ બધા વેણી નાખ્યાં. ચોતે સુંદર માઈ શકે છે. એક મામથી બીજે મામ જતાં રોજના ૬ કલાક આલવાનો કમ હોય છે. ૬૩-૧૦ સુધીમાં મુકે છે. વિનોબાજી ચોતાના હસ્તા શરૂ આવવા માટે નાપુની જેમ એક અઢ રાખી છે. નાપુ પાંચ રૂપીયા થઈ ચોતાની સહી આપના અને એ

રૂપીયા હરીજન દેડમાં જતા. વિનોબાજી "ગીતા પ્રવચન" ને મે તેમને ગીતા પ્રવચનની નકલ પર ચોતાની સહી આવે છે. ગુજરાતી ગીતા પ્રવચનની ૧૦,૦૦૦ નકલો ખપી અઈ છે. અને હોદીની ૬૦,૦૦૦ ઉપરાંત ખપી છે. એક બાઈએ સહી કરાવતાં મુક્યું: "વિનોબાજી, આપ હકત ગીતા પ્રવચનના ૨૧ રૂપીયામાં સહી આવે છે. બપોરે મધીજી પાંચ રૂપીયા માગતા. આપ જોહું માંગી કેમ સંતોષ લો છો?"

વિનોબાજીએ જવાબ આપ્યો: "કારણ મધીજી વાણીયા હતા હું બાઈથું હું."

વિનોબાજી આ બધા કામ ઉપરાંત મામ સરકાર કરવા હાથમાં સાવરજો લઈ ચોતાનો હાથ આવે છે.

વિહારમાં પડકા પ્રથા છે. આથી વિહારની બદ નારીઓ વિનોબાજી ને મળવા બેઠી સવારે અથવા મોડી રાતે આવે છે. એક વાર દોર કરતાં વિનોબાજીએ મુક્યું: "તમે ચોર છો કે પુરોવા કેદખાનામાં પડી રહી અંધારામાં બહાર આવવું પડે છે." મેનો મુપ થઈ અઈ પણ એક અખરાક મેને જવાબ આપ્યો: "મું કરીએ પુરોએ અમને બહાર જવા નથી દેતા."

વિનોબાજીએ વિહારના પુરોએ આ બીનાં જણવ્યાં. એક બાઈએ કહ્યું કે "ધીરે ધીરે આ પ્રમામાં સુધારો થાય છે અને મરે."

વિનોબાજી કહે "તમે ધીરે ધીરે કહે છો? તમને ખબર છે કે તમે વિજાનના મુકમાં જોડો છો? તમને ખબર છે કે અંગ્રેજોનું રાજ્ય હવે નથી અને મધી મુક થઈ ગયો છે? એ ખબર હોય તો તમે ધીરે ધીરે સુધારાની વાત ન કરો."

હતાં નિરવ શક્તિમાં એ કોર્ટન કોઈ અન્ય અસર જમાવતાં. એક પછી એક મધુર મંજુલ નહિ મવાતાં હાથ ની પ્રતીતિ કરતાં અન્યો અને કોર્ટને દેવેન્દ્રના હેપમાં કોઈ નવોજ ભાવ જમાવ્યો હતો. કોર્ટન પુરાં મર્પા પશુ એનો વિચાર પુરાં ન થયો.

દાદીમા સ્વર્ગે મર્પા તેમની પાછળ ભાદ ક્રિયા પણ થઈ મુકી પણ ચેલ, ના હેપાને વિચારઅગ્નિ ન જોલવાયો. સંસારની નશ્વરતાની તેના હૃદયમાં આંખી થઈ હતી. કોઈ નવા જ પ્રકારનો એ અનુભવ હતો. અને દ્રવ્યદિપર તેને અખત કંઠાણો આવવા લાગ્યો. કોમતી માલિયા કરતાં પણ સાદી ચટાઈ તેને મધુ પ્રિય લાગવા

માંડી. ખદાનંદ અને ગીરામ્ભાવના દેવેન્દ્રના હૃદયમાં મુકું ઉભરાયાં. મેનો આનંદ હડી મર્પો, રહી માત્ર જગત ઉપરની અનાસક્તિ. દેવેન્દ્રની જીવનનોકાનું સુકાન ફરી મુકું. અત્યાર સુધી દેવેન્દ્ર ગોભવ અને મોનસોખમાં કુમેલો હતો, આખ્યાતિમક સુખ શું તેનો ખમાલ સરખાય ન હતો પણ ચેલી મુર્ખીમ ની રાતના અનુભવે તેને મોડી બનાવ્યો હતો. તેને વિરહત, મરત, પામલ બનાવ્યો હતો. અને દેવેન્દ્ર મરી એ મહર્પા દેવેન્દ્ર નાથ કાકુર બાન્યા. તેમનું જીવન એટલે પ્રભુમય જીવન-મધિ જીવન.

નોંધ્યો છે હાડકા

તમારાં સ્ટેશન કે સાઈડીંગે પહોંચતા કરવા માટે અમે દનના પા. ૭ આપીશું

ખાલી બેગો રેલ ક્રીસથું ભરી પાછી મોકલી આપીશું મધુ વિગતો માટે લખો:

THE BULL BRAND FERTILIZERS LTD. SARNIA NATAL.

મધિ જીવન

એની આસપાસ હકમીની છેલો જીતી હતી, થન ધાનના જાંડર હમેંશા મર્પા રહેતા. ગોભવની એને લાંબો જાહ નહોતી, અનેક નોઝરો તેનો પડ્યો મોલ જીપાદી લેવા અંડે પડે ઉભા રહેતા.

હારકનામનો મુમ દેવેન્દ્ર બાળપણ થી જ હકમીને બોલે મેડો હતો.

દેવેન્દ્રની દાદીમા એક ધર્મપરાયણ પવિત્ર સ્ત્રી હતી. સાલિમામની પૂજા એ હમેંશા કરતાં. દેવદાન વિના એક પશુ દિવસ જતો નહોતો અને દાનપ્રપ્ત વિના એ કદિ જમ્યાં નહોતાં. દેવેન્દ્ર પ્રિય બાળક હતો. દેવેન્દ્રને પણ દાદીમા વિના જરાય અમહ

નહોતું. એ પુર્ણીમાની રાત, અને દેવેન્દ્રના જીવનનું પલટાનું પાકું, તે રાતે અચાનક દાદીમાને વેદના ઉપદી.

દાદીમાને અવસાન કાળ નજીક આવતો હતો. દાદીમાને લાંબા રિવાજ પ્રમાણે મંત્રાકિતારે લઈ જવામાં આવ્યાં. નાની સરખી મંત્રલી એમનું નિવાસસ્થાન રાખ્યું. એ વખતે દેવેન્દ્ર પણ એમની સાથે જ હતો.

અવસાનની આમલી રાત! નીમતોભાના ઘાટ પર જાપર પર સાદી ચટાઈ પાપરી અઢાર વર્ષનો દેવેન્દ્ર બેઠો હતો. સર્વજ્ઞ શક્તિ હતી. દાદીમા પાસે પ્રજુકોર્ટન મર્પા

એ અઠવાડીકે ચંચાંચ

વાર	ખીસ્તી ૧૯૫૩ નવેમ્બર	હોદ્દુ ૨૦૧૦ કાર્તિક	મુસલમાન ૧૩૭૩	પારસી ૧૩૨૩ શેહે. કદમી	સુપોદય ક. ખી.	સુપોદા ક. ખી.
શુક્ર રાની	૨૦	૨૬ ૧૪	૧૨	૨૦	૪-૫૦	૬-૩૩
રવિ રવિ	૨૧	૨૭ ૧૫	૧૩	૨૧	૪-૪૯	૬-૩૪
સોમ સોમ	૨૨	૨૮ ૧૬	૧૪	૨૨	૪-૪૮	૬-૩૫
મંગળ મંગળ	૨૩	૨૯ ૧૭	૧૫	૨૩	૪-૪૭	૬-૩૬
બુધ બુધ	૨૪	૩૦ ૧૮	૧૬	૨૪	૪-૪૬	૬-૩૭
ગુરુ ગુરુ	૨૫	૩૧ ૧૯	૧૭	૨૫	૪-૪૫	૬-૩૮
શુક્ર શુક્ર	૨૬	૧ ૨૦	૧૮	૨૬	૪-૪૪	૬-૩૯
રવિ રવિ	૨૭	૨ ૨૧	૧૯	૨૭	૪-૪૩	૬-૪૦
સોમ સોમ	૨૮	૩ ૨૨	૨૦	૨૮	૪-૪૨	૬-૪૧
મંગળ મંગળ	૨૯	૪ ૨૩	૨૧	૨૯	૪-૪૧	૬-૪૨
બુધ બુધ	૩૦	૫ ૨૪	૨૨	૩૦	૪-૪૦	૬-૪૩
ગુરુ ગુરુ	૩૧	૬ ૨૫	૨૩	૩૧	૪-૩૯	૬-૪૪
શુક્ર શુક્ર	૧	૭ ૨૬	૨૪	૧	૪-૩૮	૬-૪૫
રવિ રવિ	૨	૮ ૨૭	૨૫	૨	૪-૩૭	૬-૪૬

વાંચવા લાયક સુંદર પુસ્તકો

વિવેક અને સાધના (કેશવભાઈ)	૪ ૭
ગીતા ભવની	૧ ૩
કેળવણી વિકાસ (પી. મહાવાલા)	૩ ૦
કોી યુ. અર્થોદય	૪ ૧
સત્યજીત કાંતી	૫ ૦
કેળવણી વડે કાંતી	૭ ૧
પૂર્વ આક્રમિકની સફર (કાકા કાલેશકર)	૭ ૬
મારી જીવન કથા (નેહા)	૧૫ ૦
દલકી અને સંસ્કૃતિનું જાણી (રામા કમ્બન)	૭ ૧
જીવતા તહેવારો	૫
આર્થ હોલિંગ ફાર્મ (નવાદરવાણ)	૧ ૦
સરદાર વલ્લભભાઈ ભાગ ૧	૧૩ ૧
મારી જીવન કથા રાજેન્દ્રપ્રસાદ	૧ ૧ ૭
સરદારનાં આપણાં	૧૨ ૦
એક ધર્મ યુગ (અમરનાથને મલ્લરોની વચ્ચે કવિતાઓ)	૧ ૩
આત્મ વિચારીક (સીફકો માટે)	૨ ૭

મળવાનું ડેકાથું:

'Indian Opinion', P. Bag, Phoenix, Natal.

ગાંધી સાહિત્ય

દ. આ. નો પીતીશાસ	૭ ૭
જીવન પદોલ	૧૧ ૦
મહાદેવ દેસાઈનું જીવન ચરિત્ર	૨ ૭
મહાદેવ દેસાઈની કાયરી	૭૧. ૧
" " "	૭૧. ૨
" " "	૭૧. ૩
" " "	૭૧. ૪
" " "	૭૧. ૫
બાપુની કાલવાસ કાલગણી.	૧૫ ૦
ઉત્તર લીખીત બૌદ્ધ સ્વરાજ્ય (પાપેલી કોપી સાથે)	૧ ૦
આત્મ કથા (ગાંધીજી)	૧ ૧
ગાંધીજીની સંક્ષીપ્ત આત્મ કથા	૧ ૧
બાપુની કાંખી (કાકા કાલેશકર)	૩ ૦
શમ નામ (ગાંધીજી)	૩ ૦
બાપુ મારી મા (મહુ ગાંધી)	૧ ૭
બાપુના પત્રો (બાંધવની કોપી કપા)	૨ ૧
બાપુની અસાદી	૫ ૦
ગાંધીજી અને સ્વાસ્થ્યવાદ (પી. મહાવાલા)	૩ ૦
નીતી નાશને માગે (ગાંધીજી)	૧ ૦
અનાસક્તી યોગ (ગાંધીજીને ગીતાજનો કરેલા અનુવાદ)	૧ ૧
ધર્મોપદેશ મોખલે (ગાંધીજી)	૧ ૭
આક્રમ ભજનાવલી	૧ ૦
અંગણ અપાર	૧ ૦
ગાંધીજીના સમાવેશમાં	૫ ૦
પાયાની કેળવણી (ગાંધીજી)	૩ ૦
અમાસ બા (સ્વરાજ્ય ગાંધી)	૫ ૦
પ્રેમ ધર્મ (પી. આ. દેસાઈ)	૧ ૦
ગાંધીજીનો સરદાર સાથે ધન્યવજ્ઞાન	૧ ૦
બાપુની સેવામાં	૧ ૦
અસાદકાને વિચાર	૧ ૦
ગાંધીજી (એક અભ્યાસ)	૧ ૦
કસ્તુરભા સમાવેશ અર્થે - ('ઈન્ડિયન ઓપિનિયન')	૧ ૧
ગાંધી સમાવેશ અર્થે	૧ ૦
બાપુના-આ ને ખેલો (સ્વરાજ્ય ૫૧ જાણવાના ખેલો)	૧ ૭
કાળગણી	૧ ૧
નવ આખ્યાન	૫ ૭
મારી જીવન કથા (ભારતના સરખાવી રાજેન્દ્રપ્રસાદ)	૧ ૦
હાંદને કેળવી ગીતો (ગાંધીજી વિશે નવેક)	૧ ૦
દીકી શાન્તીય મ. સળાણુ અધ્યાત્મ	૧ ૦

Obtainable from:

'Indian Opinion' P. Bag.,
Phoenix, Natal.

નવલ કથાઓ તથા દુંકી વાર્તાઓ

કપાલ કુંડલા (નર્મદા મંદ)	૧ ૧
નવલકાઓ (મેધાણી)	૧ ૧
દલકી કથાઓ (મે)	૮ ૧
અનૈતિકતા (પ. ખરેલ)	૮ ૦
સોરઠી ગાથા	૧ ૧
દેશાસ (ધાર્મિક)	૫ ૦
વલ્લ વાતા	૨ ૧
દામવા	૧ ૦
ધાર અધ્યાત્મ (સીન્ડ્રાનામ કાગોર)	૫ ૦
ધરે બાહીરે	૬
ભાવનુય	૫ ૬
મિથ બીટુ	૭ ૦
આત્મ નિર્માણ	૭ ૧
વલ્લ અરુપે	૫ ૦
કલ્પી વાદ	૬ ૧
ઉન્નયન	૭ ૦
કાતાની સદગરી	૫ ૦
કેન કુવ	૧ ૦
કાંતી	૬ ૦
અજ્ઞા બાપુ	૭ ૧
કર્મ વધ	૧૦ ૧
અજ્ઞાનુદ ધારા	૭ ૧

ઉચ્ચ અને સાફ સાહિત્ય

નર્મોત્તરી (કાવ્યા સંપત્તિ) પીમાલકેશ ભોરો	૭ ૧
ગીતાબાપુરી " " મનુસેશાપ	૫ ૦
સર્વશિનો કહેલ (આપણે બેનના સાદીક)	૪ ૦

મળવાનું ડેકાથું આ કોઈકે:

'Indian Opinion'
P. Bag, Phoenix,
Natal.

અમારા નવા પુસ્તકો

નવલ કથાઓ

કલ્પા રેવી (અને મુલ)	૨ ૭
સાનવત્ત ના અવજા (મનેશ પાપુરેલ માનવજી)	૧ ૦
રામના કમેલા, સાને કાલ	૧ ૦
મુર્દત્ત દાંગ, (નવલકા સાદ)	૧ ૦
અધ્યત્મ પાત્રી અને બીજા વાર્તા (પત્ર સાદ)	૧ ૦
ગાંધી સાહિત્ય	૧ ૦
બાપુના પાસણ (કોઈકે નિખાળી)	૧ ૦
મળવાનું ડેકાથું:	૧ ૦

C/O INDIAN OPINION,
P. Bag, Phoenix, Natal.

D. B. MODI & SONS

Specialising in Indian, English, Groceries, Condiments,
Hair oils, Spices, Fancy goods, and everything for the
"INDIAN HOME."

Try Our Famous

"India Mix Masala."

High Class Indian Confectionery Always in Stock.

Phone 35-4771.

30b 17th Street, Vrededorp

Johannesburg.

૫૦ વર્ષની જુની અને જાણીતી દુકાન

ડી. બી. મોદી એન્ડ સન્સ

કરીયાણાં, અંધીયાણાંનાં જુનાં વ્યાપારી

દેહી હેર મોર્સલ, મરી મસાલા વીગેરે દેહી ધરની ઉપયોગી અનેક અનેક
વસ્તુઓ હમેશાં સ્ટોકમાં મળશે.

ઈન્ડિયન અને ઈંગ્લીશ ગ્રાસરીનાં સ્પેશીયલીસ
એવર્મની જુનામાં જુની મીઠાઈની દુકાન.

"ઈન્ડિયા મીક્સ મસાલા"નાં

એન્ડુકેશનરો.

તાજુ ઉમદા ફ્રુટ

કરનનું આદુ ૧/૬ રતલ; મેટી કથીરું લસણ ૧/૬ રતલ; મોળ ખાસ
ટીટ ૧૦/૬ ડઝન; લાંબી અને રક્તેર માસકોટા ૧૬/૦ ડઝન; કપુરી તથા
સેવલી પાન થી. ૫ રતલ; પોરટેજ અલમ.....ખનાના, કાચા ખનાના,
પોપો, પાંચનાપક, નાનીસ અને મેન્ડરીન ફેલના બજાર ભાવથી મળશે.
દેહી સાકમાણમાં સુરતી સફેદ પાપડી, કાળી પાપડી, મુવેર સોંમ, વેનચુ,
શીકાની સોંમ, કુધી અને લીલાં મરચાં મળશે. થી. ૭-૬ થી થી. ૧૦ નું
પારસલ ખનાની પોરટેજી મોકલીએ છીએ. સુરચુ, આખા હળદ તથા
લીલી હળદની મોસમ ચાલુ થઇ છે. કાચી કેરી ૫ થુ હવે મળી શકશે.

A. KADER & Co., (PTY) LTD.

WHOLESALE FRUIT MERCHANTS

P. O. Box 251. DURBAN.

ફરનીયર! ફરનીયર!! ફરનીયર!!!

બેઝમન સુટ, લાઈનીંગ્સ સુટ, વોઈશિંગ, ડરેસીંગ એસ્ટ,
સાર્ફેસ બોર્ડ બોર્ડિંગ ડેસ્ટ, યુક ડેસ, ટેબલ, વાન કોફીપત
જાને જરીદી શકશો. જાતે પધારી લાલ લેવા ચુકશે નહિ.

—બ્રાઉસ, ટેબલ અને કીચન હરેસર—

એ હમારી રેપરેમ નીચે તઈવાર થાય છે. સેનો સ્ટાક હમેશા તઈ-
વાર રહે છે. માત્ર રોહડા બાગના આર્ટિસ લીસ્ટ મંગાવો અને રેપાર
આમલ થકારો.

L. MISTRY

51 BREE STREET, BURGERSDORP, J'BURG.

PHONE 33-4691.

BOX 2526.

ધી ન્યુ દિલ ખુશ-સ્વીટ માર્ટ

મેનેજર: મણીભાઈ સાલુભાઈ કાઠીયારવાળા.

દરેક જાતની મીઠાઈઓ, ચોખ્ખા ખીની તેજલ ચોખા ચેવા,
મસાલાથી અને જનાલીએ છીએ.

જમણું વચણાએલું સુરતી લુપ્ત સેવ, મમરા, લાંબીલા, ભણ્યા,
પાતરા વિગેરે દરેક જાતનાં જનાલીએ છીએ.

પાર્ટી વીગેરે માટે ચોટા અખાણમાં મીઠાઈ એલેટ અખાણે હું
વખતમાં જનાલી આપીશું.

PHONE 33-5675. P. O. BOX 3680.

THE NEW DIL-KHUSH SWEET MART,

34 President St., Corner Diagonal Street.

JOHANNESBURG.

PHONE

33-2661

MASTER BROS.

(PTY) LTD.

MANUFACTURERS OF LADIES' & GIRLS' STRAW & FELT HATS
WHOLESALE MERCHANTS & DIRECT IMPORTERS

HOUSE FOR KEEN CASH PRICES

33 West Street, JOHANNESBURG.

માસ્ટર બ્રધર્સ (પ્રા.) લીમીટેડ

હોલસેલ અલમન્ટસ એન્ડ લાયસેન્સ ટ્રાપોર્ટર્સ

રેશમી તેમજ સુલશા કાપડ, મુલન રમ્મ. બ્લાન્કેટસ—બીજી માળે માટે
નવ જાતો માલ, તેમજ કેપીંગીન લ્યોસેટ સાડીઓ

વીગેરે માટે હમારે લાંબા અખાણ કરવા જલામલ છે

33 વેસ્ટ સ્ટ્રીટ, જોહાનીસબર્ગ.

ફોન : 33-2661

NATHOO TABHA

TIMBER & HARDWARE MERCHANT
& DIRECT IMPORTER

Door, Windows, Corrugated Iron, Cement,
Monarch, Iron Duke, Buffalo, and Elephant
brands paint or any other building material
at reasonable price.

Established 1907,

NATHOO TABHA,

107 Queen Street,

Phone 24647.

Telegraph "Mani,"

DURBAN.

વાંચવા લાયક સાહિત્ય

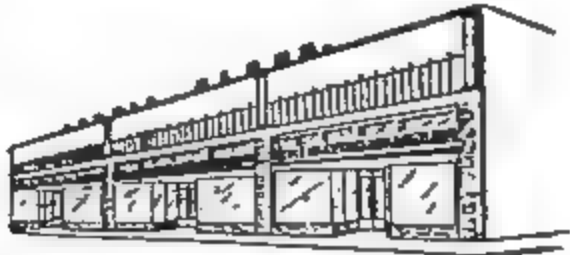
હેસ્ટો પીલા છે ભણી ભણી (દર્શક)	૫ ૦
ગીતા અવધન (વિનોબા ભાવે)	૩ ૦
સરલાવે વલ્લભનાથને બાપુના પત્રો	૪ ૬
કમોદય (કામ કલેશ્વર)	૨ ૦
આ-બાપુની શીળી છાયામાં (મનુ ગાંધી)	૩ ૪
ગો રેવા (વાંધીલ)	૨ ૦
સમગ્રજ્ઞ ઉપનીવદ (સાનલ)	૨ ૦
અભિજ્ઞા વિનયન (કાશીરણાથ મથુરાવાલ)	૩ ૬
સત્યાગ્રહની સંપત્તિ	૩ ૦
જીવનનો આનંદ (કામ કલેશ્વર)	૬ ૦

મળવાનું છેકાલું

'Indian Opinion' P. Bag,
Phoenix, Natal.

K.M. Lodhia & Co.

Manufacturing Jewellers and General Dealers



22 ct Jewellery made to order in latest designs

બાવિસ કેરટ

સેનાના શાગીના ખાસ અમારી જાતી કેપરેખ નીચે અમને અપાયું
કામ સતોત્ર પામે એવી રીતે કરીએ છીએ.

મેકમેસ, જુદી જુદી શીશાખની બજારી અજોડા, સાકીની ખેત, વીરી
બજાર એવીજ વીચેરે બનાવીએ છીએ.

106 Prince Edward Street, Durban.

હિંદુસ્તાનથી કપાલમાં આવેલ સીનેમાને
અમતાં મળેલાં નવીન અંગ્રેજી ગ્રંથોની

	શ્ર. ૧.
ફિલ્મ ફેર	૨ ૩
બ્રહ્મચર્ય નીચી	૨ ૩
રકોન	૨ ૩
શાઈર	૨ ૩
ફિરોન	૨ ૩
ફિલ્મ ફેરની	૨ ૩
વચારી પુનઃપાઠ માટે કિતમ પુસ્તકો	-
નવમક વિધાન (વિદિતો નામ સ્ત્રી સુખ આપનાર કિતમ પુસ્તક)	૪ ૬
શી યીન સદસ નામાવરી	૧ ૦
સોન સોખવારની કપા	૨ ૩
શી સત્યનાથજીની કપા	૨ ૩
નરસિંહ કહેવાનો અર્થનો	૨ ૩
કવન કવિ માટે કિતમ સરળ ગુજરાતી પુસ્તક "કવિઓનાં"	૧ ૩
શીમલ ભગવતગીતા	૪ ૬

પોસ્ટલ આર્ડ

Obtainable at :

**BHARAT MUSIC
SALOON
AND BOOKSELLERS**

Phone: 26070

286 Gray Street, DUBAN.
(Corner Gray and Lorne Streets)



GIHWALA STORE

(Established 1945)

કેપટાઉનના જુના અને બાણીતા વેપારી

કાવરેકાર

કીસભાર્થ હામનકાલ થીવાલ

અમે કદેક જાતનો દેશી વસ્ત્ર અને કરીયાલું
રાખીએ છીએ.

ભાવ કીકાયત

અતે મળે. થા હખે:

2 Aspeling Street,
CAPETOWN.

Phone: 23102.

એક ટો નીચે કા ૩ કેનેડાની વિશ્વ વિશ્વાસ કંપની
અને લાઈફ એન્ડ કનેક્ટ

કપરે.કા કંપનીના હમી સત્તાવાર એજન્ટ છીએ.

ઉપરોક્ત

કિલ્લ આરીકની વચિત અકાલની ૩૫ એન્ડ ૩૬ કોચ પ્રાવિન્સીયલ કંપની
ના સરકાર દારૂથી નીચાવેલા અંગ્રેજી વધા કુલ્યાદી બાબતોમાં જો
તેમજ અનેની કીમીસેલ અંગ્રેજી કોર્ટ પદ્ધતિ હાથકાલ વિના વીરો
તરીત મળીએ થઈ કા છે.

1. Wherever there is a particular Life Assurance Problem a Sun Life of Canada Plan can solve it.
2. Prompt settlement of claims is a maxim of the Company's Management.
3. During 1951 the Company paid over £1,000,000 to annuitants, policy holders and their families.

The Sun Life of Canada is a Leader in World Wide Assurance.

Consult us first.

C. C. PALSANIA

GENERAL AGENT

Real Estate, Finance, Insurance and Immigration Consultant.
Sole Translator.

100 Sir Lowry Road,
P.O. Box 4424.

CAPETOWN
Phone 32390

Kasturba Gandhi Memorial Number

Copies of Kasturba Gandhi Memorial Number may be had
at this office at 1s. 3d. including postage.

'Indian Opinion'

Phoenix, Natal.



On Prohibition

A Woman's Appeal: Letter To Chief Minister Of Madras

[We reproduce the following from 'The Hindustan Times' because of its universal application and interest.—Ed I.O.]

MR. C. RAJAGOPALACHARI, Chief Minister, Madras, has sent the following to us for publication: "I would like to share with the public," he says "the following letter I received from a lady whose name and address I should not give."

The letter says:

"I heard your advice to the Custodian Force bound for Korea, over the radio, with special interest, because my husband happens to be amongst those who are going. I thought it was the best of the messages given to them before their departure. It had a personal human touch. But, if you would permit me to say so, the message would have been still more fitting if you had included the subject of drink also in it.

I wonder why you did not advise them to be moderate at least, in drinks, if not completely abstemious. Do you think they need alcohol to keep their spirits up even when they are going on a peaceful mission?

Drink has been and is the greatest evil of all times. It has been responsible for the breaking up of more homes than any other single factor. Drink has ruined the life and happiness of thousands of women all over the world, whose husbands are addicted to it. It is responsible for more crimes and accidents in modern times than we think. It is a disease deep-rooted especially in the army. Why cannot prohibition be enforced in the army also?

"I have often wished it would be. When armies go overseas where drinks are available at very cheap rates and there is no one (especially a wife) to prohibit them from indulging in drinks, they are naturally tempted to consume more than is good for them. It is not only dangerous to health but also to life itself, because after a heavy bout of drinking, man lacks in co ordination and is incapable of clear thinking or any action that needs co-ordination, as for instance, driving. Any army officers invariably drive home themselves after booze parties. You can very well imagine the great danger of handling a vehicle in that fuzzy state of mind and on a dark night. It is just then they think they are the ablest of drivers and try to excel their skill in speeding.

Besides this risk, there is another which is equally great, if not greater. You, Sir, have told our men not to look at women, but without advising them to abstain from drinks also. What is the use? It is drink that makes them want women and it is next to impossible for them to keep away from women after drinking. The manifold dangers of going to women can well be imagined and I have no doubt that there are plenty such women too out in Korea. Not all men have such will-

(Continued on page 719)

There can be no rule of God in the present state of iniquitous inequalities in which a few roll in riches and the masses do not get enough to eat. I accepted the theory of socialism even while I was in South Africa.



Drink is more a disease than a vice.

Prohibition means a type of adult education of the nation and not merely a closing down of grog shops.

—Mahatma Gandhi.



NOTES AND NEWS

Economic Pressure To Solve Racial Question

The special conference attended by about 300 non-Whites, mainly Africans, in Port Elizabeth in the beginning of the month decided to organise an economic boycott aimed at compelling individual firms to open up skilled occupations to Africans and to give better service to African customers, states our Port Elizabeth correspondent. The conference was called by the Port Elizabeth branches of the African National Congress and the Cape Indian Congress. A resolution said the proposed boycott would continue "until such time as conditions are brought about when non-Whites will enjoy equal pay and facilities of Whites in all major commercial and industrial undertaking." Dr. J. L. Z. Njongwe, chairman of the Cape Province African National Congress, told the conference that similar decisions had been taken in other provinces. Dr. Njongwe said one firm at a time would be selected. Firms refusing to employ Africans in skilled positions, pay higher wages to Africans or to provide satisfactory service to African customers would not be supported and, in the case of factories, their products would not be bought.

A Personal Loss

The sad and sudden passing away of Mr. Jalbhoy Rustomjee is a great personal loss to us. Mr. Rustomjee was one of the trustees of the Phoenix Settlement. As such we valued his advice and assistance which were available to us at all times. Mr. Rustomjee was taking a keen interest in the school building which is at present being erected at the Phoenix Settlement in memory of Kasturba Gandhi, wife of Mahatma Gandhi, and he was very frequently visiting Phoenix even at the expense of his health, to see its progress. We had wished that he would be present at the official opening of the building which, we hope, will take place in the very near future, but God had ordained otherwise. We must bow to His will. Mrs. Rustomjee too has been deeply attached to Phoenix

and to the Gandhi family from the time of the old Mr. Parsee Rustomjee. We feel it our duty therefore to publicly express our deepest sympathy to her and members of her family and to Mr. Sorabjee Rustomjee in the great grief that has befallen them. May the departed soul rest in eternal peace.

Death Of Rev. W. S. Satchell

Our readers in South Africa will be profoundly grieved to learn of the very sad death of the Rev. W. S. Satchell in Poona. It was reported that a tree fell on him and he died from the injury caused thereby. Father Satchell who was well-known to the Indian community in the Union, had left South Africa some few years ago and had settled at the Christ Seven Church in Poona. He was reported to have recently paid a visit to England and had just returned to India. His loss

will be deeply mourned by all those who knew him. May his soul rest in peace.

Death In Springs

We deeply regret to record the sad death through a motor car accident on Thursday, November 19, of Mr. Hagabhai Mooljee, a well-known resident and public worker of Springs (Trompsburg). Deceased who was 64 years of age was returning from Durban on Sunday night to Johannesburg and the accident took place on Monday morning at 6 o'clock near Heidelberg. He was taken to the Springs Hospital where he died on the third day. The late Mr. B. Mooljee was an ardent public worker in Springs and was well liked by all those who knew him. He had great admiration for Mahatma Gandhi and was ever ready to help in any work connected with him. The funeral which was attended by a large number of friends took place at the Johannesburg crematorium on Friday, November 20.

DEATH OF MR. JALBHAY RUSTOMJEE

THE sudden death of Mr. Jalbhoy Rustomjee took place on Monday night at 8 p.m. through heart failure at his residence at 111 Twelfth Avenue. Mr. Rustomjee, who was 61 years of age, was for some time engaged in supervising the repairs made at the Bal Jerbai Rustomjee Trust Building, in Queen Street, Durban, adjoining the M. K. Gandhi Library and Parsee Rustomjee Hall, built by his late father Mr. Parsee Rustomjee. Mr. Rustomjee had just returned home after a fairly active day an hour or so ago and was resting after dinner and chatting with his wife and his son Rustum. While they were talking all of a sudden he complained of some trouble in his heart and collapsed. Dr. Seedat, who was their next door neighbour arrived within a few minutes to find only that life was gone and nothing could be done. Mr. Rustomjee had two or three previous heart attacks and was unfit to do any active work. He had therefore handed over his responsibility as Agent of the New India Assurance Co., and other responsibilities to his son and his brother Mr. Sorabjee

Rustomjee and had interested himself in looking after the renovation of the Trust buildings erected by his late father. He had poured his whole heart out in getting the M. K. Gandhi Library one of the outstanding charitable institutions built by his late father renovated and he was presently engaged in having the other portions of the buildings rebuilt and renovated. Besides that he took an active part in administering the Bal Jerbai and Parsee Rustomjee Trust created by the late Mr. Parsee Rustomjee to which the credit for the existence of several Indian school buildings goes. Mr. Jalbhoy Rustomjee was also a trustee of the R. K. Khan Trust and the Phoenix Settlement Trust. He had inherited the charitable and amiable nature from his late father and had thus gained the friendship and goodwill of both the rich and the poor. He took a keen interest in the political, social, educational and religious activities of the community and was a keen student of the present world affairs. Not long ago accompanied by his beloved wife he made a flying tour of England and the continent and India.

The funeral which took place on Tuesday at 5 p.m., at the Parsee cemetery, in Brook Street, was one of the largest ever held in Durban and testified to his popularity. It was attended by a large concourse of people well representing all sections of people of all shades of opinion including a sprinkling of Europeans. The Parsee community was well represented from throughout Union. People had come to attend the funeral from as far as Johannesburg and Capetown.

Deceased leaves behind his widow, Mrs. Sirinbai Rustomjee, who, by her most loving and amiable nature, holds an endeared position among the women of Durban, as was evidenced by the large number of women who came to share in her mourning, his younger brother Mr. Sorabjee Rustomjee who holds a distinguished position in South Africa, his two sons Rustum and Edul, the latter being in his final year in medicine in Dublin, and two married daughters of whom Mrs. Dinobai Parsee is living in Durban and Mrs. Jerbai Nariswala is in Bombay, and a large family to mourn their great and tragic loss.

Mrs. Jalbhoy Rustomjee wishes on behalf of herself and members of her family to express through these columns her profound thanks to the hundreds of friends, both men and women, who had come from all parts of the Union to share her sorrow and for the innumerable floral tributes and messages of sympathy that had poured from friends, relatives and well wishers from within the Union and overseas.

TROUBLED WATERS

By JOHN O'HIND

This book deals with the period of Indian history when three empires were at a clash with each other on the Indian Peninsula. The Mughal Empire was breaking up; the Maratha Kingdom was declining; and the British were establishing themselves. The story is full of suspense, keeping the reader engrossed in the acts of heroism and valour, naval bombardment and piracy on the high seas, escapades, a chase with bloodhounds, and romance. Order your copy as soon as possible, as there are only a few copies on sale at our office.

Price 10s.

Available at:

'Indian Opinion',
P.O. Box, Phoenix, Natal

THE TIMES' NEED AND THE OUTLOOK

By WILFRED WELLOCK

[The following is the twelfth of the Orchard Lee Papers. These papers are based on, and are an extension of, the thought contained in the following brochures, which were written in the order given: 'Money Has Destroyed Your Peace' (6d.), 'A Mechanical or a Human Society?' (1s.), 'The Third Way' (1s.), 'Rebuilding Britain' (1s.), 'Power of Peace' (6d.), 'The Challenge of our Times: Annihilation or Creative Revolution?' (6d.) They may be had from the Author, Orchard Lee, New Longton, Preston, Lancs. Postage 3d. one copy and 5d. per copy afterwards.]

THERE come times in the history of nations when it is necessary to probe their foundations, especially their spiritual foundations, their mores and ends, to re-assess their values and change their course.

If these occasions are not seized, upheavals and revolutions, or decay, death and extinction will follow.

The Western world is in one of these periods now. For several centuries it has been living ravenously on Prosperity, without taking thought, apparently believing that Prosperity can continue forever.

Many are now beginning to see otherwise. In the East, nations on whose human and natural resources the West has for long battened, are undergoing momentous psychological, ideological and economic changes which are gradually undermining the economy of the Industrial Revolution.

The awakening of the East to the realities of the modern world as shaped by Western science, industrialism, financial and military power, is resulting in a demand for industrial development and a high degree of self-sufficiency in a well-balanced agro-industrial economy, as the basic condition of financial, economic and political independence.

Even more significant is the awakening of the entire African continent, which is bent on passing as rapidly as possible from primitive tribalism to economic and political independence by way of industrialism and a mixture of tribal, Eastern and Western cultures.

These startling revolutions are plunging the mind of the West into doubt and fear. Britain is feverishly trying to maintain her dangerously unbalanced agro-industrial economy by switching her exports from consumer, to capital, goods, including 'high-speed, fear-inspired jet planes and all manner of powerful and costly armaments.

But the facts are against her. The proposed switch, which itself involves a minor social and industrial revolution, may enable her to carry on a pre-

carious economic existence for another 25 or 30 years, but it cannot endure. Today the West calls for more world trade while the East plods steadfastly towards self-sufficiency, which signifies a gradual dwindling of world trade amidst a rapid expansion of world industrial production, and thus of competition for markets, food and raw materials. The demand for the latter will probably exceed the supply at a steadily increasing rate during the next fifty years, and even the supply of scientists for increasing them, since the nature of our civilisation is causing a serious fall in the level of intelligence.

This is the impasse of materialism to which I have frequently called attention in these Papers. It is the outcome of the subservience of culture and religion to materialistic ends. In Britain it has resulted in a way of life which devotes 30 per cent. of the national income to tobacco, drink, mass sport, cosmetics, drugs and militarism. The values of this way of life are for the most part transient, superficial and unsatisfying, and they are making demands on the world's resources which cannot be met without resort to atomic and hydrogen bombs.

Thus in Nevada, Woomera and Meats Bello, Progress is preparing the way to universal death. Most of our inventions are turned to destruction—of man and all his works, of soil, plants and animals. In the name of progress we are speeding towards primeval barrenness. We are travelling too fast for reflective thought, whence science has ousted religion and philosophy. Our root problem is how to overcome the failure of culture and religion. Nearly fifty years ago Gandhi said that lacking a spiritual re-birth Western civilisation would in due course be self-destroyed.

Fear and power are now the chief directives of national and international policies, and before them Kings and Queens, Presidents and Prime Ministers, Primates and Moderators meekly bow. The mightiest Dictators end their days amid the ruins

of nihilism, of the power they worshipped. Yesterday they were Hitler and Mussolini. Tomorrow?

On every hand the processes of life are yielding to the processes of death. I have previously referred to the soil in this respect. Then the cycle of the Welfare State—mass-production, maximum spending and consumption, and 100 per cent. insurance against want, unemployment, the class struggle, expanding armaments, a permanent war economy, and finally the annihilation of atomic warfare. Even Britain's welfare state depends upon extracting £1,000,000,000 annually in taxation from spendings on drink, tobacco and gambling.

Often as I survey the widening swamp of our unmediated existence, with its growing dependence upon centralised power, upon officials and experts, upon chemicals, drugs, sham and substitutes, and upon demonic destructive devices, I am haunted by the feeling that the time may soon come when we shall be swept into oblivion, back to dust and vapour by a handful of nerve-wrecked politicians and scientists who, in a moment of hysteria will press the fatal buttons.

This is stark realism, not rhetoric. What are we going to do about it? Western survival now depends upon calling a halt to "Prosperity" and revolutionising our values, ends, and ways of life, as nations and as communities of persons. Our choice is between a soul-withering materialism and the spiritual values of creative, neighbourly living from the family to the world society.

These Papers have had three primary aims: (1) to expose the impasse into which Western civilisation has fallen, and its causes; (2) to expound the values, relationships and qualities by which freedom from that impasse may be secured; (3) to indicate some of the social, industrial and cultural changes for which this spiritual revolution calls.

The Papers have evoked considerable correspondence mostly from people unknown to me. To my astonishment no one has challenged my analyses or my basic conclusions. All are agreed about the nature of our problem, and that our great need is human wholeness and a way of life of richer spiritual content.

My express doubt about the acceptability of some of my constructive proposals; others ask for blue-prints and specific

programme, while a few, overwhelmed by the urgency of the problem, fear that it is too late to effect the necessary revolution before another war ends everything that matters.

To the first group I would say that the advance in industrial techniques has been such that there should be no difficulty whatever in devising small-scale machines and industrial units to serve the ends of small-group qualitative producers in most industries, while the results of the change-over would insure its continuity. Moreover, the cultural and qualitative values of the new order would automatically cut out a tremendous amount of wasteful and foolish spending, which would balance the higher cost of qualitative production.

To the second group I would suggest that blue-prints and detailed programmes have their limitations. A blue-print for a machine is one thing, but for a way of life quite another. I have a profound respect for nature, and especially for human nature. The devices of animals, even tiny ones, in order to achieve their ends are positively amazing, while man's power of creative imagination, of improvisation and invention is so overwhelming that it would be a crime to limit it by blue-prints. Is not the real tragedy of our age the fact that money values are depriving the majority of our fellow men of the right to create, thus condemning them to a sub-human existence? One man's blue-prints may be another man's prison-house. Whole men must needs produce their own blue-prints, and each local community its own social programme. One of our main tasks is to free the human spirit, the imagination of the common man, from the bondage of conformity, and to train the people for vocational living.

To the third group I will confess that often during the last forty years I have surveyed our national and the world situation and tried to estimate the chances of human survival, and not once have I felt that this was certain, nor do I now, although I see more hope than I did. Meanwhile it is well to remember that most of the world's civilisations have perished, and have done so in Prosperity. Time after time throughout the ages those in authority have chased the privileges of class domination, self-indulgence and the wastage of natural resources to the values of freedom and culture, and paid for their folly in decadence, war and extinction.

(To be continued)

The New India Assurance Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950
31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	
Marine Premium	56,04,844	exceeds	54,34,00,000
Miscellaneous Premium	35,84,968	Assets exceed	15,36,00,000
Life Premium	2,89,79,302	Total claims paid over	17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The
New India Assurance Company Limited

Cable & Telegraphic
Address:
"RUSTOMJEE" or
"NIASURANCE"

RUSTOMJEE (PTY.) LTD.
Directors: Sorabjee Rustomjee
Rustom Jalbhoy Rustomjee
Principal Controlling Officers in the Union of South Africa

**EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY**

Phone Nos 1 25845, 29807 & 28513.—P.O. Box 1610.
74 Victoria Street, DURBAN, NATAL.

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
FACTORY**

**Direct Importers and
Wholesale Merchants**

Clothing Manufacturers

Proprietor **RAMBHAJI D. PATEL**

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crocery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 65,

MEHTA BROS.

(PROP. M. D. MEHTA)

**Wholesale Merchants
and
Clothing Manufacturers**

**We specialise in
Manufacturing
OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

LIBERAL PERSPECTIVE

THE INDIAN MINORITY IN SOUTH AFRICA

By C W. M. GELL

(From the 'Chicago Jewish Forum,' Fall 1953)

III

HAVING failed to get rid of their Indians, the Whites of South Africa then set about 'putting them in their place' in earnest, both for reasons of immediate self-interest and in the hope of inducing them to take themselves off. As recently as January 21 this year an Afrikaans newspaper exhorted its readers:

"There is fear among the Indians that the apartheid laws of the Government will in the long run compel them to leave the Union in large numbers. If this should come about, few Europeans and non-Europeans will shed a tear. The time has arrived when every member of the public should help speed the departure of the Indians. Let all the Europeans in the Union stop buying from the Indian for six months and the problem will be half solved already. Can anyone who calls himself a Nationalist refuse to help?"

Now this "place-putting" policy is in direct contravention of one of the terms of the 1927 Cape Town Agreement by which the Union accepted responsibility for the welfare, education and uplift of its resident Indian population. And it is this breach of a pact between two virtually sovereign States which gives India her legitimate pretext to interfere in South Africa's domestic affairs. I do not think she is correct (in view of the Charter's ban on internal interference) or wise to hit the Union annually at UNO, nor is she consolidating White opinion in that country behind the more reactionary policies without achieving any positive amelioration of the Indian minority's lot. But her right to continue to press South Africa to fulfil obligations the latter freely accepted in 1927 cannot be gainsaid and this exposes the fallacy underlying Dr. Malan's unfortunate remark quoted in the first paragraph of this article. White South Africa in general and the Nationalist Party (which Dr. Malan leads) in particular have not been generous in interpreting their legal and moral obligations towards non-Whites. Dr. Malan, now Premier, then Minister of the Interior, was his Government's signatory to the Cape Town Agreement in 1927. He should, therefore, know better.

When considering the policies by which the Whites sought to put the Indians in their place, it

is important to remember that, since 1895, Indians have been without the parliamentary franchise (except the tiny Indian community in the semi-liberal Cape) and that they lost the municipal franchise in Natal in 1924. Africans do participate in the elections of three (White) members of the Assembly and four (White) senators—seven members representing 2½ million Africans against 206 representing 2½ million Whites—though in municipal affairs Africans are as helpless as Indians. Residential segregation was theoretically applied to Indians since 1885 in the Transvaal and trade licensing in Natal since 1895. But the early regulations were fitfully and inefficiently administered and many Indians got round the law by a variety of ingenious methods—bogus (*benami*) companies with dummy White directors, tortuous leases and sub-leases etc. During the twenties and early thirties, when the failure of repatriation was becoming apparent, Natal and the Transvaal began to tighten up their discrimination against Indians. Segregation and trade licensing are closely connected because, though a number of wealthy Indians were "penetrating" White residential areas (particularly in Durban) and devaluing properties by their penury, the reaction to this was less concentrated (though no less vocal) than the efforts of interested White merchants to curtail the number of trade licences issued to Indians and to drive them out of the main shopping centres on the plea of residential segregation or by limiting their mortgage rights.

Since this policy was naturally directed primarily against the wealthy merchant minority of the Indians, one might have expected to find them leading their community's fight against racial discrimination. But it has not been so. Nearly all the residential and commercial legislation of 1918-48 recognised established interests in principle and sought to "peg" the existing situation against any further "penetration." The established merchant and his family have, therefore, been prepared to play ball with the authorities, although it meant sacrificing the future opportunities of their fellow-Indians on the altar of their present profits. And other merchants whose rights were not securely established have been prepared to play ball all the more obsequiously in the hope of a

point being stretched in their favour. Dr. Malan's Group Areas Act of 1950, however, recognised no established rights. It purports to create separate areas for the residence and work of each race group, except for non-Whites being allowed to work (but not live) in White industrial and agricultural areas. Theoretically so its proponents claim, the Act applies equally to all communities without discrimination. But this is specious pleading, for it was enacted and will be applied by one race group without consultation with the others, without compensation or adequate rights of appeal to the courts. The "evidence" by which the introduction of the Act was justified, the debate on it in Parliament and the tacit (occasionally open) support of Opposition members from Natal left no doubt that it was principally directed against Indians. And that is how it is proving in practice. For, though the Act denies the right of Africans to own freehold property anywhere except in their overcrowded and isolated rural reserves and proposes to shift large numbers of them from one urban site to another in accordance with White convenience, very few of them actually own the land or properties from which they will be ejected. A minute fraction of the urban African population and a much higher proportion of the Indians are going to lose their investments and probably their livelihood. Take, for instance, the proposal of Lydenburg, a small Transvaal country town, to move its 146 Indians from their shops in the main street (where they had been for generations) to a site on a barren hillside two miles away adjoining the sewage farm and to cut their trading licences from seven to one. Although this scheme was rejected by the Government as rather too blatant, it and many like it will probably be passed with minor modifications. And the latest zoning proposals for Durban (Natal's largest city which is run by a non-Nationalist English-Speaking majority) envisages moving half the Indian, African and Coloured communities (nearly 70,000 Indians, 80,000 Africans and 8,000 Coloureds) in exchange for one-fourth of the White population (about 3,000 persons). About £9 million of Indian-owned property will have to be sold at knock-down prices out of areas scheduled for White ownership against about £800,000 of White-owned property in areas scheduled for non-Whites. White South Africa may not go all the way (at least explicitly) with a prospective Nationalist candidate for Parliament when he recently suggested putting "all the Indians in one large ghetto where parasite

can live on parasites" but it is not altogether unsympathetic to the general principle which he invoked.

It is against this background, the Nationalist's frank Herrenvolk ideology of all Whites over all non-Whites whatsoever, the Opposition's implicit acceptance of this denial of equal human stature, and the vast increase in the number and severity of colour-discriminatory regulations in every-day life during the last five years of the Nationalist's *apartheid* programme, that Indians and Africans have drawn together in a campaign of passive resistance. This alliance is the more remarkable, not only because of the fissiparous tendencies of all such African and Indian political movements but because so lately as January 1949 fifty Indians were killed and nearly 500 injured by Africans in one of the worst race riots ever. 700 Indian stores and 1500 Indian houses were also destroyed or severely damaged. This Durban riot was hailed as proof that even the Africans looked on the Indians as "alien parasites." But more careful assessment of the causes disclosed that, while some Africans undoubtedly had justified grievances against some Indian merchants, the general discontent of both Africans and Indians with the appalling slum conditions in which they lived and the vexations of a colour-rigid economy were on this occasion fused to flash-point by (1) accumulated resentment at the rising cost of foodstuffs which most Durban Africans buy from Indian stores (where they are usually treated more courteously and patiently than in White stores); (2) jealousy of Indians' exemption from carrying the passes which all urban Africans have to have on them at all times; (3) inflammatory anti-Indian speeches during the 1948 election campaign which, together with the Europeans' traditional hostility and the conduct of a few Whites who actually cheered the African rioters on, gave Africans the impression that the small Indian community could be attacked with impunity. Ninety Africans died and 550 at least were wounded by the police and soldiers in the four days battle that ensued.

But within three years of that fearful slaughter the Government's repressive policy had consolidated the non-White front. The African National Congress and South African Indian Congress, voluntary organisations of politically articulate non-Whites, combined to run a Defiance Campaign against six laws or sets of regulations which they regarded as particularly unjust. Since June 26, 1952, over 8,000 Africans and Indians have gone joyfully to prison for deliberate breaches of

one or other of these measures and have behaved (despite police provocation and ill-treatment) with a dignity and restraint of which few thought them capable. Rising racial tension, sparked off by foolish or calous police and administrative action, culminated in African riots against Whites in four South African towns last November, in which six Whites and thirty-one Africans were killed and over 150 Africans wounded. Against this sombre picture of angry and defiant non-Whites confronting arrogant and uncompromising Whites, the Union Government is introducing draconian totalitarian legislation which is the measure of the witcher's cauldron it has brewed.

But I have tried to show that, if the Nationalist Government is responsible for precipitating the racial crisis in its present form at the present time, the whole White population must share the blame for many years' indifference to the legitimate aspirations of the non-White majority. Founded in the arrogant assumption of perpetual White superiority, South Africa's present crisis is basically a moral one, whose pattern may be most clearly seen in the treatment of the smallest and most vulnerable race group, the Indians. For if the Whites are unwilling to concede larger opportunities and a greater share in the further political and economic life of the country to this least numerous and most advanced of the

non-White peoples, how will they ever bring themselves to face the risk of making the same concessions to the small educated vanguard of the African majority that is now hammering at the door?

The outside world has no right to minimise the gravity of the predicament of the South African White minority, though much of it is of its own making; but since its solution of this problem will have repercussions throughout the free world, this is no purely domestic matter. Asia and the rest of Africa are waiting for the answer. Is "White civilisation" only for Whites in Africa? Is pigmentation the only test of a civilised man? Are all the local representatives of one of the world's oldest civilisations and all the products of the new European culture unfit to rank with even the meanest, least educated, most shiftless, poor-White member of the European aristocracy? In search for the answers the Indian minority is more and more identifying itself with the aspirations of the African majority, hoping to teach it to struggle by non-violent means towards a society free from racial discrimination. But there is a limit to human patience and one vital question remains so far unanswered. Can the Indians and Africans find allies among the politically-dominant Whites in time to forestall the impending explosion?

Concluded.)

then know us for what we are. But the world will feel disturbed and perplexed and would be unable to see its way if acts are performed in the name of Satyagraha but not deserving it.

6-7-53

If the Satyagrahi is patient there is no injustice for which he has no remedy. But it must be clearly borne in mind that if one who suffers injustice has no strength to resist if there is no other means to counter it in Satyagraha. The aim of Satyagraha is to train the sufferer by actual demonstration as to how he can free himself from his sufferings. Till he is so trained the Satyagrahi has to hold himself in patience. If this is a limitation of Satyagraha it is also its beauty and strength. So the Satyagrahi does not become anyone's patron or guardian. He suffers with the sufferer, becomes his partner in suffering and his comrade.

Do not be misled into the belief that you are bound to take aggressive action against any immorality or injustice you see. Better train yourselves for such action by silent constructive work. Do not invite action against injustice but welcome it when it comes to your door.

Bursaries For Indian Students

The University Indian Students Bursary Committee invites applications for two (2) Bursaries to be awarded in 1954 in the Faculty of Science at the Fort Hare Native College, and in the Faculty of Science or the Faculty of Commerce at the Witwatersrand University.

The conditions governing the Bursary shall be as follows: (1) Only Non-European students male or female, under the age of thirty years and having their permanent address in the Union are eligible for bursaries.

(2) The value for each Bursary shall not exceed £150 per annum.

(3) Each Bursary is awarded for one year only in the first instance, but subject to satisfactory reports on the student's conduct and progress during the year, is renewable from year to year, so as to enable the student to cover the full course of study.

(4) The loans granted by the Bursary Committee are repayable within five years of the date on which the candidate ceases to be student of the University, and interest at the rate of 5 per cent per annum will be charged as from the latter date.

(5) Applications for the Bursary must be made on the Application Forms obtainable from the Jt. Hon. Secretaries P.O. Box 103, Fordsburg, Johannesburg.

LIMITATIONS OF SATYAGRAHA

By GANDHIJI

WHETHER it would be proper to undertake Satyagraha, whether one who undertakes it has the means to do so and whether the cause for which it is sought to be undertaken is worth it can be judged only on the prevailing circumstances. I have to advise and guide friends and co-workers when they seek my advice and guidance. And often when granting their right to offer Satyagraha I have to warn them in the same breath that it was neither the time nor the occasion for it.

I have no hesitation in declaring that he who has not had some training in constructive work has not even learnt the first steps in Satyagraha. And to my mind constructive work means . . . work for prohibition, constructive work means striving for modality between the Hindus and the Muslims. Indeed, he who is not imbued with the spirit of reason and the spirit of love could never dream of offering Satyagraha.

This warning is not, of course, apply to those who are not bound to seek or follow my advice. It

who is by nature non-violent, who is by temperament Satyagrahi, in whose whole being truth pervades and who is the spirit of service embodied deserves the respect of the world. He needs not my advice, not my guidance. And no one need say where and when he will offer Satyagraha nor whether he has the right to do so.

Not for those who are filled with anger and pride, whose ego is in their being and whose intellect is disturbed by passion I would certainly say, 'Please hold yourselves in patience. Any thoughtless step taken even unconsciously would not only inevitably lead to bitter consequences but would also destroy the little control that is in evidence at present and future generations who would have to undergo sufferings on account of the so-called Satyagraha will, come to see the very same Satyagraha will suffer disaster.' Every thoughtful person should, therefore, appreciate the limitations of Satyagraha. It would be bitter if instead we gave up the very name of Satyagraha and behaved as we thought best. The world will



B. I. S. N. Co. Ltd.

S.S. Kampala arriving Nov. 28. Sailing Dec. 3 for Bombay

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES : DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-12-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)		without food	21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-4
Hindu Special Food £10-3-0 Ordinary Food £4-5-4

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 FINE STREET, Telephone 20432, DURBAN.
Tel. Add.: "KARAMAT."

Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(KORNER SWEETMEAT HOUSE)
Corner Grey and Victoria Streets
DURBAN.

Phone 23414.

Tel. Add. 'KAPITANS.'

P.O. Box 96.

Phone 24471.

To Furnish Your Home Economically

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St.
DURBAN.

Stockists of—

NEW & RECONDITIONED FURNITURE & HOUSE-
HOLD EFFECTS. RADIOS & RADIOGRAMS, MUSI-
CAL INSTRUMENTS, SEWING MACHINES & OFFICE
FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and
Vegetables. We specialize in green ginger and Indian
Vegetables. Wholesale only. Write for particulars
Box 96, Durban.

YOUR GARDEN'S SUCCESS—Begins with Good Seed

Our Long Experience is your Guarantee

Try our Famous

**IMPORTED & GOVT. CERTIFIED
VEGETABLE & FLOWER SEEDS**

Available in Bulk and Packets

A. B. NAIDOO & SONS

(Established 1917)

Stockists of—

GRAIN, FERTILIZER, HOES, PLOUGH PARTS,
HARDWARE & GROCERIES at Competitive Prices.

Phone 21213.

Tel. Add.: "GREENFEAST."

145 Brook Street,

DURBAN.

WE SELL ONLY ONE GRADE OF SEEDS—ABSOLUTELY THE BEST.

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

**47, Commissioner Street,
JOHANNESBURG.**

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with "THE OLD MUTUAL", your friend for life—

The E.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representatives—

DAYABHAI PATEL

P.O. Box 1760,
JOHANNESBURG.

Phones— } Business 33-0711
Residence 33-5961

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

Extensive range always carried in
the following:

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

Stockists of well-known branded
Watches.

COPPERBELT PIONEER STORE

Where Quality and Service
are Paramount.

Luanshya,

Northern Rhodesia.

SHINGADIA STORES

(Proprs Premier Silk Bazaar Ltd.)
Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.
Telegrams: "Prem silk" Phone: 2523.

PREMIER WHOLESALERS

(Members of the Mashonaland Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.
UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives
Plece Goods, Moslery, Jute Goods.

Enquiries Solicited, Prompt Attention.

"Aryan Mahal" 6th Floor,
Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

Phone
Day 24169

Phone
Night 233549

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 20312.

**P. HARGOVAN & CO.
(PTY.) LTD.**

**WHOLESALE MERCHANTS
AND IMPORTERS.**

P. O. BOX 1250.
155/7 Warwick Avenue
DURBAN.

SWEETMEATS

PURE

WHOLESOME

HEALTHY

★ APPETISING -

★ DISTINCTIVENESS of Flavour.

★ Combined with INGREDIENTS of the
PUREST QUALITY go into the making
of our SWEETMEATS.

★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental DELICACIES.

★ Assure YOU of the most PALATABLE
SWEETMEATS money can buy any-
where in SOUTH AFRICA.

આ સ્વેટ મીટની ગુણવત્તા, ભરપૂરતા અને
શ્રેષ્ઠ ગુણો આદરિત સુખાદી દ્રવ્યોમાં સાચા અનુભવ છે.

★ Great care is exercised in the PACKING and
DISPATCHING of country and foreign orders.

★ We assure you of PROMPT, HYGENIC
SERVICE with the GUARANTEE of
SATISFACTION.

THE HOUSE OF



HOME MADE SWEETMEATS

We specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Nann etc.

Victory V Lounge

(Cnr Gray & Victoria Streets.)

Phone 24965 — DURBAN.

AMERICA'S GROWING CONCERN FOR AFRICA

(An autumn 1953 review by Dr. Homer A. Jack who was interim secretary for the American Committee on Africa during July and August 1953.)

(Concluded from last week)

THERE are, in addition, a number of organizations in America which for some time have had a deep interest in African affairs. These would include the American Friends Service Committee, the India League of America, the National Association for the Advancement of Colored People, Fellowship of Reconciliation, and the Phelps-Stokes Fund. The International League for the Rights of Man (24 East 64th Street, New York 21) is an international non-governmental organization recognized by the United Nations and has been instrumental, under the direction of Mr. Roger Baldwin, in helping African petitioners at the United Nations.

A group of organizations has recently emerged which are especially interested in helping underdeveloped countries and people to help themselves raise living standards. The International Development Placement Association (Mr. Peter Weiss, 345 East 46th Street, New York 17) recruits personnel in the United States and Europe for work in underdeveloped areas, especially Asia and Africa. The American Institute for the Tropics (Mr. Sidney Wallach, 381 Fourth Avenue, NY 16) is increasingly concerned with helping Africa in a technical non-political way. The Foundation for International Economic Development and Education (1118 Fletcher Trust Bldg., Indianapolis 4, Ind.) has for its first project aid to an African farmers co-operative in Uganda. The Public Administration Clearing House (45 East 65th Street, NY 21) is interested in the development of better administrative practices abroad, especially in Asia and Africa.

One important aspect of American concern for Africa is with students coming to the United States from Africa. Whereas just before World War II only 83 students from Africa were studying in America, the figure has jumped to 1,125 in the academic year 1952-53. This is only three percent of the total number of foreign students studying in the United States (and is less than the number coming from Germany or Japan alone,) but the number is sure to increase in the years immediately ahead. For many years the Committee on Friend-

ly Relations among Foreign Students (291 Broadway, NY 7) has helped African students in their problems after entering the United States and today such help to African students looms large in the total work of this committee. On a different level the Institute of International Education (1 East 67th Street, NY 21) aids students from Africa. At various times African students in America have tried to organize and the latest effort is the All-African Student Union of the Americas which held a conference at Howard University in June 1953. There are several hostels especially for African students, two being located in New York City.

This organizational activity related to Africa has been intensified in the past year. Yet there is no over all, American organization concerned with the whole continent of Africa and its many problems. Because of this apparent lack, a small group of persons met in New York City in December 1952 to explore the need for a new, national organization devoted to Africa and with clearly a non-Communist and non-sectarian orientation. After six months of careful exploration with most of the organizations now working in the African field and with some of the individuals most interested in Africa, the committee decided that there were indeed gaps in the American work on Africa and that all the efforts taken together did not constitute the kind of job that must be done to acquaint the American people with the problems and peoples of Africa, and, in time, also to acquaint Africans with the true American spirit.

Accordingly, tentative plans were made in the summer of 1953 for the establishment of the American Committee on Africa—a factual, non-partisan membership organization to promote a better understanding of the peoples, institutions, and countries on the whole African continent by educating the American public through means of publications, speakers, and other educational media. This will be a clearing house of information about all facets of African life and opinion. This organization should help to bridge the gap between Africans

and Americans, to supply the vaguely hopeful with the means for concerted action, to broaden the channels of communication between Africa and America, to help break down the barriers of ignorance, and to forge new links between America and Africa of today and tomorrow. Efforts are now being made to solicit initial funds for the establishment of this Committee and to appoint a qualified staff. The American Committee is applying for a Treasury Department ruling that contributions to its budget be deductible for federal income tax purposes. Among the first activities of the Committee will probably be the publication of a monthly newsletter. Inquiries are invited in care of Mr. George Houser, 513 West 166th Street, New York 23, New York.

The widespread revolution in Africa must be understood. But some Americans want to act once they do understand. Because of tax problems and other considerations the action must be dissociated organizationally from the education. Accordingly, representatives from more than 25 national organizations met unofficially in September in New York City to form a Co-ordinating Council on Africa (c/o 24 East 64th Street, NY.) Under the temporary chairmanship of Mr. Roger Baldwin, this Council will suggest to the national groups which loosely comprise it parallel action on African issues as they come before the United Nations and its various organizations. The Council will also suggest that national organizations acquaint the American delegation to the United Nations of their views as the delegation finds itself confronted with African problems.

In the end, the African people must and can help themselves. The American people, however, must understand the rapid events on the African continent. For the peace of the world, the American people must do so in less traumatic fashion than they learned the facts of life about Asia. As Professor Harry R. Rudin, chairman of the History Department at Yale University, has wisely observed, "A word preoccupied with the challenge of Russian Communism in the middle of the 20th century has suddenly found itself face to face with a startling challenge to Africa. For the Russian challenge we were more or less psychologically prepared, for the one in Africa, we were far from ready...One may well wonder whether there is time for us to acquire the information needed if our decisions in this critical age are to have the intelligence required for our survival."

Perhaps the American Committee on Africa and the Co-ordinating Council can help insure our survival...and, of equal importance, that of the African people.

ON PROHIBITION

(Continued from front page)

power, honesty, towards their wives and integrity as not to yield to temptation; neither are all of them God-fearing.

All this naturally leads to a criminal squandering of money—money which could be better saved for better purposes or spent on their matters which have a better claim.

Sir, no doubt you know all this; but still I could't help expressing myself after hearing your speech; and I hope you will forgive me my audacity in writing to you direct."

This was followed by the next letter.

Dear Sir,

"I feel greatly honoured by your having condescended to reply to me—I least expected it. I thought you would get angry with me for having dared to say your message was incomplete.

"Sir, you have rightly guessed the depth of the feeling behind that letter and can imagine with what a heavy heart I have seen my husband off.

"I know scores of other wives who feel the same way I do about this drink business.

Certainly, Sir, you may make use of my letter without disclosing my name.

"I do pray that with your kind help and influence this evil of drink may be eradicated from India and especially from the army."



Cuticura
SOAP

The medicinal and toilet properties in Cuticura Soap not only cleanse the skin thoroughly, but help it to retain its beauty. Its formula is more effective than any other soap in the world.

For Flawless COMPLEXIONS

AFRICAN VIEWPOINT

CLEARING MISUNDERSTANDING ON LIBERALS

By JORDAN K. NGUBANE

ABOUT a fortnight ago I took part in a symposium on the Bantu Education Act organised by the Liberal Party of South Africa. Several members of the Liberal Party were surprised at the generous tribute I paid to their courage, patriotism and level-headedness. I made it plain that although I was speaking on behalf of the African National Congress, the tribute was personal.

The element of surprise gave me the impression that my critical tone and attitude towards the Liberal Party required amplification.

First of all there are points on which I agree with the Party and others on which unanimity is not so great. There is no doubt in my mind that the White men and women who have joined the Liberal Party have made incomparably more sacrifices than the Africans in their camp. In the African community it is not as yet regarded as wicked to consort with the Whites. It is true that a substantial section of African opinion already looks with suspicion on quite a number of White motives and groups. But there is not as yet a solid wall of opinion ready to ostracise and penalise cruelly any Africans who accuse the colour line in an endeavour to give reality to the concept of equal partnership.

The White men or women who step over the colour line to work with us on the basis of equality invite ostracism, abuse and, what is worse, might even endanger his business or lose his livelihood. That men and women should have taken these dangers for an admittedly unpopular ideal is something for which I, believing I am a good South African, am truly grateful. I see no inconsistency in taking up this attitude on a public platform.

The Liberals have not set themselves the goals I would like, to emphasise the essential unity of Black and White. They are handicapped by the desire to win African confidence without alienating White opinion drastically. As a result they had themselves advocating the Colour Bar subtly when otherwise their declared goal is its abolition. Their incoherence on civil franchise qualifications (obviously for the

African) is a form of discrimination, in my view, which is designed not to give the African his rightful say in the Government of the land, but to place him in the position of a junior citizen for the longest time possible.

This does not, however, blind me to the real significance of the Liberal Party; that it attempts to come forward with a positive alternative to apartheid. In other words it is marching in my own direction, although a long way behind. As such it is a friendly and not an enemy group. The possibility is always there that tolerance and encouragement might bring it, one day, to the position where people like me might find in it the Party to save South Africa.

In the meantime those of us who are friendly-disposed to it can serve best the cause it and we have at hand by strengthening its bargaining hand. I do not feel that by joining the Liberal Party in large numbers the Africans would help it much. It is not its function to espouse the cause of the African; its real job is to reconcile race with race in a multi-racial society. Congress because it is a national liberation movement—to use a phrase borrowed from the extreme Left—is poorly equipped for the task of reconciliation in the present state of race relations. But Congress is in a very strong position to espouse the cause of the African; that is, to train the African and bring him, with the minimum of delay, to the position where he can stand on a footing of, at least, organisational equality with the other races when he would make his legitimate contribution to the common goal.

A strong African National Congress will prove the Liberal Party's best ally. It will place the latter in a stronger position to win more Europeans to the way of conciliation. Apartheid is in the ascendancy to-day largely because the African National Congress is relatively weak. The non-conscious White man can get what he wants merely by taking a firm line against us. A strong Congress will convince such people that they are heading for disaster and will induce them to prefer conciliation. When that happens

the Liberal Party will come into its own. I believe in conciliation; but not on the master-servant basis as at present. I believe in conciliation as between one equal and another.

The African people have been brought up in the tradition of fighting tyranny through struggle. I believe that only through active struggle, in a non-violent way, will we reach our goal. I am not satisfied that the Liberals have made up their minds to struggle actively, to the bitter end, to see South Africa cleansed of the curse of colour. Please understand me: I definitely do not question their sincerity; but I do say that their ideas appear to be a little hazy on the real challenges they are up against from the apartheid side. When you are faced with a tyrant who has no regard for the pledged word, it does not improve me much to say that you will adhere to constitutional methods—i.e. the ballot box, propaganda, the platform and pamphlet—to drill a little more steadily your consciousness into his arrogant head. Apartheid is no respecter of law. You cannot defeat it by resolutions, no matter how strongly worded, or protests. You can defeat it only by exerting irresistible moral, economic and other pressures.

But even here, we need a political pressure group which will provide a half-way house for the average European who has begun to entertain doubts on the wisdom of apartheid and who is well on the way towards finding a fuller life for himself in communion with all his countrymen regardless of race. For, my view is that the colour problem is a conflict of ideals and NOT a clash of race. We must fight against anything which emphasises race in our struggle. I happen to know that the Liberal Party in Natal exerted a visible influence—true, it was far from

decisive—on a recent Durban parliamentary by-election. The opposing candidates started fairly on the Right. Towards the end of the election campaign they were steadily gravitating somewhere near the Centre. We need an agency to ferry as many White people from the Right to the Centre as possible and only the Liberal Party can do that.

I could go on enumerating the points of agreement and divergence. But these instances should suffice to show that I have very good reasons for believing that the Liberals and I have a lot in common. We both differ from the Malanites in this one fundamental respect: we can appreciate each other's virtues even where we do not agree. Malanism preached that those who are not with you are against you and straightway proceeds to see in them incarnations of all vice. I believe that in human affairs there is always the man in the centre to consider as well. Without him the world would be robbed of the blessings of conciliation.

Finally, and this is one of my strongest points in favour of the Liberal Party, liberalism is the only philosophy of life on which a multi-racial society can be permanently built. On the one hand we need it to cushion the tensions generated by race-conscious ideologies and even neutralise their effect, while on the other we need it to provide scope for the fruition of the genius of the different racial and cultural elements composing that multi-racial society.

Against this background it will be seen that my tribute was both genuine and deserved. A friend who is candid in retaking should not be afraid to be generous in complimenting!

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either in India or to any part of the world.

All types of Insurances—Life, Fire, Burglary, Riot, Storm, Accident, Theft, etc., etc.

Can also do Free of Charge For Your Income Tax, Personal Tax, Writing Of Your Books, Trade Licences, Revenue Clearance Certificates, Passports And Immigration Matters.

Representatives: National Mutual Life Ass. Of Australasia, Yorkshire Insurance Co. Ltd.

Telephone: 33-9033, 29a Commissioner Street, JOHANNESBURG.

THE KEY TO A PEACEFUL REVOLUTION

(By Vineba)

THE modern wars are special-ly calamitous in one respect. It is curious that they lead to a result which is contrary to what has been regarded as the scientific law of Nature, namely, 'the survival of the fittest.' The present scientifically conducted wars take a heavy toll of young men, which means that while the fittest are sacrificed to the war deity, those who are unfit stay back in their homes and saved. This is contrary to the law of Nature. So these wars are utterly ruinous in every respect, and may well spell the entire extinction of humanity on the earth, unless something is done to check them. Let us see first why they come about.

A social order, whatever its form and structure, is designed to promote the health and happiness of the people. And there is no doubt that they profit by it for some time, may be, even for a very long time. But gradually its utility dwindles and a stage comes when it is no longer serviceable. It has then to be scrapped and remade even as a house has to be remade after the old one has dilapidated. The change and the reconstruction involve a good deal of suffering and labour. Naturally there are some who are reluctant to face this suffering and who therefore oppose this change. They throw in their support on the side of the status quo. They do, of course, introduce reforms, but only at a snail's pace and try to keep the old system intact, so long as they can, in the name of peace and order. Under the circumstances those who want change are driven to the view that it cannot be brought about except through violence. The situation gives rise to tension and as it increases, the cleavage between the protagonists of peace and order and those of change becomes wider and the latter become confirmed in their faith in violence as the only solution. This ultimately ends in war and revolution.

But we have now discovered a way which is both peaceful and revolutionary and un-

failingly potent, to secure the change of society without any of the evils associated with the other two ways. We want to overhaul the entire social structure without recourse to violence, that is, we want both peace and revolution. Revolution is indispensable. Now if we want peace also, then we have to prove that peace too has the power to revolutionize the society—not gradually but with the speed of a revolution. If this is proved, the violence will cease to be the indispensable adjunct of revolution and society will be saved. This is what we call a peaceful revolution or Satyagraha.

We who believe in Sarvodaya, i.e. the well-being of the entire society without any distinction of class or creed, have taken to Satyagraha as the end that we have set ourselves. We must then have full faith in its efficacy. Secondly, we must be prepared to suffer for it, to any extent. Thirdly, we must have the zeal and conviction to convert the heart of the people. It is certainly possible to convert the heart of man, for there is in him a divine flame which, though it may at times get obscured by darkness, is never put out. We must then have faith in this divine consciousness active in every human heart. With faith in the indwelling divine, conviction of the truth of the thought which we have accepted and readiness to suffer for it, we can surely accomplish a peaceful revolution in the society.

With this end in view, we should take up pressing social problems and work for their solution in a social way, while, at the same time, concentrating on our own inner purification individually.

Through Bhoodan we are helping the people to acquire the power of Satyagraha and develop faith in humanity. We also desire to manifest the power of peace for solving all our problems. Viewed in this perspective, Bhoodan work will reveal its distinctive glory.

People often argue that the work of land distribution can be accomplished by legislation. Our reply to them is: Brothers,

do it. We have no objection to it. But we take delight in building up *jana-shakti*. We earnestly desire to finish this work as early as we can. And we firmly believe that this will be achieved in a very short time. This work will regenerate such numerous virtues and provide such a key that it will be easy for us to solve so many problems. We keep a record of the quality and the quantity of land collected. At the same time, we also measure our work from the number of workers we receive and from their quality, i.e., how far they have faith in humanity and in our ideals.

To these *seeds* we avian that they should develop motherly devotion for their co-workers. Whatever wrongs a child may commit, the mother goes on believing that the child, after all, is good at heart. We should cultivate like devotion for our colleagues and also for our opponents. In case we hear ill of our friend we should disbelieve it. On the contrary if we hear of some good act of our friend we should at, once

believe it. God dwells in every heart and He inspires him to do good.

Lawyers know that the law may acquit even ten accused persons but it seems that not a single innocent person is punished. If there is some ground for doubt, we have to allow his benefit to the person concerned. The benefit of doubt should be so construed that it should lead us to find out goodness. This is indeed a fine characteristic of love based as it is on faith in humanity. The goodness of a man needs no testimony. It is misdeeds that need to be examined. In case evidence is forthcoming, one should believe it; in its absence, one should dismiss the doubt from his mind.

R. VITHAL

Bookkeeper, Writing up Bills of Books, Balance Sheets, Income Tax Returns. Apply:

8 Adams Arcade,
40 Market Street,
Johannesburg

'INDIAN OPINION'

(Founded By Mahatma Gandhi In 1903)

For The Moral, political and
Social Advancement Of Indians
In South Africa.

Published Every Friday.

Subscription Rates

Payable Always In Advance.

Within the Union	30s.	Annually
" " "	15s. 6d.	Half-yearly
Outside the Union	30s.	Annually
" " "	15s.	Half-yearly

Become a Subscriber and persuade your friends
to do likewise.

Apply to—

Manager,

Indian Opinion,
P. Bag, Phoenix, Natal.

LATEST MATERIALS!

DOUBLE BORDER FAISLEY
CREPE-DE-CHINE 45" 6 yd.

EMBOSSED GEORGETTES
all shades 45" 10 6 yd.

OPAL GEORGETTES
45" all shades 12 6 yd.

VELVET CHENILE
GEORGETTES 45" 15 6 yd.

4" PRINTED GEORGETTE
Spot & Floral Designs 45" 4 11 yd.

4" COLOURED GEORGETTES
4 11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 10 6 pair.
Colours: Green, White, Red,
Brown, Blue and Wine.

SAREES!

EMBROIDERED GEORGETTE
SAREES.
all shades £3/15/0 each.

WHITE COTTON SAREES
22/6 each.

GEORGETTE JARI WORK
SAREES £3-10-0.

EMBROIDERED SUEDE SILE
SAREES with borders 6/3/- each.

LADIES UNDIES

Huge range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Saree Borders, Jari Trimmings
Always In Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SLIMES 17/6 to 30/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED
18, 11 each.

INFANTS BOOTIES, BONNETS,
BIBS, PILCHERS,
all new price 2/11 each.

HOUSE - HOLD

Bedcovers 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels - from 2/11 to 15/6 each.

Table cloths & Salin Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS etc.
Specially reduced.

**JAYBEE SILK HOUSE**

39a MARKET STREET, JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

*News the other papers
don't print
is to be found each week
in*

PEACE NEWS

World news—events in Africa,
Asia, America, Europe—news of
constructive peacemaking; race
relations; progress towards a
non-violent society.

Obtainable by air-mail each week from Britain at
50s. 6d. per year; sea-mail 21s; 4 weeks trial sub-
scription (sea-mail) 2s. 6d.

South African representative

ELLA B. ELDER

Brownlee Street, Stutterheim, Cape.

London office

3 BLACKSTOCK ROAD, N. 4

FOR RUBBER STAMPS

PRINTING

CONTACT:

**STANDARD
PRINTING PRESS**

**GENERAL PRINTERS
AND
RUBBER STAMP MAKERS**

73 BEATRICE STREET, DURBAN.

PHONE 51006.
P.O. BOX 2782.

TELEGRAPHIC ADDRESS:
QUICKPRINT

ESTABLISHED 1922

A.N.C. AND S.A.I.C. MEMORANDUM TO UNITED NATIONS

(Continued from last issue)

REPRESSION CALLS FORTH OPPOSITION

INEVITABLY the discriminatory and repressive policy of the Nationalist Government has been met by steadily mounting opposition and resistance from the non-white peoples of South Africa. The African, Indian and Coloured people are proud people, and will never willingly submit to slavery and degradation.

All attempts by the non-whites to place their grievances before the Government have been rejected. Expressions of their views by their leaders have been branded "agitation." Denied a say in their future and a voice in their Government and yet subjected to ever-increasing oppression, the non-whites had no alternative but to launch a campaign in defence of their rights. On June 26, 1951, the African National Congress and the South African Indian Congress launched their campaign in defiance of unjust laws.

They stated clearly the principles which were the kernel of their political demands and their struggle for freedom:

"All people, irrespective of the national groups to which they belong, and irrespective of the colour of their skin, are entitled to live a full and free life on the basis of the fullest equality. Full democratic rights with a direct say in the affairs of the Government are the inalienable right of every South African, a right which must be realised now if the country is to be saved from social chaos and tyranny and from the evils arising out of the existing denial of the franchise for the vast masses of the population on the grounds of race and colour.

"The struggle which the national organisations of the non-European people are conducting is not directed against any race or national group, but against the unjust laws which keep in perpetual subjection and misery vast sections of the population. It is for the creation of conditions which will restore human dignity, equality and freedom to every South African."

The first phase of the campaign consisted in bands of selected volunteers deliberately and publicly flouting various apartheid measures and regulations.

In the six months of this phase, which ended in December 1952, 8,065 persons had served imprisonment for defying unjust laws. Volunteers went into action in Johannesburg, Port Elizabeth, East London, Queenstown, Grahamstown, Capetown, King Williamstown, Mafeking and Kimberley, Reel towns, Veresiging, Durban, Bloemfontein and Pretoria.

The campaign spread from these bigger towns into the country, in such places as Peddie, Uitenhage, Jansenville, Port Beaufort, Port Alfred, Alice, Paarl, Worcester, Ceres, Stellenbosch, Witbank and Batsb.

The Mailed Fist

The reaction of the Nationalist Government to this, as to all other manifestations of criticism and opposition and resistance to its wicked policy, has been one measure after another of Fascist suppression of the freedoms of speech and the press, of organisation and assembly.

The Suppression of Communism Act is one of the principal weapons used by the Malan Government in this drive to silence its opponents. The immediate effect of the Act was to render unlawful the Communist Party of South Africa, which had existed since 1927. There can be no doubt that this suppression was motivated not only by the hostility of the Government to the philosophical and economic theories of this Party, but even more to the multi-racial character of its membership and its avowed aim of equality of rights for all.

In practice, the Act has been used against all manner of opponents and critics of the Government, irrespective of their ideology. A new crime has been created in South Africa—"statutory communism." Numerous leaders of the African and Indian Congresses have been subjected to bans under this notorious law, prohibiting them from participating in Congress or from attending gatherings of any description. Elected African representatives have been expelled under this Act, from Parliament and the Cape Provincial Council; trade union officials ordered to relinquish their positions and lose their livelihood; a weekly newspaper

("The Guardian") has been banned.

Twenty foremost leaders of our Congresses, of the most varying political and philosophical outlooks, were convicted of "Communism" in December, 1952, and sentenced to nine months' imprisonment. The Judge stated that the accused were charged with "statutory communism" which, he pointed out, "has nothing to do with communism as it is commonly known."

In sentencing African and Indian Congress leaders under an earlier case, the Magistrate said: "It is common knowledge that one of the aims of Communism is to break race barriers and strive for equal rights for all sections of the people, and to do so without discrimination of race, colour or creed.....The Union of South Africa, with its peculiar problems created by a population overwhelmingly non-European, is fertile ground for the dissemination of Communist propaganda. This would endanger the survival of the Europeans and therefore legislation must be pursued with the object of suppressing Communism."

Thus, by this ruling of the Magistrate, anyone who advocates the ending of race discrimination is a Communist and liable to prosecution and a period of up to ten years' imprisonment.

The African National Congress and the South African Indian Congress have maintained from the inception of the Suppression of Communism Act that it was promulgated to suppress all who oppose the rabid and fascist policies of the Government, and that under cover of fighting "communism" all democratic movements are to be destroyed.

Over a hundred political books and magazines from overseas have been banned under the Customs Act. The publications come from many countries in Europe, Asia and America, including Britain and the U.S.A., China and the Soviet Union. Many of these relate to sport, culture, etc., and are deemed "objectionable" because they contain news and pictures of white and non-white persons fraternising.

The Nationalist Government prevents progressive South Africans visiting foreign countries by denying them passports. It refuses entry visas to foreign journalists and publicists who are unfavourably disposed towards apartheid. It has now refused, we understand, the right of entry to your Commission. It conducts incessant

raids by the special (political) branch of the police on the offices of such organisations as the African National Congress, the South African Indian Congress, the Springbok Legion of Ex-Servicemen, the Congress of Democrats (an organisation of progressive whites), the South African Peace Council and various youth organisations. The homes of the members of these organisations are also raided in search of evidence of a number of political crimes.

In February 1953, the Malan Government, using the defence campaign, although it had not been attended by a single act of violence on the part of the volunteers, secured the speedy enactment of two laws giving it sweeping dictatorial powers.

The Public Safety Law enables the Government, without recourse to either Parliament or the Courts, to declare "a state of emergency" and to suspend all existing laws and regulations, abrogate all civil rights, censor and muzzle the press, bar public assembly, search and confiscate property, establish concentration camps, and impose the death penalty.

The Criminal Law Amendment Act provides maximum penalties of five years' imprisonment, a £500 fine, and fifteen strokes of the lash for any form of support of an action of protest against any law or of a campaign of resistance against the laws of the Union. The offer, solicitation or acceptance of financial or other aid, either within or outside the country, for a resistance campaign, is also made punishable by the same penalties.

The President-General of the African National Congress, Mr. A. J. Lutuli, warned the Minister of Justice on February 27 that he "must expect to witness continued opposition in action to these Bills."

No Surrender

The African National Congress and the South African Indian Congress are profoundly confident in the justice of their cause and the certainty that the noble principles of democracy and human justice must ultimately triumph. We shall not be deterred by the threats of the Malan Government—the jailers of the South African people—nor shall we be provoked into indiscipline and anarchy by the terrorism and lawlessness of the police, the Native Affairs Department and other agencies of the white-dominated State.

The campaign of Defiance of Unjust Laws has gripped the imagination of the

ordinary people of our country and fired them with inspiration and unconquerable determination. The campaign will not end with individual acts of sacrifice by our devoted and heroic volunteers. It will broaden its scope and extent to include ever-widening masses. Whatever the lunatic theories of the race-obsessed rulers of South Africa, the truth is that society is an integrated economic unity. Without the co-operation of the non-white majority the administration and ordinary functioning of South Africa is impossible.

In this factor, increasingly in the consciousness of our people,

lies the great weakness of the upholders of white supremacy and the great strength of our movement for national emancipation.

With clear conscience and the knowledge that we are armed with lofty humanitarian principles common to all the great philosophies and religions of the world, we appeal to the men and women of our country and indeed of all others, for that moral and practical support which will enable us to enter into the liberty and dignity which is the birthright of all men everywhere.

(To be Continued)



LUXURY and TOURIST SERVICES EVERY MONTH

NAIROBI
TO INDIA & PAKISTAN
AIR-INDIA
International

15 Salisbury House
Smith Street, Durban
P.O. Box 1031.

Details from L.A.T.A. Airlines and Agents.

MEETING OF S.A. FELLOWSHIP OF RECONCILIATION

DURING the week ending November 14 a small group of Christians met in the home of a friend in Natal for prayer and discussion as to gain more insight into the implications of Christian living in a multi-racial community. The group was convened by the Chairman of the S.A. Fellowship of Reconciliation (Rev. J. W. Dixall) and among the guests were Paul Sykes, Alan Paton and Albert Luthuli, formerly chief of the Amakholweni tribe in the Umvoti Mission Reserve. At the end of the deliberations it was resolved to release the following conclusions reached:—

1. An essential part of the vocation of the Church is to witness that in Christ Jesus all men are one, for which reason it is essential that in a multi-racial community there should be at least some churches which are completely inter-racial.

2. Racial discrimination is an evil capable of destroying the spiritual life of individuals. It must be resisted and ultimately eradicated from human society, as has happened with the practice of slavery.

3. Separation arrangements for various groups of people are only permissible if based on consent.

4. There are occasions when an individual must disobey a law in obedience to a higher law of conscience provided always that the penalties are accepted even unto death.

5. While the primary responsibility for resolving racial conflicts and tensions rests with South Africans themselves the concern of persons in other countries is well-founded inasmuch as we are all part of a world community. The expression of this concern should be governed by facts and supported by knowledge.

6. We urge the formation of small groups to study the implications of these conclusions. In the first place the groups should consist of like-minded persons so that fellowship in the struggle against discrimination may be strengthened and those who share the same faith may be brought to know one another. Subsequently the groups will be widened as a means of awakening public conscience and awareness.

Interested persons may obtain more information from the Rev. J. W. Dixall, P.O. Box 81 Kooxpoort; letters without a stamped and addressed envelope enclosed will be ignored. At this stage it will be assumed that those who write accept in broad terms the principles in these conclusions.

"Diatin's 1953 Seed Catalogue Price List—listing not only Seeds but all Garden Requisites. Write for a free copy: Diatin's Seeds (Pty) Ltd., Box 2060, Johannesburg."

NEW BOOKS

Just Arrived From India

A Gandhi Anthology

—By V. G. Desai 9/-

Which Way Lies Hope

—By R. D. Gregg 2/-

A Nation Builder At Work

—By Pyarelal 1/6

Why Prohibition

—By Kameswari 1/-

Gandhi And Marx

—By K. C. Mahalanobis 2/6

Obtainable from:

'INDIAN OPINION'

P. Bag, Phoenix, Natal.

BONES WANTED

We Pay
£7 PER TON
F.O.R. your
Station or Siding

BAGS RETURNED RAILAGE PAID

For Full Particulars write to:

THE
BULL BRAND
FERTILIZERS LTD.
SARNIA, NATAL.

BOOKS FOR SALE

UPANISHADS FOR THE LAY READER

—O. Rajagopalachari 6 0

VEDANTA THE BASIC CULTURE OF INDIA

—O. Rajagopalachari 5 6

SHADAVAD GITA—Abridged and explained

by O. Rajagopalachari 4 0

INTERNATIONAL SHORT STORIES

—The best from 21 countries 12 6

Obtainable from:

INDIAN OPINION,

P. Bag, Phoenix, Natal.

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	6	0
PILGRIMAGE FOR PEACE—Pyarelal	12	0
TO STUDENTS—M. K. Gandhi	6	0
GANDHIAN ETHICS—Jenoy Gopal Ray	2	0
BAPU—Harry F. Barr	1	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS PARSIS	7	6
SEVEN MONTHS WITH GANDHI—Krisnadass	12	6
STORY OF THE BIBLE—S. K. George	6	0
A RIGHTEOUS STRUGGLE—Mahadev Desai	2	3
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Dhawan	17	2
GANDHIJI AS WE KNOW HIM—Intimate and delightful incidents by various writers	9	0
NON-VIOLENCE IN PEACE AND WAR Vol. I.—M. K. Gandhi	15	0
NON-VIOLENCE IN PEACE AND WAR Vol. II.—M. K. Gandhi	14	0
THE STORY OF BARDOLI—Mahadev Desai	6	0
FROM YERAVDA MANDIR—M. K. Gandhi	1	0
MAHADEV DESAI'S EARLY LIFE —By Narahari D. Patil	3	6
DEHUMANIZATION IN MODERN SOCIETY —Rene Fulop-Miller	1	0

Obtainable from:

"INDIAN OPINION,"

P. Bag, Phoenix, Natal.

Golden Number

OF

"INDIAN OPINION"

Souvenir

Of The

Passive Resistance

Movement

1906—1914

Price: Four Shillings.

Obtainable From:

"Indian Opinion"

Phoenix, Natal.

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	7	6	SOVIET ATTITUDE TOWARDS CHINA Facts And Facts—Stanley Powell	5	0
EMINENT AMERICANS WHOM INDIA SHOULD KNOW—James T. Sunderland	7	6	AMONG THE GREAT (Conversation with Romola Holland, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Aurobindo)—Dilip Kumar Ray	23	0
THE BHAGAVAD GITA—The Lord's Song—(An English Translation)—Annie Besant	1	0	TWO HISTORICAL TRIALS IN RED FORT—An account of the trial of the Officers of the I.N.A.	14	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE?—Dr. V. K. R. V. Rao	2	0	WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyam	2	6
OUR INDIA (Children's stories by various writers, illustrated)—Minoor Masani	2	6	GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	6
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof Rao	2	5	THE STORY OF MY EXPERIMENTS WITH TRUTH—M. K. Gandhi	15	0
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement in S.A., 1906-1914)	4	0	CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	5	0
THE DELIVERANCE (A picture of the pulsating life of the joint family)	4	6	RAMANAMA—M. K. Gandhi	2	0
GANDHIAN TECHNIQUES IN THE MODERN WORLD—Pyarelal	2	0	TOWARDS NON-VIOLENT SOCIALISM—M. K. Gandhi	5	0
INDIAN STATES' PROBLEM (Gandhi's Writings and Utterances)—M. K. Gandhi	10	0	REBUILDING OUR VILLAGES—M. K. Gandhi	3	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah	15	0	AN ATHEIST WITH GANDHI—Gora G. R. Rao	2	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	15	0			

Obtainable from:

"Indian Opinion,"

P. Bag, Phoenix, Natal.

Phones: 29121/3 (Switchboard)
24179 (Manager)

Cables & Tel. Add:
"PROSPERITY" (All Branches)

P.O. Box 2197

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Maize Products, Wheat, Wheaten Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

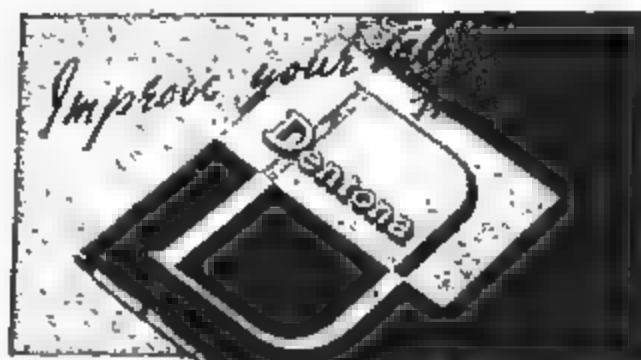
also at

JOHANNESBURG

Phoness 34-3554/5
P.O. Box 200, Fordsburg,
82, Crown Road,
Fordsburg, Johannesburg.

BENONI

Benoni Coal Site
Phone 54-1813,
Rangeview Coal Sites—54-2105
P.O. Box 392, Benoni.



Full range of men's and
Boys' khaki shirts and
clothing.

In khaki
gaiters,
tropicals.

DENTON'S

SHORTS AND SLACKS

IN MASHONALAND

TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND.

DENTON TRADING CO.

Phone 34-1391

JOHANNESBURG

P.O. Box 3561

N. RHODESIA

FEIGENBAUM BROS.

Phone 2758

BULAWAYO

P.O. Box 354

SOUTHERN RHODESIA

MASHONALAND, P.E.A. & N. BECHUANALAND

W. F. NEUMAN

Phone 2 1219/2-4924

SAUSBURY

P.O. Box 1492

BRITISH EAST AFRICA

VAN BRUSSEL & CO. (E.A.) LTD.

Phone 4010

TRIAL PLANTATION

NAIROBI

BULAWAYO CLOTHING FACTORY LTD.

Phone 2410,

Bulawayo,

P.O. Box 427,

Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel
Y. B. Patel, H. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.

Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representatives:

**H. L. Hompes & Co.,
(Pty.) Ltd.**

Durban, P.O. Box 1301.
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE AT:

**NATIONAL OFFICE SUPPLIES
(PTY. LTD.)**

(Directors: N. V. MEHTA, J. P. GOKOOL, K. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS

OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 22621
63335

P.O. BOX 1317
Tel. Add. NOSLIMITED.

For Quality Printing Consult—

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.

પુસ્તક પાંચુ—અંક ૪૭
તા. ૨૭ નવેમ્બર, ૧૯૫૩.
કુલ નકલ પૈની ૬.
દર સુકવારે બહાર પડે છે.

ઇન્ડિઅન

ઓપિનિઅન

મહાત્મા ગાંધીજીના દસ્તે સને ૧૯૦૩માં સ્થાપાયું.

★

૨૪ ઈલા

આજે દુનિયામાં લોભનું, પરિગ્રહનું રાજ છે. પરિગ્રહની આસ પાસ એવા કાનુન ઉભા કરવામાં આવે છે કે પરિગ્રહ યોદા છે એમ માનવામાં આવતું નથી. ઘોરીને આપણે શુનો માનીએ છીએ, પણ જે સંગ્રહ કરીને ચોરને ઝેરણા આપે છે, તેની કૃતિને ચોરી માનતા નથી. ઉપનિષદોની કથામાં શબ્દ કહે છે કે, “મારા રાજ્યમાં નથી કોઈ ચોર કે નથી કોઈ કંજુસ.” કારણ કે કંજુસ સરવાળે ચોરને પેદા કરે છે. ચોરોને આપણે જેલમાં બાંધીને છોડીએ અને તેમના બાપને છુટા રાખીએ છીએ. તેઓ સિંહ, પ્રતિષ્ઠિત જની બાંધીપર બેસે છે. આ કેવો ન્યાય છે?

—○—

સાચી કમ્ કાવના વાળા માણસો સમાજમાં જેમ વધુ તેમ સમાજ વધુ ઉત્તર ગણાય. ધનના હગલાવાળા કેટલા તે ઉપરથી સમાજની કીમત આંકવી નહીં જોઈએ, પણ ઉન્નત આદિત્ય વાળા, કેટલા તે ઉપરથી આંકવી જોઈએ.

વિનોબાજી.

★

દાર્શનિક

મુદ્રાસના વડા પ્રધાન શ્રી. ચક્રવર્તી રાજગોપાલાચારીએ થોડા વખત ઉપર શાંતિકાંચ અંગે પરદેશ જતી એક હીંદી લશ્કરી ટુકડીને જે સંદેશો આપ્યો હતો તે આ ટુકડીના એક સૈનિકની પત્નીએ રેડિયો ઉપર સાંભળ્યો. તે પરથી તેણે શ્રી રાજગોપાલાચારીને જે પત્ર લખ્યો છે તે શ્રી રાજગોપાલાચારી પાસે પાડ્યો છે. સૈનિકની પત્નીએ લખેલા પત્રનો તરજુમો નીચે પ્રમાણે છે :

“શાંતિકાંચ અંગે કોરીય. જતી હીંદી લશ્કરી ટુકડીને આપે જે સંદેશો આપ્યો તે મેં ખાસ રસથી સાંભળ્યો. કારણ કે આ ટુકડીમા મારા પતિ પણ છે. આપનો સંદેશો ઉત્તમ પ્રકારનો હતો અને તે અંગત જોયે, અને લાગણીભર્યો હતો. પણ મારે જણાવવું જોઈએ કે જે આપે તેમાં ફાટનો પ્રશ્ન છેડયો. હોત તો વધારે સારું થાત. આપે આપના સંદેશમાં બહુ તદ્દન ફાટ ન પીવાની વાત ન કરી પણ તેમાં કંઈ મર્યાદા રાખવાનું લખ્યું હોત તો ઘણું સારું થાત. જ્યારે (આ વખતે) તેઓ શાંતિકાંચ અંગે પરદેશ જાય છે ત્યારે પણ “તાજગી” આણુવ. તેમને કેટલી પીણાંની જરૂર છે એમ આપ માને છે? કેટલી પીણાંને સલાકાળને માટે બારેમાં બારે અનિદ છે. બીજા કેંઈ પણ એક કારણ કરતાં આ બધીએ ઘણાં કુટુંબોમાં ભગલા પડ્યા છે. જે સૈનિકોના પતિઓ આ બધીમાં ફસાયા છે તેમનાં જીવન અને સુખ આ બધીએ ધુળધાણી કર્યા છે. આ બધીને કારણે આ જમાનામાં આપણે માનીએ છીએ તેના કરતાં ઘણા વધારે શુનાઓ અને અકસ્મતો થાય છે. ખાસ કરીને આ રંગે તો લશ્કરમાં બહુ ઉંડાં સુળ ઘાટ્યાં છે. લશ્કરમાં પણ તમે દાર્શનિકે કાબુલ ન કરી શકો? હું માનું છું કે આમ થાય તો સારું. જ્યારે સૈનિકો પરદેશ જાય છે ત્યારે તેમને ફાટ પીતા અટકાવવામાં તેમની પત્નીઓ સાથે ન હોવાથી, તેના જરૂર કરતાં વધારે ફાટ પીવામાં લલચાય છે. ફાટ તબિયતને માટે તુલસાનકારક છે એટલું જ નહીં, પણ તેમની જીવન જોખમમાં સુકે છે. કારણ કે અતિયથ પીવા પછી માણસ સારું વિચારશક્તિ ઈત્યાદિ શુભાવે છે. ખાસ કરીને ચે.ટર સલાકાવમાં આવા બહુ અનુભવ થાય છે. વિશેષ કરીને લશ્કરી અમલદારો ફાટ પીને અધારી રાતે અધીરોમાન અવસ્થામાં ગાડી ચલાવે છે તે વખતનાં જોખમને, વિચાર કર્યો. નસાની અવસ્થામાં તેઓ પોતાની જાતને ઘણા હોશીયાર માને છે અને વાહનની ઝડપનો વિચાર કરતા નથી. આ સિવાય એક બીજું ભારે, કદાચ વધારે ભારે, જોખમ છે. આપે આપની સલાહ માં આપણા સૈનિકોને પરદેશમાં સીઓથી દુર રહેવા સલાહ આપી છે. પણ ફાટની વાત કરી નથી. પણ તેનો શો ઉપયોગ? ફાટને કારણે તેમને સી યાદ આવે છે, અને ફાટની અસર તમે આવ્યા પછી તેઓ સીઓનો વિચાર કર્યા વિના રહેતા નથી. આ રીતે સીઓમાં ફસાવા ના જોખમો તો ઘણાં છે તે ઉઘાડી વાત છે. અને આ ટુકડી જ્યાં જાય છે ત્યાં આવી કટલીક સીઓ. તો હોવાની જ. આવે વખતે પોતાની પત્ની પ્રત્યે વફાદારી રાખવાનું યાદ રાખવા જેવું મનોભાવ બધા સૈનિકોને હોતું નથી; અને આ બધા સૈનિકો ઇશ્વરનો કર રાખનારા હોય એવી આશા રાખવી એ તો વધારેપડતું જ ગણાય. આ બધાનું પશ્ચિમ નાણાંનો કુબંધ હોય તે દેખીતું છે. અને આ નાણાંનો બીજો વધારે સારો ઉપયોગ હોય છે તે તો દેખીતી વાત છે જ. આ બધું તમારી જાણ બહાર તો હોય જ નહીં. પણ રેડિયો ઉપર તમારું બાપણ સાંભળ્યા પછી ઉપરનું લખ્યું વિના હું રહી શકી નથી. આ રીતે સીઓ કાગળ લખવાની પદ્ધતિ કરવા માટે માફ કરશો.”

154 GREY STREET,
DURBAN.

Easy Terms Approved

Phone : 33-9033. 29* Commissioner Street,
JOHANNESBURG.

PHONE 33-6575. P. O. BOX 3680.
THE NEW DIL-KHUSH SWEET MART,
34 President St., Corner Diagonal Street.
JOHANNESBURG.

આનવી ખંડીયો (એક રકમ પિત્તીની આમ કયા)	૧
અન્યથા (અંધ યોગી કોન કેતના પ્રસન્નો અનુવાદ)	૧
આનવીયી (કાર્ય રસની અરુપ નોન)	૭
આલોચન (૧. ૧. કેસર્ટ કત)	૧૪
કોઈ આનવલ (નાનાકાર્થ કાંઈ કત) કીમદકાગવતની કયાઓ	૩૧
કીમીયામારો (૧૮ મહાન નરનારીઓનો કાંઈ પરીચય)	
વરીચય મહેતા	૧
સર્નાઈ કંઈક (નવતમાઈ કાંઈ) હાલ કાંઈ આનંદ	
આપતી નવલ કયા	૭
નંદયાયલા કપડા (પ્રકાર અંદાવાકર)	૭
આનવીની કાચાઈ (પન્નાલાલ પટેલ)	૧૪
આખ સાહિત્ય	
ભલભ અને આદક (રમુલ વાતા)	૧
કીંમત કેઈ કાંઈકથી અરુપ આખ વાતા	૭

Phoenix, Natal.

“ઇન્ડિયન ઓપિનિયન”

શુક્રવાર તા. ૨૭ નવેમ્બર, ૧૯૫૩.

નોંધ અને સમાચાર

અંગત ખેત
 શ્રી. જલભાઈ રસ્તમજીના અચાનક મોતના અવસાનથી અમને બારે અંગત ખેત યાદ છે. તેમની શીનીકસ સેટલમેન્ટના એક દરેદી હતો અને એ રીતે તેમની મદદ અને સહાય જે અમે હર વખત મેળવી શકતા હતા તેને મણી ધીમતી અચૂતા હતા. શીનીકસ સેટલમેન્ટમાં હાલ મહાત્મા ગાંધીજીના ધર્મપતિ પુન્ય કરતુરખા ગાંધીજીના સ્મારક તરીકે જે, નિરાળ નું મકાન બાંધાઈ ચૂકું છે તેના બાંધ કામમાં પણ તેઓ હોય રસ લઈ રહ્યા હતા અને તેની પ્રમતી એવાને વખતો વખત પોતાની તબીબતના મોંઘે પણ શીનીકસની સલાહાત લેતા હતા. એ મકાનનું નિર્માણ ઉદ્ધાટન જે નજીકના સવિધ્યા યવાની અમે ઉમેદ સેવીએ છીએ તે સમયે તેઓ હાજર હશે એમ અમે ધન્યતા હતા. પેરંતુ ઇશ્વરે જીવન નિર્માણ કયું હતું. તેની અકળ મતીને આ પછે સૌએ આધીન થવાનું રહ્યું. મરદુમના ધર્મપતિ ધીમતી સરિનબાઈ નો સંજ્ઞ પણ શીનીકસ સાથે અને માંથી કુટુંબની સાથે મરદુમ પારસી રસ્તમજીના વખતથી રહેલી છે. આથી તેમના તેમજ તેમના સ્વજનોના પ્રત્યે તેમજ મરદુમના નાનાભાઈ શ્રી. સોરાબજી, જેમનું નામ દક્ષિણ આફ્રિકામાં જાણીતું છે, તેમના પ્રત્યે તેઓને યજ્ઞેલી મકાન ખોટમાં જાહેર રીતે હોદી દિસસેજી કરાવવાની અમારી દરજ સમજીએ છીએ. મરદુમના રહને ઇશ્વર અમળ થાતી બે.

કર્મીઓના જાણીતા કાર્યકર્તાનું અવસાન

અમને નોંધ લેતાં અર્પત જેદ થાય છે કે રમીંગસ (ફાંસવાહ) ના જીવના અને જાણીતા ઉત્સાહી કાર્યકર્તા શ્રી ભગા બાઈ મુળજીનું ગુરુવાર તા. ૧૧મીના ગ્રાટ અકસ્માતથી અવસાન થયું છે. સોમવાર તા. ૧૬મીના રવિવરથી જતા હેડઅમર્ નજીક સવારના ૬ વાગે બનાવ બનેલો. ત્રણ દિવસ રમીંગસની ટોરપીટલમાં રહી ગુરુવારે ૧૦-૩૦ વાગે હેડાન્ટ થયો. સ્વર્ગસ્થની રહન કોમા જોદાનીસમર્મ કોમેટોરીયમમાં શુક્રવારના મધ્યાહ્નમાં બાઈજીની કાજરી વચ્ચે યાદ હતી. સ્વર્ગસ્થ મધ્યાહ્ન શિયાળ અને મિશનસાર સ્વભાવના હતા. બહેર કામમાં જામળ થતો બામ

મેતા હતા અને સોને મદદ કરતા હતા. ગાંધીજી પ્રત્યે પુન્ય ભાવ ધરાવતા હતા અને શીનીકસ સંસ્થાના અને ઇન્ડિયન ઓપિનિયનના કામમાં અમે તે વખતે મદદ આપવાને હાજર જ હતા. રમીંગસના બાઈજીમાં તેઓ સાઈ માન ધરાવતા હતા અને તેમનો બોલ સૌ જાણી લેતા હતા. સ્વર્ગસ્થની ૬૪ વર્ષની વય હતી. પોતાની પાછળ તેઓ વિધવા તથા પુત્ર તથા પૌત્રોને શોક કરતા હુજી થયા છે. તેઓ સૌ તરફ અમે જોડી દિસસેજી કરીએ છીએ. સ્વર્ગસ્થના આત્માને ઇશ્વર ચિરજાંતી બે.

જે જે બાઈજીએ જાતે હાજર થઈ તેમજ તાર, ટેલીફોન દ્વારા દિસસેજી આપેલા તેઓ સર્વનો સ્વર્ગસ્થના પુત્ર શ્રી અબુબાઈ પોતાની તેમજ પોતાના કુટુંબીજનો વતી હાર્દિક અભાર માને છે.

શ્રી અંદાશંકર શુક્લનું અવસાન
 અમને નોંધ લેતાં ધણેજ જેદ થાય છે કે શ્રી. અંદાશંકર શુક્લનું અમા માસમાં સ્વદેશમાં અવસાન થયું છે. શ્રી અંદાશંકર શુક્લ મહાત્મા ગાંધીજીના જીવના સાથીઓમાંના એક હતા. ‘નવજીવન’માં તેમણે ધણે વખત સુધી કામ કર્યું હતું અને ત્યાર બાદ ગાંધીજીની પ્રતિજ્ઞા સાથે એક મા બીજી રીતે જોડાયા હતા. કંઈક મુદત સુધી તેઓ ‘ઇન્ડિયન ઓપિનિયન’ના હોદ્દા અમરપત્રી હતા અને નીધમીત હોદ્દો પત્ર લખતા હતા. તેમનું અવસાન થયું તે પહેલાં કંઈક મુદતથી તેઓ ગાંધીજીની શીમ જીતારવા, જમીન કામ કરી રહ્યા હતા. તેમને લાંબી મુદતથી રમનું દરદ હતું જેના બે તેઓ ભોમ યાદ પડ્યા. સ્વર્ગસ્થ પોતાની પાછળ વિધવા તથા જે પુત્રીઓને અને અન્ન કુટુંબીજનો ને શોક કરતાં હુજી થયા છે, જેઓ પ્રત્યે અમે હોદી દિસસેજી ધરાવીએ છીએ. સ્વર્ગસ્થના આત્માને ઇશ્વર ચિરજાંતી બે.

વર્ણવોદના સવાલનો ઉકેલ આર્થિક અધિકારથી - લાવવાની યોજના
 આજી માસની કમ્પાઉન્ડ આફ્રિકન નેશનલ ટ્રેડિંગ અને ડેપ ઇન્ડિયન ટ્રેડિંગની પોર્ટ એલીઝાબેથની શાખા ઓની બાજુ પરિવહ પોર્ટ એલીઝાબેથ

માં થઈ હતી જેમાં ત્રણસો જેટલા ખીન-ગોરા હાજર થયા હતા જેઓ મોટેભાગે આફ્રિકનો હતા. પરિવહમાં એવા દરાર થયો હતો કે જે પહેલીઓ અને જે જે કારખાનાઓ આફ્રિકનોને ડેળવાયેલા કામોમાં નોકરી નહિ આપે અને આફ્રિકન આદેશ તરફ સમ્મ વર્તન નહિ બતાવે તેવી પહેલીઓને અધિકૃતમત આપીક અધિકાર કર્યો અને તેવાં કારખાના ઓનો અધિકૃતમત માલ નહિ ખરીદવો દરારમાં જીજીવવામાં આવ્યું છે કે ખીન-ગોરાઓને જ્યાં સુધી ગોરાઓની સમાન પગારો અને સમવડો નહિ આપવામાં આવે ત્યાં સુધી અધિકાર

શ્રી. જલભાઈ રસ્તમજીનું અવસાન

શ્રી. જલભાઈ રસ્તમજીનું ગયા સોમવારની રાતના બાદ નાગે ૧૧૧ ટવેલ્થ એવન્યુમાં આવેલાં પોતાના મુકામે હૃદય અંધ પડી જવા થી અચાનક અવસાન થયું છે. શ્રી. જલભાઈ, જેઓ ૬૪ વર્ષની વયના હતા, તેઓ ડેટલોક વખત અર્ધ ડરબનની ક્વીન રોડપર આવેલાં એમ. કે. ગાંધી લાયબ્રેરી અને પારસી રસ્તમજી હોલની બાજુના મરદુમ પારસી રસ્તમજીએ બંધાવેલ બાઈ જરખાઈ રસ્તમજી દરેદના મકાનમાં નવું બાંધકામ અને સમારકામ કરવામાં રોકાયા હતા. આખા દિવસની અર્ધાંતથી પરવારી એકાદ-કલાક થયાં તેઓ ઘેર આવ્યા હતા અને રાતનું ખાવાનું પ્રેઈ કરી પોતાના ધર્મપતિ અને પુત્રની સાથે બેસી વાતો કરતા હતા. તેવામાં અચાનક હૃદયમાં કંઈક મુંઝારો થવાની તેમણે દરિયાઈ કરી અને ડો. સીદાત, જેઓ તેમની પડોશમાં રહે છે, તેઓ એવા આવે તે પહેલાં તે એક કે બે મીનીટમાં જીવ છોડી મર્યા. મરદુમને અગાઉ બે ત્રણ વખત હૃદયના દુમલા થયા હતા અને કંઈ પણ મહેનતનું કામ કરવાને તેઓ અસાક્ત બની ગયા હતા. આથી નુ ઇન્ડિયા એક્ષોરન્સ કંપનીના મેનેજર તરીકેની તેમજ બીજી જવાબદારીઓ તેમણે પોતાના પુત્રને અને પોતાના બાઈ શ્રી સોરાબજી રસ્તમજીને સોંપી દીધી હતી. અને પોતે જાતે પોતાના મરદુમ પિતાથી બંધાવેલાં દરેદના મકાનનું સમારકામ કરાવવાનું અને કેબરેજ રાખવાનું હજારો કામ કરતા હતા. મરદુમ પારસી રસ્તમજીએ રચેલી પડોશકારી સંસ્થાઓમાંની સૌથી જાણીતી સંસ્થા, એમ. કે. ગાંધી લાયબ્રેરીના મકાનનું સમારકામ કરાવવામાં મરદુમ જલભાઈએ પોતાનો આત્મા રેડી દીધો હતો અને હાલ તેઓ તેની બાજુના મકાનમાં નવું

માણ રહેશે, કેવ પ્રાંતની આફ્રિકન નેશનલ ટ્રેડિંગના મધ્ય ડો. જે. એસ. એડ. નોએનવેએ પરિવહને જીજીવ્યું હતું કે આવનાર દરેદને ખીન પ્રાંતોમાં પણ કરવામાં આવશે. તેમણે હજારો કે એક એક પહેલીને અધિકૃત ગત લેવામાં આવશે. અને જે પહેલી ડેળવાયેલાં કામોમાં આફ્રિકનોને નોકરી ઓ નહિ આપે અને વધારે ઉચ પગારો નહિ આપે અને આફ્રિકન આદેશને વધારે સંતોષકારક સમવડો નહિ આવે તેને ડેશ આપવામાં નહિ આપે અને તેનાં કારખાનાનો માલ ખરીદવામાં નહિ આવે.

બાંધકામ અને સમારકામ કરાવવામાં રોકાયા હતા. એ ઉપરાંત મરદુમ પારસી રસ્તમજીએ સ્થાપેલ બાઈ જરખાઈ અને પારસી રસ્તમજી દરેદનો વહીવટ મજાવવામાં પણ તેઓ આગળ પડતો બામ લઈ રહ્યા હતા. હોદી ઓની, ધણી નિરાળેના મકાનો એ દરેદને અમારી છે. એ સિવાય મરદુમ જલભાઈ આર. કે. ખાન દરેદનાં પણ એક દરેદી હતા અને શીનીકસ સેટલમેન્ટના પણ એક દરેદી હતા. પડો પકારવતિ અને મળાવકાપણોના વારસો તેમણે પોતાના મરદુમ ચિતાથી ની પાસેથી મેળવેલો હતો અને એથી તજગર તેમજ ગરીબોની ઝેરી અને શુભેચ્છા સંપાદન કરી હતી. કામની રાજકીય, સામાજિક, ધાર્મિક અને ડેળવણી વિધવક પ્રતિજ્ઞામાં તેઓ હોડો રસ લઈ રહ્યા હતા અને કુનીયાના બનાવોના હોડા અભ્યસરી હતા. ચેડાજ સમયપર તેમણે પોતાના ધર્મપતિ સાથે ઇંગ્લેન્ડ અને યુરોપ ખંડની અને હોદ્દની વિમાન સફર કરી હતી.

મરદુમની રહનકીયા, જે મંમળવારે સાંજે પાંચ વાગે જીવ રોડપર આવેલ પારસી કમરતાબમાં થઈ હતી, તે ડરબનમાં આજ સુધીમાં યજ્ઞેલી મોટામાં મોટીમાં એક હતી અને મરદુમની સોક્રિયતાની સાક્ષી પુરતી હતી. સમળા વર્ગના અને સમળા મતના લોકોની મોટી માનવજોદની થઈ હતી. થોડા અંતરેએ પણ હાજરી આપી હતી. પારસી બાઈજી તથા બેનો લમલમ આખા કુનીયનમયી આગળ હતાં છેક જોદાનીસમર્મ અને કેપ-ટાઉનથી લોકો રહનકીયામાં બામ લેવા હાજર થયા હતા. મરદુમ પોતાની પાછળ પોતાના વિધવા ધીમતી સરિનબાઈ રસ્તમજી, જેઓ પોતાના ધણીજ મેમાળ સ્વભાવ થી ડરબનની બેનેમાં હોડા માનનું (અનુસંધાન પાને ૫૭૧ મે)

મારો જલનો અનુભવ

(લેખક: મણીલાલ ગાંધી)

નતાંથી આપ

જીવનના જોવામાં પહેલી રાત્રી તો ઠીક પસાર થઈ. આજ વાગ્યા સુધી કોઈ બળતો હોય છે. ત્યાં સુધી ઠોડીઓમાં પુરાવેલા કેદીઓ વાનગીન કરી રહ્યાં, બીજાં જે રાત્રે તે કરી રહ્યાં. પુરાવા પછી કેદીઓ આજાહ હોય છે. ચોરીથી તમાકુ લાભા હોય તે તમાકુ પીએ, અંતે સુઈ પીવાતો હોય છે. કંઈક રમતો રમે, વગાડ મેચો કેદીઓ તો મને તે રીતે એ કુખમાથી કુખ મેળવે છે. ધરપીતાસની ઠોડી, જેમાં મને પુરવામાં આવ્યો હતો, તેમાં રાત્રી ૭ એક કેદીઓ દના તેમને તે 'વિવિધ ક્ષેત્રે. તેઓ મારામાં વધારે રસ લઈ રહ્યા હતા. તેઓએ મારી પાસેથી જલવાનું હતું તે જલવું. મેં તેઓની આપેલા પુછી. આ થતાને મારે તેઓ સળ પાછા છે, શું સળ પાછા છે તિનેરે પુછ્યું. તેઓમાના મોટા ભાગના આફ્રિકનો હતા. માત્ર ધરપીતાસમાં કામ કરનારો કેદી કામ હતો. એ પછી સાધારણ રીતે અરથો આફ્રિકન ન જાય. તેના વાળ આફ્રિકન જેવા ગાંડીયા હોય છે, વાત ગીત એ બેટમાં કરે પરંતુ આફ્રિકન અવધા અફ્રિકનમાં નહારે કરે. આ કેદીઓ કાંઈક યુવની સળ પામે ન નેતા. કેટલાક દારૂની પાટીઓ પકડી હતી તેને મારે, કોઈ મારા મારીને મારે, કોઈ મેડીને મારે માર ૭ માસની સળ પામ્યા હતા.

આજ વાગ્યા સાદ બતી કરી ભાખ ગામાં આવે જ. તે પછી ઠોડીની વાતગીત કે પેલાટ નહિ થઈ શકે. સોએ સુખ જતાનું હોય. બીજા દિવસે સવારે તપમય અરથો કપાસને અંતરે પકડી ગામે. પહેરે મટે સોએ કોઈ જતાનું. બીજાના જોવામાં કોઈની મોટી રેવા ના. મોટું મોટું હોય તે મોટું થોળાનું. બીજાને પકડી મળે એમાં જાણીએ સાથે આવતા કોઈના પગમાં કાંઈક મળે. રાત્રીને પુરું અને કેદીઓની સળમાં મળી થોળામાં આવે. પછી સોએ પુરું પકડી નીકળી થોળાની પોરેલ (મિલારોના નામે) મેં કામ કર્યાં હતા જતાનું હોય. મેં તે પછી કેદીઓ જાણી થોળાની આગળ થોળી જાણી મળતા પુછી આવે. કોઈ કેદીઓ પુછે મેં જાણ કેમ જાણે જાણીને તમે જાણી કામમાં નહિ આવ્યાં હોય, એણે અવધે કોઈમાં તરથી કરી મુકવામાં આવે, અને માકીઓની જાણીને કંઈક ના આવતા હોય તેમ કંઈકવામાં આવે.

મળી જાણથી સો મોટું થોળું હોય. પોરેલ, અવધા જેને થોળી મળતી હોય, તેના મારે થોળી પછી ત્યાં જ આવે. મારી પાસે મોટું સાદ કરવાનું કંઈ સાધન નહોતું તેથી કંઈક લઈ નેટલું સાદ કરી ચકામ તેટલું કંઈ. પોરેલ આપાનું તો કોઈ નહિ થયું. કેદીને મારે કું અધિકારી નહોતો. બીજા હતા તેઓએ મને થોળી આપી. તે કું વગર ની કાળી થોળી અરમ પાણી પેટમાં નાખવા પુરતી મેં પીધી. ૭ વાગ્યા માં તો સળમાં પકાર કામ પર જનારા કેદીઓને પકાર લઈ જવામાં આવે અને અંદર રહેનારાઓ અંદર કંઈક કંઈક કામ, જેનું કે, રામ અવધાનું, શીવવાનું, ઠોડીઓ સાદ કરવાનું વિગેરે કરે. અમારે ધરપીતાસ માં કંઈ કામ કરવાનું નહોતું. કંઈ પછી ઠીક ઠીક હતી અને ધરપીતાસની ઠોડીમાં સુતો સળવાતો હતો ત્યાં મેંસી વાતગીતો કરતા હતા. બીજા કેદીઓ તારથી મને સમજાવવામાં આવ્યું હતું કે મારા જેવા કામ કરનારા કેદીઓને પકાર કામ પર લઈ જવા માં આવતા નથી. જનતા સુધી ધરપીતાસમાં જ રાખવામાં આવે છે અને કળાનું કામ આપવામાં આવે છે. મારે વિને પછી તેનું કરવામાં આવે. આ સળમાં મારા માનવામાં તો નહિ જ આવ્યું અને ઉવરે કું જ ખરો પડે. સાદા નજરે જાણે દાકતરને આવવાનો વખત હતો. દાકતર આવ્યો.

કુટાની રાત્રી

અહિ કુટાનીમાં નહિ જોએ છું એ દરમિયાન અને મારું કલ્પ, જે બિજા ને કું જ, તે વધારે ગીરાયું. દરદી કેદીઓને જાણીને કંઈકારી માનવામાં આવતા હોય તેમ કંઈકારી માનવામાં આવ્યા. તે સાથે જોએ કેદીઓની સળ મળે હતી તે કેદીઓને તે સળને મારે પછી માનવામાં આવ્યા. પકાર કામમાં એક થોળી મુકામેથી મેં જોઈ. કાંઈ બાંધી નેતરની કાંઈકો એ એક બાંધીમાં પહેલી જોઈ અને કહેવામાં આવ્યું કે એ કોઈકોને પકારના પાણીમાં પાણીનાર સુધી પસાળી રાખવામાં આવે છે કે જેથી પાણી તેમાં પડે જઈ તે બારે ધર્મ જલ. મોડાના પાણીમાં નાખવાનું કામ એ કે તે મળે. પહેરે દરદીઓ દના અને અરેક કેદીઓ જાણ પાળામાં હતા. કાકતર આવ્યો તોના સળમાં કેદીઓને એકામ કપાં કાંઈ નામ કામ જાણીને કુંમ થયો. તેમાં કોઈ અરેક થઈ તો બીજાના આફ્રિકન કેદીઓને તો માત્ર, તમામ કે કાકી

પડી જ હોય. પહેલાં કેદીઓની સળ વાળાઓને મેવામાં આવ્યા. દાકતરે રોડીકોષ બાંધીને કામમાં ન લેવામાં કે વારા ફરતી એક એક કેદીને થોળી પર ઉપા સુવાડી તેના જે હાથ અને જે પગ મામમાં પડાથી બાંધવામાં આવ્યા અને દાકતર અને વડા દરોખાના હેખમાં એ કામને મારે આસ રાખવા માં આવેલા એક મળજીન કુંમ દરોખા એ કેદી મારવાની કોષા રાક કરી. અરેક કુંમ લાંબી નેતરની કોષા થોળી ફેરવે તે ફેરવી નેટલું નેતર કરી કામ તેટલાં નેતરથી કેદીના હાથપર મારે અને વડા દરોખા કેદી મળતો જાય. એ રીતે મોખને માર મોખને ૭, મોખને આઠ, એ રીતે કેદી પકાર મેં નજરે જોવા. પહેલાં કેદીઓ કેદીની ચીસો સાંભળી મારા તો કાન ફાટી જતા હતા. બીજા કેદીઓ એ દરથી ટેવાઈ ગયા હતા. મડીઅર મારાં મરદે પસેવે. આવી મને અને અંતે અંધારાં આવી મારાં અને એ વધુ એ દરમિયાન પકાર તો જરૂર મેવાન થઈ ગયો હોત એમ લાગ્યું. કેદીઓ હાથપર થા પડી જાય છે જેના કામ કામ રહે છે. કોઈ પછી નીકળે છે. કેદી પડી રવા પછી દુરતલ જાણવાપર કામની જેમ આવોડીને ત્યાં ત્યાં જ મારાડી મારાં આવે છે. ત્યાર બાદ કેદીથી માર, પાંચ દિવસ ન મેંસી ચકામ, ન મતા સુધ ચકામ, આંદા મારાં કરવાના, કે બાળુ પર પડ્યું ફરી અવધા ઉપા સુવાડું. આ દરમિયાન મને થયું કે આ અવધાનું અને કેદીઓની સળમાં પહેરે આ સુધારે કહેવાતો જમાનો એ પહેરે જ સુધારે હોય તો જાય થી જ જોઈએ.

કસાઈના હાથમાં

આ થઈ રવા પછી બીજા દરદી એને તપાસના વડા આવ્યો, મને તેના મુની કેદીએ અહિ તો મારીના જાણ કાંત થઈ જાયું પડે કેમકે તે કસાઈના કામમાં નાંખવા મળે પોતો હોય છે. અને આને તો મારા આ, ખાલ કરી અનિયારી અને જોશ માં હોય છે તેના ભાગથી કીન, કાળાઓ તરફ એટલાં ગરથી બરેલા હોય છે, કે કેમ જાણે તેઓ, સંધ્યા કરવાનો ફરી કામ આવવાનો જ નથી એમ માની તેઓના પર પૂરું ગેર થઈ છે. સાધારણ નીચમ એવા છે કે કાંઈ પછી દરોખાએ કેદી પર હાથ મલાવે નહિ. એ તેણે મુને કહેતા હોય તો તેને રીતસર સુપ્રી-ટે-ન્ટ સમક્ષ રજુ કરે. અને તે જે સળ કરમાયે તે સળ અમામાં મુકી. પરંતુ કાળાઓના મનમાં તે કામમાં સળમાં દરોખા પેલાના પરને જ કાપેલા પાપરના હોય છે. કામ અધિકારીઓને કરે પછી તેઓ નું પૂરું જાયું. એક પીઆરા બાકી

કન કેદીને કાકતર બુંગળાથી ખાતી તપાસનો હતો. એ વખતે દરદીએ પોતાનું મોટું જમણી બાળુ ફેરવ્યું પડે છે. તેમ કરતાં તે અન્યથુપણે મુકેલા તેવા જ કડ હાથે દાકતરે તેના ગાલ પર તપાસો થોડી દીધો.

કેદી મારો વારો આવ્યો. દાકતર આફ્રિકનર હતો, અને મેં તેની પસેથી વિવેકી વર્તનની જરાયે આશા રાખી નહોતી. છતાં મારે કમુમ કરવું પડ્યું કે તેણે મારી સાથે જરાયે અવિવેકી વર્તન નહોતું બતાવ્યું. તેણે કહ્યું: "મેં તને જાણી કરીને ઉત્તેજ રાખ્યો છે. તું મલામાનો પુત્ર છે? મલામાને મારે અને વળું માન છે. પછી તેમના સલામદને મારે માન નથી. પછી તેણે પુછ્યું: "તારે શું હિવાલ છે?" મેં કહ્યું એક તો એ કે મારા અરમા, જે કું ફર વર્તની વધથી પહેરેલા આવેલા હું, તે મારી પાસેથી કામ લેવામાં આવ્યા છે. બીજું એ કે કું ૧૧ વર્ષની વયનો હું અને મીસ રાઇસ અને બી-સ જેવી વરણ કું પકાર પછી જનતા સુધી ખાતો નથી કેમકે એ પચાવનાં મુકેલ કેમકે પડે છે. એટલે એ મને તેના મલામા સાથે આપવામાં આવે તો સાદું. વળી મારી જીંદગીમાં મેં કદી માસ આપું નથી તેમ અરથી પછી ખાતો નથી, ધર્મથી એ ખાતો અને બાધ છે તેથી તેના જલમાં નિરામિયા દારીથી આપ કામ તેવા પદાર્થ મળેલા જોઈએ." તેના જવાબમાં દાકતરે કહ્યું: "તને લોકો પકાર તો એપાટ્-કેડની વિશ્વ કોઈ છે અને અહિ આવીને એપાટ્-કેડ મંગી છે. કાળા કોઈને મારે કોઈ છે તે પછી તેઓ રહે છે તેમ રહે અને જે આવ છે તે અમો, અહિ જેમાં ધાર્મિક કામમાં મોતો વિગાર કરી ચકામ તેમ નથી. જે મને તે આવું જ પડ્યું." પછી મેં કહ્યું: "મારી વયને લીધે મારાની સળમાં મહેનત વાળું કામ કરવાની કાકી નથી તેથી મને કળવા કામ પર મુકવામાં આવે તો કી."

"તને ૧૧ વર્ષ થયાં તેના પુરાવા શું?" તેણે પુછ્યું. મેં કહ્યું: "મારે જુડું મોતનાનું કંઈ કામ નથી. મારો જન્મ દીંદમાં તા. ૨૮ અક્ટોબર ૧૯૪૨ માં થયો છે એટલું જ કું કહી શકું છું." એટલું જાણી દાકતર મારી ગયો. તેના અમા પાદ થોડી વારે ધરપીતાસની હેખરે રાખ નારો દરોખા આવ્યો. મારા અરમા પાછા આપવામાં આવ્યા. મારી નીપાટ (રેક) કેદીને કીપાટ આપવામાં આવે છે જે પર કેદીનું નામ. આ મારે સળ મળે છે. અને તેને કુંમ વાની દારીએ એટલાની ગોંધ હોય છે મંગી. તેના પર "કાઈડ મેગર" (કળા કામ) મળી આવ્યું અને કુંમ મને

તને કે.ઈ બહાર કામ પર લઈ જવા મળે તો આ દીકરી જતાવશે." ત્યાર બાદ મારું કુલ જીવન, કુલ પેશા, અસ્તરો, શેવોન કોથ અને શેવોન કાપ, અને નહાવાનો આપ વામાં બાબા અને એ સંપત્તિ અને સંજોગો હાટીમાં પુરાતી વખત ચરમા પથ્ય હરપીતાવમાં રાખવા સુચવ્યું. એકાદ કલાક બાદ વડો દરોજો આવ્યો. મને ભેદ લાગ્યો. "કેમ તારા અરમા મળી ગયા ને?" કુવાલ સંધારણ રીતે તો સમજાવી દેવાને મળ્યો એકલો

પરંતુ બીન-ચોરા ફોલોએને આપવામાં આવતો નથી. મારે તેની માગણી કરવી પડી. મારા પર મહેરબાની કરતા હોય તેમ મહેરબાની કાજમાં આપવા માં આવ્યો. તે કીચન ટાવલ નેવે જ બેસીને હોય છે પછી મને કેદી જોના સામાન્ય વિભાગમાં જવાની સુચના મળી. ત્યાં હરપીતાવના મારા સાથી કેદીઓના આપમાં વચ્ચે કુલે સેકેડો બીન-ચોરા સામાન્ય યુનેગાર કેદી જોમાનો એક બેસે. -

અમુક

થી સાધારણ કુટુંબને દર મહીને ૮ પ.ઉન્ડ ટાંસપેટનો ખર્ચો થાય અને તેથી આ રચના ગરીબ વર્ગના ધરો માટેના સવાલનો ઉદ્ભવ નથી.

શ્રી. નાના સીતાપર પ્રતીબંધ
કા.સવાલ દોઢી કેમેસના પ્રેસીડન્ટ અને દક્ષીણ આફ્રીકાની દોઢી કેમેસ ના વાઇસ પ્રેસીડન્ટ, શ્રી. નાના સીતાને, સચેશન એન્ડ કામ્પ્યુટીંગ ધારા હેઠળ એક નોટીસ મળી છે. આથી તેમનાપર, એ વર્ષ માટે યુનીયનમાં કાઉન્સિલર થવા સામે પ્રતિબંધ મુકાયો છે. આ ઉપરાંત તેમને કેમેસમાંની પદવી અને તેના સભ્ય તરીકે રાજીનામું આપવા હરમાવવામાં આવ્યું છે. તેમજ તેમને એફીકન નેશનલ કેમેસ, એફીકન નેશનલ કેમેસ કુલ લીગ, ટ્રાંસવાલ ઇન્ડિયન યુથ કેમેસ, સાઉથ એફીકન પીસ કાઉન્સિલ અને ટ્રાંસવાલ પીસ કાઉન્સિલમાં ભાગ નહીં લેવા હરમાવવામાં આવ્યું છે.

શ્રી. નાના સીતાએ એક હેવલમાં જાણવું કે તેઓ પૂ. મહાત્મા ગાંધીજી ના અનુયાયી છે અને તેઓ કદી પણ કોમ્યુનિસ્ટ પક્ષના સપોર્ટર કે સભ્ય નહોતા.

ટ્રાંસવાલ મિલકત સુધક મંડળ

શ્રી. ટ્રાંસવાલ મિલકત સુધક મંડળની વાર્ષિક મુલ્યાંકન સભા કુલ મુદતપર શ્રી નામુબાઇ હરજી નદાસ આંધીના પ્રમુખપણા હેઠળ એકાનીસમર્થમાં શ્રી-આઈ હોલમાં મળી હતી. સભાજ નોએએ પ્રિયોરીટી, બીનાની તેમજ ટ્રીટીકાથી સારી હાજરી આપી હતી. મંત્રીઓ શ્રી હમનલાલ દુસબદાસ મોદી તથા શ્રી યુનીલાલ બાણાબાઇ મોદીએ વર્ષનો હેવાલ રજૂ કર્યો હતો અને અનુમતીઓ પરી મનનબાઇ બાણાબાઇ તથા શ્રી માંડાબાઇ મનન બાઇએ વર્ષ દરમિયાનનો એકાદ કરોડો લીસાળ રજૂ કર્યો હતો જે સર્વાનુમતે પસાર થવા બાદ નીચે મુજબના નવા કમ્પાઉન્ડો ૧૯૫૩-૫૪ માટે મુલ્યાંકન કરાયા હતા

ચેટન : નામુબાઇ રામબાઇ; પ્રમુખ : હમનબાઇ રામબાઇ આઈ; ઉપ-પ્રમુખ : નામુબાઇ હરજીનદાસ આંધી અને માંડાબાઇ ડાબાબાઇ; સેક્રેટરીઓ : હમનલાલ દુસબદાસ મોદી અને યુનીલાલ મનનબાઇ મોદી; ટ્રેઝરર : હમનબાઇ બીજાબાઇ મોદી અને માંડાબાઇ મનનબાઇ; એડીટર : વેણીલાલ મનનબાઇ મોદી.

કામવાહક કમીટી : લલુબાઇ પ્રભુદાસ મોદી, યુનીબાઇ બાણાબાઇ મોદી, પ્રેમચંદ્રબાઇ હરીબાઇ, જમના દાસ વીંદલાસ, મનનબાઇ બાણાબાઇ મોદી, યુનીબાઇ હમનબાઇ આઈ, રતીલાલ યુનીલાલ અને છાદુબાઇ અંડાબાઇ.

મુલ્યાંકન કામ પુર્ણ થવા બાદ સામાજિક જવાબદારીઓની ચર્ચા થઈ હતી.

ડરબન, કેપટાઉન વિગેરે ટ્રાંસવાલ ની બહાર વસતા ગાલીબનો સભ્ય પત્રવ્યવહાર નીચેના સરનામે કરવા વિનંતિ છે.

Secretary,
T.V.L. Modh Yuwak
Mandal
30b 17 Street, Vrededorp,
Johannesburg.
Phone 35-4771.

મનુષ્યનું મનુષ્યત્વ

પ્રારોપકાલ મશરુબાળ

મનુષ્યત્વ શું છે? શરીર બળ મહત્વનું છે; પણ બળ વાન કંઈ પણ છે.

પુક્કીની સુશક્તિ મહત્વની છે. પણ પ્રધાન વજરની બુદ્ધિ વાંઝણી છે. મનુષ્યત્વ સૌન્દર્યમાં પણ નથી પક્ષીઓનું કુદરતી સૌન્દર્ય મને તેટલો આગર કરવા જતાં આપણે નથી મેળવી શકવાના.

શરીરની સંભાળ ભેવી એ પ્રાણી માનવો સ્વભાવ છે. પરંતુ કુતરા અને ઘોડા જેવા પ્રાણીઓ પોતાના માલીક માટે પોતાનો જીવન અર્પે છે. ક્યારેક પક્ષીઓ પોતાના આયતન વિશેષમાં પોતાનો રોક લેવો છે. કુદમાં હારવા કરતાં રોક પાડવો રજા પુતોને વધારે પ્રિય લાગતું હતું. દિવાળી કંડવા કરતા મરણ ભેટીને વધારે પ્રિય હતું.

મોઝિસનું મનુષ્યત્વ ઉચ્ચ ભાવનાઓ સાથે એક રૂપ ધરાવે છે. તેઓના માં શીર્ષ, હાથ, દયા, અદ્વિસા, સત્ય, પ્રેમ, કરુણા આદિ ભાવનાઓ નો મુખ્ય વિકાસ થયો હોય તેઓને આપણે મહાત્મા, પુણ્ય, સંત, અનુભવી પ્રજ્ઞા અને શ્રીએ કીએ. તેઓએ જ ઉત્તમી સાધી હોય છે. તેઓએ ભાવનાઓની સાથે અત્યંત પ્રધાન્ય કર્તૃત્વ જતાવ્યું હોય છે. અને સંસ્કાર ને ઉત્તમ કર્યો હોય છે.

ઉચ્ચ આદર્શ તો કે.ઈ કે.ઈ રાખે છે. પરંતુ તેને જીવ્યા ઘોડા રજાની રોકે છે. બુદ્ધિ અને મન વચ્ચે વાર-વાર યુદ્ધ એ સંકળ રચીતી છે.

આ મુદ્દતું, કારણ ભાવનાઓના વિકાસની ખામી છે. જે કોઈ એક ભાવનાથી તરબોળ બને છે તેને માટે કોઈ પણ તપાસ કરીન નથી હોતો. એને ઇન્દ્રિયોનો સંયમ સિખવો મેળી પડતો. અને નથી એને અપભ્રંશ સાધી લઈ કરવું પડતું.

જે કોઈ પણ એક ભાવનામાં તદ્દરૂપ બને છે તેને પછી ઉચ્ચ ભાવનામાં તદ્દરૂપ બનતાં વાર નથી લાગતી.

વિવિધ ખબરો

યુનીયનની એપાર્ટહેટ નીતી પર યુનાઇટેડ નેશન્સ કમીટી

દક્ષીણ આફ્રીકાની વર્ણભેદની નીતી પર તપાસ કરવા નીમાવલી ત્રણ માણસોનાં યુનાઇટેડ નેશન્સ કમીટીને તેમના હેવાલમાં જણાવ્યું હતું કે નો દક્ષીણ આફ્રીકાની નીતી બહુલામાં નહીં આવે તો દોસા શરી નીકળશે. આ સવાલનો નીકાલ કરવા તેઓ યુનીયનના બધી જાતના લોકોની કોન્ફરન્સ બરવા સુચવે છે.

યુનાઇટેડ નેશન્સના ૬૦ દેશોની પોલીટીકલ કમીટીએ કમીટીનના ચેરમેન શ્રી. હરમન સાન્ડા કુત્રે કમીટીનના હેવાલપરની ચર્ચા-વખતે હાજર રહેવા પરવાનગી આપી હતી.

દક્ષીણ આફ્રીકાના પ્રતીનિધી શ્રી. જુરે જણાવ્યું કે તેમની સરકાર આ કમીટીને જરૂરિયાતેસર મળે છે અને તેથી તેમને સાથ આપ્યો નહોતો. શ્રી. સાન્ડા કુત્રે કમીટીનને કપપ પાનાનો હેવાલ સમજાવ્યો હતો તેમજે કહ્યું કે કમીટીન-માને છે કે એપાર્ટહેટની નીતી યુનાઇટેડ નેશન્સના ચાર્ટર વીરુદ્ધ છે તેમજ શાંતીને બાધક છે અને દેશો વચ્ચેની શીઘ્ર ભૂખ સંબંધમાં હાની પકોચાડે છે. એ યુનાઇટેડ નેશન્સ આ સવાલની જવાબજુતા કરે તો તે મોટા ભાગના મનુષ્યોને વિશ્વાસપાત કરે છે. શ્રી. સાન્ડા કુત્રે દક્ષીણ આફ્રીકાને ભવિષ્ય નું અરાજક પરીણામ દુર કરવા આ સવાલ દ્રવીથી લીધરવા બિનતી કરી હતી. કમીટીનનું ચાલુ છે કે નો આ બીજાને શાંતીપત તોડ નહીં આવે તો તુરંતની ભાગવતા-ભેળો તરફનો સામનો અને અળવજો વધી જશે.

શ્રી જુરે સામાન્ય મર્મોમાં સોથી પટેલા બોલવા માંમણી કરી પરંતુ તેઓ તે વખતે તથાસ નહીં હોવાથી સભા મુલતવી રહી હતી.

હાપરેસા સામે પાહીરતાને લીધેલાં પગલાં પાહીરતાની સરકારે "કોન" અને

"ઇવનીંગ સ્ટાર" નામનાં હાપરેસાને અપાતી સરકારી જાહેરાતો વીગેરેની સહાય પાછી એવી લીધી છે. સ્ટાર ના સંજોગે સરકારી જાહેરાતો અને જાહેરાતીય કાપકોમાં હાજર થવા સામે પ્રતીબંધ મુક્યો છે. આ પગલું અમુક લેખોને લીધે લેવામાં આવ્યું છે. સરકારી જાહેરાત જાણાવે છે કે સરકારને જાણાવવામાં આવ્યું છે કે આ લેખોએ તેમના કલકોનું ઉલ્લંઘન કર્યું છે અને તેનાથી સરકાર સામે તીવ્રરકાર ઉત્પન્ન કરવામાં આવે છે તેમજ દેશની પ્રતિષ્ઠા ભાગલા પાડે છે. એમ મનાય છે કે આ લેખો અકરોળ ૧૯૫૨માં વડા પ્રધાન લીલાલત અલીખાનના ચેલસા યુનિયર સરકારે પ્રવતી તપાસ નહીં કરી હોવા ન જાણાવે છે.

દોઢી ટાઉનશીપ માટેના પ્લેનની ટીકા

દોઢીએને ચેલવણી આપતા એક હેવાલમાં ટ્રાંસવાલ દોઢી કેમેસે જણાવ્યું છે કે નોદાનીસમર્થ પાસે લેન્ડ વીમામમાં દોઢી ટાઉનશીપ રચાવવાનો ધરાઈો દોઢીએ મારે અરૂપ એરીયા રચાવવાની એક રાજકીય ચાલ છે. બીનીસ્ટર એન્ડ ઇન્ડીરીયર, ડો. કેમેસે, દોઢીએને રેન્ડો આપવા માટે પરમીટિ આપી છે. હવે કાપડા મુજબ અરૂપ એરીયા રચાવવાની મે.અવતા પર તપાસ કરવાનો રસ્તો બીનીસ્ટરે ત્યજ દીધો છે અને આમ કરવાથી ભાગતા વળગતા માણસોને વિરોધ દુર કર્યો છે. આ માફનો અર્થ નોદાનીસમર્થના બધા દોઢીએને ખસેડી મુકવાનો છે. સરકારની આ નીતીને સાથ આપવા બદલ આ હેવ.સ નોદાનીસમર્થની સીટી કાઉન્સિલની ટીકા કરે છે.

સીટી કાઉન્સિલે ગરીબ વર્ગના ધરો માટેની જરૂરીયાતની અવગણના કરી હોવાથી, ધરોનો સવાલ મળે કરોડો બનાવ્યો છે. લેન્ડમાં રહેવા

જુના વખતની એક વાત

(શ્રી. નરસિંહરાવ)

અહીં રેલમાં ઉઠ્યું નેતિક ધોરણ કેવું સુંદર જળવાઈ રહેતું હતું તેની પેઠેસો વર્ષ પર જ બનેલી એક સમ વાત આ નીચે આપું છું. અમારું કુટુંબ ત્રણ પાકીનાણામાં મણી પેટીઓથી રહે છે અને પ્રમાણિક ધંધારાજ્યાર વડે નિર્વાહ ચલાવે છે. મારા પિતાના એક કાકા-માધવજી જન્મથી જ પ્રવાસી હતા સ્વમાની સ્વભાવના હોવાથી પોતે અંધ છતાં સ્વતંત્ર ધંધો કરતા. ધોરણીનાં મઠાનાં મઠાં મંવાની ભલે જ શુભ કરી ને રસેક મંડીઓ પર તે ઢળાવતા. આ દેહી ધોરણીને તેમને બધાં જ એ કુશળ સાચી માલતી. તેમને સ્વભાવ જરા રંગીનો હતો તેથી સામાન બદલી રહેલી તથા એવી અન્ય વાતોઓનાં પુનઃ લોકો આ પાસે જમાવી રાખતા અને અક્ષરજ્ઞાનવાળા પોતાના કાકા કાકા પુત્રાન મિત્રો પાસે વંચારીને જ્ઞાનપુર્વક સંભળતા. તેમની માલિકાના પાંડુ સારી હતી. એ વેળા ની જમી વાતોએ પચમાં જ જમાવી. તેથી પોતે મધુર રામમાં પણ લખાઈરત. આ જમી વાતોમાં 'સરવંત સાવ-જોમ'ની વાતો તેમના અધુર કંઈ પચવું કરતાં એ એક કલાકો અપાતો. આ વાતો તેમને કંઈક થઈ અંધ હતી અને પોતે એવા મોટા રામમાં માલિકાને કરેલા કે એનાઓ મનપ્રુષ્ઠ બનતા અને તે વાતો નીચે પણ જાણે કાલ વાતોના જનાન જ તેમની નજર સામે જાતી રચા હોય એમ થવાને લાગતું. એથી કંટાળાક મિત્રો પોતાની શેરીમાં ઓળે એ વાતોના પચવુંનો પામ જાય તે કેવુંથી કાકા નરેશ રજા-મે.માં ને માટે ગોરવળ કરતા.

દિવસ જ્યાં તે ગોળે પોતપોતાની આગળના પંચોરજાગરમાં નિમગ્ન રહેતાનું હતું. તેથી રાત્રે વાતુવાળી પછી જ આવી અમર થાઈકે જમા-વાતોનું પાચવું આપણા રેલમાં બહુ પ્રશ્નના કેવું જાનાઓને સમુદ્ધ મહા મોઝે હોય તે આજના એવી વિચારના વન-મેટાગો-વાચન અમર બારે પચાવની અંધથીના રીવા એ કુશળ નરેશ, પચ કીતેયથી જળાની મઠાં દાનમના દાવમાં રહેલી; અને તેના પ્રકાશમાં મેળા એનાએ પચવું આપ્યું કરતા.

અમરના માધવજી કાકાને સરવંત સાવજોમની વાતો કંઈ હતી અને પોતે અધુર રામમાં મળતા, તેથી કંઈકેય માળુક તે આમળા એકાદું થઈ જતું. પાકીનાણામાં મે.માં જોન રેસમર પાંચે આજે જાણનાં એવોના નરેશ માલિક રચા છે. નરેશ એક આજે

એ તે કરતાં એ વેળા બહુ વિચાર કરતા. એ વેળાનાં જમા એટલાની કાર પર નામેકા અ.સનપર મેસી પોતે વાતોની જમાવટ કરતા, જુથક રાત્રે માતા અને વાતોમાં આપતું મિત્ર અહીં કરતા. એના પ્રુષ્ઠ રાજ મતા અને "વાલવાકા" મર.માં છે. "સામાજ" એવા એવા જાણેથી વચમાં વચમાં તેમને જોરોછત કરતા. પોતે આ વાતો એવી આજકાં જળા કરેલા કે અધવારી વીતી જતી છતાં કાકાને જાણતું મન થતું નહીં, પણ વહેલી પરાકમાં જીતે કામે ચાનારને જળમરા મોથા પડે એમ સમજી અધવારી પછી એકાદ વાજે વાતો કચન જીવન દિવસ માટે મુદતરી રાખી પોતે જી-જતા. તેમની આ વાતો એક અજવાડીયે પુરી થતી, તેથી એ આપું અજવાડીયું એ રથજે રાત્રે જીવન જેવું થઈ જતું. બાદના મોર પર મેસી તેમજ આ વાતો આજે દસ વખત સંભળાવી હતી અને દાનરેા મોતએ તેને જ.અ લીધે હતો. તેમની વાતો સંભળવા કુશળ પ્રોડ, રક સો ઓ-પુરો વખતસર આવીને જમા રાજી લેતાં. રોઓ માટે હાથપડી જમા રહેતી.

આમ આ રસિક વાતો કચન કેટલોક સમય આપ્યું રહ્યું. પરિણામ એ આપ્યું કે એનામાંના એકાક નાજે પોતે જ વાતોનાં પાંચે હોય તેથી કચનામાં વિચારો સુધી રાખતા; જેથી કેટલાક જમીપયાન જીવરતા પુરો. સરવંત જનજના અનેરથ મેવના મથા તેમજ કાકા કાકા દમેલી કુશળ છે કીધા સાવળીયા મનવાના તર.એ સેવવા લાગી અને અરેઆન આ વાતોપચળ પછી આજે કુશળ બાજેકે પ્રીતો. (હસેપમેન્ટ)ના કારસા જીવળીમલ તેમજ અન્ય વર્ણમાં અરથો કચન નેટમાં જતી મથા.

પાકીનાણાના નમરશી ત્યાંના મઠા જનના અમળી મળાય છે. મઠાજન તેમની પેટી પર એકાદું અધું. અને આજ કીટકની મથાં મથા; કોટ આજ કારસા જનવાનાં મુળમાં આ 'સરવંત સાવજોમ'ની વાતોનું પચવું છે એમ નકાં અધું. એથી એ કુશળ પાકીનાણાના કાકા નરેશ કરસીકેલ કાકા સાહેબ પાસે મઠાજને જાકે આ જમી કાકીજન નિવેશ કરી. પુરવા તુરત માળુક મોલસીને મઠાજનની કાજરીમાં માધવજીને મોમાભા. રજા.માં માધવજી કાજર થયા. કાકા અ.હેને વાતોકચનની કાકીજન પછી, તેમને કાક વાતો કરક કારક છે એવો કાક કપો. સરવંત સાવળીયા ની વાતોમાં બહુ રક જાય છે, એવો

માધવજીએ જીતર આપે; એથી પ્રુષ્ઠ આજે 1951 આપતાં કોર સાહેબે કહ્યું : "માધવજી! તું મધવરાંતે સુધી આવી જુઓરી વાતો કરતો હરે છે, એથી મારા મામના જીવરતા જુવાનીયા વંદી જાય છે. સારા જીવળીવાત વધુનાં કોકારને કોઠીઓ તારી વાતો સાંભળી બાજેકે અનવાના કારસાની રપોડ મારી પાસે આવી છે. એ સર્વત્ર પ્રુષ્ઠ કારણ તારી આ વાતો છે, એ માક રાખજો. તને વાતોકચન નો હોપ જ હોપ તો તું રામ, કૃષ્ણ, હરિમંદ, કુધવા કે એવી આપણી ધાર્મિક વાતો કહેથી કરને પણ આજથી આવી જુઓરી વાતો તે આનગીમાં પચ કરી છે એવું મારા જાણવામાં આવે તો માક રાખજો નીચે કેલીમાં હેડ પડી છે તેમાં પુરીને મઠાની કાંજ આપી સખત નથીમલ કરીય; અને છતાં તારી વાતોનું બપસન ન છુટે એમ તને લાગતું હે.ત તો પાકીનાણાની કાકા કોઠીને જીવે આપે જાણે. ને એ બપસન રાખતું હોય તો મારી રેલતમાં મારે તારા જવાના અપ નથી." એટલું કહી માધવજીને રજા આપી પણ તે વિચારથી માધવજી

એ વાતોકચનન સરવંત અંધ કહ્યું અને તેની કસ્ટસિખિત પ્રત હતી તે પણ અગ્નિમાં કોઠી એવી વાતો કરી ન કહેવાની પ્રતિજ્ઞા લીધી.

આ વાત પોલોસે વર્ષ પર જ બનેલી છે. એ કુશળ રામજો પોતા ની રેલતના ઉચ્ચ નૈતિક ધોરણ માટે કેટલા કાળજીવાળા હતા તેનું આ એક સુંદર દર્શાવ છે. આજે તો અમિલ નાટક-સિનેમા તથા કળવા સાહિત્યને નામે પ્રમટ થતાં અંધ સાહિત્યને કોધમાર વહેતો પ્રવાહ રેલતનું નૈતિક ધોરણ રેક કોશમાં કેટલું નીચું લઇ જાય રહેલ છે તેની રાજપક્ષીઓને સુરે પડી કાપ તેમ લાગતું નથી. મારાસળામાં કુટાળને જતા સળે આ વિધવામાં સરકારનો કાન કાઢીને પપાન દેરી સખત પમથા સેવરાની કાકે તેમ છે છતાં કાકાને કાઠીને પડી હોપ એમ દેખાતું નથી. એ પોતપોતાના સ્વાર્થનાં તાજમમાં જાણે તે; અરત હોપ તેમ લાગે છે. જાજનિયાં આપું કીધાંજાળ આલવા કે એમ જાણતું નથી.

'વસાવનમ સમાચાર'માંથી.

પરચુરણ

—શીમોનના કાચીઓને નાઇ જામતા અટકાવવા કોમળોમાં આરટીસીથીયમ જ-એમીનેઇનને પ્રયોગ કરવામાં આવે.

—દારજીમોમાં પવંતો પર અરવાની નીલાળ સાર કરવા સરવીશ રકેસ આર માઉન્ડ-પરીજના કે. એટાડ' કમકતા પકોચ્યા છે. આ નીલાળને કાજ તેનસીમ નેરકે લેશે.

—બ્રીટીશ વડા પ્રધાન સર લીનસ્ટન ચર્ચીલ, ડીસેમ્બર તા. ૧૦મીએ પોતાને સહિત્ય માટે મળેલું નેપાળ પ્રાઇઝ લેવા રોડ દોમ જઇ સહી નહીં.

—જાપાનીઝ કહીશબેના સામને કરવા, લીટી સરકારે કેકસ્ટાઇમ મેન્-પ્રેકચરો ને નીકાલ વધારવા એક કાચીવિ જનાવવા અરજ કરી છે.

—કે. પ્રધાને એક બાળમાં જનરલ કરકેમનું પ્રનપ્ત જનાવવા જાણવું હતું. કે. પ્રધાને કહ્યું કે તેઓ જુન કાળના નેન.ઓને વખોડવા મંડિત નથી પરંતુ જનરલ રમટસે દક્ષિણ આફ્રીકા માટે કાંઈ કહ્યું હોય એમ લાગતું નથી અપારે જનરલ કરકેમેગે દક્ષિણ આફ્રીકા માટે ધણું કહ્યું છે.

—મેરેન્ડે માઈસમાં એક કાંઈ સી, આઇસા રીરાજ, ૧૧૧ વર્ષની ઉંમરે યુવરી મથા છે. તેઓ મેરેન્ડે માર-કીસમાં જનજના હતા અને કાંઈકીમાં એજન વાર કીકુરાતન મથા હતા.

—કે. મેડી જમન અને મી. એલ. પી. એસ. જન'દાર, જેએને ખીટીક ગીઆનામાં કાંજુરક રાજ કીકું કરવા બદલ બ્રીટીશ સરકારે જનરલ કપી છે. તેઓ કહે અંડનથી કાંઈ મથા છે.

—હજીપના પ્રીસીડન્ટ જનરલ નગીમે ગુપીવન કાજબસમેનોને જાણવું કે તેઓ સાલીવાદ સામે લડી રહ્યા છે.

—માઇકે.ર જે'મલોર રસ્તા પર, રામનર પાસે એક મેનાઇડ કેકરીપર ૫. મકામમાં અધીજનું ૧૦૦ કુટ મોડું મે.કું કાવરવામાં આવે.

—પુરસીમ એકાઇઝરી મોડ'ના રો-દરીએ જાણવું કે સીઆપે.માં અંધ વર્ષે મથેમાં ૨૦૦૦ પુરસીમ લગીમાંથી ૧૦૦૦ને કારમતીમાં અંત આપે છે.

—સુદાનીઝ નેશનલ કુલીપનીટ પાર્ટી ના વાઇસ પ્રીસીડન્ટ મી. મલેમકે પુરોને જાણવું કે સુદાનીઝ સરકારનું પહેલું કાપ બ્રીટીશને લીલાંજસી આપવાનું છે.

—કાંઈ અને કામનરેક ડીમ વડે રમાયેલી પહેલી કીકે કેરક મેગમાં કાંઈ, એક જનીમ અને ૧૫ રને છતી મથું છે. આ છત યી. કુશળ અકમલ અને ગી. કુષેની મોલીંગને આજારી છે.

—નાઇજીયાના પ્રદન પ્રાવી-સમાંથી તેલ અળી અજાણું છે.

એક વાતી

આબરહાર માણસ

ન્યારે ઈસ્ટ ઇન્ડિયા કંપનીએ વિલાપતથી આંધીને હોંફુસ્તાનમાં પ્રવેશ કર્યો ત્યારે હોંફુસ્તાનમાં ધણું સુખી હતું. ઇતિહાસમાં તો એ કે મોઝલોના અને ખીલ યુસુફમાન સુખાઓના લોકો ઉપરના જુલમની વાત આવે છે. અને આ વાત સચી હોય તો પણ તેઓએ હોંફુસ્તાનની આર્થિક રિયલિતામાં આઠો સાપ એવું કાંઈ પમદું બધું નથી. કરવેરાઓ તો તેઓ પણ લેતા, પરંતુ અંગ્રેજોએ જે જુલિયકિયરી હોંફુસ્તાનનું કબજા કર્યું છે, એવી કડિત અને અપ્રકટ મોઝલોમાં કે એમના સુખાઓમાં નહતી. એટલે ખરી રીતે તો અંગ્રેજોના આમનન પછીના હોંફુસ્તાનની ખતરાલત પાણીની મારત વિલાપત વગેરે/ દેશોમાં જવા લાગી, અને તેમાં ઇસ્ટ ઇન્ડિયા કંપનીએ બારે મહત્વનો ભાગ ભજવ્યો છે.

આ કંપનીનાં માથુસો હોંફુસ્તાનમાં આવ્યા ત્યારે તેઓની પાસે વેપાર કરવાની નહિ જેવી મુદી હતી. કંપનીનાં માથુસોએ મોઝલ આદલાદો પાસે વસવાટને માટે જમીનની માગણી કરી ત્યારે તે વખતે શમ્ય કચેરીમાં મેસનારા હેલકા ડાલા માથુસોએ બાદલાકને સલાહ આપેલી કે, "આ અલ દરિયા-કાંઠાની છે. દરિયાનાં કુદીમાં કુલ્લ છે, માટે એ પ્રાંતને કાંઠા ઉપર જગ્યા ન આપતાં દેશના મધ્ય ભાગમાં જાવા આપવી. પરંતુ એવી વાત સાચી છે કે બાદલાકે તેઓનું કહેવું માન્યું નહિ. અને ઉલ્ટો એમના નિઃસ્વાર્થી કથનમાં બાદલાકે સ્વાર્થ બોલ્યો. અને ત્યારથી બાદલાકલના નાણાં બી રોપાયાં. અકિતને કે શમ્યને ન્યારે એના મિત્રો યત્ન જેવા સાચે છે ત્યારે સમજ્યું કે તેને નાચ સત્વર છે. પરંતુ એ સાચી આવેલી સ્વભાવ પરંપરાને કાંઈ ઉપાય નથી. આમ બાદલાકે મિત્રોનું કથન ન માનતાં કંપનીના માથુસોને જગ્યા પસંદ કરી લેવાનું કહ્યું. કંપનીએ બધાં મધ્યકા દરિયા કાંઠાને પસંદ કર્યો. તેમાં એક મધ્યક કલકતા હતું.

આ વખતે દિલ્હીમાં જાંદો ઉપર મેમજ જમીન ઉપર ફેંચો અને વલંદા એક તો અંગ્રેજોની પહેલાં આવી પહોંચ્યા હતા, પરંતુ તેઓ અંગ્રેજો જેવા રાજનીતિમાં કુલ્લ ન હતા. અંગ્રેજોએ તે એક તરફ વેપાર અને બીજી તરફ રાજનીતિના કામ બેલવા માંડ્યા. જંગાળના નવાબના દરબારમાં અને શેઠ શાહુકારોમાં તેઓએ સ્થાન મેળવ્યું હતું. જંગાળના કાપડ તો વેપાર પીકલો હતો. એટલે ત્યાં શાહુકારોની સંખ્યા પણ સારી હતી.

આ શાહુકારોમાં સાચે પણ અંગ્રેજોએ વેપારનો મંબંધ બાંધ્યો. વચ્ચે વચ્ચે એ કે તેઓની ઉપર નવાબની અગ્રતા પણ હતી, પરંતુ તેનાં પરિણામો આ પરદેશીઓએ ધણી ધીરજ થી સહન કર્યાં. સાંજ પડે એટલે નવાબના કુઠમથી બધા પરદેશીઓને એમની જાડીમાં પુરી દેવામાં આવતા અને દરવાજાની કુચી નવાબને પહોંચાડવામાં આવતી. પોતાના દેશના સ્વાર્થ માટે તેઓ, એ અપમાન મળી મળ્યા. શેઠ શાહુકારોને, સરદારોને પક્ષમાં લીધા, અને આમજ જતાં દિલ્હીમાં મોટી સલ્તનત રચાવી.

આ કાળમાં જંગાળમાં તારાચંદ શેઠ ધણા મોટા શાહુકાર ગણાતા હતા. આપ્પા પ્રાંતમાં લાખો રૂપિયાની તેઓની ધીરમાર હતી. લાખો રૂપિયાનું તેમનું ધન હતું. આજની પ્રાંતને આ શાહુકારોની રહેણી કરણી તો ખ્યાલ આવવો અસંભવિત છે. પરંતુ તેઓ દેશના જુલમુદ્દપ હતા. એમના ભરી રાખેલા ધાનના જંડારો કાળેકાળે યુદ્ધના મુદી હતા. આવી દેવી આપતિ વખતે નહાખોરીને એમને ખ્યાલ પણ ન આવતો. આપ્પા મામને તેઓ કુટુમ્બ. મળતા અને મામમાં કાંઈને વેર લામ પ્રસંગ હોય કે મરણ પ્રસંગ હોય તે કાંઈ બીજી કલવનો પ્રસંગ હોય તે વખતે આવા શેઠીઓ પોતાની કે રૂપિયાની વાસણી ખાંધીને કાજર થઇ જતા. કાંઈપણ લખાપદી કર્યા વિના શુભાશુભ પ્રસંગે કુરેકાણે ધન અને મદદ કરતા, અને વગર ઉપરાણીએ એમનાં નાણાં સમયસર પાછાં ફરતા. સમ્યવાદ તો અત્યારે આંબો પરંતુ હોંફુસ્તાનના શાહુકારો તો શેઠકો વર્ધથી બ્વરિયત રીતે તેનો આ રીતે અમલ કરતા આવ્યા છે. તારાચંદ શેઠ આ પ્રકારના શાહુકાર હતા.

એક વખત એવું બન્યું કે શેઠના કાંઈ એક નોકરને કાંઈ બદર બદર ની કુસાતુસીમાં અને ત્યારપછીની આશાવાદીમાં બીજા નોકરનું મરણ થયું. મોટા માથુસોને પણ દુઃખનો તો હોય છે, એટલે સામા પક્ષવાળાએ યુક્તિ પ્રયુક્તિ લગાવી તારાચંદ શેઠ ઉપર યુનનો આરોપ મુકાવ્યો. અને કંપનીની કલકતાની કોર્ટમાં આ કેસ આવ્યો. કોર્ટમાં તારાચંદ શેઠને કાજર કરવામાં આવ્યા. આ શાહુકારોના અતારે જંગાળમાં ઇસ્ટ ઇન્ડિયા કંપની પમજર થઇ રહી હતી. મોટીસ પરમજની દીવાની ફોજદારી મેળવી રહી હતી, વળી સંધીઓને અને હેલકરને કે જંગાળના કે અયોધ્યાના નવાબને લાખો રૂપિયા

ની રકમ તારાચંદ શેઠ ધીરતા. મોઝલ બાદલાકે પણ શેઠ સામે બીક ને પ્રસંગે નજર કરતા, અને અત્યારે જેમ બખરમાંથી જુલ જુલ આસની આડીઓ બહાર નીકળે છે તેમ એ વખતે કલકતા, કાલીમખખર, કે ન્યાં શેઠની મોટી પેદીઓ હતી, ત્યાંની બખરોમાંથી રૂપિયાઓ બરેલી તારાચંદ શેઠની આડીઓ નીકળતી. આવા માથુસોને યુનના યુદ્ધાની સળ કરવી એ કાંઈ જેવી તેની વાત ન હતી. કંપનીના ડીરકટરોને બારે મુજવણ થઇ પરંતુ ન્યાય આપનાર અંગ્રેજ માજિસ્ટ્રેટ પોતાની સામાન્ય જુલિ અને વિચક્ષણતાથી શેઠને કરવાની સળનો માર્ગ શોધી કાઢ્યો. તેણે વિચાર્યું કે એક જ યુદ્ધાની સળ જુલિ જુલિ રિયલિ, જુલ જુલ સચેજો અને બિજબિજ પ્રતિષ્ઠા મરાવનારોએ એકસરખી હોઇ રહે નહિ. માજિસ્ટ્રેટનું કામ કાપકાને, અમલ કરતી વખતે તેને સામાન્ય જુલિની સરાજ ઉપર ચડાવી જવાનું છે.

અંગ્રેજ માજિસ્ટ્રેટ પોતાના મન સાચે દંડ નિશ્ચય કરી લીધો. કોર્ટમાં કામ ચાલ્યું. તારાચંદ શેઠને કોર્ટમાં બેસવા માટે પુરશી આપવામાં આવી. ફરીઆદીના વકીલે તારાચંદ શેઠે કેવી રીતે પોતાના નોકરનું યુન કહ્યું તે કોર્ટને કાપલા ફીલ્લથી સમજાવ્યું, અને પુરાવાઓ આપી એવી રીતે કલકત રજુ કરી કે મેજિસ્ટ્રેટ પણ એના નિશ્ચયમાં ડગી મળ્યા. ત્યાર પછી તારાચંદ શેઠના વકીલેનો વારો આવ્યો. એણે કહ્યું કે "આવે, મોટા માથુસ બીજાનું યુન કરે તે માની રકમ એવી જ વાત નથી. વળી આમાં સાચા પક્ષનો કામ છે એ કોર્ટે સુલી જવું જોઈએ નહિ. આ દેશમાં કંપની સરકારની જેમ ફેંચો, વલંદાઓ વગેરે વેપાર કરે છે. તેઓ ને ધીરમાર કરનારાઓની મોટી પેદી એક સાચી છે. આ પેદીઓને તારાચંદ શેઠ ખટકે છે. આ વાત પણ જુલવાની જોઈએ નહીં." અને બાજુના વકીલેની વાત સાંભળ્યા પછી માજિસ્ટ્રેટ સાહેબે મુકાદો આપતાં પહેલી જ વાત એ કરી કે "જે પુરાવાઓ પડ્યા છે એ ઉપરથી મારી ખાતી થઇ છે કે યુન થયું છે અને તે તારાચંદ શેઠના કાંઈ થયું છે. તે વિશે મને ખીલકુલ શંકા નથી." તેઓ સાહેબ આ વાક્ય ન્યાં પૂર્વે કરે છે ત્યાં તો કોર્ટમાં બરાએલી હજારો જંગાળીઓની મેડનીમાં અચૂ-અચૂટ શરૂ થયો. એમ કહે છે કે હજારો માથુસોને તારાચંદ શેઠ અજકલા હતા અને તેમના પણા તે એને ઉપાડી જવાની તૃષ્ણારી કરી ને આવ્યા હતા. માજિસ્ટ્રેટે આમજ આલતાં કહ્યું કે, "આવા નામકિત મુદરમને સળ કરતાં અને ધણું કુખ

કામ છે. પરંતુ મારા કામ કાપલાથી બંધાએલા છે એટલે કું નિરપાય છું. વળી યુનનો મહત્તો તો યુનથી જ વાળી રકામ, એટલે કંપની સરકાર ઉપર શેઠ મે સુદના અસંખ્ય ઉપકારો હતા એમને દાખલો બેસે એવી સમ્મત સળ મવી જોઈએ. એટલે એમણે પહેરેલા કરમલીની મુદીવાળા અંતરખાની બન્ને બાહોમાં મુદીને જે વખારા તો બામ છે તે બહાર જેવી, કાપી નાખવાનું કું ફરમાવું છું અને તેનો અમલ અખ્ય પોલીસ અધિકારીને કાંઈ આ કોર્ટમાં હમણા જ થાય એવું ફરમાન કું છું."

આ વખતે દેશી લોકોમાં દેહી કપડાં પહેરવાનો રીવાજ હતો, અને ધાંમત લોકો જે અંતરખાં પહેરતા તેની બધી મણી બાંધી રખાવતા, અને વધારાની ખાંધની કાંડા ઉપર કરમલી પાસતા. શેઠના બન્ને કાંથ સીધા કરવામાં આવ્યા અને કાંડા ઉપરની કરમલીની મુદીનો વળ ઉતારી કાપતી બન્ને બાજો કાપી કરના લગભગ એક દાયકા જેટલી ખામ કાતરથી કાપી નાખી શેઠને કોર્ટમાંથી રજા આપવામાં આવી. જેઓ આ હોસલો થવાથી નારાજ થયા તેઓ કહેવા લાગ્યા કે "તારાચંદ શેઠે કંપનીના ડીરકટરોને અને જુદ માજિસ્ટ્રેટને લાખો રૂપિયાની સાંચ આપી પોતાનો જન બચાવ્યો છે." પરંતુ ન્યારે બીજે દિવસે સવારે તેઓએ સાંભળ્યું કે કોર્ટમાંથી જુદવા પછી પોતાને મજેલું અપમાન સહન નહિ સવાથી શેઠે રાત્રે બીરકણી મુસીને આપકાલ કર્યો છે ત્યારે એજ બધા કહેવા લાગ્યા કે "બરો અબલદાર માથુસ."

‘ભાવનગર સમાચાર’.

શ્રી. જલલભાઈ રૂસ્તમજીનું અવસાન

પાંડ પાનાનું અનુસંધાન)

સ્થાન મરાવી રહ્યાં છે, જે વસ્તુ તેમનાં કુખમાં લામ લેવા આવેલ એનોની મેટી સંખ્યાપરથી સિદ્ધ થતી હતી, મરદુમના નાનાભાઈ શ્રી. સોરાબજી રૂસ્તમજી, જેમનું નામ દલિજ આરોહમાં જણીતું છે, મરદુમના જે પુત્રો ફરતમ જે પોતાના અને એલક પિતાશ્રીનું કામ સંભાલે છે, જે અલ્લીન માં કાકતરી આબ્યાસના છેલ્લાં વર્ષની પરિક્ષા આપી રહેલ છે, જે પુત્રીઓ જેમાંની એક શીમતી દીનબાઈ શીરાજ જે ડરબનમાં છે અને શીમતી જરબાઈ નારીવલવાલ મુખમમાં છે જે તેમને અને બહેણાં કુટુમ્બને વિલાપ કરતાં મુખી બધા છે.

શીમતી સીરીનબાઈ રૂસ્તમજી પોતાની તેમજ પોતાના કુટુમ્બીઓના વતી તેઓના મહાન શોકમાં બામ લેવા મુતીમનના ધણા બાગોમાંથી આવેલા શેઠકો શુભેચ્છક બાંધેલો તેમજ એનોનો તેમજ મુતીમનમાંથી તેમજ પરદેશી કુટુમ્બીઓ, મીત્રો અને શુભેચ્છકો તરફથી મોકલવામાં આવેલી અસંખ્ય પુષ્પાન્વલીઓ અને દિલસે.જ ના મહેલોએ માટે તેઓ સર્જનો આ પત્રદાર સહકમ આભાર માને છે.

અવસાન

બેનેલીયા જાણવામાં આવે છે કે જોડુક પાક (બેનેલી)ના થી હરિભાઈ બનાભાઈના થર્મ પત્રોની શી કાચીબેન નું ૩૬ વર્ષની જુવાન વયે અગાળ અવસાન થયું છે તેનાં સ્મરણાર્થે થી હરિભાઈ બનાભાઈએ બેનેલી એકસ બેન્ક હોલુ સેવા સમાજને ૭ મીની બેટ આપી છે. થી હરિભાઈ બનાભાઈ સમાજના કાર્યમાં હમેશાં આગળ પડતો જાગ સેવા આપેલા છે અને એમના થર્મ પત્રો પોતાના ભાણકા સાથે પ્રીતીપામાં રહી જીવણીના કાર્યમાં સારા જાગ સેવા કરતાં. સ્વર્ગસ્થ ના આત્માને પ્રભુ ચિરસાંતી બહે અને તેમના કુટુંબી સભ્યોનાં કુટુંબીજનોને પ્રીત્ત અને હોમન બહે.

પુલકેશ (૩૫) ના જુના અને અભણ વલી થી ડેવસાસ ત્રીકમ-કાક મળવરુનું ૭૮ વરસની પ્રખત વયે કુંડી માંડેથી બાદ છાત્રાર તા. ૨૩ ઓક્ટોબરના પુલકેશના પોતાના પ્રકામે અવસાન થયું છે. મરણમની માંડેથી વખતે તેમજ તેમના મરણ બાદની અંતિમ ક્રીયા વખતે ધણા બાઈ બો, મિત્રો અને સજામીઓ તરફથી મદદ આપવામાં આવી હતી તેમજ સહાનુભૂતિનાં સંદેશોએ એકઠામાં આપ્યા હતા તે સર્વને સ્વર્ગસ્થના પુત્ર થી પ્રીત્તભાઈ મર્ડર અત્તરથ થી આભાર માને છે.

નવલ કથાઓ

ઉપસાના આપ થીની	૫	૩
મંથન સુધ	૧૨	૧
ગાંધી સમાવજ		
(નારીકાસ મદ)	૫	૦
હાંમે અબીવધ	૬	૧

બીજા નવાં પુસ્તકો

જુવાન વગ	૨	૦
મિયાઈની સાધના		
(પ્રાચીનવાદ મહાસાગરનું જીવન) ૭	૧	૧
રખાતાનો આનંદ (પાંચમી) ૮	૧	૧
મળવાનું કાળુ આ આરીમ		
'Indian Opinion' P. Bag,		
Phoenix, Natal.		

નવાં પુસ્તકો

જાગ વતી અને બીજા સેવો	૧	૦
જા.કના લેર રિવમ	૧	૦
મર્મ મંથન	૫	૦
જીવન જીવન	૮	૦

મળવાનું કાળુ: આ એવીસ.
INDIAN OPINION,
PRIVATE BAG,
Phoenix, Natal.

‘ઇન્ડિયન ઓપિનિયન’ના એજન્ટો

જોડાનીસભ્યો:

મી. જી.જી.ભાઈ ગોપાળજી, ૧૦ થી રહીટ, -પુલકેશ, ૨૫ નવર ૧૪, અમવા કર થી. પીરભાઈ પી. નાથ, ૨૬ (૬) કમીચનર રહીટ.

કેપ્ટાઇન:

મી. બી. ડી. આવાડ, ૧૦૨ મેન રોડ, મોએ.

પોસ્ટ એડીઓએથ:

મી. બી. રામજી, ૨૮ નેસસન રહીટ અને ૧૫ એડરથી રહીટ.

ક્રિસ્ટલ લાંબન:

મી. એલ. હેરી,
૧૦૨ સેંટ જ્યોર્જ્સ રોડ.

૧૧ પુસ્તકોનો સેટ

આ સેટમાં વિવિધ પુસ્તકો તમને વાચવા મળશે. પુસ્તકો મોટામાં મોટા છે.

પ્રીમન રૂબ પા. ૧-૧૬-૦.

આ એવીસથી મળશે.

સોફ્ટીસની સફર

દીના પ્રાપ્ત જીવન વિશે તેમજ સવાજ જવામ રૂપે આ પુસ્તકમાં સોફ્ટીસના ત્રીસરો દર્શાવ્યા છે.
પ્રીમન થી ૩-૧.

મળવાનું કાળુ. આ એવીસ
'Indian Opinion'
P. Bag,
Phoenix, Natal.

દેશ નેતાઓની મફત રાખવા
સાધક છબીઓ
સોએ પોતાના ધરમાં મફત રાખવા માધક સુંદર આદર્શોપર ઉપર હાવવામાં આવેથી દેશ નેતા એવી છબીઓ.
મદાત્મા માંખી.
પુ. હસ્તરખા.
સરકાર વડાજામાઈ ખરેહ અને મંડીત નેદર સાથે.
શ્રી. અરવીંદ થાવ.
રેન્ડી થી. ૧
માર છબીઓ સાથે બેનારને થી.
૩-૧ પે.રેન્ડર સાથે.
c/o 'Indian Opinion'
P. Bag, Phoenix.

સુંદર નવી નવલ કથાઓ

માનવતાના હિલાસ થેબીકા હેરીવેક બિચર અનુવાદક સચીન

ઓ.બ.	૧૫	૦
સાથી થા. ના. પાક	૧૫	૦
ખાંડેકરના પુસ્તકોનો અનુવાદ.		
સોનેરી હાથા	૧૦	૦
સ્વપ્ન સુદી	૧૦	૦
આશામીનારા	૧૧	૦
જાયા પ્રકાશ	૧૩	૧

૨. મ. રેસાઈ ફાન

વિવરી	૧૨	૦
-------	----	---

Obtainable from:

INDIAN OPINION.
P/Bag, Phoenix, Natal.

INDIA INDEPENDENCE NUMBER

Published as Special Number of INDIAN OPINION to commemorate the attainment of Freedom by India.

Printed on art paper and profusely illustrated.

With historic pictures connected with India's struggle for Freedom and with photos of the late Dadabhai Naoroji, Tilak-Gokhale, Subash Bose and many others who have sacrificed their lives in fighting for freedom and of Mahatma Gandhi, Pandit Jawaharlal Nehru and many others who have lived to see the fruits of their labour.

Also containing a brief Survey of the work of the Indian National Congress from the time of its inception.

Price 2-

Are You a subscriber of
'Indian Opinion'
If not, Why not?

બે અઠવાડીક પંચાંગ

નાર	ખોસ્તી ૧૯૫૩ નવે-ડીસે	દીક ૨૦૧૦ કાલિંક	મુસલમાન ૧૯૫૩	પારસી ૧૯૫૩ હેરે. ૧૯૫૩	સુબીદન અ. બી.	સુબીરત અ. બી.
કુક	૨૦	૫૨	૧૬	૨૦	૪-૪૦	૧-૩૮
કાની	૨૮	૫	૨૦	૨૮	૪-૪૧	૧-૩૯
ગી	૨૯	૫	૨૧	૨૯	૪-૪૫	૧-૪૦
મોમ	૩૦	૫	૨૨	૩૦	૪-૪૪	૧-૪૧
મ મળ	૧	૫	૨૩	૧	૪-૪૩	૧-૪૨
કુપ	૨	૫	૨૪	૨	૪-૪૨	૧-૪૩
મુ	૩	૫	૨૫	૩	૪-૪૧	૧-૪૪
કક	૪	૫	૨૬	૪	૪-૪૦	૧-૪૫
કાની	૫	૫	૨૭	૫	૪-૩૯	૧-૪૬
ર ડી	૬	૫	૨૮	૬	૪-૩૮	૧-૪૭
સામ	૭	૫	૨૯	૭	૪-૩૭	૧-૪૮
મંમળ	૮	૫	૩૦	૮	૪-૩૬	૧-૪૯
કુક	૯	૫	૩૧	૯	૪-૩૫	૧-૫૦
મુ	૧૦	૫	૩૨	૧૦	૪-૩૪	૧-૫૧

વાંચવા લાયક સુંદર પુસ્તકો

વિવેક અને સાધના (ઉદારનાથ)	૭ ૩
ગીતા ભવની " "	૧ ૩
કેળવણી વિકાસ (જી. મસાવાલા)	૩ ૦
જી. યુ. અર્પાદા " "	૪ ૧
સમુદાય કાંતી " "	૪ ૦
કેળવણી વડે કાંતી " "	૭ ૩
પૂર્વ આફ્રિકાની સફર (હાકા હાલેલકર)	૭ ૧
મારી જીવન કથા (નેહરુ)	૧૫ ૦
હલકી અને સંસ્કૃતિનું ભાષી (રામા કૃષ્ણ)	૨ ૦
જીવતા તહેવારો	૫
માર્ગ દર્શન (જી. મસાવાલા)	૧ ૦ ૦
સરકાર વલ્લભભાઈ ભાગ ૧	૧૩ ૦
મારી જીવન કથા રાજેન્દ્રપ્રસાદ	૧ ૦ ૦
સરકારનાં ભાષણો	૧૨ ૦
એક ધર્મ યુગ (અમદાવાદનો મતુરોની ભરત ઉત્તિદાસ)	૧ ૩
આર્ય વિદ્યાપીઠ (સિદ્ધિદેવ માટે)	૨ ૩

મળવાનું ઠેકાણું:

'Indian Opinion' P. Bag, Phoenix, Natal.

નવલ કથાઓ તથા ટુંકી વાર્તાઓ

કપાલ કુંડલા (અંબીયમ વાંદ)	૧ ૩
નવલકાઓ (મિથાણી)	૧ ૧
પ્રલસી કથારો (એ)	૮ ૩
અંબીયમ (પ. પરત)	૮ ૦
સોરઠી ભાષા	૬ ૧
દેવદાસ (સરદાભાઈ)	૫ ૦
નવ વાર્તા	૨ ૩
હાલકા	૩ ૦
આર આર્યાય (શ્રી-કૃષ્ણ રાજોર)	૫ ૩
ધરે બાહીરે	૬
ભાવકૃષ્ણ	૫ ૬
એક બીડું	૭ ૦
ભાષ્ય વિભાજન	૫ ૩
નવ અર્થુ એ	૪ ૦
ઉભી વાદ	૮ ૩
ઉન્નયન	૭ ૩
સાની સહચરી	૫ ૦
રોલ મુલ	૧ ૦
કાંતી	૬ ૦
અરમા બાપુ	૮ ૧
કવિ'ય વધ	૧૩ ૩
અજ્ઞાત ધારા	૭ ૩

ઉચ્ચ અને સાદું સાહિત્ય

જ્યોતી (હાન્યા સંગ્રહ) ઉમાસંકર જોશી	૭ ૩
ગીતામહાકવિ " " મનુદેસાઈ	૬ ૦
સાહીત્યનો સંદેશ (આયર લેન્ડના શાહીદ)	૪ ૦

મળવાનું ઠેકાણું આ જોડીસ:

'Indian Opinion'
P. Bag, Phoenix,
Natal.

ગાંધી સાહિત્ય

૧. આ. નો ઈતીહાસ	૭ ૩
જીવન પરિવ્રત	૧૧ ૦
મહાદેવ દેસાઈનું જીવન ચરિત્ર	૨ ૩
મહાદેવ દેસાઈની હાથરી	૧૦ ૦
" " " " " " " "	૧૨ ૦
" " " " " " " "	૧૫ ૩
" " " " " " " "	૮ ૦
" " " " " " " "	૧૧ ૦
બાપુની હારાવાસ કાલાણી	૧૫ ૦
હરલ દીપ્તિત હીર સ્વરાજ્ય (બાપેલી કોપી સાથે)	૧૦ ૦
આત્મ કથા (અંબીયમ)	૭ ૩
અંબીયમની સંક્ષિપ્ત આત્મ કથા	૬ ૩
બાપુની હાંખી (હાકા હાલેલકર)	૩ ૦
રામ નામ (અંબીયમ)	૨ ૦
બાપુ મારી મા (મનુ અંબી)	૧ ૩
બાપુની પત્રો: (આત્મની બેના ઉપર)	૧ ૩
બાપુની પ્રસારી	૫ ૦
અંબીયમ અને સામ્યવાદ (જી. મસાવાલા)	૩ ૦
નીતી નામને આગે (અંબીયમ)	૫ ૦
અનાસકતી યોગ (અંબીયમને ગીતાબેના હરેલો અનુવાદ)	૧ ૧
જામીયા ગેઝેટ (અંબીયમ)	૬ ૬
આર્ય ભાષાવલ્લી	૧ ૦
અંબીયમ પ્રસાર	૫ ૦
અંબીયમના સમાજમર્મા	૫ ૦
બાપુની કેળવણી (અંબીયમ)	૩ ૦
અમારા આ (અનુભવ અંબી)	૪ ૦
પ્રેમ જંથ (જી. મો. દેસાઈ)	૬
અંબીયમને સરકાર સાથે જનન્યવહાર	૧ ૦
બાપુની સેવામાં	૩ ૦
અસહકારનો વિચાર	૧ ૦
અંબીયમ (એક અધ્યયન)	૧૦ ૦
કસ્તુરબા સમ્પાદક અંક—('ઈન્ડિયન ઓપિનિયન')	૧ ૩
અંબી સમ્પાદક અંક	૨ ૦
બાપુના-આ ને પત્રો (અનુભવ પર લખાવના પત્રો)	૬ ૬
હાઈવેઈક	૧ ૧
નવ આર્યાયન	૭ ૩
મારી જીવન કથા (આરભાઈ રાજપૂતી રાજેન્દ્રપ્રસાદ)	૧ ૦ ૦
હીરનો કોપી ગીતો (રામાનાથ વિશે નવલકા)	૮ ૦
હીરો રાષ્ટ્રીય મ. સમાયુજી અંધારજી	૧ ૦

Obtainable from:

'Indian Opinion' P. Bag,
Phoenix, Natal.

અમારા નવા પુસ્તકો

નવલ કથાઓ

કવિ'ય દેવી (આને શાંત)	૨ ૩
મનવતા ના હરજી (ગણેશ વાસુદેવ માવળંકર)	૩ ૦
રામના રજોપા આને શાંત	૧૦ ૦
સર્વજીત કથા (નવલકા સંગ્રહ)	૭ ૧
મયમ પત્ની અને બીજા વાતો (પર્વ ભાગ)	૭ ૬
ગાંધી સાહિત્ય	
બાપુના પાઠ્ય (અનુભવ મેથાણી)	૧ ૩
મળવાનું ઠેકાણું:	

C/O INDIAN OPINION,
P. Bag, Phoenix, Natal.

PHONE

33-2651

MASTER BROS.

(PTY) LTD.

MANUFACTURERS OF LADIES' & GIRLS' STRAW & FELT HATS
WHOLESALE MERCHANTS & DIRECT IMPORTERS
HOUSE FOR KEEN CASH PRICES
33 West Street, JOHANNESBURG.

માસ્ટર બ્રધર્સ (પ્રા.) લીમીટેડ

હેલ્થેસ્ટ મરચન્ટ્સ એન્ડ ડાયરેક્ટ ઇમ્પોર્ટર્સ

રોમી રેમલ સુદાસ કપડા, ગુલામ રમલ, બ્લાન્કેટ્સ—બીબી ભાગો. ખાંડે
બલ ભલેનો માલ. તેમજ ડેપીટીમન બ્લોચનેટ સાડીઓ
નોવેરે ખાંડે કમારે લાંબા પ્રવાસ વખાણ કરવા મલામતુ કે

૩૩ વેસ્ટ સ્ટ્રીટ, જોહાનનિસબર્ગ.

ફોન : ૩૩-૨૬૫૧

વાંચવા લાયક સાહિત્ય

હેસ્ટેસ પીપા કે ભણી ભણી (કર્કે)	૫ ૦
ગીતા અવચન (વિનોભા ભાવે)	૩ ૦
સરસર વસંતભાઈને બાપુના પત્રો	૪ ૧
ધર્મોદય (મમ કોવલર)	૨ ૦
બા-બાપુની રીણી છાયામાં (મલુ તાંબી)	૩ ૪
ગો સેવક (ચાપીલ)	૨ ૦
રામકૃષ્ણ ઉપનીષદ (ચાલુ)	૨ ૦
અહિંસા વિચેચન (પ્રોફેસર ભગવાન)	૩ ૧
સત્યાગ્રહની સખતપદી	૩ ૦
છબનનો આનંદ (મમ કોવલર)	૧ ૦

મળવાનું ટેકાણું

'Indian Opinion' P. Bag,
Phoenix, Natal.

નવલ કથાઓ

આનવી ખંડીયેકે (એડુરલ પિચીની આત્મ કથા)	૧ ૦
મહાધાર (અંધ દેખીશ દેવન દેવના પુસ્તકો અનુવાદ)	૧ ૦
આશાવરી (દાસ્ય રસથી ભાપુર મેવેલ)	૭ ૦
બાલ બેચકુ (ર. વ. દેસાઈ દ્વારા)	૧૪ ૦
કોલે આમલલ (બાનાર્ડ બેક દ્વારા) શ્રીમદ્ભગવતની કથાઓ	૧૧ ૦
કીમીયાગારો (૧૮ મહાન નરનારીઓને ક્રમ પરીચય)	
યરોધર મહેતા	૧ ૦
સર્વતા કહિયાર (નવલકાર શાહ) જ્ઞાન સાથે આનંદ	
આપવી નવલ કથા	૭ ૧
નંદ્યાયલા કહિયાર (પુસ્તક લેખક)	૭ ૬
આનવીની બચાવ (પન્નાલાલ પટેલ)	૧૪ ૦
બાલ સાહિત્ય	
મલલ અને બાલક (રમુલ વર્તા)	૨ ૬
કીમ દેવે એક સાદકથી સરપુર બાળ વાર્તા	૩ ૦

મળવાનું ટેકાણું

'INDIAN OPINION'**P. Bag,****Phoenix, Natal.**

અમારા નિશાળ ઉપયોગી પુસ્તકો

પ્રતીકાશ	
રેલ નીરવ ભા. ૧	૨ ૬
મુજરાનનું મારગ	૨ ૬
કલિના કલિકામની રૂપરેખા ભા. ૧	૨ ૨
રેલ કીચો	૨ ૦

સુમેળ

આર્યો સુમેળ	૨ ૬
સુમેળ પરીચય ભા. ૧	૨ ૧૦
" ભા. ૪	૨ ૬

વાંચન માટે સાહિત્ય

આવીન કમવની રમ કથાઓ	૨ ૬
--------------------	-----

અન્ય ગ્રંથો

અંધગીતના મુગ તલો	૨ ૦
મીઠા રમ અંધગીત ભા. ૧	૨ ૬
માડુ ગીત ભા. ૧	૧ ૬
" ભા. ૩	૧ ૧
" ભા. ૪	૨ ૦

સુવન દેવન આજ્ઞા આ ખાલા	મિત્રી	૨ ૧
મી નીમલા વાર પુસ્તકો આને	પાંચમી	૩ ૦
કે. એ પુસ્તકો ક્રમ ભાગો જ્ઞાન		
મિત્રે કે.		

સુવન દેવન તારીખ વર્ગ	આલો ભખીએ	
" " મિત્ર ૧-૨-૩-૪	મીઠી ૧	૧ ૩
મીઠી મીઠ	" ૨	૧ ૩
નવમુલ વાચન આજ્ઞા	" ૩	૧ ૧
પુસ્તક બીજી	" ૪	૧ ૧
પુસ્તક ત્રીજી	" ૫	૧ ૮
" ચોથી	" ૬	૧ ૮
	" ૭	૧ ૮

વિજાપીક વાચન આજ્ઞા

વાલુ વાડી	૧ ૦
પહેલી માવડી	૧ ૦
બીજી માવડી	૧ ૦
ત્રીજી "	૧ ૬

Obtainable from:

'INDIAN OPINION'**P. Bag, PHOENIX, NATAL.**

PHONE

33-2651

MASTER BROS.

(PTY) LTD.

MANUFACTURERS OF LADIES' & GIRLS' STRAW & FRUIT HATS
WHOLESALE MERCHANTS & DIRECT IMPORTERS
HOUSE FOR KEEN CASH PRICES
33 West Street, JOHANNESBURG.

માસ્ટર બ્રધર્સ (પ્રા.) લીમિટેડ

હૉલસેલ બ્રધર્સ એન્ડ ફ્રુટ હેટ મેનુફેક્ચર્સ

રેશમી સ્ટ્રાવ હેટ્સ, ગુલ્મ હેટ્સ, બ્લાન્કેટ્સ—બોર્ડી બાજી માટે

બલ બલનો માલ. તેમજ ફેબ્રિકીન લ્યોરહેટ સાદીઓ

નીચે આપેલા દરમાં પ્રથમ વખત કરવા મલામત છે

33 વેસ્ટ સ્ટ્રીટ, જોહાનિસબર્ગ.

ફોન : 33-2651

તાજી ઉમદા ફરદ

કરબનનું ખાદ્ય ૧/૬ રતલ; મોટી કલીટું લસણ ૧/૬ રતલ; મોળ ખાસ
કોટ ૧૦/૬ ડાન; લાંબી અને રકવેર બાસકોટો ૧૬/૦ ડાન; કપુરી તથા
સેવલી પાન થી. ૫ રતલ; પોરેજ અલમ.....બનાના, કાચા બનાના,
પોચો, પાંચનાપલ, નાચીસ અને મેન્ડરીન રોબના બજાર ભાવથી મળશે.
દેથી સામાજીમાં સુરતી હોફ પાપડી, કાળી પાપડી, ટુવેર સોમ, વેગણ,
સેક્ટાની સોમ, કુધી અને લીલાં મરચાં મળશે. થી. ૭-૬ થી થી. ૧૦ નું
પારસલ બનાવી વોરંટથી મોકલીએ છીએ. સુરણ, બાંખા હળદ તથા
લીલી હળદની મોસમ ચાલુ થઈ છે. કાચી કેરી પથ્થુ કરે મળી શકશે.

A. KADER & Co., (PTY) LTD.

WHOLESALE FRUIT MERCHANTS

P. O. Box 251, DURBAN.

વાંચવા લાયક સાહિત્ય

બેસ્ટ પીપા કે બાપી બાપી (કર્કેટ)	૫ ૬
ગીતા પ્રવચન " (વિનોબા ભાવ)	૩ ૦
સરકાર વલ્લભભાઈને ખાપુના પત્રો	૪ ૧
ધર્મોદય (કાલ હરેકર)	૨ ૦
બા-બાપુના શીળી છાપામાં (મજા માંધા)	૩ ૫
ગો સેવા (નામીય)	૨ ૦
રામકૃષ્ણ ઉપનીષદ (રામચંદ)	૨ ૦
અહિંસા વિવેચન (ક્રિષ્નારામ મહાવ્રાજા)	૩ ૧
સત્યાગ્રહની સંસ્મરણી	૩ ૦
કાવલનેહ જ્ઞાન'ક (કાલ હરેકર)	૧ ૦

મળવાનું ડેકાણું

'Indian Opinion' P. Bag,

Phoenix, Natal.

ફરનીચર! ફરનીચર!! ફરનીચર!!!

વેલ્ફમ સુદ, હાઈનીચરમ સુદ, વેલ્ફમ, હરેસીમ બેસ્ટ,
સાઈક બેલ્ફ બોઈસ ડેસ્ટ, સુક ડેસ, રેખલ, વડન પ્રીકાલ
કાવે ખરીદી શકશે. આતે પધારી લાભ લેવા સુકશે નહિ.

—બોક્સ, રેખલ અને કીચન હરેસર—

૭ હમારી હેખરેખ નીચે વર્ણવાર થાય છે. તેના રટાક હમેશા તર્ક-
વાર રહે છે. માત્ર રોડકા ભાવના પ્રાર્થના થીસ્ટ મંજાવે અને વેપાર
આગલ પધારે.

L. MISTRY

51 BREE STREET, BURGERSDORP, J'BURG.

PHONE 33-4691.

BOX 2526.

અમારા નિશાળ ઉપયોગી પુસ્તકો

પ્રતીક્રાંત	
રેલ વીરેલ કા. ૧	૨ ૬
ગુજરાતનું મારવ.	૧ ૬
હિન્દી કલિદાસની રૂપરેખા કા. ૧	૨ ૨
રેલ કીપકા	૨-૦

જુગીય

આર્થિક જુગીય	૫ ૬
જુગીય જરીય કા. ૩	૧ ૧૦
" કા. ૪	૨ ૩

વાંચન માટે સાહિત્ય

પ્રાચીન સમયની વસ કથાઓ	૧ ૬
-----------------------	-----

અંક વાંચીત

અંકમણીતાના મુળ તત્વો	૨ ૦
મીલક રૂકલ અંકમણીત કા. ૧	૨ ૬
મારુ અણીત કા. ૧	૧ ૩
" " કા. ૩	૧ ૬
" " કા. ૪	૨ ૦

સુવન લેખન કાળા આ માળા	વિ.ધી	૧ ૧
મી નીચલા આ પુસ્તકો આવે	પાંચમી	૩ ૦
કે. જે પુસ્તકો કાળા ભાગનો જ્ઞાન		
મળે છે.		

સુવન લેખન સાદીય વર્ગ	વાલો લખીએ	
" " વિરજી ૧-૨-૩-૪	જેવી ૧	૧ ૩
પ્રત્યેકની કોમલ	" ૨	૧ ૩
નવપુલ વાચન કાળા	" ૩	૧ ૧
પુસ્તક બીજા	" ૪	૧ ૬
પુસ્તક ત્રીજા	" ૫	૧ ૬
" ચોથા	" ૬	૧ ૬
	" ૭	૧ ૩

વિકાસીય વાચન કાળા

આલસ કાલી	-૩ ૦	
પહેલી કોપડી	૧ ૦	
ત્રીજી કોપડી	૨ ૦	
ચોથી "	૨ ૩	

Obtainable From:

'INDIAN OPINION'

P. Bag, PHOENIX, NATAL.

K.M. Lodhia & Co.

Manufacturing Jewellers and General Dealers



22 ct Jewellery made to order in latest designs

આવિષ્કાર કેરેટ

ફે.નાના ફાગીના ખાસ આપરી ભાગી કેમરેખ નીચે અમને અપાયકું
કામ સતેજ પામે એવી રીતે કરીએ છીએ.

મેકેસ, જુની જુની ડિઝાઇનની જાડી અઢોઢા, સાડીની પીન, બીડી
અડીઢ એવીય રીતે જનારીએ છીએ.

106 Prince Edward Street, Durban.

હિંદુસ્તાનથી કપાસમાં આવેલ સીનેમાને
અમર્તા અંગેનાં નવીન અંગ્રેજી ફોટોગ્રાફો:

	રૂ. પૈ.
ફીલ્મ ફેર	૩ ૩
પ્રેસ્ટીજ નીકી	૨ ૩
રશીન	૧ ૩
માર્કી	૨ ૩
કેરેવન	૨ ૧
ફીલ્મ ઈન્ડિયા	૭ ૦
તમારી પુલપાક માટે વૈજય પ્રસ્તુતો	
નવમક વિધાન (હિંદુસ્તાન નાક હરી સુખ આપનાર વૈજય પ્રસ્તુત)	૪ ૦
બી રશીન સદસ્ય નામાવડી	૧ ૦
સોન સોમવારની કપા	૨ ૧
શ્રી સત્યનારયણની કપા	૨ ૧
નરસિંહ મહેતાનાં જાળો	૨ ૧
હવન કરવા માટે ઉત્તમ સરખ મુજબની પ્રસ્તુત "પ્રસીદ્ધાસના"	૧ ૩
સીમલ અમલગુનીતા	૫ ૦

પાસ્ટેજ માફ

Obtainable at :

**BHARAT MUSIC
SALOON
AND BOOKSELLERS**

Phone: 26070

286 Grey Street, DUBAN.
(Corner Grey and Lorne Streets)



GIHWALA STORE

(Established 1945)

કેપટાઉનના જુના અને બાહ્યિતા વેપારી

કાપડેકાર

કીડમાઈ ઉમનગાલ ધીવાગા

અમે હરેક ભાતને હરો અન.ન અને કરીયાકું
રાખીએ એ.

ખાત્ર ઈ દાયત

ભને મંગો મા કપો.

2 Aspeling Street,
CAPETOWN.

Phone: 23102.

એકલું લખે નજો છા ૨ કેનેડાની વિષ વિખ્યાત કંપની
અન લાઈફ એન્ડ કનેડા

વપોક્ત કંપનીના કપો સતાવાર કોન્ટ્રા બાબે.
ઉપરાંત

ફિલિંગ આરીમની પરિષ્ઠ અકાલતની કેપ કોફે કુક વૈજય પ્રીતી-સીવલ મીવીગન
ના સમર લાઈવી નીમાયેલા અંગ્રેજી તથા મુજબની આવાંતકમાર બાબે
કેપન અનેની ઉપોધેલન અંગેનું કોઈ પણ ભવર્ત કામકામ વિના નીકાં
લગીત બાબે મર્ડ રાં ૭.

1. Wherever there is a particular Life Assurance Problem a Sun Life of Canada Plan can solve it.
2. Prompt settlement of claims is a maxim of the Company's Management.
3. During 1951 the Company paid over £75,000,000 to annuitants, policy holders and their families.

The Sun Life of Canada is a Leader in World Wide Assurance.

Consult us first.

C. C. PALSANIA

GENERAL AGENT

Business, Estate, Financial, Insurance and Immigration Consultant,
Sworn Translator.

100 Sir Lowry Road,
P.O. Box 4624.

CAPETOWN
Phone 32190

Kasturba Gandhi Memorial Number

Copies of Kasturba Gandhi Memorial Number can be had
at this office at 1s. 3d. including postage.

'Indian Opinion'

Phoenix, Natal.

No. 48—Vol.—L1

FRIDAY,
4TH DECEMBER, 1953

Registered at the G.P.O. as a Newspaper

Price -6d.

9 DEC 1953

INDIAN OPINION

Founded by Mahatma Gandhi in 1903

★

Who Won The Two World Wars?

SINCE 1914, thanks to persistent propaganda, it has come to be accepted that the two World Wars were ideological ones, and not the usual mere mercenary conflicts. And this happened notwithstanding the plain facts that after the first of these wars the Allies filched some 43,000 square miles of territory from Germany, while in the second War large tracts of land in the east were again taken from her, and many nations profited by these confiscations.

An ideological war surely pre-supposes the object of super-imposing the ideas of the conqueror on the vanquished. Taking this as a basis, could not Germany make a very good case that she won both wars? Let us consider a few points—

1. The professed main object of the Allies was to crush German Militarism. They have succeeded, but in casting out these devils they (like the Biblical story of the Gadarene swine) have entered into the Allies and are doing to them the same as happened to the swine, i.e. driving the Allies to destruction. But unlike the Biblical story, an attempt is now being made to pass back some, at least, of the devils to their original owner!

2. It appears to be customary in great world movements to put two extremes before the people in order to love one and hate the other, and so we find God and the Devil in religion. Hitler recognised this and selected the Jew for his "Devil". The Allies have now slavishly followed him and have nominated Communism for theirs.

3. In "Mein Kampf," Hitler advocates "frightfulness" in war as being most humane in the end as it shortens the conflict. Italy followed suit in the Abyssinian War with poison gas, and America did the same in Japan with atom bombs.

4. Hitler created the cult of the superior Aryan race, and denied that all men are equal, and he is now being followed in South Africa, substituting "Whites" for Aryans.

5. Much amusement was caused abroad when, before the last War, Germany limited travel and the export of money, but now similar restrictions have been foisted on the people of many of the Allied countries.

6. Hitler instituted internment camps, with gas ovens for the "liquidation" of unwanted inmates, and now we find pale imitation in the pictures from Kenya showing similar camps, with hanging sheds therein instead of ovens.

7. Slave labour has been practised in Germany, and condemned abroad, but is not the treatment of natives in many parts of Africa a copy, and apparently Russia has fully adopted the system?

8. Hitler made no secret of the fact that he wanted Germany to dominate the world. Are not the objects of both America and Russia the same, though the exact method of doing so may vary?

9. There was severe criticism of Germany some years ago about training boys in the use of military weapons, a practice which has since been followed in Great Britain, and probably also in many other countries.

10. Conscription was unknown in Great Britain before 1914, and the "com-

(Continued on page 729)

The only noble use of surplus wealth is this: That it be regarded as a sacred trust, to be administered by its possessor, into whose hands it flows, for the highest good of the people.

—Andrew Carnegie.

—e—

You can play a tune of sorts on the white keys of a piano, and you can play a tune of sorts on the black keys, but for harmony you must use both black and white

—Dr. James Aggrey.

INDIAN OPINION

FRIDAY, 4TH DECEMBER, 1953

S.A. And The U.N. Commission

MR. G. P. JOOSTE, leader of the South African delegation at the United Nations, has severely criticised the report of the U.N. Commission on the racial situation in the Union and has accused the Commission of having insulted the Afrikaans-speaking people of South Africa, and having taken "a definite anti-European and pro-non-European bias." He has also stated that the Commission has been very inaccurate in its facts. If that is so it is no fault of the Commission. It is the fault of the Union Government who denied it the opportunity to get accurate information. The Union Government boycotted the Commission and has renounced the right now to accuse it of misrepresentation of facts. If the Union Government had a strong case it should not have feared to lay it before the world. But the fact is that it had no case at all. The United Nations rarely can not ignore the cries of millions of people subjected to gross injustice by a Government who has kept them in such a state of terror. If it does then it is because it has no case at all. The United Nations was therefore fully justified in appointing the Commission and the Commission has performed its duty to the best of its ability under the prevailing circumstances. Even if its facts were not quite accurate its conclusions that the Union Govern-

ment's policy of Apartheid was dangerous to internal peace and international relations, and that the situation in South Africa was daily becoming more and more explosive and more menacing cannot be refuted by anyone who is conversant with the existing state of affairs.

Mr. Jooste has taken strong exception to the Commission's criticism of the South African police and of the Afrikaner element in it. One thing has to be borne in mind in this connection that ever since the Nationalist Government has come into power English element in the police force is hardly noticeable. Therefore the Commission can only speak of the Afrikaner police. But Mr. Jooste admits that it has not criticised only the Afrikaner but the African police as well. And when Mr. Jooste says of the police that "though it indeed had a difficult task to perform the South African Police Force was an organisation that stood back for no similar one anywhere in the world," we cannot help feeling that Mr. Jooste has also blundered in regard to his facts and that his statement too contains the germ of half-truth. For in so far as matters go the South African Police Force might be and not doubt is, well mannered in its dealings with White people. But it is certainly not so in its dealings with the non-White people. And we say this from our

own personal experience. And if we in our position have suffered, what to speak of the ordinary man in the street.

The following Press report would go to some extent to prove the case.

Brig. J. P. Costree, who has retired from the post of Assistant Commissioner of Police, gave advice to his former colleagues in a speech at a farewell in his honour. It was the duty of every policeman, he said, to serve the public with courtesy and to give assistance to any person, no matter what their colour. "The raw Native wearing a blanket is a man and is proud of his manhood. This should be respected and he should be treated with courtesy if he comes to ask assistance from the police."

We do not however blame the police for this misbehaviour. It is the system that is at fault. The non-White person does not only suffer at the hands of the police. The Government's Apartheid policy has so reduced him to the status of pariah that, for instance, he is looked down upon and treated with disrespect even by a White railway porter or a White shoe shiner. Just as there is Apartheid in other matters the non-European is progressively experiencing Apartheid in the observance of the ordinary rules of courtesy. Thus was the Bishop of Natal, the Right Rev. Vernon Human, recently provoked to make the following comment.

"I think it true to say that there never was a greater need for the spirit of courtesy among our various races than there is now. And here perhaps I might ask a question of the Government:

"Is it really necessary generally to omit the usual courtesies of address and subscription in official correspondence with Africans? Surely even the most fervid apostles of 'apartheid' can hardly wish us to believe that White supremacy is really endangered by using such terms

as 'Dear Sir' and 'Yours faithfully' in correspondence with Africans.

"It is discourtesies of this sort that really wound and embitter human hearts, and we ought not to tolerate them. But if we have to go on enduring them, let us endure them with patience and courtesy on our own part.

We may mention here that it is not the African alone in regard to whom these ordinary rules of courtesy are not observed. We have had letters from certain Government departments addressed to us in a similar manner, from which one can assume that this practice is meant for all non-White people.

Mr. Jooste also lays a charge against the Commission of using language of incitement. He is reported to have said that Mr. S. M. Cruz had stated that a situation was being created in the Union which involved the risk of arriving fairly soon at a deadlock, since the only remaining solution would be the resort to force, with all the dangers which that inevitably entailed. "This is an unwarranted statement," Mr. Jooste said. "It is also an extremely dangerous and irresponsible statement. It is little short of incitement to open revolt," with the added implication, in the context in which the remark was made, that those resorting to such measures would have the sympathy and support of the United Nations."

What language, we wonder, will Mr. Jooste call the following, emanating from Mr. S. P. La Roux, Minister of Agriculture, while opening the Cape Nationalist Congress at Port Elizabeth last week. Mr. La Roux is reported to have said:

The Government's determination also applied to apartheid, which the United Party,

Liberals and Communists were trying to oppose.

Mr. Le Roux said: "We are not going to do anything injudicious. We ask you to trust us. We want to do things the peaceful way. But if our opponents want a battle they will have one and you must be prepared to make sacrifices in that battle. The future of our people demands it."

And read what the Minister of the Interior, Dr. T. E. Donges said at the Natal Congress of the Nationalist Party in Greytown:

"The Nationalist Party," he said, "offers something to the thinking people of South Africa. In face of the many dangers which threaten us, it is more than ever essential that the Europeans should stand together to ensure that South Africa remains a White man's country."

From the above quotations it is quite evident as to who is inciting whom. The non-Whites have never at any time said that they want to make this a Black man's country. What they have said is that they must be treated as human beings with feelings such as the White man claims for himself and they have claimed that their feelings must be equally respected. We venture to suggest that the present Government is entirely on the wrong track and if it obstinately refuses to mend its ways the result will be disastrous for the country and its people. We do not think the U.N. Commission has said anything more than this.

to assist you further in this matter."

New Control Of Immigration In Central African Federation

The Interim Federal Government of Central Africa is reported to have taken over immigration into the Federal State. In a statement released recently, it is stated that since the coming into effect of the Federation there have been indications that the economic balance both in regard to classes of persons entering and the types of employment they have entered is likely to be affected unless certain controls are exercised. It is contemplated that a comprehensive Federal Immigration Bill will be introduced in the Federal Assembly as early as possible next year, but until then it is considered proper for the Federal Government to take over certain immigration powers immediately. The Immigration Regulations, 1953, which are published in the Federal and Territorial Gazettes, provide that the Minister of Internal Affairs, with authority to make rules for the setting up of selection boards and prescription of quotas in regard to the number of persons which may be permitted to enter the Federation from any specific country or group of countries during any specific period. The Federal Minister of Internal Affairs does not propose to take any immediate action on this basis, but the power has been given to him under the regulations in case the need arises before the general policy of immigration can be debated in the Federal Assembly. In addition, the regulations provide the Minister with power to declare any person or class of persons to be undesirable inhabitants on economic grounds, or on account of standards or habits of life. This power is similar to the existing provision in the Southern Rhodesia and Northern Rhodesia laws, but practice in operating it has not been uniform; also, there is no similar provision in the Nyasaland law.

Central African Federation's Indian Policy

"The Central African Post" dated November 20 states.—

In the straightest terms in which the Federal Party's Asiatic policy has yet been given, Mr. J. M. Greenfield, Q.C., Southern Rhodesia's Minister of Justice, told a meeting at Lusaka that the Federal Party's policy would be to stop Indians coming into the Federal area. Mr. Greenfield's statement came at the end of the meeting, and was in reply to a

question on Indian immigration asked by an Indian in the audience. The Federal Prime Minister, Sir Godfrey Huggins, said in Bulawayo that the Federation could get Dominion status long before most people thought possible if the Federal constitution was carried out in the spirit in which the people of Rhodesia had accepted it. Sir Godfrey was replying to a question at a Federal Party meeting. Sir Godfrey said that the South African Government wanted Federation to succeed. It knew quite well that if it did succeed the future of white civilisation would be assured up to Tanganyika. If Federation failed Rhodesia might be foisted on to South Africa as a poor relation "and the safeguards provided by us against Asiatic imperialism would be gone." Later, Sir Godfrey was asked what was the Federal Party's Indian policy. He replied: "To treat all Indians now living in the Federated Territories fairly and squarely as Federated subjects, but not to admit any more."

NOTES AND NEWS

Miss Betty du Toit and Miss Freda Troup Released

Miss Betty du Toit and Miss Freda Troup were released on Tuesday, November 24, from the Johannesburg jail after serving their sentences of 25 days for taking part in the defiance campaign last December. Miss Troup and Miss du Toit were each sentenced to a fine of £50 or 30 days, of which half was suspended, for having "behaved in a manner calculated to cause Natives to resist and contravene the law" by entering the Germiston location on December 1. They were given a hearty welcome by a number of friends.

The Late Mr. Narasamy Naidoo

The funeral of Mr. Narasamy Naidoo, son of the late Mr. Thambi Naidoo, and vice-president of the Transvaal Indian Congress, took place on November 16, in the presence of a large concourse of people. The body was cremated at the Briston crematorium. Tributes were paid by representatives of various organisations with which the deceased was connected. Floral tributes and messages of sympathy to the widow and family of the deceased were sent by a large number of friends and relatives and political, social and religious organisations. A memorial service was held at the Melrose Temple on Saturday and Sunday when prayers were offered for peace to the deceased's soul and the peace of mind of the bereaved family.

SABC Turns Down Request For Daily Broadcasts

The request of the Natal Indian Congress for daily broadcast in the Indian dialects has been turned down by the S.A.B.C. In a letter to the Natal Indian Congress the S.A.B.C. states: "We wish to advise that this matter has in the past received the careful consideration of our Board of Governors and we have been instructed to inform you once again as follows:

"(1) With a view to its functions as outlined in article 14 of the Broadcasting Act No. 22 of 1936, the Corporation cannot consider undertaking regular broadcasts in any but two official languages of the Union. The only exception to this rule is a limited number of broadcasts in certain Native languages indigenous to the Union.

"(2) Any broadcasts in Indian dialects must, therefore, be considered as concessions from time to time, and not as forming precedents for the future; and

"(3) The Board does not see its way open to extending the Indian broadcast sessions at present conducted from the Corporation's Durban studios.

"We trust that the above will enable you to see the position in its proper perspective and that you will fully appreciate that in view of the circumstances, it is not possible for us

Who Won The Two World Wars?

(Continued from front page)

mon" soldier was looked on in much the same way as in ancient China, i.e. as being of a very inferior stratum of society. Germany and other European countries held opposite views and did practice Conscription. Since the wars the word "common" has disappeared and "hero" has taken its place, and, of course, Conscription has been installed.

There are only a few of the points scored by Germany and no doubt, readers of "Pax" can suggest several other.

To conclude this article we feel inclined to quote the words:

"And what shall it profit a man if he shall gain the whole world and lose his own soul; and also 'to him who knoweth to do right and doeth it not, to him it is sin.' The same can be said to apply also to a nation.

W. J. K.

By courtesy of "Pax" Journal of the Irish Anti-33 or Crusade.

Mahatma Gandhi Memorial Fund

We wish to thank an anonymous donor for the donation of £2-2-0 towards the Mahatma Gandhi Memorial Fund.

The
New India Assurance
Company Limited
 for

FIRE, MARINE, LIFE, ACCIDENT

1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	
Marine Premium	56,04,844	exceeds	54,34,00,000
Miscellaneous Premium	35,84,968	Assets exceed	15,36,00,000
Life Premium	2,88,79,302	Total claims paid over	17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The

New India Assurance Company Limited

Cable & Telegraphic
 Address:
 "RUSTOMJEE" or
 "NIASURANCE"

RUSTOMJEE (PTY.) LTD.

Directors: Sorabjee Rustomjee
 Rustom Jajbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

EXPERIENCED,
 RELIABLE
 AGENTS
 MAY APPLY

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335.

Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
 FACTORY**

Direct Importers and
 Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
 Enamelware, Stationery, Drapery,
 Crockery, & Wool.

Telegrams
 "META" Brokenhill.

Phone 298.
 P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
 and
 Clothing Manufacturers

**We specialise in
 Manufacturing
 OVERALL
 AND
 BOILER SUITS**

Supplied To Trades Only

COMMISSION ON COLOURED VOTE

S.A. INSTITUTE OF RACE RELATIONS
GIVES EVIDENCE

THE following evidence was presented to the Commission to enquire into the subject matter of the Separate Representation of Voters Act Validation and Amendment Bill:

The Institute's conviction is that in any democratic state the conferment of the franchise can be determined only by the capability of the person to exercise that right. Such capability is in no way affected by the colour of his skin. The denial of the right to properly qualified persons (or its curtailment) simply on the ground of their colour is therefore undemocratic and unjustifiable. The Institute believes that this follows logically from the acceptance of the values and principles of Western democracy. The curtailment of rights is particularly unjustified in the case of the Cape Coloured people who do not differ in tradition, language, culture or interest from Europeans who have full franchise rights. It considers that to place the Cape Coloured people on a separate voters' roll and give them communal representation in the form suggested in the Bill would result in a serious deprivation of political rights based not on incapacity to exercise them but merely on grounds of colour.

The Institute submits that the proper function of a Member of Parliament is to represent, to the best of his ability, national rather than sectional interests and that the consideration of policy should have as its primary objective the interests of the population as a whole. Such interests consist in the moral, political, and economic development of the individual as a member of the state and these interests are not made less important by membership of any particular colour group.

The Institute considers that differences of approach and action on the part of Members of Parliament should be concerned with matters of principle or opinion, cultural, moral, or economic and that the more such concern is submerged by subordination to sectional interests, whether of class or religion, of language or race, the less useful and effective for the common good Parliament will become. The circumstances that in the public life of this, as of many other countries, sectional interests play an active and disruptive part, is no justification for extending this process by creating additional sectional representation. The course of wisdom and statesmanship would be to strive for the subordination of sectional

claims to the collective interests of the whole body politic and to legislate for the good of the people as a whole rather than for the real or supposed interests of any particular group or groups. The Institute believes that the interests, present and future, of Europeans as well as non-Europeans demand this conception of government and policy.

In a multi-racial country, demarcation by racial groups is of all forms of particularism the least desirable, and indeed, the most dangerous, as likely to foster and intensify antagonisms of a kind which history has shown to be peculiarly harmful.

The separation of voters into constituencies of the basis of any other than territorial division is, unless in exceptional circumstances, unsound and undemocratic political practice. Political opinion is organised in parties on a national basis and any grouping which is not national in its scope will either fail to fit into any party system and so become ineffectual, or it will be the source of new parties which are not national in their purview and will create fissures in the body politic. A legislature split up into sectional groups (more especially if they are based on racial differences) cannot represent a unified national interest, would have nothing to hold it together, and is therefore liable to give rise to a dictatorial and irresponsible executive.

Representation by territorial constituencies, on the other hand, tends to counteract any such development because a large variety of interests is present in every locality if widely enough demarcated. In each locality, there is, with varying exceptions and in differing degrees, a cross-section of society, and the total pattern of the nation is made up of the mutually complementary variations in the different constituencies. Representation should therefore always be on a territorial system, with local constituencies, and only in the most exceptional circumstances, and only as a supplementation of the territorial system, should there be any departure from this principle. The Institute maintains that no such exceptional circumstances exist in the case of the Cape Coloured people.

The Institute is of the opinion that the Cape Coloured people have absorbed Western ideas to the extent that they must be held to qualify for acceptance into the democratic state. They know no

other language than Afrikaans and, to a lesser extent, English. Their culture is that of the Europeans of this country, as are their institutions. Hence, the Institute is at a loss to conceive on what grounds, other than grounds of racial prejudice and pride (which are inconsistent with the acceptance by Europeans of Christian democratic principles) the political segregation of the Cape Coloured people can be based. The Cape Coloured people have made undeniable progress educationally and economically and in the fields of religion, culture, and democratic responsibility and by doing so have established their right to the maintenance of the political position which they have enjoyed for a century. The Institute is not aware of any convincing evidence that their participation in the common roll has been abused by them or has had any detrimental effect on the well-being of the state. In the absence of adequate evidence to the contrary, the Institute is not prepared to consider allegations of political corruption and, even if such corruption should be established, the Institute does not consider it any justification for the deprivation of common rights, for such corruption implies a similar degree of corruption in the European candidates. And, surely, if corruption is held to make the Cape Coloured unfit to exercise the franchise on the common roll, it must equally unfit them to vote on a communal register. In the latter case, indeed, their unfitness in these terms would be a greater danger if they voted as a solid racial group than if their influence were dispersed over a number of predominantly European constituencies.

It should not be overlooked that a small compact body of even four representatives of the Cape Coloured people, elected by the Cape Coloured people to represent Cape Coloured interests, might well be in a position to play a decisive role in Parliament if the balance of power among European members depended upon a narrow majority. The very undesirable result would be that a racially sectional group of a few members, representing a small minority of the whole people, with a provoked sectional consciousness, could determine the course of policy in matters of the gravest import to the nation.

The alternative position which the Institute regards as no less undesirable is one in which a racially-sectional group would find itself permanently in a small minority in Parliament, in which case its power to further the interests of the Cape Coloured people would prove futile. The

existence of such a group in Parliament would mean that other members of Parliament would throw the entire burden of representing Coloured interests upon it but, as a small minority, it would be unable to affect legislative or administrative action to any significant degree. This is what has occurred since the Cape Africans were placed upon a separate roll. The three Native representatives have come to be regarded as the protectors of African interests and other members of Parliament have tended to divest themselves of responsibility.

It seems hardly necessary to add that, should the establishment of a communal register for the Coloured people be combined with a limitation of the right of their elected representatives to vote in Parliament upon all issues, that would be a form of disfranchisement which they have done nothing to deserve and which they could not but resent very bitterly.

After 100 years of the exercise of normal democratic rights there can be no doubt that the Cape Coloured people are, and have been, considered, to be adequately qualified to exercise the franchise on the common roll. In fact, the Institute goes further and suggests that the maintenance of civilized principles in South Africa demands the extension of the Cape Coloured franchise to the Northern Provinces, on the same basis as in the Cape Province and the enfranchisement of Cape Coloured women.

The Institute therefore is completely opposed to any measure which would transfer Coloured voters from the common roll to a communal register. It would oppose such a transfer no less strongly if the Coloured franchise were to be widened by the inclusion of women and extended to Provinces in which at present it is not applicable. Nor would the objections of the Institute be removed by an increase in the number of communally elected representatives, nor yet if Sections 26 (d) and 44 (c) of the South Africa Act were to be amended so as to enable Coloured persons to sit and vote in either or both of the Houses of the Union Parliament. Even in the unlikely event that the Coloured community were, by means of a referendum, to express itself as agreeable to transfer to a communal register on defined conditions the Institute would still deprecate such a change as undesirable in the interests of the country as a whole. In fact, the majority of the Coloured community is known to be resolutely opposed to the suggested transfer, and the Institute expresses the earnest hope that the Commission,

in its deliberations, will give due weight to the importance of considering not only the interests but also the feelings and susceptibilities of the people whom its recommendations will affect. The Institute is concerned to promote

inter-racial harmony and good understanding, and is firmly persuaded that nothing but evil to the future of South Africa could result from the exacerbation of inter-racial tensions.

(To be Continued)

MEMORIAL MEETING FOR THE LATE MR. JALBHAY RUSTOMJEE

A PUBLIC meeting was held under the auspices of the M. K. Gandhi Library and Parsi Rustomjee Hall Committee on Thursday, November 26, to pay tribute to the late Mr. Jalbhoy Rustomjee, who passed away suddenly on Monday night (November 23) at 8 o'clock through heart failure.

Natal Indian Organisation), Hajee A. S. Kaje, Hajee Abdul Hack Kaje, Hajee S. Rookmoodeen, (Orient Club), V. Lawrence, J. N. Singh and Ashwin Choudree (N.I. Congress), Sister Lawler (representing the Coloured community), Dara and Kooveree Tavaris (Parsi community), A. M. Moolla (South African Indian

of the deceased's family and to his brother, Mr. Sorabjee Rustomjee, the community's deepest sympathy in the very great and irreplaceable loss sustained by them:

"This mass meeting held under the auspices of the M. K. Gandhi Library and Parsi Rustomjee Hall Committee desires to express its deepest sympathy with the Rustomjee family in the sad and untimely death of the late Mr. Jalbhoy Rustomjee. The passing away of the late Mr. Jalbhoy Rustomjee is a major and unfortunate loss to the people of

this city and in particular the Indian community. His selfless devotion in the service of his people and many institutions will ever remain a public monument to his greatness and glory."

Mr. Nararvanji Jiowalla, whose daughter has just recently been engaged to the late Mr. Jalbhoy Rustomjee's son, Rustom, arrived from Quilman last Saturday and Mr. Rustomjee's eldest son, Edul, who was in Dublin, arrived in Durban last Tuesday and has just completed his medical course.

APPEAL COURT DECISION ON RED ACT CONVICTION

THE Bloemfontein Appeal Court on Thursday, November 26 held that there was nothing in the relative section of the Suppression of Communism Act which expressly deprived a person liable to be affected by the action of the Minister of Justice from being heard, nor was there anything in the section which, by necessary implication, deprived him of the right to be heard.

This ruling was given when Johnson Ngwevela successfully appealed against his conviction in the Capetown Magistrate's Court on a charge of contravening a Notice served on him by the Minister of Justice under the Suppression of Communism Act.

The charge alleged that he contravened the Act by attending a meeting at Salt River at which protests were made against certain laws passed by the Government.

The notice had prohibited Ngwevela for two years from attending gatherings other than gatherings of a bona fide, religious, recreational or social nature.

The appeal Court held that Ngwevela was entitled to be given an opportunity of being heard before the Minister exercised his powers under the Act to issue the Notice.

The Court held that the mere fact that the name of a particular person was on the list of those connected with unlawful organisations, did not entitle the Minister of Justice to issue an order against him in terms of the Act, as the person whose name had been placed on the list might have severed his connection with, or withdrawn his support from, the unlawful organisation long before the Act came into operation and might now be a staunch opponent of Communism.

In the present case, the Minister of Justice had not issued an order prohibiting a particular person from attending a particular gathering. The Notice was of a general character and operated for a period of two years.

It was questionable, the Court held, whether the delay of a few days which could be entailed by giving the accused in the present case the opportunity of defending himself, could be said to defeat the object which the legislature had in mind.

The case of the Garment Workers Union and of Sacks v. the Minister of Justice dealt with by the Appeal Court in 1952 and 1953, was not concerned with the principle involved in the present case, and those cases could not, therefore, be said to govern the present case.

The Appeal Court Judges sitting were Mr. Justice A. van der S. Cuthbert (Chief Justice), Mr. Justice L. Greenberg, Mr. Justice O. Schreiner, Mr. Justice O. H. Hoexter and Mr. Justice E. M. de Beer, Acting Judge of Appeal.

The decision was unanimous. Mr. D. B. Molteno, Q.C., appeared for Ngwevela, and Mr. W. M. van den Berg for the Crown-*Sapa*.

About 100 people who have been placed under restraints by the Minister of Justice, Mr. Swart, under the Suppression of Communism Act are said to have been set free by the judgment of the Appellate Division in Bloemfontein. The restraints took the form of orders to resign from specified organisations and not to attend any gatherings for usually two years. Lately the prohibition on attending gatherings has contained no exceptions even for religious, recreational or social purposes. The idea was that the people affected should have to ask the Minister for such exemp-



The Late Mr. Jalbhoy Rustomjee

The Parsi Rustomjee Hall was fully packed with all sections of the community. Mr. A. J. Choudry presided.

Laudatory tributes were paid to the late Mr. Rustomjee by Dr. Harbeth and Mr. President of the Sultan Technical College, of which the deceased was an executive member, by Mr. William Doull, secretary of the B.I. Jirba and Parsi Rustomjee and P. K. Chao Hospital Trusts, and Mr. Masud Gandon, Managing Trustee of the Phoenix Settlement Trust, for the fine services Mr. Jalbhoy Rustomjee had rendered to those Trusts during his life time. Among the other speakers were: Mr. M. A. Christopher, (Indian Child Welfare), P. K. Parhar (P. K. Chao Trust and

Organisation), Dr. N. P. Desai (Kathiawad Hindu Seva Samaj), R. R. Mpharaj (Shri Sanatan Dharma Sabha), Govan Mani (Saras Hindu Association), S. R. Parhar (S.A. Hindu Maha Sabha), D. Satyadev (Arya Prastidhi Sabha, Natal), and V. Lawrence and others.

Mr. A. J. Luthuli had sent a message on behalf of the African people in appreciation of Mr. Rustomjee's services on various occasions to that community.

The following resolution was then moved from the chair and passed by the audience standing in a hush, expressing the deep sorrow of the meeting at the very sad and sudden demise of Mr. Jalbhoy Rustomjee and conveying to Mrs. Rustomjee and the members

tions as they require and it was for him to decide whether to grant them. He told Parliament that automatic exemptions for religious and recreational purposes had been abused.

Until the Minister of Justice either amends the law once again or agrees to hear the objections of the people upon whom he proposes to place restraints, says

the Pretoria correspondent of the 'Natal Daily News,' no more restrictive orders will have any practical effect. The only portion of the Act which still appears to work is the straightforward one which makes it a crime to promote Communism and lays down punishments which the Courts alone can impose in the same way as for fraud or assault.

S.A.I.C. AND A.N.C.

THE African National Congress and the South African Indian Congress submitted the following memorandum to the Select Committee to enquire into the Separate Representation of Voters Act Validation and Amendment Bill.

The African National Congress and the South African Indian Congress are the oldest and most representative organisations of the African and Indian peoples of the Union and therefore speak for the majority of South Africans. It is consequently our duty to state our views on a matter which not only affects the Coloured population of the Cape Province but deeply involves the future of the country as a whole and the basic principles of democracy as well.

It is obvious that any proposal to remove Coloured men from the common roll of voters in the Cape Province constitutes a diminution of the already shamefully restricted remnants of the non-White franchise. The Appellate Division of the Supreme Court has ruled that the contemplated change would be such a diminution. The experience of the African people during seventeen years of communal representation has proved abundantly that this system operates to their grave detriment. The endless stream of legislation discriminating against the non-White people which has passed virtually unopposed through Parliament during this period demonstrates beyond question that the representation of one section of the community by a fixed and insignificant minority of members of Parliament is no safeguard whatever of the rights of that section. It is nothing but a pretence of democratic representation which deceives no-one.

For a century the Coloured man in the Cape has exercised his vote. It is entrenched in the Act of Union which was passed in 1910 and its maintenance has been the subject of constant pledges by White politicians of all parties since then, particularly at a time when those politicians were depriving the African of his vote. The spokesmen of 'White South Africa' assert their so-called civilising mission in Africa and their devotion to high

ethical principles. The legislation which you are considering exposes the hollowness of these pretensions for it is both uncivilised and a crude betrayal of solemn pledges.

It is regretted that in discussing this Bill and its predecessors, the racial obsession of Parliamentarians has obscured a vital issue, viz., the general character of the Coloured electorate. For many years these voters have exercised the franchise in a serious and responsible manner. They are mainly working people; artisans, small businessmen, and professional people. They have therefore, as a part of the electorate, exerted a beneficial and progressive influence impelling politicians to deal with bread and butter matters rather than the sterile racial issues and demagogic flagwagging which have for so long disfigured South African public life. To remove these voters from the roll will serve further to strengthen the undue domination of vested interest and reaction in Parliament.

The proposed legislation is yet another in the series of harsh and unjust laws oppressing the non-White people, which, particularly in the past five years, has been placed on the statute book. It cannot be assumed that the victims of this oppression will continue to tolerate ever-renewed attacks upon their rights and dignity as human beings. The proposed legislation will once more slam the door of Parliament in the face of a big section of the non-White people and thereby deny them the right to redress their wrongs and obtain their just demands by constitutional means. There can be one outcome—direst and upheavals in which White and non-White will suffer alike.

The outcome can only be avoided by drastic reversal of the present policy of suppression and discrimination. The principle of government by consent must be reaffirmed. What throughout the civilised world the people have attained an ever greater measure of participation in government through the abolition of property qualification for voters, and the achievement of women's suffrage, South Africa has retrogressed from the Cape Consti-

tution of 1858 which did not discriminate between voters on the grounds of race or colour. There must be a return to the great democratic tradition which has been the pride of the advanced nations of the world, including the lands of origin of the main white population groups of South Africa.

For the sake of the harmonious development and future well-being of South Africa, the non-White population must be given its full share in the making of the law of the country. We demand the retention of the Coloured vote in the Cape, we demand the abolition of qualifications required for Coloured voters which do not apply to Europeans. We demand the extension of the franchise to the other Provinces and to all non-Whites, both men and women.

The African National Congress and the South African Indian Congress express their emphatic opposition to the Separate Representation of Voters 'Act' in its entirety.

R. VITHAL

Bookkeeper, Writing up Sets of Books, Balance Sheets, Income Tax Returns. Apply:

9 Adams Arcade,
40 Market Street.
Johannesburg

THE JAN H. HOEMEYER SCHOOL OF SOCIAL WORK, JOHANNESBURG

Offers a three-year course of study, preparing for service as Welfare and Case Worker with Social Agencies and Institutions; as Director of Recreation and Physical Education; as Secretaries of Social and Community Centres, Y.M.C.A.'s and Youth Organisations. Entrance Requirement: The Senior Certificate (Matric.), or equivalent. In only very exceptional circumstances exemption from this requirement may be granted. The next class will enrol on February 6th, 1954.

Applicants will be required to produce evidence of character as well as academic qualifications.

Prospectus and Application Forms may be obtained from:

The DIRECTOR,
Jan H Hofmeyr School Of Social Work,
Jubilee Social Centre,
Eloff Street South,
JOHANNESBURG.



B. I. S. N. Co. Ltd.

S.S. Karanja arriving Dec. 28. Sailing January 3 for Bombay via Karachi and Forebunder

Passengers must conform with the Vaccination and Yellow Fever inoculation requirements and obtain certificates from their nearest District Surgeon. Inoculation by and certificates from private Medical Practitioners will not be accepted.

FARES : DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-13-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)		without food	21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6
Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be permitted to keep on deck with them more than one bedding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.
Tel. Add.: "KARAMAT."

SHINGADIA STORES

(Prop: Premier Silk Bazaar Ltd.)
Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.

Telegrams: "Pramsilk" Phone: 2523.

PREMIER WHOLESALERS

(Members of the Mashonaland Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.

UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention

"Aryan Mahal" 6th Floor,

Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

Phone
Day 24169

Phone
Night 833549

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 29308.

P. HARGOVAN & CO.

(PTY.) LTD.

WHOLESALE MERCHANTS
AND IMPORTERS.

P. O. BOX 1250.

155/7 Warwick Avenue

DURBAN.

SWEETMEATS

PURE

WHOLESOME

HEALTHY

★ APPETISING —

★ DISTINCTIVENESS of Flavour.

★ Combined with INGREDIENTS of the
PUREST QUALITY go into the making
of our SWEETMEATS.

★ Made by our experts whose knowledge
and experience of the delicate art of
preparing these Oriental DELICACIES.

★ Aware YOU of the most PALATABLE
SWEETMEATS money can buy any-
where in SOUTH AFRICA

અમે ફક્ત સ્વચ્છ અને સ્વાદુ સામગ્રીનો જ ઉપયોગ કરીને
આવા સ્વાદુ અને સ્વચ્છ સ્વાદુઓ તૈયાર કરીએ છીએ.

★ Great care is exercised in the PACKING and
DISPATCHING of country and foreign orders.

★ WE assure you of PROMPT, HYGENIC
SERVICE with the GUARANTEE of
SATISFACTION.

Victory V Lounge



We specialise in:

Birthday Cakes, Wedding Cakes, High Class
Fruit Cakes, Pastries, and Naan etc.

(Cnrs Grey & Victoria Streets.)

Phone 24965 — DURBAN.

A.N.C. AND S.A.I.C. MEMORANDUM TO UNITED NATIONS

(Concluded from last week)

THE SOUTH AFRICAN GOVERNMENT AND THE UNITED NATIONS CHARTER

WE submit that the facts and illustrations furnished on the preceding pages constituted incontrovertible evidence that the racial policy and actions of the Government of the Union of South Africa are patently in violation of the spirit and the letter of the Charter of the United Nations. Whether we regard the South African Government's actions separately or, indeed as they are, as parts of a logical and consistent policy, we find that they are inconsistent with the affirmations, purposes, principles and rules of the United Nations as defined in the Charter. In particular:

We charge the Government of the Union of South Africa with violating the fundamental human rights of the ten million non-white people of South Africa to participate in democratic self-government, and to share in the land and wealth of their motherland.

We charge this Government with flagrantly overriding, rejecting and flouting the United Nations principle of the equal rights of these men and women without distinction as to race, sex, language or religion.

We charge this Government with failing to fulfil in good faith the obligations assumed by it in accordance with the Charter.

We charge this Government with blatantly and contemptuously infringing the fundamental freedoms of these people: freedom from fear and want, freedom of movement and organisation, freedom of speech and opinion, freedom to learn and develop their inherent capacities and talents.

We charge the South African Government with taking actions and following a policy which is a threat to peace.

We maintain that by its actions and policy as thus summarised the Government of the Union of South Africa violates the preamble of the Charter and Articles 1 (2 and 3), 2 (2), 13 (1b) and 55.

The Charter As A Really Binding Instrument

We uphold the view that, in respect of human rights, the Charter of the United Nations is a legally binding instrument in international law. In his

authoritative book "International Law and Human Rights," Professor H. Lauterpacht, Professor of International Law at the University of Cambridge, states:

"Any construction of the Charter according to which members of the United Nations are, in law, entitled to disregard and to violate human rights and fundamental freedoms is destructive of both the legal and the moral authority of the Charter as a whole."

If the words of the Charter on Human Rights have any meaning, then it is clear beyond argument that the Union Government has violated those rights. If the Charter as a whole has meaning and significance, as a treaty and as a law of nations, then it is clear that the Union Government must be branded as a treaty breaker and as a criminal Government.

Again, to quote Professor Lauterpacht:

"A State would act contrary to its clear obligations under the Charter if it were to impose fresh discrimination on a religious, ethnical or racial group. And there would be no doubt a flagrant breach of its legal obligations if it were to embark upon active persecution of persons under its jurisdiction on account of their race, language or religion."

The South African Government has in the past invoked, and will no doubt continue to invoke Article 2 (7) of the Charter relating to "matters which are essentially within the domestic jurisdiction of any State."

We submit that the matter of the human rights of the people of South Africa cannot be regarded as a matter of essentially or exclusively domestic jurisdiction in view of the fact that the South African Government has entered into international agreements concerning these matters. Such agreements cannot be not only previous undertakings made to the Government of India regarding the treatment of South Africans of Indian origin, but above all, and in the first place, the United Nations Charter itself

regarded as a solemn international compact.

"The provisions of the Charter—its solemn and repeated provisions—in the matter of human rights would be rendered meaningless if Article 2, paragraph 7, were interpreted as excluding, for instance, the right of investigation and recommendation. What, in that case, would be the meaning of Article 52, paragraph 2, which lays down that the Economic and Social Council 'may make recommendations for the purpose of promoting respect for, and observance of, human rights and fundamental freedoms for all?' Article 2, paragraph 7, retains a sense and a purpose even if we consider it as not excluding recommendation; Article 62, paragraph 2, retains no sense and no purpose if, by reference to Article 2, paragraph 7, we exclude the right of recommendation."

"The interpretation which is here submitted as the accurate interpretation of the Charter does not, in turn, reduce the categorical provision of Article 2, paragraph 7, to a mere form of words. For although—so that construction—human rights and freedoms, having become the subject of a solemn international obligation and of one of the fundamental purposes of the Charter, are no longer a matter which is essentially within the domestic jurisdiction of the members of the United Nations, there still remain important questions which may remain within that category for the reason that they have not been made, as yet, the subject of international obligations."

The South African Government and its spokesmen have repeatedly themselves furnished evidence that their policy is by no means a matter of purely domestic concern. On a number of occasions South African Government representatives have expressed concern at the apparent concession of certain democratic rights to Africans elsewhere on the African continent, as in the case of new constitution for the Gold Coast.

Dr. Malan himself made representations to the British Government to refuse to allow Seretse Khama to take his place as head of our neighbouring country, Bechuanaland, on the ground that Seretse Khama had married an Englishwoman. The doctrine of "domestic jurisdiction" did not, apparently, apply in that case.

For seven years the conduct of the South African Govern-

ment with regard to its treatment of Non-Whites has occupied the attention of the United Nations. On 8th December 1946, the General Assembly adopted a resolution stating that "the treatment of Indians in the Union should be in conformity with the international obligations under the agreement concluded between the two Governments and the relevant provisions of the Charter."

On 14th May 1949, the General Assembly "invited the Governments of India, Pakistan and Union of South Africa to enter into discussion at a round table conference, taking into consideration the purposes and principles of the Charter of the United Nations and the Declaration of Human Rights."

On 2nd December, the General Assembly resolved specifically: "that a policy of racial segregation (apartheid) is necessarily based on doctrines of racial discrimination" and called upon the Union Government "in particular" to refrain from "the implementation or enforcement of the provisions of the Group Areas Act, pending the conclusion of negotiations with India and Pakistan."

This call was ignored by the Union Government which was mentioned in the General Assembly resolution of 7th January 1952, which noted "that the promulgation on 30th March 1951 of five proclamations under the Group Areas Act renders operative thereby the provision of paragraph 3 of resolution 393 (v). In this resolution the General Assembly once again stigmatised apartheid and called upon the Malan Government "to suspend the implementation of enforcement of the provisions of the Group Areas Act pending the conclusion of the negotiations."

At the end of 1952 the General Assembly once again had to consider the unsatisfactory conduct of the Union Government and decided to establish a commission "to study the racial situation in South Africa."

In view of these numerous precedents we consider it no longer permissible for the South African Government to hide the wording of Article 2 (7) of the Charter, which must read in relation to the Charter as a whole and in particular to the repeated references to human rights.

We wish further to point out that the Charter is a legally binding instrument not only on the South African Government, but also on the United Nations

as a whole, and on all the other members have a solemn obligation to promote "universal respect for, and of, human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion," not only in their own countries but also in the Union of South Africa.

We submit that the notorious policy of the South African Government.

- insults the majority of people in the world, who are non-white and cannot tolerate the reiterated slander of race inferiority;
- leads to continuously worsening relations between our country and our neighbours in Africa, as well as our friends, the peoples of Asia,
- accentuates the physical differences between peoples and ignores the essential oneness of mankind; and
- results in the interference of the South African Government in the internal

affairs of neighbouring territories; and that therefore the racial policy of the Government of South Africa is a threat to world peace and international harmony.

On behalf of the overwhelming majority of the people of South Africa, the African National Congress and the South African Indian Congress claim and demand the fundamental human rights of the Non-White people of our country to equal rights as citizens and voters; to equal opportunities for economic and cultural development, to land and freedom.

As South Africans, we love our country and wish to redeem it from the universal disrepute which its Government has incurred. As citizens of the world we uphold the principles enshrined in the United Nations Charter. As oppressed peoples we refuse to submit to bondage.

(Concluded)

AFRICAN VIEWPOINT

OPEN LETTER TO MAJOR COWLEY

By JORDAN K. NGUBANE

DEAR Major Cowley.—At the conference you held in Durban last week and which was attended by your electors as well as the public, I put to you questions which you did not answer. I said to you that it appears to me Malan and Co., could not do better than you in telling the Zulu people to believe that the Malanite tyranny is not the evil thing that it is. I asked you if you are aware of the principle behind the Bantu Education Act—that the transfer opens the sluiceway to convert African education into a political instrument for our enslavement, that to tell us that we should not be anxious to play Malan's game; that to tell us that our representatives in the Senate were our watchdogs was just not enough. I asked you to make your own standpoint clear beyond all shadow of doubt on the principle of separate development.

You elected not to answer these questions. Instead, you worked yourself up into a temper, banged your boom, banged the table and told me that I must never, never say you are a Malanite. I am sure, on this one point you do me an injustice. I never said you are a Malanite. I warned you, however, that good men that I believe you are, it appears to me that you are unconsciously emerging as the best apologist

that Malan could have in our midst. I want to develop this theme further.

As you know, apartheid is a philosophy of division. The whole spirit of the present Government is to break down bridges set up to create accord between the races. Christlike Nations' Underways has been introduced to isolate the African child from your own people, the English speaking South African. The Group Act has been designed to separate every race from every race. The Bantu Education Act gives the Minister of Native Affairs the right to say what shall be taught in African schools. You have sat for about five months in the Senate and one of the things which might have impressed you is the keener of the Government to encourage the narrower type of African nationalism—to encourage tribalism. The emphasis is on the Zulu people, the Xhosa people, the Basuto people and I soon prophesied that the Bantu Education Act will, among other things, emphasise these opinions in Zulu, Xhosa or Basuto history which will work up passions and old hatreds among us as a people so as to make it impossible for the oppressed to unite effectively for purposes of defeating the Malanite tyranny.

I gather that the Minister of

Native Affairs goes out of his way to snatch every available opportunity to enliven the name of Zulu. These days, he is full of every kind word for the Zulu people. And when he translates that kindness into action, he does the greatest Zulu son living to-day—I mean Mr. Albert John Lutuli. Now, I know that when you pinned him down on this he said he was not responsible; that it was the Minister of Justice who had banned Mr. Lutuli. But there is such a thing as collective responsibility in Ministerial and Cabinet decisions. The Minister might have thought he was being clever in trying to avoid your questions in the way he did. But his trick certainly impressed no reasonable man.

My real point is: Ministerial love for the Zulu these days is merely a political tactic to encourage you to go as far as possible in unconsciously persuading the Zulu people to believe that all is not so bad. I am sure that when the Malanites pay you compliments, what they precisely mean is that you are one with them on things like separate representation and, by implication, in rejecting the ideal of integrated multi-racial society.

Your approach suggests that you have narrowed down your vision to the problems of the Zulu people only. Quite naturally, you are responsible primarily to the Zulu people. But you know, there is no problem peculiar to the Zulu. Every problem worrying the Zulu worries every African and it is unwise for the White representative of the Zulu to encourage the less advanced to believe that Zuluism might be an end in itself. You mentioned Zulu sentiments and what not. Surely, surely, Senator Cowley, you could not have been serious. The Malanites might think you are a "dangerous man," to give conversations to whom might be profitable, but I am warning you, they do not bother themselves about your dreams of Zulu enlightenment. Only the ignorant among us take you seriously when you talk about these things. But the real significance of your emphasis of Zulu sentiment lies in the subtle encouragement of Zuluism by appealing to those things which warm up the Zulu heart, without bringing real material advantages. Zuluism, as you know, is incompatible with the ideal of a united African people. If you want to disrupt that unity, preach Zuluism; speak of Zulu sentiment. And, in doing that, you help to isolate the Zulu from the rest of the Africans; to weaken them and, within the

end, you incapacitate them for fighting effectively to change the status quo. So, you see, Major, Zuluism is, in the final analysis, against the true interests of Zulus themselves. That is why Verwoerd and Co. are so much in love with it. I repeat that I believe you are not a Malanite. Your trouble is that you do the things the Malanites love.

You next told me I had no business to be at that meeting because I had not been issued with an invitation card; because I was in the pay of an Indian; because I represented an Indian paper; because I was a liberal and you did not want liberals in your conference. You shook your fist—to be fair to you, I believe not at me—you banged the table and indulged in studied theatricals to impress your audience with your resentment of my questions which you did not answer.

As I said to you, I had every right as a member of the Zulu public to come and hear you justify yourself before the representatives of the Zulu people. I did not enter the hall by force. Your Chairman knows me very well. I raised up my hand at question time, he gave me the right to speak. And when I had finished my address in Zulu, he did me the courtesy to ask me to repeat it in English. He did say it was a special concession; which indeed it was. For you to come, after all this, and say I had no business to attend your meeting was, to say the least, amusing.

But what struck me was your vehemence in condemning me for my associations with 'Indian Opinion.' You said I was there in the service of 'Indian Opinion,' and that I was employed by this paper—which was not true. I am sure your informants did not know all these facts. I contribute a regular weekly feature to 'Indian Opinion' as I did to the 'Forum' and other papers. I have published articles fairly frequently in some of the dailies in Durban and Johannesburg. It is my profession to do this. There is nothing wrong with this.

The significance of your attack lay in its appeal to the racial prejudices of the bulk of the illiterate Chiefs who have strong anti-Indian feelings. I am sure you did not mean to imply that it was a dirty thing to do business with the Indians—for in your own offices you employ Indians and I would not be surprised if you paid them higher salaries than you pay to "your Zulu people." But I was intrigued to see the tactics you resorted to when placed in a tight corner. Obviously you do not know that some of those who claim to be your friends

have shares in Indian bus companies. Could you tell me what is wrong with that?

I could say you were furious when you told me you did not want liberals in your meeting. I think you have good reason not to. But I was not brought up in the tradition of trembling when a Whiteman bangs a table at me. In the first place I am not a member of the Liberal Party so I could not represent the liberals. On the other hand, I am not ashamed to say that I think the liberals are very fine fellows. I never apologise for my friendships. There are men in Congress who say that the communists are very fine fellows. If they can take that stand, I have every right to like the liberals. In like manner you have every right to feel that Malanite supporters are fine enough to be invited to your conference. If I like the liberals and you like Boschoff and Nel—well, your friends are not my friends. But in answering a question you raised, I would not run away from it and begin telling you about your friends.

I am truly anxious about your attitude on Coloured representation. You appear to have learnt no lesson from the failure of our own representation. There are two fundamental objections to representation which a representative of the non-European people should bear in mind. It places a premium on communal interests. Communal interests are angular; not easy to reconcile. By encouraging them, separate representation is a plan for disaster. Secondly, once the Coloureds have been shunted into their own corner in the way you advocate, White South Africa will virtually forget all about them—as happened with us. The reason is simple: the Coloureds will not get representation in proportion to their numerical strength. They are being led down a blind alley and you say, in effect, there is little wrong with that.

On one thing I agree wholeheartedly with you: When you press for direct representation. But the way to get that is not to acquiesce to tyranny. Your own people, the English, for whom I have abiding respect, had to fight at every point for the free institutions which are part and parcel of the English tradition the world over. They did not win by retreating. I think the Zulu will win only when they take a firm stand by the side of other African peoples in alliance with European, Indian and Coloured democrats.

There is also a function you perform which I appreciate. There is so much cruelty and disregard of human values in

administering the whiteman's laws against us that there is need for someone—I should say very many—to try and alleviate African suffering by bringing to the notice of the powerful the harmful effects on us of their stupid policies. This is a function which is truly humanitarian and not political. It could even be done by an ordinary lawyer, out of parliament. Just in passing, does it not strike you that our representatives in the Senate and in the Assembly are but social welfare workers; an extended arm of the legal aid bureau? They are not responsible for this fragile commentary on democracy. But it seems to me that is the best they can do within a system which discriminates against a man for his colour.

Finally, the Zulu people are not stratified in one class. And anyone who claims to be their spokesman must always bear this in mind. As Prince Fika ka Sitaka wisely said, there are things on which the average Zulu can pass judgment, but there are others where the Zulu must be trained to opine intelligently. I should be happy to know that you appreciated this and did not regard criticism as merely an effort to mislead

you at the next elections. I am not interested in that. I want to see you represent the Zulu people correctly. For this reason, I wonder if you would accept an invitation to meet a group of intelligent African men and women and justify before them some of the things you said in Parliament on our behalf. I can promise you one thing in advance: Nobody will bang tables at you from our side. This should help to give you a fuller picture of how the Zulu people as a whole think. For, as it should have been clear to you, the things I said to you were approved of by very many Zulus—Chiefs and commoners alike. You heard the cheers I got. You heard the protests against your manner of replying to me. When Mr. H. J. Bhanga was ordered by the Chair to sit (down obviously because he and I were of one mind) you saw the krammen rise and march out of the hall. I might add that they kept us outside the hall up to well after 6 p.m., congratulating us on the things we said. So, you see that it is not enough to tackle Zulu Chiefs on the "Am I right or wrong" principle.

Yours for a free Africa.

JORDAN K. NGUBANE.

INDIAN AND AFRICAN CONGRESSES ON U.N. COMMISSION'S REPORT

THE following Press statement has been issued jointly by the African National Congress and the South African Indian Congress concerning the report of the United Nations Commission on the racial situation in South Africa—

The text of the U.N. Commission report, now being discussed by the Political Committee, has been made available and we have had the opportunity to study it:

We consider the publication of this report to be a historic event. Clearly the fruit of intensive study and objective evaluation of the facts and of international law, the report authoritatively establishes a number of highly significant conclusions.

It finds, with a wealth of detailed documentation and examples, that the system of racial and colour discrimination established in the Union, continued since this country endorsed the United Nations Charter, and gravely intensified since the advent of the Nationalist Government, and its apartheid policy, is in conflict with South Africa's obligations under the United Nations Charter.

It finds further that the Nationalist Government's policy is a threat to world peace.

It proves that it is not only the right but also the duty of the United Nations to promote human rights in South Africa.

These weighty conclusions cannot be ignored by any serious or responsible statesman concerned with the future of the country.

Despite the obstacles placed in the way by the Union Government the Commission succeeded in accurately understanding the main features of the racial situation in our country. In particular it has within a remarkably short period, assembled and lucidly presented penetrating summaries of the basic facts of South African history, geography and demography. It has acutely outlined the legal and social disabilities of the African, Coloured and Indian people and traced their effects on the lives of these people.

It is not difficult to understand why this irrefutable exposure caused such anger of the South African Government, as expressed by Mr. Jooste at the United Nations. It is ironic that Mr. Jooste should reprove the Commission for its lack of first-hand

investigation on the spot. For as he knows perfectly well, it is the Malan Government which prevented the Commission from carrying out its expressed purpose of coming to South Africa. Had they come here they would only have been fortified in their principal conclusions.

Such a visit would also have enabled the Commission to avoid certain minor defects which while they do not affect the correct conclusions reached by them, are open to misinterpretation. The Commission is occasionally prone to generalise about the racial groups in South Africa in a manner which cannot but give offence. Thus they write "a number of Coloured people live in areas reserved to Natives, share their daily life, and, being of keener intelligence, sometimes become their accepted leaders."

In dealing with African-Indian relations the report places a quite unjustified emphasis and reliance upon the findings of the white-washing Commission of Enquiry into the 1949 Durban Riots, which was boycotted at the time both by African and Indian organisations, acting jointly, in view of its manifest bias. The Commission appears to have overlooked the obvious interest of the authorities in provoking inter-racial and inter-tribal hostility among non-whites.

It is also unfortunate that an otherwise perfectly correct reference to the police should be so worded in the report as to give critics an opportunity to distort its meaning and impute to the Commission the intention of indiscriminately condemning all Africans.

These minor blemishes, however, cannot in any way diminish the outstanding achievements of the Commission, which despite the handicaps under which it laboured, has produced a monumental work of incalculable significance to the people of our country, and which will leave every person seriously interested in our country permanently in its debt.

The African National Congress and the South African Indian Congress acclaim the Report of the Commission as a major contribution towards the achievement of racial harmony and the establishment of a true democracy in South Africa.

The statement is signed by Mr. J. Motshabi and Yusuf Cachalia on behalf of the African National Congress and the South African Indian Congress respectively.

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5 6 yd.

EMBOSS GEORGETTES
all shades 45" 10 6 yd.

OPAL GEORGETTES
45" all shades 12 6 yd.

VELVET CHEVILE
GEORGETTES 45" 15 6 yd.

45" PRINTED GEORGETTE
Spot & Floral Designs 45" 4 11 yd.

45" COLOURED GEORGETTES
4 11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 10 6 pair.
Colours Green, White, Red,
Brown, Blue and White.

SAREES!

EMBROIDERED GEORGETTE
SAREES.
all shades 23/15/0 each.

WHITE COTTON SAREES
22 6 each.

GEORGETTE JARI WORK
SAREES 25-10-0.

EMBROIDERED SUEDE SILK
SAREES with borders 63- each.

LADIES UNDIES

Huge range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Same Borders, Jari Trimmings
Always in Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SHAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED
18/11 each.

INFANTS BOOTIES, BONNETS,
BIBS, PILLOWERS,
all one price 2/11 each.

HOUSE - HOLD

Bedsheets 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Bath Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specially reduced.

JAYBEE SILK HOUSE

39a MARKET STREET,

JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

FOR RUBBER STAMPS

PRINTING

CONTACT

**STANDARD
PRINTING PRESS**

**GENERAL PRINTERS
AND
RUBBER STAMP MAKERS**

73 BEATRICE STREET, — DURBAN.

PHONE 61806.
P.O. BOX 2752.

TELEGRAPHIC ADDRESS
"QUICKPRINT"

ESTABLISHED 1927.

*News the other papers
don't print
is to be found each week
in*

PEACE NEWS

World news—events in Africa,
Asia, America, Europe—news of
constructive peacemaking; race
relations; progress towards a
non-violent society.

Obtainable by air-mail each week from Britain at
50s. 6d. per year; sea-mail 21s.; 4 weeks trial sub-
scription (sea-mail) 2s. 6d.

South African representative:

ELLA B. ELDER

Brownlee Street, Stutterheim, Cape.

London office:

3 BLACKSTOCK ROAD, N. 4

INDIA LETTER

(From Our Own Correspondent)

- Bombay, November 18.

THE main topic of discussion is India today is the reported negotiations going on between the United States of America and Pakistan for a Military Aid Agreement by which Pakistan would get military equipment worth nearly \$50 million dollars in return for granting military bases to the U.S.A. in Pakistan. Pakistan was trying to secure such an agreement since long, but America was deterred from entering into such an agreement by a timely warning by Mr. Nehru, the Prime Minister of India, to the effect that such agreement, which will bring war near India's border, will be regarded as a hostile action by the Government of India.

America tried to woo India first but failed due to Mr. Nehru's firm policy of not aligning the country with any Power bloc and maintaining an independent foreign policy. Had India entered into an alliance with America, she would have received millions of dollars as economic and military aid, but the country preferred to maintain her freedom of action. America's present attitude is obviously a reaction to India's persistent neutral policy.

What India is concerned with is the consequences of such a military alliance between U.S.A. and Pakistan. Apart from the war between the communist countries and the democratic countries penetrating right up to the Indian Ocean, the military alliance between U.S.A. and Pakistan will definitely encourage Pakistan to be aggressive towards India and will mar the prospects of the settlement of issues straining the relations between the two countries.

Reflecting the public opinion in India, Mr. Nehru rightly declared at a press conference in New Delhi that the proposed defence agreement between the United States and Pakistan "will have far-reaching consequences on the whole structure of things in South Asia and especially on India and Pakistan. What we are concerned with is the consequences of these acts. We are watching these developments with the greatest care."

Mr. Nehru further said that there is talk of bases, about American bases to be established in Pakistan. It is upon to

Pakistan to have bases, to have foreign armies, to have anything it likes on its territory. It is even open to it to give up its independence, if it so chooses, or to limit it. We shall not interfere. But we are concerned with the consequences of these acts and, therefore, necessarily we are watching these developments with the greatest care."

Mr. Nehru revealed that India had informally discussed this matter with various Ambassadors in Delhi.

In the meanwhile the Indian Ambassador in U.S.A., Mr. G. L. Mehta, has strongly represented India's views on the proposed pact, to the American foreign secretary.

Pakistan

About Pakistan's decision to have an Islamic State based on Shariat, Mr. Nehru said that the conception of the State envisaged in those decisions was "rather a medieval conception and one totally opposed to any democratic conception."

"It is perfectly clear," he said, "that such a constitution, as envisaged by Pakistan, creates at least two classes of citizens, or two grades of citizenship, one having more opportunities and the other less. The result is that the minorities, whether Hindus, Christians, Jews or Buddhists, quite inevitably will feel rather out of the picture, will feel frustrated and will have little hope for the future."

"Now, as a friend of Pakistan, I regret this kind of development, because it can only lead to continuous tension and unhappiness. Again this decision of Pakistan is a breach of an agreement reached between India and Pakistan in 1950. I am not concerned so much with saying it is a breach of that agreement. But I am concerned with the larger consequences of that, because, inevitably, certain elements in India which are communally inclined will take advantage of it to spread their wrong policies and wrong arguments and create ill-will when we want goodwill."

"It is unfortunate that when there is a basic feeling of friendliness on both sides, things should happen either in India or in Pakistan which drive a wedge and create difficulties for the future."

Replying to questions about the progress of the talks be-

tween him and the Prime Minister of Pakistan, Mr. Nehru said that after their last meeting, there had been some correspondence. He had written some letters to the Pakistani Prime Minister. Replies from the other side were rather delayed, partly because Mr. Mahomed Ali was very heavily occupied with developments in Pakistan and partly because he was unwell.

Delhi

With the commencement of the winter session of the Indian Parliament, intense political activity has been revived in the Union Capital.

A study of a cross-section of the opinion of the members reveal that every State has its own problem to tackle.

Members from Travancore-Cochin, who are here for the first time after the State Ministry sustained a defeat, are of the view that it is still impossible to predict whether another general election would result in any single party obtaining absolute majority.

They also completely rule out the possibility of several anti-Congress splinter groups co-operating effectively, once the elections are over.

Madras

Members from Madras confirm that "Herculean" efforts are still being made by a certain section of the Tamilnad Congress to dislodge Sri Rajagopalachari from the leadership of the State Legislature Congress Party.

Supporters of Sri K. Kamraj, rival of Sri Rajagopalachari for the Chief Ministership of the State, say that Rajaji had committed two mistakes. Firstly, the Chief Minister introduced the new education scheme without consulting the Tamilnad Congress and it came as a surprise to the Cabinet members themselves.

Secondly, Rajaji expanded the Ministry against the wishes of the President of the T.N.C.C. It is pointed out in this connection by one or two Congress members that Sri Nehru, during his recent visit to Madras, also expressed himself against further expansion of the State Ministry after partition.

It is learnt that the Kamraj group is not strong enough to oust Sri Rajaji from the Chief Ministership of the State.

Pepau

Members from Pepsu are confident that elections in that State will be held next year. Non-Congress M.P.'s strongly support the move for setting up

of care-taker Government in that State during the elections. But inquiries show that the chances of such a Government are receding as agreement could not be reached between various political parties in Pepsu.

The whole scheme appears to be breaking in view of the insistence of the Akali Dal to have separate representation in the Ministry, besides giving representation to the National Front led by Sardar Bawa Singh.

Rajasthan

Congress members from Rajasthan say that in spite of the strenuous efforts recently made by Sri S. N. Agarwal, General Secretary of the Congress, Sri Jaynarayan Vyas, the Chief Minister of Rajasthan and Sri Falwal, the former Chief Minister, have not been able to reach an agreement in regard to a change in the present set-up of the Ministry.

Andhra

Andhra Government's fate is still hanging in the balance. Acharya Kripalani, the Praja-Socialist leader, has not still decided whether to allow Sri Viswanatham and the Andhra Praja-Socialist party to co-operate with the present Congress Government in that State or to ask them to quit the Ministry.

The Government of India have decided to take firm action against the tribesmen in the hilly border districts of Assam who ambushed a North-East Frontier Agency party and killed several persons.

The garrison at Guwar has been strengthened already and some para-troopers are being dropped to reinforce the garrison further. The action against the hostile tribesmen is scheduled to be completed within a month.

This year Diwali, the festival of lights, and the Hindu New Year Day was celebrated with much pomp by the peasantry. With a bumper crop in almost every commodity, the peasants were in a gay mood. Controls over prices and distribution having been relaxed, the trading community was also in a happy mood, with better trade prospects in the new year.

Plans for bringing about a merger of the different leftist groups in the country on the basis of a United Marxist party to fight the Congress "with a clear-cut leftist and progressive political programme" were an-

announced at the 5th All-National Conference of the Revolutionary Socialist Party which held its session at Bombay.

Sri Tridib Chowdhari, M.P., submitting the report of the Party's political Bureau to the conference, disclosed that the R.S.P. leaders have conducted merger talks with the 'Peasants and Workers' Party and the Forward Block and that a high-powered committee to direct and co-ordinate the activities of the three parties would be formed immediately.

He said that other leftist groups like the dissident Socialists and Bolshevik-Leninists were also likely to come into the orbit of the proposed merger.

Referring to the negotiation sponsored for a united front of all left parties including the communists, Sri Chowdhari stated that the talks were satisfactory, despite his party's ideological differences with the Communist Party of India.

The electoral alliance reached by the R.S.P. with the Communists and the Kerala Socialist Party to fight the Congress in the forthcoming elections to the Travancore-Cochin State Legislature was welcomed by the Conference.

On his 54th birthday Mr. Nehru received messages of congratulations and good wishes

from all over the world. The Prime Minister received a tumultuous ovation when he went to Delhi's flag-bedecked National Stadium where 50,000 school children had gathered to celebrate his birthday. The air resounded with the cries of "Chacha Nehru Zindabad."

As Pandit Nehru opened the celebrations by releasing a cluster of 64 multi-coloured balloons, more balloons went up from every corner of the grounds. Then came the march past by 3,000 children in uniforms representing the 250 schools in the city.

Speaking feelingly, Mr. Nehru said that when he saw such a happy crowd of children, he could see nothing but a bright future for the country. He advised his youthful hosts to work hard, play hard and always keep the welfare of India in the forefront of their activities.

Villagers bring in the community projects areas gave the Prime Minister a unique birthday gift of Rs. 40 lakhs mainly in the form of promises to open new schools and contribute land for use as school premises.

There are four clear-cut categories of gifts: (1) Schools: 830 schools estimated to cost about Rs. 16 lakhs; (2) Land gifts: 1915 acres of land costing about Rs. 10 lakhs; (3) contributions for libraries and sports equipment: Rs. 8,257, and (4) contributions for miscellaneous purposes: Rs. 2,92,552.

Kill
the germs
of septic
infection
with

'DETTOL'

THE MODERN ANTISEPTIC



SAFE

CLEAN

PLEASANT SMELL

DOESN'T PAIN

DOESN'T STAIN

HICOTT & COLMAN (AFRICA) LTD., P.O. BOX 1001, CAPE TOWN 2007 3

...and **SUNBEAM**
is so economical too!

House-proud wives who strive to keep their homes bright and cheerful-looking, use Sunbeam. It gives that pleasing shine to floors and furniture!

And in economical too...a few Sunbeam spreads easily over a large area in time for days on end.

Sunbeam makes work easy...saves time and money.

FOR BRIGHTER FLOORS
AND LIGHTER WORK
Always ask for

SUNBEAM
POLISH

Shines...
and shines
and shines



"Nugget
White keeps
me bright!"



NUGGET
WHITE CLEANER

Stays whiter... longer!

In Jars and Tubes complete with handy sponge for easy application.

Always Better. Better Always.
Are Kapitan's Templing
Sweetmeats.



For nearly half a century we are leading in the manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(KORNER SWEETMEAT HOUSE)
 Corner Gray and Victoria Streets
DURBAN.

Phone 23414.

Tel. Add. 'KAPITANS.'

P.O. Box 96.

Phone 24471.

To Furnish Your Home Economically

See

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St.
DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSEHOLD EFFECTS. RADIOS & RADIOGRAMS, MUSICAL INSTRUMENTS, SEWING MACHINES & OFFICE FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and Vegetables. We specialize in green ginger and Indian Vegetables. Wholesale only. Write for particulars Box 96, Durban.

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax, Winding Of Your Books, Trade Licences, Revenue Clearance Certificate, Passports And Immigration Matters.

Representative: National Mutual Life Assn. Of Australasia, Yorkshire Insurance Co. Ltd.

Telephone: 33-9033. 29c Commissioner Street, JOHANNESBURG.

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—
 Direct Importers.

**47, Commissioner Street,
 JOHANNESBURG.**

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
 Commission Agents

10 Peking Road, Kowloon, HONG KONG.

**Special attention is paid
 to indent orders**

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown future.

Insure with 'THE OLD MUTUAL' your friend for life—

The S.A. Mutual Life Assurance Society, which has best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1760.
 JOHANNESBURG.

Phones:— } Business 33-0711
 } Residence 33-5961

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

Extensive range always carried in
 the following:

Silks, Drapery, Toilets, Perfumes, Curios, Fashion Goods and Jewellery, Wide Range of Indian, Persian and Chinese Carpets.

Stockists of well-known branded
 Watches.

COPPERBELT PIONEER STORE

Where Quality and Service
 are Paramount.

Luanshya,

Northern Rhodesia.

Phones: 2121/3 (Switchboard)
24179 (Manager)

P.O. Box 2197

Cables & Tel. Add:
"PROSPERITY" (All Branches)

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Maize Products, Wheat, Wheaten Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG

Phones: 34-3554,5
P.O. Box 200, Fordsburg,
82, Crown Road,
Fordsburg, Johannesburg.

BENONI

Benoni Coal Site
Phone 54-1813,
Rangeview Coal Sites—54-2205
P.O. Box 392, Benoni.



Full range of men's and
boys' khaki shirts and
clothing.

In khaki
tube,
tropicals.

DENTONA
SHORTS AND SLACKS
IN MOTALSHEE * Regd.
TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND,
DENTON TRADING CO.

Phone 31-4331

JOHANNESBURG

P.O. Box 3861

N. RHODESIA
FEIGENBAUM BROS.
BULAWAYO

Phone 2758

P.O. Box 354

SOUTHERN RHODESIA
MASHONALAND, P.E.A. & N. BECHUANALAND
W. F. NEUMAN

Phone 2-1219/2-4924

SALISBURY

P.O. Box 1492

BRITISH EAST AFRICA
VAN BRUSSEL & CO. (E.A.) LTD.

Phone 4010

Trade Martine

NATRONI

BULAWAYO CLOTHING FACTORY LTD.
Phone 2410, Bulawayo, P.O. Box 427, Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel
V. D. Patel, S. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.
Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representatives:

H. L. Hompes & Co.,
(Pty.) Ltd.

Durban, P.O. Box 1301.
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE AT:

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

(Directors: N. V. MEHTA, J. P. COKOOL, K. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS

OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 22622

" 53335

P.O. BOX 1317

Tel. Add. NOSLIMITED.

For Quality Printing Consult:—

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.

પુસ્તક પા મુ—અંક ૪૮
તા. ૪ ડીસેમ્બર, ૧૯૫૩.
કુલ નકલ પેની ૬.
૬૨ મુદ્રનારે બહાર ૫૩ છે.

ઇન્ડિઅન ઓપિનિઅન

મહાત્મા ગાંધીજીના હસ્તે અને ૧૯૦૩માં સ્થપાયું.

★

સદવચનો

બૂલને સુધારી લઇએ એટલે
જીવ મરી જાય છે. પણ જીવ
દબાવી દઇએ છીએ ત્યારે તે
શુભકાંતી પેઠે કુટે છે અને
જાવંદગી સ્વરૂપ લે છે.

—○—

એક બહેને કહ્યું : “હું પ્રાર્થ
ના કરતી હતી, હવે છોડી દીધી
છે.” એ પુછ્યું : “કેમ ?”
તેણે જવાબ આપ્યો : “કારણ
હું પ્રાર્થના કરતી હતી ત્યારે
ઉત્તર બરાબર છે, પણ ઉત્તરવારું
છાડે, પ્રાર્થના આ માટે છે.”

—○—

ચોક્કસ સરખું જુદું પણ માણસ
નો નાશ કરે છે, જેમ એરડું
એક ટીપુ પણ કુખનો નાશ કરે
છે.

ગાંધીજી.

★

વ્યવહારને જ ધર્મમય બનાવવો ઘટે

શ્રી. કેદારનાથજીના પ્રવચનમાંથી

વ્યવહાર શુંદિ એ અર્જનો વિષય છે. બંને તે વિષય હોય તેમાં માનવી જીવનનો સંબંધ
આવે છે. જીવન વીતી જાય છે. તે સ્વપ્ન જેવું છે. પ્રત્યેક વર્ષગાંઠ આપણને
યાદ આપે છે કે જીવન સાદું જાય છે. સંત કહે છે કે ધર્મિયાણો દરોડા વાગે છે તે
સમયે કરાવે છે કે જીવન ચાલી ગયું! માટે સાવધ થાઓ; તેને સાચું કરી દો. એ
સાચકતા વ્યવહારશુંદિથી થાય.

આપણું મન શુદ્ધ હોય તો દરેક કાર્ય શુદ્ધ રીતે થઈ શકે. શરીર, જીવિત અને મન
એ આપણને મળેલો મહાન વારસો છે. સારા સારા મહાન ગ્રંથોનાય વારસો મળેલો છે.
એનો આધાર લઈને સાચું શીલ, ચારિત્ર્યશુંદિ સાધવી જોઈએ. વ્યવહારશુંદિ એટલા માટે
છે કે જીવનનો ઉદ્દેશ સમજીને આપણે બધી શક્તિઓનો સહયોગ કરી જીવન સાચું કરી
લઈએ, જીવનને તેજસ્વી બનાવીએ.

આજે આપણે સાગી બંધિત પાસે શુંદિની, ચારિત્ર્યની સંયમની, વિવેકની, ચવિત્તા
ની અને પ્રામાણિકતાની આશા રાખીએ છીએ, પરંતુ એમાંનું કશું આપણે પોતે કરતા કે પાળતા
નથી. અંતરુણ થઈ દરેક જણ વિચાર કરતો થઈ જાય છેવી આવી વિનંતિ છે. ખરી રીતે
આપણે પોતાનું મન સાફ કરવું જોઈએ. આપણે કહીએ છીએ ખરા કે લાખ ચોખ્ખી કેરા
કરવાના છે પણ આપણે કરી એમ કહેતા નથી કે મુખ, વેશવ, વિવાહ, લગ્ન, મોજમજ, એ
બધું બીજા જન્મો માટે રાખીશું અને આ જન્મમાં તો શુદ્ધ વ્યવહાર કરી જીવીશું.

આપણને માનવ દેહ મળ્યો છે. સાર-અસારનું જન મળ્યું છે. એનો ઉપયોગ શો ?
ધર્મ આપણા હૃદયમાં કેમ ઉતરતો નથી ? બીજાને મારો, હુડો, એવું ચોપણ કરો એમ કેઈ
મહાપુરુષે કહી કહ્યું નથી. દરેક કહે છે : આત્મભાવ સંમતિ રાખો. બીજા સાથે મિત્ર
તરીકે વર્તો. બીજા પાસેથી જેવા વર્તનની ઇચ્છા આપણે રાખીએ છીએ એવું વર્તન આપણે
બીજા સાથે કરીએ. માનવી જીવનને સમજીએ તો કેણુ કુધમાં પાછી નામે ? કેણુ માલમાં
જોળણ કરે ? કેણુ લાંચ રૂપવત આપે કે લે ? પ્રેમ, દયા, કરુણા વગેરે લાવો વ્યવહારમાં
ન બતાવવામાં આવે તો તે શું કામના ? આપણે એ બાબોને જીવી ગયા છીએ તેથી બધો
વ્યવહાર અશુદ્ધ થઈ ગયો છે.

આજે હેઠિયાર કેણુ ગણાય છે ? ભાગ્યવાન કેણુ મનાય છે ? જેની પાસે ધન છે
તે. પરંતુ જેણે સાચી રીતે રહેવું છે તેણે ધનને મહત્ત્વ ન આપવું જોઈએ. ધર્મ અને ધનને
મેળ નથી. સત્તા, સામર્થ્ય, અને ધનથી માણસને મદ ચડી આવે છે. સકટ આવે છે, દુઃખ
સહન કરવાનું હોય છે. ખરણ આવે છે ત્યારે મદ ઉઠી જાય છે. સાચું બળ તો ધર્મપુરુષનું
છે. સુરનીરનું બળ સંજ્ઞામાં દેખાય. તેમ ધર્મપુરુષનું બળ મરણ સમયે જણાય છે, સુર
તેજબહાદુર, સોફેટીસ અને ગાંધીજીનું બળ એવા ધર્મપુરુષનું બળ છે. ધર્મનું બળ તેજ
આચરણ કરવાથી પ્રાપ્ત થાય છે, પણ આપણે ધર્મ કરીએ છીએ મંદિરમાં અને વ્યવહારમાં
જીવી રીતે વર્તીએ છીએ. સત્ય, પ્રમાણિકતા એ બધું વ્યવહારમાં ન ચાલી શકે એવું સમજીએ
છીએ, સત્ય વગેરે સાધુ-સંન્યાસીઓ માટે છે. એમને જ પોતાનાં મન શુદ્ધ કરવાનાં છે.

હું પુછું છું કે મુનિઓને મન છે અને બીજાઓને નથી શું ? પરમાત્માની એવી ઇચ્છા
છે કે સાધુ, સંન્યાસી સુખી રહે અને બીજા દુઃખી રહે ? ખરી રીતે સત્ય, સંયમ વગેરે
ગૃહસ્થો માટે છે. વ્યવહાર માટે છે. પણ આપણી દ્રષ્ટિ ઉલટી થઈ ગઈ છે. પોલીસ વધી,
અદાલતો અને ધારાસાક્ષીઓ વધ્યા. ઇરિષ્ટતા વધી. એને આપણે સુધારાની નીશાની માની
છે. આપણા ગ.મમાં બીમારીનો પાર નથી તેથી ઠાકતરો વધ્યા. કાવાકાવા-જુદ કપટ વધી

(અનુક્રમણ પાને પૃષ્ઠ ૨૯)

Phone 22905

Tel. ADD.: 'GANDABHAI'

The Home Of INDIAN SWEETMEATS, G. C. Kapitan & Son

Vegetarian Restaurant

Upcountry customers are requested to send their cheques with their orders.

Write For Price List.

સ્વાદિષ્ટ મીઠાઈનું જાણીતું મથક

અદરશમના પ્રાદીપ્તિ સોરઠર સાથે ચેક બેંકના પકેટમાંથી ફરતી.

પ્રાપ્ત સીટ્સ અંગણે

154 GREY STREET,
DURBAN.

Phone 339859

Phone 228727

K. J. TAVARIA

Representing Associated Shop Fitters Ltd.
43 Commissioner Street, JOHANNESBURG

ગ્લાસ કાઉન્ટર્સ

સુન્દર અને ટાઇડ મહાસ કાઉન્ટર્સ, ચોક્કસ કાઉન્ટર્સ, રેલીઝ કાઉન્ટર્સ, ફીચ કાઉન્ટર્સ, કુલ્લર વીન્ડો કાઉન્ટર્સ વગેરેનાં બનાવેલાં અમોઘ.
તમારા જુના કાઉન્ટર્સ-જુલોની અપવાદ વેચા આપીશું.

સાંબી કુલ્લરની ઉપરની ગોઠવણ કરી આપીશું.

GLASS COUNTERS

Glass Counters, Show Cases, Wall Cases, Sweet Counters, Fridge Counters, Fish Frier, also up to date Window Fittings.

We sell your old Counters.

Easy Terms Arranged.

ધીરુભાઈ પી. નાયક

સુલભસી. વીમાનાં અને જનસહ્યોજન

દીર્ઘકાળ અગર કુનીયાના કોઈ પણ વાચનને ક્યારેઈ દરિયાઈ અગર અગીન માટે સુલભસી કરવા હરે જોડા અમારી આરતે સુલભ કરો.

કાંઈથી, આગ, ઘોરી, કુલ્લર, અકસ્માત, પોરવાસ, વિગેરેના વીમા અગર ઉત્તરની આપીએ છીએ.

ઈન્ડિયન, પાસનલ ટેલ, હિસાબના બેપડાં જમાવવા રેવન્યુ કમીશનરના સર્વિસરે રેવન્યુના લાન્સેન્સો પાસપોર્ટ તેમજ ઉપીમેસનને કમળી માલતોમાં કોઈ પણ કી લીધા વિના અગર મુલ સલાહ આપીએ છીએ.

રેસનલ મ્યુચ્યુઅલ લાઈફ એસોસીએશન બોર્ડ બોરડ લીધ, ચાંદવાર ઈન્સ્યુરન્સ કંપની લીખીરડના પ્રતિનિધિ.

Phone : 33-9033. 29a Commissioner Street, JOHANNESBURG.

ધી ન્યુ દિલ ખુશ-સ્વીટ માર્ટ

પેટેન્ટ: અગીયાર્થ જ.જા.આઈ.કી.સી.સી.સી.

૧૧૭ જાનની મીઠાઈઓ, ચોક્કસ પીની તેમજ ચોક્કસ ચીના, પ્રાદીપ્તિ અને અનાપીએ છીએ.

અમારું 'જમણાએવું' સુની જુલુ રોલ, પ્રમથ, માડીઆ, અજીઆ, પાનના વિગેરે હરેક જાતનાં જમાવીએ છીએ.

પાલો પોગેરે આરે મોડા પ્રમાણમાં મીઠાઈ બોર્ડ અમારે કોઈ જમાવમાં જમાવી આપીશું.

PHONE 33-6576. P. O. BOX 3680.
THE NEW DIL-KHUSH SWEET MART,
34 President St., Corner Diagonal Street.
JOHANNESBURG.

તાજુ ઉમદા ફરેટ

અરખનનું આજુ ૧/૧ રતલ; મોરી કસીનું લસણ ૧/૧ રતલ; મોજા માલ પોટ ૧૦/૧ ડબલ; સાંબી અને રહેર માલપોટો ૧૧/૦ ડબલ; કપુરી તથા સેવલી પાન ૧૦. ૫ રતલ; પોરેલ અધમ.....જનાના, કાચા જનાના, ચે.ચે, પાપનાપસ, નાચીસ અને ચેન્ડીન રોલના જાનર જાનવી અજીએ. રેલી સાલબાઈમાં સુરતી સરેલ પાપડી, કાળી પાપડી, પ્રવેશ લીંગ, વેચણ, રોકટાની લીંગ, કુખી અને લીમાં ચરમાં અજીએ. રી. ૧૦-૧ થી રી. ૧૦ નું પારસા જનાની પોરેલથી મોડીએ છીએ. - સુરણ, જાંબા કજર તથા લીલી હજરની મોડામ આજુ ચક છે. કાચી મોરી ૫૫ હવે મળી કહી.

A. KADER & Co., (PTY) LTD.
WHOLESALE FRUIT MERCHANTS
P. O. Box 251. DURBAN.

NATHOO TABHA

TIMBER & HARDWARE MERCHANT
& DIRECT IMPORTER

Doors, Windows, Corrugated Iron, Cement, Monarch, Iron Daks, Buffalo, and Elephant brands paint of any other building material at reasonable price.

Established 1907. NATHOO TABHA,
107 Queen Street, Phone 2447,
Telegraph "Mani," DURBAN.

ફરનીચર! ફરનીચર!! ફરનીચર!!!

કોલ્ડ્રમ જુલ, કાર્બીનિજમ જુલ, ચોક્કસ, રહેરિય મેસ, સાર્ફે બોર્ડ, કોલ્ડ્રીક ટેસ, જુલ ટેસ, ટેલક, લવન કીજીયત અને અરીરી કહીયા. અને પમારી કાલ હેવા જુલોના નહિ.

—બોક્સ, ટેલક અને કીજીન હરેકર—

અ કમારી રેજેલ નીચે તર્જીત માલ છે. તેના રોકા હમેસા તર્જ-વાર રહે છે. આજ રોકા જાનોના ગ્રાઈસ કીજી અંધાનો અને રેપા આપક વધારો.

L. MISTRY

51 KREE STREET, BURGERSDORP, JOHANNESBURG.
PHONE 33-4691. BOX 2626.

“ઇન્ડિયન ઓપિનિયન”

શુક્રવાર તા. ૪ ડિસેમ્બર, ૧૯૫૩.

૬. આ અને યુ. એન. કમીશન

યુનાઇટેડ નેશન્સ ખાતેના દક્ષિણ આફ્રિકાના ડેલીગેશનના લીડર ઓ. ઇ. પી. જુરટે યુનીયનની નજીબોની રિપરિસેન્ટેશન યુનાઇટેડ નેશન્સના કમીશનના રીપોર્ટની અખતરીકા કરેલી છે અને કમીશનના દક્ષિણ આફ્રિકાના આરિસ્ટોસ યોહાન આપના કહેણે છે. આને ગોરાએ વિરુદ્ધ અને બીન-ગોરાઓની તરફથી મોઝાએ પક્ષપાત કરેલો છે. આરોપ મુકેલો છે. વધુમાં તેમણે જણાવ્યું છે કે કમીશનને હકીકતો રજૂ કરવામાં બધી જુલો કરેલી છે. જો એમ હોય તો તેમાં કમીશનને વાંકાદેવો મોઝા નહિ જણાય. અરી રીને યુનીયન સરકારને વાંકા મળ્યા કે જેણે કમીશનને અહિં આવી જાતે મોકલી તેમણે વાંકા નહિ આપી. યુનીયન સરકારે કમીશનને બહિષ્કાર કર્યો હતો અને તેથી હવે તેના પર હકીકતો રજૂ કરવામાં જુલો કરેલી છે. આરોપ મુકવાનો છે તેણે મુકાબેલો છે. યુનીયન સરકારની પાસે જો અનુભવ કેસ ન હતો તો તે યુનીયન સમક્ષ રજૂ કરતાં તેને કરવાની ક્ષમી જરૂર નહોતી. પરંતુ હકીકત એ છે કે તેની પાસે કેસ કેસ હતો નહિ. અને અવાધિકાર વિનાના અને દેશના તંત્રમાં કેસ પશુ જાતના અવાધ વિનાના હોયો હોવા પોતાના ઉપર મુજબી રહેલા યોર અન્યથો પોતાની યુનાઇટેડ નેશન્સની અવગણના કરી શકાય. જો તેમ કરે તો જો સરકારી હિસાબો કરી અર્થ નથી. આથી યુનાઇટેડ નેશન્સ કમીશન નીમ્મુ જો વાળખીજ કહ્યું હતું અને કમીશને કપાત અનુભવમાં પોતાની કક્ષિત અનુસાર જેટલું બની સહે વેટલું કરેલું છે. તેણે રજૂ કરેલી હકીકતો કદાચ સાચી હોઈશ ન હોય તો પણ તેના નિર્ણયો, કે યુનીયન સરકારની એપાર્ટ હેન્ડની નીતી દેશની અંદરની શાંતિને તેમજ આંતરરાષ્ટ્રીય સંબંધને નુકસાન કરે છે, અને દક્ષિણ આફ્રિકાની પરિસ્થિતિ દિન પર દિન અને અર્થકર બધુથી જાનવારી બનતી જાય છે, જો, જે કેસ પશુ અવધિકાર પરિસ્થિતિ થી વાકેફ છે, તેનાથી ધનકારી નહિ શકાય.

દક્ષિણ આફ્રિકાની પોલીસની અને તેની-અંદરના આફ્રિકાના તત્ત્વની કમીશને કરેલી ટીકા બીરે મી. જુરટે વાંકો ઉઠાવેલો છે. આ નાખતમા

જેક વરુ યોદ રાખવી છે કે ડેલેગેશન સરકાર સત્તામાં આપી શકેથી પોલીસ આતંકી અંગ્રેજ તત્ત્વ આગે જાહેરમાં આવે છે. આથી કમીશનથી માત્ર આફ્રિકન તત્ત્વને વિરોધ જોઈ શકાય. પરંતુ મી. જુરટે એટલું કહ્યું કરે છે કે કમીશને માત્ર આફ્રિકાના પોલીસની ટીકા નથી કરી પરંતુ આફ્રિકન પોલીસની પણ કરેલી છે. અને મી. જુરટે બ્યારે પોલીસ ને વિરોધ એમ કહે છે કે, “જો કે તેણે બધું જ મુરદેહ કામ કરવું પડે છે છતાં દક્ષિણ આફ્રિકાની પોલીસ ફનીયા ની, કાલ પશુ પોલીસથી જુલો તેવી નથી.” આરે અમારે કહેવું જોઈએ કે મી. જુરટે પણ હકીકત રજૂ કરવામાં બૂલ કરેલી છે અને તેમની વાતમાં અર્થ સંપૂર્ણ તત્ત્વ રહેલું છે. કારણ, કાલ તરીકે, સંસ્કૃતિની બાબતમાં દક્ષિણ આફ્રિકાની પોલીસ ગોરાઓ તરફ નેણક સંસ્કૃતિ, પરંતુ બીન-ગોરાઓ તરફ નથી. જો વરુ અને અમારો પોતાના અનુભવ પરથી કહીએ છીએ. અને જો અમારે અમારી રિપરિસેન્ટેશન સહન કરવું પડેલું હોય તો રસ્તો જતા સામાન્ય માણસની તો વાતજ થી કરવી!

નીચેના અભિપ્રાયો જેવાં આ હકીકતની કઈક સાક્ષી પુરે એવો છે:

“બીરોગાસર જે. પી. ક્રેલી, જે એસ્ટરલેન્ડ કમીશનર એક પોલીસ વર્કીની પદિપરથી નિરવ થયા છે, તેમણે પોતાના માનવા કમિશન મેમ્બરમાં અપણ કરતા પોતાના અનુભવ સાધીએ સલાહ આપી હતી કે પ્રવેશ પોલીસની ફરજ છે કે તેને બંદોર પ્રાન્ત તરફ સંસ્કૃતિથી વર્તવું અને મંથ તે માણસ ગદદ માનવા આને તેને વર્તવું એક રાખવા વિના મદદ કરવી. કાલથી કોઈ ફરજારો નથી આફ્રિકન પશુ માણસ છે અને પોતાના અનુભવથી ગોરા પરાવે છે. તેને માન આપવું જોઈએ અને જો તે માણસ પાસે મદદ માનવા આવે તો પોલીસે તેના પ્રત્ય સંસ્કૃતિ થી વર્તવું જોઈએ અને તેને-જેટલી મદદ આપવી જોઈએ.

પરંતુ પોલીસના આ ગેરવર્તનને માટે અને પોલીસને વાંકા કાઢતા નથી. વાંકા ફીનો છે. વળી બીન-ગોરા ને પોલીસના કાલથી સહન કરવું પડે છે એટલું જ નથી, સરકારની એપાર્ટ હેન્ડની નીતીએ બીન-ગોરાઓ દરમિયાન અણતંત્ર નેવો ફીરી યુલો છે અને એક ગેરો દમોદ અથવા નેડા

મારે ફરજારો પશુ બીન-ગોરાઓ સુમાય છે અને તેનું અપમાન કરતાં સંસ્કૃતિઓ નથી. બીજી માલતોની જેમ બીન-ગોરાને સામાન્ય સંસ્કૃતિના નીમ્મુ, ના પાલનમાં પશુ વધતા જતા પ્રમાણમાં એપાર્ટ હેન્ડનો અનુભવ લેવો પડે છે આથી જ નાટકના બીસપ રાઇટ રેવરન્ડ વરુન કનમેનને યોગ્ય અંશપર નીચેની ટીકા કરવી પડી હતી.

“અને કાલે છે કે કામ કહેવું સત્ત છે કે આપણી જુલો જુલો જાતના સંસ્કૃતિ ડોઝમાં સંસ્કૃતિની આપવા ની કરી નહિ હતી તેટલી આને જરૂર છે. અને આ સંબંધમાં મારે સરકારને એક સંસ્કૃતિ મુકવાનો છે આફ્રિકાને સાચો સરકારી પક્ષ અથવા હાથમાં સંસ્કૃતિથી સંબંધવાનો સામાન્ય નીમ્મુ સંસ્કૃતિથી જોડો કરવા મા આમે છે તેમ કરવાની ક્ષમી પરંતુ જરૂર છે અરી? અરી જ એપાર્ટ હેન્ડના પ્રથમ કાલકાલ પશુ અમારી પાસે કોવું તો નહિ જ મળવાવા અંશકા હોય કે, આફ્રિકન સાથે પત્ર વ્યવહાર કરવામાં “ડીવર સર” (મદદલા સહેબ) અને “યે. સ” ફેમિલી” (આપને વિનમ્ર) સંસ્કૃતિને અંગે કરવાથી ગોરાઓ સર્વેપરિતા એમનામાં આવી પડશે? આવી જાતની અસંસ્કૃતિએ માણસના કંઈકને દબાવે છે, અને આપણે તેને સહન કરવી નહિ જોઈએ. પરંતુ જો તે સહન કરવાનું જ હોય તો ધીરજથી સહન કરીએ અને આપણે પોતે સંસ્કૃતિમાંથી ન મુકાએ.

અહિં અમારે કહેવું જોઈએ કે આ સંસ્કૃતિના સામાન્ય નીમ્મુ પાલન માત્ર આફ્રિકાના સંબંધમાં જ નથી કરવામાં આવતું એવું નથી અમારો પર પણ અમુક સરકારી ખાતાઓમાં થી એવી જ જાતનાં કામગીરી આવેલા છે જે પરથી અનુભવની શકાય છે કે જો પ્રથમ સંસ્કૃતિ બીન-ગોરાઓના સંબંધમાં કાણ પાડવામાં આવી રહી છે.

મી. જુરટે કમીશન પર ઉરેરેલું કરવાની બાબત વાપરવાનો પણ આરોપ થયો છે. તેમણે કહેવું જણાવ્યું છે કે, મી. સુન્ડાનું જણાવ્યું હતું કે, યુનીયનમાં એવી પરિસ્થિતિ ઉભી કરવા માં આવી રહી છે જેથી દરમિયાન કેકેક યુનિયન બનવાનો અર્થ રહે છે અને ઉવટે કેકેક લાવવાનો માર્ગ તેના અનિવાર્ય બપર પરિણામે, સાચા મજાદારોને રહેરી મી. જુરટે કહે છે કે “આ કમન મુજબ જો અમારે અને બીન-જાણકારીએ” છે. મુજબ બળવાની ફેરોરથી કરતાં તે એવું નથી અને જે રીતે તે કરવામાં આવેલું છે તેનો, આરજ પાછળનો સંબંધ જોતા, એવો જ અર્થ થઈ શકે કે તેનાં પગલાને યુનાઇટેડ નેશન્સ તરફથી સહનવાળી આપવામાં આવશે.”

મી. જુરટે અને યુજીયુ કે પોતી ખાતાના પ્રધાન મી. સિસ મી. લિવે મથે આવાદીએ પોર્ટ એલીકમેથમાં

કેપ નેશનલીસ્ટ ડેલીગેશન યુનાઇટેડ નેશન્સ ખાતેના કમીશનના વાપરેલી નીચે પ્રમાણેની બાબત ફેવી અણુ. મારે તેઓ જોઈ શકતા છે:

“એપાર્ટ હેન્ડ, જેના યુનાઇટેડ પાર્ટી, લીબરલ પાર્ટી અને ડેમોક્રેટીક વિરોધ કરી રહ્યા છે, તે આપણા પ્રધાનો અરકારે દેહ નિકાલ કરેલા છે.” બધુમાં તેમણે કહ્યું: “અમે આ અનિવાર્ય પહેલ કરવામાં આપણા પર વિશ્વાસ રાખ્યો. અમે બધું સાચીપી કરવા માંથીએ છીએ. પરંતુ અમુક વિરોધી એક દેહ હાઈ જ ગામતો હોય તો અમે તેઓને તે આપણું અને એ હાઈલાઈટ બેગ આપવા તમારે બપા એ તર્કવાર રહેવું પડે આપણા કોઈના કાલિને ખાતર તે જરૂરી છે.”

અને મુજબ પ્રધાન ડો. ડી. ડ. ડે. ગોરો ક્રેટાવિનમાં નેશનલીસ્ટ પાર્ટીની નાટકની કમીશનમાં થું કહ્યું હતું તે વચ્ચે: તેઓ જોઈ શકતા છે:

“નેશનલીસ્ટ પાર્ટી દક્ષિણ આફ્રિકાના સંસ્કૃતિ વિચારવાને લેવાને કંઈક આપી રહી છે. આપણી કાલે આવી પડેલાં અને કંઈક એવો એવો આ દેશ ને, કાલે રહે તેને આત્મ સંસ્કૃતિ ગોરાઓ સંસ્કૃતિ થઈ કંઈક રહેલું હતી નહિ હવે તેટલું આને આવરક છે.

ઉપમાં અવતરણો પરથી કાણ મને જરૂરી રહ્યું છે એ સાવ દેખીતું છે. બીન-ગોરાઓએ કેકેક પશુ અપને એવું નથી કહ્યું કે આ દેશને તેઓ કાળા એવો દેશ બનાવવા માગે છે. તેઓએ કહ્યું છે કે તેઓના તરફ ગોરાઓ પોતાને વિરોધેલા હોય છે એ તેનાં લામણીએ ધરવનારા મનથી એ તરીકેના વર્તવું કામગીરીમાં આવેલો જોઈએ અને એ લામણીએ તે સમન પહે માન અપવામાં આવતું જોઈએ. અમે સુચીયું કે કાલની સરકાર તકન ઉધ મારે થઈ મથેલો છે અને હા કરી ને તે પોતાની રીત સામાન્ય નહિ તો આ દેશને માટે તેમજ તેમાં વસતા લોકોને માટે પરિણામ થઈ જ આવતવનક આપશે. અમારી અર્થ પ્રતિ યુનિયન યુનાઇટેડ કમીશને આ કરતાં કહ્યું વિરોધ કહેલું હોય એમ અમને લાગતું નથી.

નેંધ

સેન્ટ્રલ આફ્રિકન ફેડરેશનમાં વસાહતપર નંબર અંકુર

સેન્ટ્રલ આફ્રિકાના કામગીરી ફેડરલ સરકારે ફેડરલ રાજ્યમાં કામગીરી વસાહતીઓને અંકુર પોતાના કામમાં લીધો છે, કમણા બહાર પડેલાં એક નીચેનામાં, જણાવ્યું છે કે ફેડરલ સંસ્કૃતિ સમારથી એવું જોવામાં આવેલું છે કે વસાહત પર અંકુર રાખવામાં નહિ આવે તો કામગીરી વસાહતીઓ અને કંઈ

અન્ય કાર્યમાં સફળતા મેળવી છે. કમીશને કુલ સમયમાં દક્ષિણ આફ્રિકાના ખેતીદાર, વૃજીય વીગેરેના સારાંસ ધરી કાઢ્યો છે. તેમજે એરિકન, કસા અને હોલોઆની રાજકારી અને સામાજિક હાડગારીઓની કપરેખા આપી છે અને આથી તેમના પર ચલી અસર પડતી છે. કમનસીમે પોલીસો વીરો રીપોર્ટમાં એવી ભાષા વાપરવામાં આવી છે કે જેથી વીરોષ કરનારાઓ ને તેનો ઉલ્લેખ અર્થ કરવાની તક મળી છે.

રાજ્યવિધારણ ધડી કાઢવામાં પાલીસ્તાને આવેલી સલાહ

કરાચીનું ટાઇમ્સ ન્યુઝે છે કે પાલીસ્તાને પોતાનું રાજ્યવિધારણ ધડી કાઢવામાં ખીટન અને કનેડાની સહાય માંગી છે. ખીટન પાસે સલાહ સેતાં તેમજે સીએન વીડીઓના, વાલ્સ મેનસેલર, સર આઇવર નેવિન્સના 'એબીનેટ રીસપોન્સીબીલીટી'ના લેખો જ્ઞાનમાં લીધા છે. ખીટ વીનની કનેડાની સરકારને કરવામાં આવી છે. આ ખાબતમાં, પ્રેસીડન્ટને અપાયલા હકોને લીધે, અમેરીકાની સલાહ અનીચ્છીત ગણાય છે. કનેડાનું રાજ્યવિધારણ પાલીસ્તાન માટે પણ મોગ્ય લાગે છે. પાલીસ્તાનના કાનુની અધીકારીઓ પ્રચુ દોહી બધારણની જેમ ગુઆડો ઉપરથીત ચલે અટકાવવા માંગે છે. તેઓ મૂળજૂત સિદ્ધાંતો સીવાય બાકીનું બધારણ બનીવ્ય માટે પ્રુક્ષ્ રહેવા દેવા માંગે છે. તેઓ સેખીત અને અસેખીત બધારણ ધરવા માંગે છે. પાલીસ્તાનમાં મનમ છે કે લઘુમતી અને હોલુઓના હકો—જાળવવામાં આવ્યા છે. હવેદાની નજરમાં બધા સરખા છે અને વાણી અને ધર્મની સ્વતંત્રતા આપવામાં આવી છે.

અમેરિકાના હન એફ્રીકાના નામનું પુસ્તક

દોહીમાંની હનરરમેશન સરવીસ મારફતે દોહી સરકારે "અમેરિકાના હન એફ્રીકા" નામનું પુસ્તક બહાર પાડ્યું છે. આ પુસ્તક આફ્રીકન ખંડના જાતીએની સખત ટીકા કરે છે. આ પુસ્તકમાં મી. એલેક રીડે, 'હોલુસન ટાઇમ્સ' માટે લખેલા લેખો નો સમાવેશ થાય છે. મી. રીડે ગમે ત્યાં દક્ષિણ આફ્રીકા આવી ગયા હતા.

"કેન્યા ધ હોસ્ટ સ્ટ્રોમવોલ્ડ એફ ધ કાઇલ્ડસ"ના મયાળા હેઠળ તેઓ એ લખ્યું છે કે કેન્યામાં જાતીએ પુરતા પ્રમાણમાં છે. યુનીયન અને ઇસ્ટ આફ્રીકા વચ્ચે એટલેજા તરફત છે કે ઇસ્ટ આફ્રીકામાં કે. મલાન નથી અને દક્ષિણ આફ્રીકાની કુર જાતીએની નીતી નથી. પરંતુ

કેન્યામાં સમગ્ર સરખોજ જાતીએ છે. મી. રીડે તેમના લેખોમાં જણાવે છે કે કેન્યાના આફ્રીકનોને જમીનની જરૂરીયાત લેવા છતાં, કેન્યામાં પ્રુક્ષ્ કાઢીન લેન્ડ છે. આ જમીન બીલકુલ વપસતી નથી અને બનીવ્યના સેલરો માટે રાખી કુકવામાં આવી છે. કેન્યાના મુરોષીઓને લેખ અને અમાનુષિતા ફક્ત કે. મલાનના આફ્રીકાનોરો સાથે સરખાવી રાખાય. હ્યુઝ ટ્રાપ્પાર્ટ બર્નમેન્ડ કન્વિઝન સેક્રેટરી

હ્યુઝ ટ્રાપ્પાર્ટથી અમાર. ખગરખતી લખી જણાવે છે: અર્નમેન્ડ હન્ડ-અન સુલ્લેનો ચાર્પીક મેળાવકો તા. ૨૦-૧૧-૫૩ના રોજ રકુમ હોલમાં ગેટવાયે હતો. રકુમના પ્રોન્સીપાલ તથા રટાકની અધ્યક્ષ મહેનતવા પરિણામે બાળકોએ ધણેજ મનોરંજક કાર્યક્રમ રજુ કરી દેશે.

રકુમ કમીટીના પ્રમુખ શી હોલુવાઇ રસુને સ્વખળોને આભાર માન્યો હતો,

કેન્યુનીઝમના કાયદા હેઠળ થએલી સજા અપીલ કેટ રહ કરી

નેમર તા રડમીના ખુખરની ની અપીલ કેટ એવો સુકાદો આપ્યો કે સચેશન એફ કેન્યુનીઝમ એક્ટની કામતી જાળવતી કમચર્ચ એવું કશું નથી કે જેથી પ્રુક્ષ મર્ચ એ સીધેર્ચ ખમચર્ચના કારણે જેની સાથે તે પમક્ષ લેવલું હોય તેનાથી કેટ ન જઈ શકાય. આ ચુ હો જોનસન ન્વેવેલા, જેણે, સચેશન એફ કેન્યુનીઝમ એક્ટની કમ્મે ન્યાય મર્ચી તરફથી બજવવામાં આવેલી નોટીસનો ખર્ગ કરવા બદલ કેપટાઈનની મેજસ્ટ્રેટ કેટમાં થએલી સજા સામે અપીલ કરેલી હતી તેના કેસમાં આપ્યો હતો.

તેના પરનો અગ્રાધ એ હતો કે સોલ્ટરીવર્માં મળેલી એક સજા, જેમાં સરકાર તરફથી પસાર થએલા અધુક કાયદાનો વિરોધ કરવામાં આવ્યો હતો, તેમાં રાખલ ચઇ તેણે કાયદાનો ખર્ગ કર્યો હતો.

નોટીસમાં ન્વેવેલાને એ તર્ક માટે ખર્ગી, સામાજિક કે રમતગમત ને કમતી સિવાયની ખીટ કેઇ પક્ષ સજામાં હાજર થવાની બંધી કરવામાં આવી હતી. અપીલ કેટે હરાવ્યું કે પ્રધાન કાયદાની રૂએ નોટીસ જાળવવાની પોતાની સત્તાનો ઉપયોગ કરે તે પહેલાં ન્વેવેલાને પોતાનો કેસ સંજળાવવાની તક આપવી જોઈએ. જેરકાપકે સરચાઓ સાથે સંબંધ રાખનાર અધુક માણસનું નામ લીસ્ટ પર નોંધવેલું હોવા ક્રેત્રથી ન્યાયમર્ચી ને તેની સામે અનાઇ કુકમ જાળવવા

તેમજ કેટરી થી અનનરામ દ્વેમે રચતીક મદિતાઓએ ૨૫ ફેબ્રુ ૫૭, કરવા પોતાના અધુલ વખતનો જોખ આપી જે મિપ્ટાન તથા ફરસાજ આપ્યું હતું તે બદલ સ્વખળોને આભાર માન્યો હતો. અને રકુમના પ્રોન્સી પાલ તથા તેમના રટાકે સ્વખળો બાળ્યો માટે આપ્યાં તર્ક કરીવાત જે પરિશ્વમ ઉદારી કેળવણી આપી હતી ને ૨૫, તેમજ આ મેળાવકો ચોજા તેને અજાળ બનાવવામાં જે અધ્યગ મહેનત ઉદ્વેગ તે બદલ આભારના હૃદયારે. કાદયાં હતા, અને તેની કદર રૂપે તે સર્વેને પાઠગીરી બદલ 'કુચ નહિ તે કુસની પાખડી' જેમ નાના સરખાં પ્રોન્ડ ન્હેવી આપવા સુટપાનસખર્ષ' હન્ડી-અન કેમ્પુનીટી તરફથી થી કાન્તિબાધ મહેતાને વિનવિ કરતાં તેમના શુભ કર્ને પ્રેજન્ટો અપાયોં હતોં અને થી કાન્તિબાધમે પણ રુખળોને આભાર માન્યો હતો.

નહિ કરવામાં આવે ત્યાં સુધી એ લોખો કરી પાછા છુટા થશે. કેઇક મોખે છુટા થી રહ કરી રીધેલી છે.

પરચુરણ

—૫૩૮ લંડનના ગુનર અને જાણીતા ગાયેરી થી. રખોડાબાઇ પરચોલમ (મામ મહાનન પત્ની ઉમર વર્ષ ૬૬) ના. ૧૫-૧૧-૫૩ ના રીપોર્ટ સાન્ને ડીઅર સર્વેર ની નજીકની એક નાની ખાડીમાં અગત્ય ૫ રે વાંડના વહેણ મા મોહકી ડેનારાવતી તેમના બાણે જ પા મે.સ.ઇ. જેરામ, જેઓ ડીઅર ના જાણીતા વેપારી હતા, તેમની સાથે અજાણ્યું તર્ક ચર્ચ હતું. રવર્મરેશ ના અનંદન બાળ વાદનમાં ઇસ્ટ લંડન ક્ષવી ના ૧૬-૧૧-૫૩ ના દિને અર્તિમ વિવિ પા ફરન કરવામાં આવ્યો હતો. એમના પત્નિ તથા પુત્ર થી. મોહાબાઇ રખોડાને આ કુખદ પ્રસંગે અનેક સજાઓએ જે મદદ અને દિલ સોજા અપવાતી કુપા કરી છે તે માટે તેઓ સહાય આભાર માને છે. પ્રશ્ન સહાયને ચિરશાન્તિ જ્યો.

—નેશનલ એકાઇઝરી કમીટી ફોર એરોનોટીકલ જાળવે છે કે મી. રોડ કોમ્પીટી, કોલસ રકાઇ રોહિથ, કલકત્તા. ૧, ૨૨૦ મહત્વની ગમે છેડી નવો કેકોડ પાખાળો છે.

—પોનાંગના કરદમ અધીકારીઓએ દોહી રિટમર મારફતે એ કલાવર્ધા કોટ રટખોમાંથી ૫૦ રતમ અરીસ જપત કર્યું છે.

—બોટીશ મીખાનની હાઢિરા એફ એસેમ્બલીના સભ્ય, મી. કેક બીમન ને ઉપરેલ્લી કરવા બાપજો કરવા બદલ મીરેશતાર કરવામાં આવ્યા છે.

—"ઇજપલ્લન મેકમ"ના આગળના તંત્ર મી. રોમ કમ કને રેશની સ્વભાવનીત, કાર જે હજાડમાંથી કાઢી મુકવામાં આવ્યો છે.

—બોટીશ કેમ્પુનીટ રકુમ સેક્રેટરી-જનરલ, જતારે ઇન્ડીઅન કેમ્પુનીટ પાર્ટીની કેનકરન્ય માટે દોહ જરી ત્યાં દેખને સીધોનમાં કિતરવા દેવામાં અ.વશે નહીં.

—પરચીપત્તા વડા પ્રધાન, જનરલ માર્ગેએ રહેગતમાં જણાવ્યું કે કુનીયા ની મારકેટમાં તેજ ગાધુ કરવા તેમજ બધા રેશો વચ્ચેનો ટીપ્પોગોટીક સંબંધ મજુ કરવા તેથી ખતનો પ્રયાસ કરશે

—મી. નેદરને પ્રુક્ષમાં આપ્યું હતું કે દોર બોટીશ મીખાનને સવાય યુનાઇટેડ નેશનમાં ઉમે છેડી કે કેમ તેના જવખમાં થી. નેદરને પાખોનેટમાં જણાવ્યું કે જ્યાં સુધી સંજોગો લીધે દોહર હવાથુ નહીં થાય ત્યાં સુધી દોહ રેઇ પણ સવાય જનરલ એસેમ્બલીમાં રજુ કરવા મામતું નથી

અપીલ કેટના જાણે મી. જરડીસ એ. હાનડર એસ. સેન્ટલીવરીસ. (મીક જરડીસ) મી. જરડીસ એસ. ઝીનખર્ગ, મી. જરડીસ એ. આવનર, મી. જરડીસ એ. એચ. લોકસટર અને મી. જરડીસ ઇ. એમ. ડીગીર (એકટીમ જરજ એક અપીલ) હતા મી. ડી. મોલટીનો, કયુ. સી. ન્વેવેલા તરફથી હતા અને મી. ડબલ્યુ. એમ ફોનડનખર્ગ તાજ તરફથી હતા.

આ સુકાદાથી સોએક માણસો જેમના પર ન્યાયમર્ચીએ નોટીસો બનવી જતારે સમ.ઓયા હાજરી આપવાની અને અધુક રચલોએ જવા આવવાની બંધી કરી છે તે નકામી ઘઇ પડશે. કાયદામાં ઘટતો સુધારો

મરહુમ જાલબાઈ હરતમજી માટે શોક સભા

વ્યવહારને જ ધર્મમય બનાવવો છે

(પચૈત્ત પાત્રનું અનુસંધાન)

મુદ્દમ નાદમર્ધ કમમજ, જેમનું
સોમવાર નવેપર તા. રાખીના
રાતે ૮ વાગે પે.તાના દરખના સુકામે
દમ્ય બંધ પડી જવાથી અચાનક વચ
સાન થયું હતું તેમને માટે શુભાર તા.
૨. જાન એવ ૬, મા.પી સાવણેડી
એને ધામડી નવમજ દોષ કમીડીના
આગરા દેવ દોષ કમી એક હતી
દેવ-૬ એ ને નુનુમે અમ્મરયાન
ની, દન. દેવ ૬.મના દેક વર્ષોથી
જા-૬ ગયે, દને

સુધા ન રેડાઈકેડ કોમેન્ટ, જેના
મરદમ ઓએસયુડિંગ એમ(ર હના,

ત્યાર પાદ મી વડસભાઈ ફરતમજીને
અનિ શોક્તનતે જ્યને અમુજી વત્તા
વત્તાન અરે સમાને છોઃ એદ દશો
નરો જ્યને માફુખરે વિધવા બાઈ
સીરીનયાઈ તેમજ અરદુમના અમ્ય
દુઝીજીને તેમજ તેમના બાઈ મી.
સોરખજી ફરતમજીને અમેસી મકાન

અર્ધા બેટલે કોટી અને ધારાશ્રીઓ
છે. વચર સમતલે આપણે યોરી નાતે
મર્ રસ લઈએ છીએ, અને અભિમન
દાઈએ છીએ. ધર્મ અને વ્યવહાર
અધર્મ અધર્મ સમતલો તેનું આ પરિ
ણામ છે. સાચી રીતે વ્યવહારને
આપણે ધર્મરૂપ બનાવેલો જોઈએ.
સસં, પ્રામાણિકતાનું આચરણ વ્યવહાર
માં કરવું જોઈએ.

આપણે ધન કેળાવાનું અપભ્રંશે
વ્યસન લગાવ્યું છે. શૈલપથ કરીને,
બીજાએને નિયોવીને બીજાની અકસ્માત
ને દાખલે ઉઠાવીને અપભ્રંશે
હીસા કરી રહ્યા છીએ એથી અપભ્રંશે
જાણ ત્રાસી ગયા છીએ. આપણે
અપભ્રંશે સંયમની, સદ્ગુણોની, શુદ્ધિ
ની જરૂર છે. અત્યુક્તની સામગ્રી
ની જરૂર છે. જ્યાં જાણે છે ત્યાં
આજ વાત કહે રહું.

આપણે ત્યાં મહાપુરો થઈ ગયા.
પણ સારિયરુ બપોરે શરૂ થયો
નથી. દરેક જગ્યાએ અમારુકાના
જોવામાં આવે છે. જો સંમંદિત
રીતે પ્રવત્ન કરીએ તો સુખી થઈએ,
સુખી થવાની ગયી અપણી પાસે છે.

મહાત્માનાં વ્યક્તિગત રીતે પ્રવર્તન
કરીએ તો શુદ્ધિ આવે. બળી કે
છોકરા નિકળી જાય તો પોતાના બાપ
ને કહી શકે ને અધર્મનું કોણ તે
નહિ ખાઈ, એક માંડ મહેનતે પત્ની
દીકરાને, આખને કે પતિને સુધારી શકે
છે. તે માટે આપણને અશુદ્ધિ વિશે
પરતાવો મરવો જોઈએ.

આપણે પરમાત્માની પ્રાર્થના કરવી જોઈએ કે જે પરમાત્મા બંધુદોષ, સમાજદોષ, રાષ્ટ્રદોષ વગેરે માટે ક્ષમા આપે. આપણે આચરણ કમંભવ થાય એવી અમને પ્રેરણા આપે. જો આપણે સત્યા રિણી સાચા પરતપાની જાતનાથી વ્યવહાર કરીશું અને મુક્તિ માટે પ્રયત્ન કરીશું તો આપણું કલ્યાણ થશે. આજનું સ્વરાજ્ય સુરાજ્યમાં પરિવર્તિત થશે.

આર લઈથી અને અવધારશુદ્ધિ
મંડળ અધાવીએ છામે, એને છાત્ર
શુદ્ધ કરવું અને તેમ કરવાને બીજા
ઓને મદદ કરવી એ એનો હેતુ છે.
સંજ્ઞન વચર આ કામ નહિ થાય
એટલે અવધ કરવામાં આવે છે.

મારો જીલનો અનુભવ

(લેખક: મણીલાલ ગાંધી)

ଅର୍ଚ୍ଚିତ୍ୟୁ ଶାସ୍ତ୍ର

સાધારણ ફેડોએની સાથે સામાન્ય નિલાસમાં સુકાયા બાદ નવા અનુભવો મળ્યા મંગળા. જે વખતે મને ઇરેનીયલ વળા નિલાસમાંથી ત્યાં જવાનું ફરમાવાનું ત્યારે જે નિલાસ માં સાધારણ કરતાં ઓછા ફેડોએ દત્તા. કારણ એટલે આમના બદલાર કાગ કરતા મધ્ય દત્તા. ફળગુ કામ અને સાધારણ ફરનારઓ અને જેઓને ખબરે દળુ પૂરે નહિ મળે તેઓ તેઓને સ્વચ્છ પૂરી રાખવામાં આવે એટલુંજ. પરંતુ જરૂરીયાત માં જે એકું કે તેઓની ઉપર પણ લાદીઓ, સાતો અને તમત્યા પડતા દત્તા અને જનરુઓ સાથે ફરવાનું એમાન મેવાનું, વિશેષ કરીએ કરાવવામાં આવતાં દત્તા. એટલે નીમમ મેરે માથે જળપતો દત્તા કે સગલ ખમીસા સાધારણ ફેડોએ સાથે તેઓ ફરતી વળા ચકત્તા નહોતા.

કે આદિ આગે। કિંતુ એ પરીણ
પણા ઠીકો। ખારી પાસે આવી
ખારે પરિચય કરવા સંખ્યા.
કે એક જ એક રાત્રે કે જે કે
સલામતી ઠીકીમાં કે એકોએ હતો
છતાં આ ઠીકો। બહાર રું આવી
રું હતું તેથી સંખ્યામાં રીતે બહાર
હતા અને કે ખરી રીતે તે સંખ્યાની
કોમના બહાર ખાતર જેમના સંકેત
કોમની રત્નો ખું એ જળપિતે તેમ
માત્રા અત્યે કિંમતોજીની જેના અને
તર્જા સંખ્યા। બેપોરના ૧૨ વાયા
કિંતુ બહાર કોમના અંગેઆવેના
પણા બંધરે આવા। મોટા જામના
પણા આરોગ્ય ઠીકો। હતા તો
કે જાણેથી સંખ્યા (કોમ) જાણના
કે આપણે રવાઈની આબને જાણ



સરકારી કાર્ય, ૧૬. ૧૦. ૧૯૫૧/૩૨૦૪૫૭

નેના દા ન રમય અને બી. મેટ્ટે,
 બાપ માર્કેસ, ગાંધી રામજી અને
 અર. કે. જી. હોનિટા દાદલા
 મેટ્ટેની બ. વિ.મ. હો. ગીતીકા
 બાદમાં તેઓ મતે જણ રિખગીજ
 દસાંનારે, બાબત રાખેલી રાજ પ્રક
 નામાં અરવે, દોઝ ને બોલે વચ્ચે
 થઈ ગાળીયાં ચમ્પાર હથોં દોનો.

[illegible]

તે નહિ, યુદ્ધ મહાદ્ધ) આપનામાં આવી
નને હાંદી તરીકે અને તેમજ બીજા
અપ્પા અદ્વિયા હાલોને મીલીમીલીની
પેરેજ આપનામાં આવી, અને અમને
અમને જનનરેને પુરે તેમ કેટલીકોમાં
પુરી દેવામાં આપ્યા. આ કેટલીકો
નું કદ આશરે ૧૬૫૨૧નું હતું.
તેમાં ત્રીસ પાંચીસ પાંચીસ
નેટલાને પુરવામાં આપ્યા. અહિં
અમારે બેસીને આવ્યાનું અને એક
કલાક અરામ લેવાનો, ૧ વાગે ફરી
બેઠવામાં આવે. આ કેટલીકોમાં
એક પીવાના પાણીની બાલકી રાખવા
માં આવેલી હોય અને એક સીંચકિયા
ને માટે. જેમાં અંદર પુરાવા તેવાજ
કેટલાક વોરાફરતી બાલકીપર સીંચ
કિયા માટે બેસે. સાફ કરવાને પાણી
તો બાળુએ રજૂ પર્વત મળ્યા તો
કાગળ સુધા ન વાપરે. પીવાનું પાણી
લેવાને કંઈ પણ વાસણ તો હોય નહિ
એટલે સૌ બાલકીજ ઉચ્છી ગ્રેડે
મીઠા, અથવા આપ લીલા પછી પોતા
નું વાસણ (જે પતરાનું કોટ આપ
અથવા અંકુ) હોય છે) લેને જરા વીજળી
તે વડે પાણી લઈને પીએ. આવામાં
બેસીને ખાતાં અને તો સ્વાભાવિક
રીતે ખુબ સુખ થઈ, મારી બુખ તો આગે
છેડી અલેલીજ અને બોરાક પશુ રૂમિકર
નહિ એટલે મેં કશુંજ આપું નહિ.
બીજાઓ આ સમળી વરતુઓથી પુરા
રેવાજ અને ઘડાઈ અથવા હું ખાતો-
નહોતો એ બેઠ કેટલાકને મારા પ્રત્યે
લામણી ચર્ચ આપી અને આવનાો
અને આપલું કરવા લાગ્યા. કેટલાક
તાકીને બેતા હતા કે બે હું આવ્યાનું
પશુ મુકું તો તેઓ આપ જામ.
એકાં જુકાં, કે સ્વચ્છતા, અસ્વચ્છતા
નો તો ત્યાં સવાલ હોવાજ નહિ. એ
વરતુઓ બૂલીજ જવાની હોય.

કરવામાં આવે અને પછી રેલ રસ્તે
કે પચવાળા અને તે રીતે
આપ્યા જવાનું અમને દરવાજામાં
આવે. એક ચેની પશુ અમારી પાસે
હોય નહિ. હવે અમારે જુલું ક્યાં
ને કંઈ રીતે? અમે બેઠાએ કે અમને
કેઈ મદદ તો કરતું નથી, આટલે
કુર આપ્યા એટલે પેટને માટે કંઈક
તો ક્યેજ છુટકો. સહેરના લોકો
દાઈ પીએ, જુમાર બેલે, બાથરોપ
માં જામ. તેઓનું દેખી અમે
પશુ તેમ કરતાં શીખાએ, વળી
અમે બેઠાએ કે મોરાઓ તો
બારે એક આરામથી રહે છે અને
અમન ચમન કરે છે. રાતે પોતાનાં
બીજાં હાકરાંબિને લઈ બહાર ફરવા,
મોજરોખના રમણ-સીનેમા-નાટો-
નાચ રંગ-માં ચાલ્યા જાય છે અને
ધરા ખાલી પડેલાં હોય છે. તેથી
પછી અમને ખાતર પાડવાની લાલચ
વાય. તેમાંથી અમને કંઈક મળ્યા
આવે તે લઈ અમે સીધી પ્રથમ તો
અમારા મા, બાપ, બાળખત્યાએ, પર
મોહલી આપીએ. પછી તેમ કરતાં પકાજ
એ અને સળ પામીએ તો મનને એટલો
સંતોષ વાય કે આમે અમારું તો થવાનું
હોય તે વાપ પશુ અમારાં કુટુંબી
જોનાનું યુજરાન થશે. આવા સંભોજો
માં અમે આ રસ્તે ઉતરી જઈએ તેમાં
અમારા શો વાકે? તેઓની વાત
તો સાવ સાચી. તેઓની વસ્તી વધે
જાય, નોકરીનાં ક્યાં સાધન નહિ
અને કરતાં હતાં હાકમારી સિવાય
બીજું કશુંજ નહિ. પછી તેઓ શું
કરે? તેઓની હદ બહાર લામણી
રિયતિ બેઠું મેં તેઓને
સંતવન આપી સમજવવાનો પ્રયત્ન
કયો કે, “આ રસ્તો તમારે માટે
હિતકર નથી. ચોરી, કુદરહટ, ખુન
થી બલે તમને કણીક લાજ થતો
હોય પરંતુ તમારું અને તમારાં કુટુંબીજ
નોનું બલિય તમે સાવ બગાડી રહ્યા
છો. સરકાર તો તમે આવું કરો
એજ સામે છે, જેથી તે તમને સળ
આ કરી તમને યુવાનો તરીકે
રાખે. અને તમે વધારે અંબીર
હોસક કુત્યો કરો તો તમને સંખ્યા
બંધ વાલી નામે જોને માટે તેઓની
પાસે પુરતાં સાધનો છે. આજે
કુનીયાની નજર તમારા પર છે. કુનીયા
ના લોકોની તમારા પ્રત્યે રિલેસીય
વધતી જાય છે. એ બધું અહિની
સરકારને ક્યતું નથી. તમે જે
આવાં કામે કરો તો તે કુનીયાને
પશુ કહી શકે કે તમે તો હવે જનકી
અવરમામાં છો અને છતાં સમાન
હોતી મંમણી કરી રહ્યા છો. એ
તમને કંઈ રીતે આપી શકાય. તમારાં
આવાં રંગદંગ સબળોને કુનીયાને
પશુ એ વાત દરો જામ અને પછી
તમારે માટે તે શું કરી શકે? તેને
બલે બે તમે આવા યુનાઓ ન

કરતાં પાસના અ-વાચી કાપદોને
પુલ્લી રીતેજ જામ કરીને જે સપાકલી
તરીકે પકાઈ ચાલીથી કુ.બે સહન
કરતા હો તો તેની કુનીયાપર તેમજ
આ દેશના બિચારવાન લોકોપર વધારે
સારી છાપ પડે. વળી તમારા મળ્યા
યુનાઓનું કારણ તો તમે દારૂ ખુબ
પીઓ છો, જુમાર બેસો છો, અભિચાર
કરો છો. જે છે. એ બહોળો તો તમારે
છાકીજ બેઠાએ. સરકારે જ્યાં ત્યાં
તમારે માટે ખીર હોલો (પીકાઓ) બેઠ્યાં
છે તેનો તમારે સંપૂર્ણ બહિષ્કાર કરવો
બેઠાએ અને ધમરનો ડર રાખી
ચાલતાં શીખવું બેઠાએ.” મળ્યાને
આ વાત દરો, વળી કહેવા લાગ્યા કે
કામ્યુનીસ્ટો કરી રહ્યા છે તેજ બંધ
છે. આ લોકોને તો દારૂજ કરવા
બેઠાએ. છતાં મનમાં તો તેઓને
દરો મળું કે એ મારે તેઓ કાવશે
નહિ કારણ રાજકીઓ પાસે હોસાને
પહેલી વળવાને અપ્રુટ બળ છે અને
અહોસાનોજ માત્ર તેઓના કલ્યાણને
માટે બરો છે. પશુ હોસક વૃત્તિ
જે મનમાં થર કરી રહી છે એ ચી
રીતે નીકળે?

અમારો એક કલાક પુરો થયો.
ચાવીઓ અપીડી અને દરવાજા ખુલ્યા.
જનનરેને તબેલામથી કાઢે તેમ અમને
બહાર કાઢવામાં આવ્યા અને સી
ફરી કામે ચાલ્યા અપા. હું બીજાઓ
ની સાથે અંદરજ રહ્યા. કામ કંઈ
આપવામાં આવ્યું નહોતું તેથી બેસી
રહેવાનું હતું.

એજોને ફટકા મારવામાં આવ્યા
હતા તેઓને બેલા. તેઓની રિયતિ
દમાજનક હતી. જામને શીધે બેસી
ચઠાઈ નહોતું તેથી આમ તેમ ચર્ચા
મારતા હતા. ૪-૩૦ વાગે સી કામ

૪૨થી પાછા આવ્યા સંજનું ખાવા
નું આરંભ કેટલો માટે જુદી બારેલી
બીન્સ અથવા મીલીમીલીની પેરેજ
હતી અને બીજા બીન-મોરાઓ માટે
મીલી રાખસ અને જુદી બીન્સ અને
ક અ.ઉસ નેટલી માર-પાંચ દિવસની
વાસી રાહી. એ આપી પાંચ અને
સામા પાંચની વચ્ચે અમને રાતને
માટે પુરી દેવામાં આવ્યા.

(અધુરું)

**શ્રી સુરત હિંદુ એસોસીએશન
સ્વેચ્છલ જરેર સભા**

જીપરોકત સંસ્થાની સ્વેચ્છલ જરેર
સભા સ્વિચાર તા. ૧૩-૧૨-૫૩ ના
રાત્રે બપોરે ૩ વાગે એસોસીએશનના
લોકમાં નીચે જણાવેલ અમલના કાર્ય
કમની વિચારણા અર્થે મળશે:

- (૧) મીનીટસ.
- (૨) રૂકુલ હોલના નામ બાબતે.
- (૩) સંસ્થાનું નવું બંધારણ, -ખારા
ધોરણ અને નિયમો રચી, ૨૧ બાબત.
- (૪) નવા મેમ્બરોને રચીકાર.
- (૫) પરચુરણ.

ગાયનલાલ મણીલાલ
પ્રમુખ
- કયાળલાલ હીલાલાલ
મંત્રી.

૧૧ મુસ્તકોનો સેટ
આ સેટમાં વિવિધ પ્રતો તમને
વાંચવા મળશે. પ્રતો મેટાઓ
માટે છે.
કિંમત ફક્ત પા. ૧-૧૬-૦.
આ એડીસેથી મળશે.

જોઈએ છે હાડકા

તમારાં સ્ટેશન કે સાઈડિંગે
પહોંચતા કરવા માટે
અમે ટનના
પા. ૭ આપીશું

ખાલી બેગો રેલ ધોરાયું બસી પાછી મોકલી આપીશું

વધુ વિગતો માટે લખો:

**THE
BULL BRAND
FERTILIZERS LTD.
SARNIA
NATAL.**

અહિં હું પુરાવો તેમાં અને એક
લાભ થયો. મળ્યા કેટલીકો પરિચય
કરી શક્યો અને આ કા યુનાઓ
માટે શી થી સળઓ પામ્યા હતા એ
જાણી શક્યો. હું કાણ હું એ અને
મારી સળનું જાણી મળ્યા મારી ફરતા
મેલા. તેઓની પાસેથી હું તેઓની
કાકીકત જાણવા અંકલે. મેં બેઠું કે
પણ પાસના કાપદોના જામના કારણે
મહિના બે મહિનાની સળ પામેલા હતા.
કેટલાક કુદરહટ ને મારામારી માટે,
કેટલાક ખુનો માટે-એજ રુદી જુદી
એક મહિનામાં લઈને તજુ માર વર્ષની
સળ પામેલા હતા. - મળ્યાએ તેઓના
યુન.નું કારણ સમજવવાં કહ્યું: “આમ
ન કરીએ તો અમે કરીએ શું? કુર
ફરથી અમારાં મહા. બાપ, બી,
કેકરાં, સમાં સળધીએને છેડી સહેર
માં નોકરી માટે આપીએ, અહીં
નોકરી મળવી તો બાળુએ રહી પરંતુ
જેવા આપીએ તેવાજ પાસ નહિ
હોવાને માટે અમને પચકવામાં આવે.
માર પાંચ-સાત દિવસની જોડની સળ

ભારતનો પત્ર

(અમારા અખરપત્રી તરફથી)

મુમ્બઈ, તા. ૧૮-૧૨-૫૩.

પાકિસ્તાન અને અમેરિકા વચ્ચે ઘરઘરી સંઘર્ષના દરોહો માટે આવી રહેલી વાટાઘાટો, જે આજે ભારતમાં કુખ્ય ચર્ચાનો વિષય છે. મળતાં સમાચારો, મુખ્યત્વે પાકિસ્તાને પોતાના પ્રદેશમાં અમેરિકાને લેઈ ઘરઘરી મધ્યે આપવાની તકવારી બનાવી છે અને વડાશા પોતાના ઘરઘરને આ ધુનિક યંત્રોથી સજ્જ કરી દેવાની માનવણી કરી છે. આવા દરોહો થાય તો પાકિસ્તાનને ઘરઘરી સમસ્યાની ખરીદી માટે રૂબ રૂબ દેશની સહાય મળે તેમ છે. પાકિસ્તાન અમેરિકા સાથે આવા પ્રકારના દરોહો કરવાને માટે હાથ સમર્પણી પ્રવાસ કરતું હતું. પરંતુ આવા દરોહો, જેનાથી બંને સત્તાવાદી જુઓ વચ્ચેની લાઝ બારન ની સરકાર નજીક આવે તેને, ભારત કુશળતાવટ બની પગમાં તરિકે અજીરો, એવી ભારતના વડા પ્રધાન શ્રી નેહરુએ સમર્પણની ચેતવણી આપ્યા પી અમેરિકા આવા દરોહો કરતા અચાતું હતું.

અમેરિકાએ પ્રથમ તો ભારતને સહાયતા માટે બધા પ્રયત્નો કરી લેવા. પરંતુ તેમાં તેની કારી કારી નહિ ઠાપવું સત્તાવાદી જુઓ સાથે ન ભેદાવાની અને પોતાની સ્વતંત્ર વિદેશ નીતિને આપુ સંબંધના નિષ્કર્ષ માંથી શ્રી નેહરુ અસિત થયા નહિ. ભારત અને અમેરિકા સાથે આવા દરોહ પી ભેદાવાને તકવાર થયું હોત તેને પાકિસ્તાન કરતાં અનેકગણી અમેરિકાન મદદ મળે ચાવી હોત. પરંતુ ભારત ઠાપવું ભોમે પોતાની રાજનૈતિક વડાવા આપતું નરોત્તુ ભેદાવા હાથે હાથે દરોહો અંગેની ભારતની રાજ નીતિથી અમેરિકાને આપો મધ મુશી છે કે, ભારતને ઠાપ વળ રીતે ભયભાવને દબાવાર બનાવી દેવા તેમ નથી. હાથે હાથે પાકિસ્તાન બધા અંતિમાદ દેશના નિષ્કર્ષ ની વિરુદ્ધ બંને પક્ષ અમેરિકા ને બાંધુ થત આપે તે આપુ મદ આપતું હતું. એટલે હાથે અમેરિકા મુશી રીતે પાકિસ્તાનને સહાય આપવા તકવાર થયું છે. આમ હતા તે ભારત ને મુશી રીતે નાશ કરવાને કે મુશી રીતે ભારત વિરુદ્ધ પાકિસ્તાનને સહાય કરવાને તકવાર નહિ જ થાય, એમ થવાય છે. કારણ કે ભારતને નેનિશ રોડ મુશાસને તેને વિરુદ્ધ પક્ષે ભવા દેવાનું અમેરિકાને પોતાજ શ્રે તેમ નથી.

પાકિસ્તાન અને અમેરિકા વચ્ચે ઘરઘરી દરોહોથી સમસ્યાની અને સોશલ રીતે વચ્ચેનું કંઈ મુદ્દા ભારતની સરકારે આપે એ બાબતને બાંધુએ રાખીએ તો પક્ષ છે દરોહના પરિણામો ભારતને માટે વિચારવા જેવા છે. આવા દરોહો થતા પાકિસ્તાનનું વધુ ભારત મતે વધુ કામ પાડે અને

બંને વચ્ચેના વિવાદોમાં મુદ્દાઓના ઉદ્ભવ માટે ને આશા ઉભી થઈ છે, તે નાબુદ થાય. અમેરિકાના ખોલવળ ના ભેર પર તે વધુ અંકેશક બનવા પ્રેરાય, જે કે દિલ્હીના સરકારી વર્તુળો એમ સાફ સાફ કહે છે કે, પાકિસ્તાન ના ઘરઘરને મતે તેટલી સાધન સામગ્રી અમેરિકા આપે તો વળુ ભારતે ચિંતા કરવા જેવું નથી. ભારત પાસે પુરતી તકવાર છે. પરંતુ ચિંતાને પ્રથમ એ છે કે, બંને દેશોને લાભ થાય એવી રીતે મિત્રાચારી બરી રીતે રહેવાને મદદ, આ કરાર થયા પછી પાકિસ્તાન ભારત વિરોધી વલણ તો અબ ત્યાર નહિ કરે. તેમ થાય તો બંને દેશો વચ્ચે કામ થઈ શકે.

આ સંબંધમાં શ્રી નેહરુએ પત્ર કરોને જણાવ્યું હતું કે, પાકિસ્તાન -અમેરિકા વચ્ચેના સુમિત કરોશની સમરત કક્ષિણ એક્ષિય અને અસ કરીને ભારત અને પાકિસ્તાનની રક્ષણ વ્યવસ્થાના સમય તંત્ર પર કુશળી અસર થશે અથવા અવા પમસના પરિણામો સાથે સંબંધ છે. અમે પરિસ્થિતિને જાણી જાણીને સાંચેનિયી અભ્યાસ કરી રહ્યા છીએ.

તેમજ વધુમાં કહ્યું હતું કે, પાકિસ્તાનમાં અમેરિકાન સરકારી મધ્યે, રચાવવાની વાત થાય છે. પોતાના પ્રદેશમાં પરદેશી મધ્યે, પરદેશી ઘરઘરો કે પોતાને કાલે તે વસ્તુ રાજ્યને પાકિસ્તાન સ્વતંત્ર છે. પોતાની રાજનૈતિક તાને કમાવી દેવાને કે તેને અપરિત કરવાને પણ પાકિસ્તાન સ્વતંત્ર છે. આપણે તેમાં કબજ કર્યું નહિ પરંતુ તેના આવા પમસના આપનાર પરિણામો સાથે આપણને સંબંધ છે. એટલે આપણે તેના મળી જ સાંચેનિય પૂર્વે અભ્યાસ કરી રહ્યા છીએ.

આ સંબંધમાં ભારત સરકારે દિલ્હી બંનેના જુદા જુદા દેશોના એવમીઓ સાથે બનીપરવારિક રીતે મંત્રણા કરી હતી. ભારતના અમેરિકા આતેના એકબી થી મનનવિદારી મળેતા આ સંબંધમાં અમેરિકાના વિદેશ મંત્રી થી કમિશને મળ્યા હતા અને આ વિશે ભારતના અધિધાવની ભેરકાર રજુ આપ કરી હતી.

પાકિસ્તાનની બંધારણ સજાએ પાકિસ્તાનને કરવાથી રાજ્ય બનાવવા ના, સહીબના કામકાનું પાલન કરવા ના અને યુરનીય મિત્રાવ દેશને રાજ્ય ના વડા ન બનાવવાના ભીષમ નિષ્કર્ષ બંને ભોખા શ્રી નેહરુએ કહ્યું હતું કે, આ કામકાનું બંધારણ પ્રથમ

મુશી છે અને તે લોકલોકીથી સંપૂર્ણ પક્ષે વિરુદ્ધાં બધ છે.

પાકિસ્તાને રચવા કારણે બંધારણ જોષામાં જોષા મે પ્રકારનાં નામરિકો મે દરજ્જાનું નામરિકત સજ્જ છે, એ તદન સ્પષ્ટ છે. આમાં એક વર્ગ ને વધુ તક મળશે અને બીજાને જોષી. પરિણામ એ આવશે કે, હાફુ ખિસ્તી, મુશી કે બીક જેવી હધુમતિઓને સામથી કે અર્ધો તેમનું યોગ્ય સ્થાન નથી. તેમને માટે યુજવળ ઉભી થશે અને તેમને બાવિ માટે નજીવી આશા રહેશે.

પાકિસ્તાનના ભીન તરીકે આ પ્રકાર ના બનાવથી અને એદ થાય છે, કારણ કે એથી તંત્ર વાતાવરણ અને કુખ્ય જન્ય પરિસ્થિતિ સતત આપુ રહેશે. વધુમાં પાકિસ્તાનને આ નિષ્કર્ષ ૧૯૫૨ માં થયેલા નેહરુ-લિપાકત કરાર નો ભંજ કરે છે, આથી કરારને, ભંજ થાય છે, એમ કહેવામાં અને રસ નથી, પરંતુ બાના ને પરિણામો આવશે, તે વિશે કું ચિંતાવું છે, કારણ કે પાકિસ્તાનના આ પમસને ભારતમાના કામીવાદી તત્વો પોતાની જોડી નીતિ અને જોડી કમિયોને પ્રચાર કરવામાં ઉપયોગ કરશે અને ભર્ષા મુશેરો રચાવવાની જરૂર છે, ત્યાં ભીનરસ ઉત્તુ કરશે. બંને દેશોના મેકેશમાં ભર્ષા મુશુત રીતે મિત્રાવાની મામળી છે, ત્યારે ભારત કે પાકિસ્તાનમાં, બાવિ માટે મુશેરી ઉભી કરે તેવી આશા ઉભી થાય એ કમનસીબ છે.

શ્રી નેહરુએ તેમની અને પાકિસ્તાનના વડા પ્રધાન વચ્ચેની મંત્રણા માં થયેલી પમતિ વિષેના પ્રકોને જાણ્ય આપતાં જણાવ્યું હતું કે, અમારી વચ્ચેની હેશી મુશાકાત પછી અમારી બંને વચ્ચે પત્રવ્યવહાર ચાલુ રહ્યો છે. થો' તજ-ચાર પડે જ, મદમદ અક્ષીને હાથો છે. પગાજ મદમદ અક્ષી તરફથી પાકિસ્તાનની આતરિક માળગેના કલાજ અને નાફુ-રત તમિયતને કારણે જવાબો આપવામાં દીક્ષ થયો છે.

આ વર્ષે ભારતના તમામ વર્ગોએ વિવિધ મળા ઉત્સાહ સાથે ઉભા છે, આના મુખ્ય કારણો એ છે કે, આપુ વર્ષે સમયમ તમામ બીજોને ભજવળ પાક ઉભો છે. સંપત્તિ ગીજ વસ્તુ મેશા બગે અને તેની વર્ધેવણી થત ના અંકેશો પણ હળવા થયા છે, એથી નેપારી તજ' પણ અતનંદમાં છે. રીતગીત પડેલાં ને બનરો દીર્ઘ પડી બધા હતા, તે દીર્ઘાઈ માથે આપતાં

સુધરવા લાગ્યા હતા, થીએ થીએ પરિસ્થિતિ સુધારા પર આપતાં મેકેશ માં આ વર્ષે દિવાળી ઉત્સવનો સારો એવો ઉત્સાહ નળે પડેલો હતો.

ભારતની પાકીમેન્ટની સરકારની મેકેશ દિલ્હીમાં શરૂ થતાં પાટનગર કરી રાજધાની પ્રતિષ્ઠા મેમમમી રહ્યું છે. પાટનગરમાં દેશના જુદા જુદા ભાગમાંથી આવેલા પાકીમેન્ટના સભ્યો ને મુકપરણ કરનાં જણાય છે કે, ભમ ભમ દરેક પ્રાંતને પોતપોતાની સમસ્યા જો છે.

માવજીભર-કોચીન મારાસબને જરૂર ભારત ભર્ષા પછી ત્યાંથી પડેલી જ વાર દીક્ષી આવેલા પાકીમેન્ટના સભ્યોના કહેવા મુજબ ત્યાંની મારાસબાની નળી મુ'દળીમાં પણ કાઈ પણ પક્ષ સંપૂર્ણ જલુમતી મેળવી શકશે કે કેમ એ થાંકા છે. કેમિસ સાથે જુદા જુદા કીરોથી પડેલો રહેલો સંપૂર્ણ મેરવો પણ મુ'દળી પુરી થયા પછી કાઈ શકશે કે કેમ એ વિષે પણ આ સભ્યો થાંકા બધા કરે છે.

મદાસ રાજ્યમાં થી રાજગોપાલા ચારીને કુખ્ય પ્રધાન પડેલી ઉમેદી નાંખવાના પ્રવાસે, તામીલનાડ કેમિસ ના એક વર્ગ તરફથી હજુ આપુ છે, મદાસ રાજ્યનો બાજલા પડ્યા પછીથી આ વર્ગ શાંત પડશે, એવી આશા હતી તે જોડી રી છે. રાજજીને ઉપલાની પાડવામાં આગેવાનીઓ ભાગ તામીલનાડ કેમિસ કમિટિના પ્રમુખ થી કે, કમરાજ સહ રહ્યા છે. થી કમરાજને મદાસના મુખ્ય પ્રધાન નો રોલો ભેદાવા છે. પણ તેમનું બળ એટલું બધુ નથી કે, તેઓ રાજ્યને ઉપલાવી શકે. વધુમાં તો રાજ્ય છોડે થી, નેહરુ, કે. રાજેન્દ્રપ્રસાદ અને મીશાના આગ્રાદ નેવાઓને રોડ રોવાથી, તેમનું કાંઈ મધ શકે તેમ લાગતું નથી.

પેશુ સંમત સભ્યોને જોડી ખાતરી છે કે, ત્યાં હાથેક માસ પછી મારા સમાની મુ'દળી થશે અને રાજપતિને શાસનને અંત આવશે. મુ'દળી પુરવ ત્યાં વચ્ચાણાની સરકાર રચાને બીન-કેમિસી સભ્યોને રોડ છે. પરંતુ રાજ્યમાંના જુદા જુદા રાજધાની પડેલા વચ્ચે વચ્ચાણાની સરકારની રચના અંગે એકમતિ થતી ન હોવાથી બાવી સરકાર મુ'દળાણી તક પડતી જાય છે. આમાં અકાલી કળે, સરકાર બાન સીમ રાજમાના મુ'દળત મોરચા ઉપ રાત જુદા' પણ પ્રતિનિધિત્વ ભેદાવા છે અને આનું વધારાનું પ્રતિનિધિત્વ ન મળે તો તમમણાની સરકારમાં ભેદાવાને બેકાળી રજ તકવાર નથી, એવા તેમ વચ્ચાણી, બાવી સરકાર રમાવાની કમળા નહિત્તુ બને છે. રાજમાનામાં કેમિસના મદાસથી થી અમવાસન, બેદમત ભર્ષા પ્રવાસે

છતાં હાથના મુખ્ય પ્રધાન શ્રી જય નારાયણ બ્રાહ્મણ અને માણ્ય મુખ્ય પ્રધાન શ્રી પાલીવામ વચ્ચે પ્રધાન મંડળ ની નવરચના અંગે કાંઈ સંતોષકારક સમાધાન થઈ શક્યું નથી. એટલે ત્યાં પણ ખટપટ ચાલુ છે.

આ ક સરકારમાં જોડાવેલા પ્રજા સમાજવાદી સભ્ય શ્રી ટી. વિશ્વનાથમ ને સરકારમાં ચાલુ રહેવા દેવા કે તેમનું રાજીનામું મંગલું, એ વિષે હજી પ્રજા સમાજવાદી નેતા આચાર્ય કપસાની એ કાંઈ નિશ્ચય કર્યો ન હોવાથી, આંખની મીઠા સરકારનું બાકી પણ હજી જાળવે તોળાઈ રહ્યું છે. આ વિષેની વિગતવાર રિપોર્ટ હું આગામી પત્રમાં આપી ગયો છું.

આ બધા પ્રતિેની મુંચવાડા બરી પરિસ્થિતિ પર વિચારણા કરવા માટે કોંગ્રેસની કારોબારી સમિતિ તથા કોંગ્રેસની અધ્યક્ષ માર્કોમેન્ટરી બેઠકની બેઠક િંદી ખાતે તા. ૫મી અને ૬મી ડિસેમ્બરના રોજ મળશે. આ બેઠકમાં મદ્રાસના મુખ્ય પ્રધાન શ્રી રાજગોપાલાચારી પણ હાજરી આપશે. ઉપર જણાવેલા પ્રતિે સિવાય અન્ય પ્રતિેમાં રાજદારી મોરચો શત છે. આ ક ખટપટ જેવું નથી.

સૌરાષ્ટ્ર મારાસભાની શરૂઆત યજ્ઞ મહ છે. બેઠકમાં બેઠકત મજુ રાહત ખરડો રજુ કરવામાં આવ્યો હતો. બેઠકની બાબતમાં મરાસદારે અને મારખલીદારે, જેમની કે બાવકને આખાર ખેતિ પર હોય, તેમને પણ સમાવેશ કરવામાં આવ્યો છે. સૌરાષ્ટ્રને આ ધારે મુખ્યત્વે મુખ્યમાં દસ્તી ફરાવતા મારા જેવા છે. આ મારાથી કરગદાર બેઠકોને મજુ રાહત મળશે. આ ખરડો તપાસ માટે પ્રવર સભાતે સંપાદે અને જરૂરી સુધારા વધારા મજુ તે ફરી મારાસભા સમક્ષ રજુ થશે.

આ સંબંધમાં કેટલાક ધીરધાર કરનારા વેપારીઓએ એક નિવેદન બહાર પાડીને જણાવ્યું છે કે, આ મારાથી ધીરધાર કરનારા વેપારીઓ પર મજુ ખરાબ અસર થશે. આમકા માં વેપારીઓનું આર્થિક તંત્ર ચોર-વાળું જશે અને ધીરધારનું કામકાજ જ મટી જશે. તેમજ મારામાં જુદા જુદા સુધારા સુચવ્યા છે.

વધુમાં જમીનોના કુદરતી અટકાવકાર ખરડો પણ સૌરાષ્ટ્ર મારાસભામાં રજુ થશે છે. એક બેઠકના મુલ્ય મજુ તેના મુજે જમીન વહેંચાતાં, જે સાબ નાના અને ખેતિ માટે ચોપાય નહિ તેવા કુદરતી અટકાવવાનો આ ખરડોને કેટલો

અન્યાયને દુર કરાવવા માટે મારખલી દાર સંધના પ્રમુખ શ્રી જમિયતરામ આચાર્ય ઉપવાસપર હાજરી હતા. તેમના પ્રતે સહાનુભુતિ બાબતમાં ૫૬૨ જહેનો સહિત ખીળ ૨૧ માણસે, જેલા કિરસોમાં ઉપવાસમાં જોડાયા હતા. શ્રી આચાર્યના ઉપવાસના ૩૦ મ. દીવસે સૌરાષ્ટ્ર મારાસભાના સભ્યો પ્રાણના કારેર અને યા બાધકુળ્ય મુકલે આપેલી ખાતરીઓ મજુ શ્રી આચાર્યે ઉપવાસ છોડી પારણ કર્યું હતું.

વડોદરાની સેન્ટલ જેલમાં ૩૬ મોમ વતા પારડી સત્યાગ્રહના ૫૮૦ માણસોને રાતે કેદીમાં પુરવા સામેના વિરોધ તરીકે, પારડી સત્યાગ્રહના જે સમાજ વાદી નેતા શ્રી પ્રતાપશાહ અને શ્રી નટવર મોદી મધ્ય યનિવારથી મુખ્ય હડતાળ પર હાજરી છે. આ કેદીઓએ

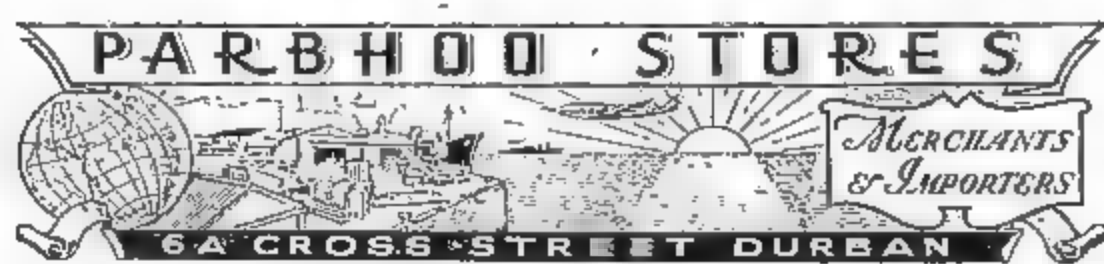
તેમને પહેલાં વર્ગના કેદીઓ, તરીકે મજુવાની મામણી કરી છે અને આ સંબંધમાં મુખ્યકના મુક પ્રધાન શ્રી મેરાણ દેસાઈ પાસે રજુઆત કરી છે. આ દરમિયાન હવે આ ૫૮૦ મજુસો એ મજુ મુખ્ય હડતાળ શરૂ કરી છે. આ મેરાણજીભાઈના જવાબની રાહ જોવાય છે.

મુખ્ય, સૌરાષ્ટ્ર અને કચ્છની ૧૯૫૧ માં થયેલી વસતી મજુતરીનો દેવાલ બહાર મજુ છે. આ દેવાલ પ્રમાણે ૧૯૪૧ થી ૧૯૫૧ સુધીમાં મુખ્ય રાજ્ય ની વસતીમાં ૨૩.૨ ટકા, સૌરાષ્ટ્રની વસતીમાં ૧૬.૨ ટકા અને કચ્છની વસતીમાં ૧૧.૮ ટકાને વધારો થયો છે. ૧૯૫૧માં દોડી સંધના રાજ્યો માં, ૩,૫૮,૫૬,૧૦૦ ની વસતી અને ૧,૧૧,૪૩૪ ચોરસ માઈલના વિસ્તાર

સાથેનું મુખ્ય રાજ્ય વસતીની દ્રષ્ટિએ મોટું અને વિસ્તારની દ્રષ્ટિએ પાંચમું મોટું રાજ્ય છે.

૫૬૬ મુખ્યની વસતી જે ૧૯૪૧ માં ૧૬,૮૫,૧૧૮ ની હતી તે ૧૯૫૧ માં વધીને ૨૮,૩૮,૩૭૦ ની મજુ છે. આમ મુખ્ય જે મારતનું ખીળ નંબર ૫ મોટું સહેર મજુવું, તે હવે પહેલાં નંબરનું મોટું સહેર મજુ જાય છે. પહેલાં કલકત્તા વસતીની દ્રષ્ટિએ પહેલાં નંબરનું સહેર મજુવું. હજી મુખ્ય માં તેમ સુધિના અને ખીળ કારખા ના રચવાતા દેવાથી તેની વસતીમાં મજુ વધારો થવાનો સંભવ છે,

—લોરેન્ડોમાર્કસમાં એક દોડીએ ૧,૫૦૦ રતલની માડ મજુલી ૫૬૬ી હતી.



ફોન: ૬૩૦૦૪

ચિંતા ? શાની—રસોડાની ? !

કન્ડીમાં વસતા બાઈઓ,

તમારા રસોડાની ચિંતા નિશ્ચિતપણે હમારા ઉપર છોડી યો. હમારા ઉપર ચોરકર મોકલવાથી નીચે મુજબની હમારી સર્વિસનો લાભ અવરમ મેળવી શકશો :

- (૧) સ્વચ્છ અને ખાત્રીભર્યો ખાલ મળશે
- (૨) કિંમત વાવ આજ કરવામાં આવશે
- (૩) ખાલ, ઓઈર કરતાંની સાથે, વિદ્યુત-છઠપે મળશે.

જાહેરાતનો ભરોસો

હમારી જાહેરાતની ખાત્રી કરવી છે.ય તો ફક્ત એકજ દ્રાવલ ચોરકર આપને. વિધાસ સંપાદન કરવાને ફળીભુત થશે—હમારી, ફી-એફ-આઈ, પ્રાઇસ લીસ્ટ માટે ઉપરોક્ત શિરનામે લખો.

ગાંધીવડું, કઠોળ, કરીયાણું, ઘર-ગથુ દવાઓ, પુખ્ત-હવનની સમાગ્રી તથા લગ્ન અંગેની જરૂરીયાતો

વિશેષતા :—કન્ડીના ઓઈર ઉપર “કાળજીભરી ડેપેન્ડ” એ હમારી વિશેષતા છે.

મારખલીદારોને યતા કહેવાતા



ફોન: ૨૪૮૪૫.

ગ્રોસરી ક્યાંથી ખરીદશો ?

તો આપ સ્વચ્છ અને ભરોસાપાત્ર ગ્રોસરી મેળવવાને ઈતેન્દર હો તો અમારા ઉપર લખવા સુકશે. નહિં. હમે ખતતી ગડવે, ચોકખો માલ, કિંકાયત આવે ચોકલાવશું.

“ગ્રાહકોને સંતોષ આપવો” એ હમારો મુદ્દાલેખ છે.

એક વખતનો દુાયલ ઓરડર, આપનો વિશ્વાસ સંપાદન કરવાને અત્યુક ફળીભુત થશે. કન્દીના ઓરડરો ઉપર સંવિચેષ, કાળજીપુર્વકનું ધ્યાન આપવામાં આવે છે.

માંધીવડુ, કોટાળ, ઘર-અથુ દવાઓ, હવન-પુતની સામગ્રીઓ. સાડી-લુમકા, હગતની પ્રત્યેક જરૂરીયાત.

કન્દીના ઓરડરો સી. ઓ. ડી.વી માફલાવવામાં આવશે.

અમારા નવા પુસ્તકો

નવલ કથાઓ

કવચા રેવી (સાને ૫૨૯)	૮ ૩
માનવના ના હવચા (મજેરા માસુરે માનવ ૬૧)	૧ ૦
સામના કોઓપ સાને ગુણ	૧૦ ૦
સામના કોઓપ (નવલકથા સાદ)	૭ ૧
અથમ પત્ની અને બીજા વાનો (૫૧ મા)	૭ ૧

માંધી સાદીત્ય

આપુના પાસના (મજેરા માસુરે માનવ ૬૧)	૧ ૧
------------------------------------	-----

મગવાનું કેકાણું :

C/O INDIAN OPINION,
P. Bag, Phoenix, Natal.

Are You a subscriber of
'Indian Opinion'
If not, Why not?

સુંદર નવી નવલ કથાઓ

માનવના ના હવચા રેવીમા રેવીમા મિગેર માનવના સામીન	૧૫ ૦
સામીન મા. મા. પાસ	૧૧ ૦
માંધીના પુસ્તકોનો અનુવાદ	
કોઓપ કથા	૧૦ ૦
કવચા રેવી	૧૦ ૦
માંધીના પાસ	૧૧ ૦
માંધીના પાસ	૧૧ ૦

ર. મ. રેમા ૬૧

મિગેર	૧૧ ૦
-------	------

Obtainable from:

INDIAN OPINION.
P/Bag, Phoenix, Natal.

એ અકબાડીક મંજૂર

નાર	પાસી ૧૯૫૩ ડિસેમ્બર	કોડ ૨૦૨૦ પ્રતિષ્ઠ	મુસબમાન ૧૩૧૩	પાસી ૧૩૨૩ ફોરે કથા	સુનોરમા ક. મી.	સુપીરત ક. મી.
કુક	૪	૧૬ ૧૩	૨૧	૪	૪-૪૧૭	૧-૪૫
કની	૫	૧૬ ૧૪	૨૧	૫	૪-૪૧૭	૧-૪૧
કની	૬	૧૬ ૧૫	૨૨	૬	૪-૪૧૭	૧-૪૧
સોમ	૧૦	૧૬ ૧૬	૨૨	૧૦	૪-૪૧૭	૧-૪૨
મ. મળ	૮	૧૬ ૧૭	૨૨	૮	૪-૪૧૭	૧-૪૨
કુક	૬	૧૬ ૧૮	૨૨	૬	૪-૪૧૭	૧-૪૨
કુક	૧૦	૧૬ ૧૯	૨૨	૧૦	૪-૪૧૭	૧-૪૨
કુક	૧૧	૧૬ ૨૦	૨૨	૧૧	૪-૪૧૭	૧-૪૨
કની	૧૨	૧૬ ૨૧	૨૨	૧૨	૪-૪૧૭	૧-૪૨
કની	૧૩	૧૬ ૨૨	૨૨	૧૩	૪-૪૧૭	૧-૪૨
સોમ	૧૪	૧૬ ૨૩	૨૨	૧૪	૪-૪૧૭	૧-૪૨
મ. મળ	૧૫	૧૬ ૨૪	૨૨	૧૫	૪-૪૧૭	૧-૪૨
કુક	૨૬	૧૬ ૨૫	૨૨	૨૬	૪-૪૧૭	૧-૪૨
કુક	૧૧૭	૧૬ ૨૬	૨૨	૧૧૭	૪-૪૧૭	૧-૪૨

PHONE 33-2661
MASTER BROS.
 (PTY) LTD.
 MANUFACTURERS OF LADIES' & GIRLS' STRAW & FELT HATS
 WHOLESALE MERCHANTS & DIRECT IMPORTERS
 HOUSE FOR KEEN CASH PRICES
 33 West Street, JOHANNESBURG.

માસ્ટર બ્રંધર્સ (પ્રા.) લીમીટેડ

ફેશનબલ હેટ્સ એન્ડ ટ્રાપરેક્ટ ઇમ્પોર્ટર્સ

રેસ્ટોરેશન સુતરાઈ કપડાં, પુલન રમકડાં, બ્લાન્કેટ્સ—બધી વાળો માટે

નવ નવનો માલ, તેમજ કેપરીબન ન્યોરોડ સાડીઓ

બીજાં માટે હમારે સાં પ્રથમ તપાસ કરવા બહામણ છે.

33 વેસ્ટ સ્ટ્રીટ, જોહાનનબર્ગ.

ફોન : 33-2661

વાંચવા લાયક સાહિત્ય

કેરેલા જીયા ઉ નાણી ભણી (કથા)	૫ ૬
ગીતા મુવચન (વિરોધા બાવે)	૩ ૦
સરદાર વલ્લભભાઈને યાત્રા પત્રો	૪ ૧
ધર્મોદય (કામ હરેશ્વર)	૪ ૦
બા-બાપુની રીળી યાત્રામાં (મલ્લ ગાંધી)	૩ ૪
ગો સેવા (ગાંધીજી)	૨ ૩
વામાચલ ઉપનીષદ (રામજી)	૨ ૦
અહિંસા વિવેચન (ક્રિશ્નારાવ મચરવાલા)	૩ ૧
સત્યાગ્રહની સત્તાપત્રી	૩ ૦
છત્રવનેઠા આનંદ (કામ હરેશ્વર)	૧ ૦

મળવાનું ઠેકાણું

'Indian Opinion' P. Bag,
 Phoenix, Natal.

નવલ કથાઓ

માનવી ખંડીપેરી (એફ્ટર ટુવો પિતીની આત્મ કથા)	૧ ૦
મલખાર (નંપ લેખીમ દેવન કેલરના પુસ્તકનો અનુવાદ)	૧ ૦
આશ્વાવરી (કાલ્ય રસપી ભરપુર ગોવેલ)	૭ ૦
બાલ એમલુ (કે. વ. દેશમુર્તિ)	૧૪ ૦
લોક બાળવત (નાનાભાઈ બટ્ટ દત્ત) કીમરબાળવતની કથાઓ	૧૧ ૦
કીમીયાબારો (૧૮ મહાન નરનારીઓનો હુક પરીચય)	
યરોધર મહેતા	૧ ૦
સર્જીતી હાથિયા (નવલકાર્થ શાહ) જ્ઞાન સાથે આનંદ	
આપતી નવલ કથા	૭ ૧
નંદ્યાચંદા હાથિયા (પુષ્કર મંદરવાર)	૭ ૧
માનવીની લખાઈ (પન્નાલાલ પટેલ)	૧૪ ૦
બાળ સાહિત્ય	
બદલ અને બાહર (રમુજ ગાંધી)	૧ ૧
કીંગ કેમ્બ એમ કાલકપી ભરપુર બાળ ગાંધી	૩ ૦

મળવાનું ઠેકાણું

'INDIAN OPINION'

P. Bag,

Phoenix, Natal.

અમારા નિશાળ ઉપયોગી પુસ્તકો

ઉત્તોદ્ધાસ	
દેશ નીરેલ ભા. ૧	૨ ૬
મુખરતનું મારવ	૧ ૬
હરિના પતીદાસની રૂપરેખા ભા. ૧	૨ ૨
દેશ સીપો	૨ ૦

શુભાજ

આર્થિક શુભાજ	૫ ૬
શુભાજ પરીચય ભા. ૩	૧ ૧૦
" ભા. ૪	૨ ૩

વાંચન માટે સાહિત્ય

પ્રાચીન સમયની રસ કથાઓ	૧ ૬
-----------------------	-----

અન્ય ગ્રંથો

અનુભવીતાના મુળ તત્ત્વો	૨ ૦
મીઠા રકુલ અનુભવીતા ભા. ૧	૨ ૬
માતું અધીર ભા. ૧	૧ ૩
" " ભા. ૩	૧ ૬
" " ભા. ૪	૨ ૦

સુલન દેવન આજા આ માળા	માયી	૨ ૧
મા નીચલા ચાર પુસ્તકો - આને	પાંચમી	૨ ૦
કે. એ પુસ્તકો દ્વારા જાણી કાન		
મેળવે છે.		

સુલન દેવન વાલીય વર્ગ	ચાલો લખીએ	
" " મારણ રમવ-૪	જોશી ૧	૧ ૩
પ્રત્યેકની કીમત	" ૨	૧ ૩
નવરુલ વાચન આજા	" ૩	૧ ૬
પુસ્તક બીજું	" ૪	૧ ૬
પુસ્તક ત્રીજું	" ૫	૧ ૮
" ચોથું	" ૬	૧ ૮
	" ૭	૧ ૮

વિશાષીટ વાચન આજા

માલમુ માડી	૧ ૦
પહેલી માપડી	૧ ૦
બીજી માપડી	૬ ૦
ત્રીજી	૬ ૩

Obtainable from:

'INDIAN OPINION'

P. Bag, PHOENIX, NATAL.

K.M. Loodhia & Co.

Manufacturing Jewellers and General Dealers



22 ct Jewellery made to order in latest designs

ખાસિત ફેરટ

સેનાના કામીના ખાસ અમારી જાતી ફેરેખ નીચે અમને અપાયું
કામ સરોપ પામે એવી રીતે કરીએ છીએ.

સેક્સ, જુદી જુદી કીમતની બજારી અંગ્રામ, સાદીની પીન, વીટી
બજાર એવીય વીએર બનાવીએ છીએ.

106 Prince Edward Street, Durban.

હિંદુસ્તાનથી કપાલમાં આવેલ સીનેમાને
કામમાં મળેલાં નવીન આશિષ એગેન્સીને

	રૂ.	પ.
ફિલ્મ ફેર	૬	૩
ફિલ્મ ફેર વીડીયો	૨	૩
સ્ક્રીન	૧	૩
માર્કેટ	૬	૩
ફેરવેલ	૨	૬
ફિલ્મ ફેર-વીડીયો	૭	૩
તથાવી પુલખાક માટે ઉત્તમ પુસ્તકો		
નવમક વિધાન (સંવિદ્યો નાક કરી કુખ આપવાર ઉત્તમ પુસ્તક)	૪	૬
શ્રી શાંત સદાચ નામાવલી	૧	૦
સોન સોમવારની કથા	૨	૬
શ્રી સત્યનારયણની કથા	૨	૬
નવસીક ગદ્યવાનં બાળને	૨	૬
કવન કરવા માટે ઉત્તમ સરળ ગુજરાતી પુસ્તક "કવિસાગરના"	૧	૩
શ્રીમદ ભગવદ્ગીતા	૫	૬

પોસ્ટલ માફ

Obtainable at :

**BHARAT MUSIC
SALOON
AND BOOKSELLERS**

Phone: 26070

286 Gray Street, DURBAN.
(Corner Gray and Lorne Streets)



GIHWALA STORE

(Established 1945)

કેપટાઉનના જુના અને જાણીતા વેચારી

કામરેક્ટર

કીકાબાઈ હમનલાલ ધીવાલા

અમે દરેક જાતનો રેશી અનાજ અને કરીયાલું
રાખીએ છીએ.

ભાવ કીકાચલ

જાતે મળેા મા લાગેા

2 Aspeling Street,
CAPETOWN.

Phone: 23102.

બિઝનેસ લાઈફ ઇન્સ્યુરન્સ કંપની
અને લાઈફ એજન્ટ કંપની

કેપટાઉન કંપનીના હોમી સલાવાર એજન્ટ છીએ.
કેપટાઉન

કલિજ આશીશની વરિષ્ઠ અધ્યક્ષની રૂપ કોઈ ગુરુ કોષ મે.વી.સી.વલ્લ કલિજન
ના સારાર લાઈફ બીમાયેશ આશીશ લગા કલિજ કલિજ આશીશનાર જાએ
સેમજ અમેની કંપનીયેશન આશીશ રોઈ પણ અમેની કંપનીયેશન વિન્ય બીમાયેશ
લગીત બીમાયેશ મઈ રાઈ ઉ.

1. 'Wherever there is a particular Life Assurance Problem the Sun Life of Canada Plan can solve it.
2. Prompt settlement of claims is a maxim of the Company's Management
3. During 1951 the Company paid over £1,000,000 to annuitants, policy holders and their families.

The Sun Life of Canada is a Leader in World Wide Assurance.

Consult us first.

C. C. PALSANIA

GENERAL AGENT

Business, Estate, Financial, Insurance and Immigration Consultant.
Sworn Translator.

100 Sir Lowry Road,
P.O. Box 4424.

CAPETOWN
Phone 22798

Kasturba Gandhi Memorial Number

Copies of Kasturba Gandhi Memorial Number can be had
at this office at 1s. 3d. including postage.

'Indian Opinion'
Phoenix, Natal

No. 49—Vol.—LI

FRIDAY,

11TH DECEMBER, 1953

Registered at the G.P.O. as a Newspaper

Price 6d.

INDIAN

OPINION

Founded by Mahatma Gandhi in 1903

★

ON HEALTH

Extracts from a speech by Dr. Denham, Health Officer of Birmingham, England,
read at a Rotary Club meeting:

THE national health service hastened to encourage the belief in the minds of people that health is now available to them through the medium of medicine. This is a great mistake and I feel sure we as a profession would be doing a much greater service to mankind by emphasising the fact that medicines are seldom necessary in the treatment of ill health in a healthy community. The same view should be to take all available measures in our power to prevent disease and not to accept its periodic visitations as inevitable. I am convinced that one of the main functions of the medical practitioner should be the giving of advice as to the best measures which should be taken to avoid illness and thereby maintain a state of positive physical and mental health. A very considerable part of minor illnesses from which we suffer year after year is due entirely to our own way of living and is in many cases completely preventable. An outstanding example of this at the present time is food poisoning. The vast majority of these cases are entirely preventable if any one connected with the preservation and handling of food took ordinary sensible precautions against contamination. In the same way if each individual took similar sensible precautions regarding his own health and avoided over-indulgence in eating, drinking and smoking and took proper exercise, how much of the minor illnesses to which we are so prone might be avoided?

"Of course this type of advice is not popular with the average patient who feels that the doctor is putting the responsibility back on him of curing himself when in fact the doctor should be doing it through the medium of bottles of medicine and pills!"

The Editor of 'Daily Graphic' (London) in which the above speech was published writes

"Get a few people together and sooner or later they will talk about their illnesses—or their children's. Note they do not discuss how to avoid disease. It is symptoms and treatments that interest them, not health and how to keep it. One of the aims of the national health service is to prevent illness. But prevention should begin in the home, not in the doctor's surgery. Its secret is simple—sensible living and wise precautions. Dr. Lord Moran drew attention to the need for educating the public in health matters. That need is urgent. The warm weather is bringing increased risks from infected food. How many people realise the importance of absolute cleanliness in handling food stuffs? Dr. Lord Moran suggests an inquiry to discover what people are thinking about health. The real trouble is that they don't think. Otherwise they would not invite illness by their own carelessness and folly and then imagine that a bottle of medicine prescribed by an overworked doctor will put things right. Here to start them thinking are rules for healthy living given by a medical leader. Plenty of fresh air, simple, adequate diet, sufficiency of sleep, physical exercise and bodily and mental cleanliness"

—Reproduced from 'Harijan' dated October 10,

"The War Resisters League serves an important purpose. There are many independent individuals in all countries to whom the saying 'War is a crime against humanity' is no empty phrase. They would, rather submit to penalties and social ostracism than act against their consciences.

"The War Resisters League is important because, by union, it relieves courageous and resolute individuals of the paralysing feeling of isolation in the fulfilment of what they consider their duty.

"The existence of such a moral elite is indispensable for the preparation of a fundamental change in public opinion, a change which, under present-day circumstances, is absolutely necessary if humanity is to survive."

—Albert Einstein's message to War Resisters League, U.S.A.

INDIAN OPINION

FRIDAY, 11TH DECEMBER, 1953

British Government Taken To Task

THE way the Mau Mau movement is being tackled by the British Government has certainly not pleased the non-European world. Nor has it pleased the liberal element in the European world. They have felt that instead of going into the root cause of all the trouble unscrupulous tactics were being done to crush the whole movement by getting rid of those responsible for it. Little did it occur to the authorities concerned that they could not possibly kill the spirit thereby which is bound to re-assert itself more forcibly than ever. The lessons of the last two devastating wars have unfortunately not gone home to them. Killing of people indiscriminately in the name of Mau Mau has been going on now for some considerable time but a very feeble voice of protest was being heard from the British people. Now when a great deal of damage has been done and some of the atrocious acts have been caught red handed the heart of the British people have been stirred to their very depths as would appear from the recent reports of comments made on the trial of Captain Griffiths who was recently found not guilty of a charge of murdering an African in Kenya. For instance, the Manchester Guardian is reported to have said,

received, it was not the verdict which caused concern so much as the background revealed."

"Evidence given during the trial of Captain Griffiths indicated a deplorable state of mind among officers, or some officers, of the armed forces engaged in the operations against the Mau Mau gangs."

"It is a revolting thing the soldiers, in this instance Africans serving in the King's African Rifles, should be offered rewards of 5s. and of 10s. for every Mau Mau shot, or that company scoreboards should be exhibited as if every terrorist or suspect killed was a goal."

"This was surely a barefaced encouragement to reckless and indiscriminate killings."

The Daily Herald is reported to have said that Mr. Lyttelton must resign.

"His conduct of Colonial affairs is threatening Britain's good name throughout the world," it said.

Horror and indignation were felt by the British public at the conditions in Kenya revealed by the trial, the paper added.

"The captain was found not guilty, but some operations against the Mau Mau, we now learn, have been carried out in the spirit of hunts against wild animals."

"This is neither law, justice, nor necessary self-defence," the Daily Herald said.

"It is inhumanity and political lunacy and Mr. Lyttelton, all the more because he still delays sending out the Parliamentary delegation to inquire into these very conditions must bear the responsibility."

"To save Britain's reputation as a Colonial power from deepening shame Mr. Lyttelton must now go."

The Daily Mirror is reported to have asked

"How and when is Britain going to answer? Is it right that Africans should be shot in the back because they seem to be running away 'in a shambling trot' from British troops when told to halt?"

"With all the fury in their hearts the British people disassociate themselves from this attitude. They have never gone in for corpse-counting. For them, the chalking-up of kills in the mess comes from a nightmare which must end."

"We demand a Royal Commission to visit Kenya and find out just what is going on, just what is being done in our name."

"Our shame is proclaimed to the world until action is taken."

"It is a week since almost 50 Labour Members of Parliament signed a motion deploring this discrimination. So far the Government has found no time to discuss it. This is scandalous. There must be found for both Bermuda and Kenya."

"There are 500,000,000 Coloured subjects in the British Commonwealth and Parliament's responsibility to them is to uncover what is happening in Kenya and what went wrong in Bermuda."

Has this awakening not taken place, we wonder? What irreparable damage has already been done. Anyway, better late than never.

We certainly feel that a 'rearmaments' movement is going on at a snail's pace and in the meanwhile innocent people are having to suffer unworld hazards and gross injustices. The racial discrimination in South Africa is a case in point. When millions of voiceless and voteless people are ruled by a minority Government who has assumed despotic powers under the guise of democracy, are being discriminated against on the basis of race and colour and are denied elementary human rights, the British Government has not yet been able to decide whether this can be called South Africa's domestic

affair or whether it is not a vital moral issue affecting the whole world and therefore one that should concern the whole world. The time has surely come when not only the conscience of the British Government and the British people but the conscience of the Governments and the people of the world will have to awaken up and something concrete will have to be done to bring to book the powers that are openly threatening world peace by their misdeeds.

Since writing the above we read the news that the British Labour Party was to table a motion of censure on the Government for its African policy. The debate was to have taken place yesterday. Labour opinion in Britain is deeply concerned over events in Africa, says the London correspondent of the Natal Mercury. Not only are Members dissatisfied with the policy in Kenya, Nigeria and Uganda but there are many who would be glad to reopen the Central African Federation dispute. Further developments will be watched with keen interest.

NOTES AND NEWS

Apartheid Plans At Maritzburg

WORK should begin early in the New Year to implement plans for complete apartheid at the Maritzburg Central Post Office states the Natal Witness. These changes are being made in implementation of the Nationalist Government's apartheid programme on which it won power six years ago. The Maritzburg Postmaster Mr. Adendorff said that he expected work on the alterations to start early in the New Year. It is not yet clear when alterations to the Maritzburg Railway Station will begin. At the end of June an official of the Railway head office in Pretoria made an inspection of the Maritzburg Station and studied

Although the grounds of Captain Griffiths' acquittal were not very clear in the reports

a plan submitted by the Maritzburg Skakelkomitee of Afrikaans cultural organisations. This plan provides for the removal of the non-European waiting room to another part of the station marked off for non-European use, and for the removal of certain offices. A member of the Skakelkomitee, Dr. J. G. M. Richer, claims that the plan will bring about full apartheid on the station and improve amenities for all races.

Sultan Technical College

Work begins at Curries Fountain in about three months' time on the £120,000 M. L. Sultan Technical College which already has 4,000 students attending for instruction in borrowed accommodation. The Land Tenure Advisory Board has now granted the race determination needed to allow work to proceed. This is the first of its kind for an Indian educational establishment in the centre of Durban. Only £22,500 of the total cost remains to be collected. This is being raised by the students themselves. Part of their effort was a fête held at the Kaje Hall in Leopold Street last Saturday. The official opening address was given by Mr. Mrs. Mary Ashar. There was a display of magnificent dresses made by the women under the able supervision of Mr. and Mrs. Nattress. The new Technical College is being built on six acres allotted by the City Council, which has also given £11,250. The Government is contributing pound for pound of the total cost.

U.N. ON S.A.'s RACIAL QUESTION

THE United Nations Commission to inquire into the racial situation of the Union of South Africa will continue to function as a result of a resolution submitted by the Special Political Committee and approved by the General Assembly last Tuesday. At the same time the General Assembly rejected a new resolution submitted by South Africa which challenged the competence of the United Nations to intervene in the domestic affairs of the Union.

The United States, which had voted for the United Nations' competence in the matter in the Special Political Committee, abstained in today's voting. Britain, Australia, Belgium, Colombia, France, Greece and Luxem-

T.B. Settlement For Non-Europeans In The Transvaal

A correspondent from Evaton (Transvaal) writes.

It is well known that T.B. (Tuberculosis) takes a very high toll of human lives in South Africa—indeed this country holds a world record for death from this disease in proportion.

Realising this danger and greatly feeling the urgent need for measures to combat the spread of T.B. among the people of this country, the Indian community of Evaton have initiated a scheme to establish a settlement to alleviate the sufferings of the Non-White people of the Transvaal in general and the African people in particular.

A widespread campaign has already been launched to collect funds for the establishment of a T.B. centre on the lines of the F.O.S.A. Settlement in Durban.

In order to set the fund-raising campaign in motion with a bumper event, Christmas night has been set aside for a great concert to be held at Evaton. A brand new hall, the largest, the most modern and best-equipped in Transvaal, has been booked for this concert. It has a seating capacity of 2,000 people.

The programme of the concert will include Indian film songs and dancing until midnight and thereafter the organisers have arranged an all night Quawall show.

Artists of the night will be the well known Harlequins and the delightful Devi Sisters.

The Indian community of Evaton have made an earnest appeal to all the Indian people of the Transvaal to respond generously to the appeal for this most worthy cause. See advertisement elsewhere in this issue.

bourg voted with South Africa.

When the General Assembly met in plenary session, Mr. G. P. Jooste, leader of the South African delegation, made a new challenge to the competence of the United Nations to intervene in South Africa's domestic affairs.

He submitted a new resolution declaring that the "General Assembly, having regard to Article two, paragraph seven, of the United Nations Charter, decide that it has no competence to adopt the 17 Power draft resolution."

The 17-Power resolution, approved by the Special Political Committee, extends the life of the United Nations Commission of inquiry into the racial situation of South Africa, and asks it to

continue its study and suggest measures which will help to alleviate the situation and promote a peaceful settlement.

Before Mr. Jooste spoke on his resolution, Dr. Enrique Fabregat, of Uruguay, moved an amendment to the 17-Power resolution recommending that should any of the three members of the commission of inquiry be unable to continue their membership, the member or members concerned should, if the General Assembly was not sitting, be replaced by a person or persons appointed by the President of the General Assembly. Mrs. Vijaya Lakshmi Pandit, in consultation with the Secretary-General, Mr. Dag Hammarskjöld.

Dr. Fabregat said that he had very good reason for proposing the amendment.

It had been reported over the weekend that Dr. Hernan Santa Cruz, of Chile, chairman of the

Commission, had informed some of the Latin-American delegations that he would not be able to continue serving on the Commission.

Before calling on Mr. Jooste, Mrs. Pandit said that the South African resolution which dealt with competence would, under the rules of procedure, be voted on before the 17-power draft resolution.

Mr. Rajeshwar Dayal, of India, said that after prolonged discussion in which every aspect of the matter was thoroughly explored, the Special Political Committee had adopted, by a large majority, the 17-power resolution.

It had also rejected by an overwhelming vote of 42 against, seven for and seven abstentions, a resolution moved by South Africa challenging the Assembly's competence to consider the question.—Sapa-Reuters.

REACTION ON APARTHEID IN S.A.

AMERICANS still do not understand why White people in South Africa persist in apartheid policies, in the face of almost universal world condemnation, Dr. Ray E. Phillips, director of the Jan Hofmeyr School of Social Work, told a Rotary Club lunch meeting in Johannesburg last week.

He was describing his impressions of a 13 months' tour of America, during which he visited 44 States.

"To individuals and groups I pointed out, as objectively as I could, the reasons, as I see them, why the South African Government takes the line that it does."

"I explained that the apartheid policy is believed in influential quarters to be backed by scientific proof that the Black man's brain is inferior to that of the White. I pointed out that, after all, the American record of race relations, especially the treatment of the Red Indians up to, say 50 years ago, was similar to that of the Natives in this country."

"I believe that Americans were somewhat relieved to hear that supporters of the present Government policy really believed that they have a case; that some of them, at least, are honest and sincere in their conviction that apartheid is the only solution for the race problem here."

"This is not to say that Americans are anything less than highly critical of any racial policy based on forced separation of

individuals from one another without their full consent and co-operation."

It was becoming generally recognised, said Dr. Phillips, that White people must learn quickly to live amicably with the rest of the world if they were to survive.

"And the majority of world citizens happen to be non-White who react violently against White folk claiming superiority because of skin pigmentation, or present cultural or political status."

"Americans are very apprehensive, I believe, that policies which endanger White prestige in one part of the world are bound to react against White folk the world around."

People in the United States could not understand why, when racial tensions were lessening in America it should be the reverse in South Africa.

The Black-White race problem in America had disappeared. Negroes were being accepted practically everywhere today as American citizens.

"They are, of course, fully integrated in all of the armed forces; they eat in public restaurants, sleep in the same Pullman cars as Whites, attend the same theatres, are admitted to the same universities and colleges. Their right to vote is challenged no longer, even in the deep South."

"The change is not complete everywhere, but it is changing so rapidly that I was amazed. Black-White tensions still exist, but they are taking their place as one of the very minor groans or 'gripes' of American life."

The New India Assurance Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	
Marine Premium	56,04,844	exceeds ...	54,34,00,000
Miscellaneous Premium	35,84,960	Assets exceed ...	15,36,00,000
Life Premium	2,88,79,302	Total claims paid over	17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The
New India Assurance Company Limited

RUSTOMJEE (PTY.) LTD.

Directors: Sorabjee Rustomjee
Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25045, 29807 & 28513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

**EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY**

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335

Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
FACTORY**

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAJIBHAJ D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crockery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

**We specialise in
Manufacturing
OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

INDIANS AND THEIR WIVES

A NOMINAL CONCESSION

By C. W. M. GELL

By courtesy of 'The Forum' (Johannesburg)

I

HOW deplorably the recent Group Areas bearing at Nylstroom advertised our Christianity and much vaunted "white civilisation." Those who are so concerned for South Africa's good name overseas might ponder the probable effects of this sort of backveld babble, conducted in the name of three Christian Churches and enfranchised white voters. But ignorance and prejudice are by no means confined to the platteland and this article will examine the recent parliamentary debate on the Bill to ban Indian wives and children.

Now in common with most M.P.'s I confess to having had a good deal of trouble with Dr. Donges' initial argument in introducing the Bill. He was concerned to prove that since 1914 the Indians have been enjoying a unique privilege and concession under the Immigration Act. I think he established his point. Yet I cannot for a long time remember so much of a major parliamentary speech devoted to a point so little worth making. The argument runs like this: Section 4 of the Immigrants Regulation Act, 1913, described who are "prohibited immigrants." Since the main purpose of the Act was to close Indian immigration—the longer profitable to the white electorate after India had put an end to "coolie" recruitment in 1911—it is not surprising to find that all Indians (though, as a small concession to Gandhi, not explicitly by name) fall within what Dr. Donges calls "the mischief of Section 4." With the reservation that the clause was deliberately drafted to include them within its mischief, we may agree with the Minister that "its wording was entirely general in application. It did not discriminate and no particular race was mentioned." (4133) Section 5 of the same Act then excluded certain categories of persons from the mischief of Section 4, including "wives and children of a Union-domiciled person by a lawful and monogamous marriage." In 1914, as part of the Smuts-Gandhi agreement, Section 5 was amended to include wives and minor children of Union-domiciled Indians "if there exists a union recognised as a marriage under the tenets of an Indian religion" (notwithstanding that these religions theoretically

allow polygamy), provided that the exempted wife was in fact monogamous.

Now this, says Dr. Donges, constitutes a concession special to the Indians. Under it they enjoy "a right not shared by any other section or group of the South African community." (4135) And I am sorry to report that the entire Assembly, except Mrs. Ballinger and Mr. Bunting, lapped up this casuistry that the Indians had got away with a special and specific privilege. But what is the nature of the privilege? That our Indian population were allowed the right, enjoyed by all other groups of our population, to marry where they will and to bring their wives and children here; the particularity of the "concession" being that to them, alone of "polygamous acts," is such a right permitted—but only if their marriage is in fact monogamous. Now here I wish to dispose finally of the deliberate red herring of polygamy. Although Islam and Hinduism theoretically permit it, it is a dying practice among a very small minority in India today; as Mr. Bunting correctly said (4179), there were never more than a handful of Indian polygamists resident in this country and there are none today. Therefore, Dr. Donges' emphasis on the exceptional nature of the "concession" to polygamists has absolutely no practical significance whatever.

But, as Mrs. Ballinger and Mr. Bunting foresaw, the withdrawal of the "concession" by the present Bill will withhold from our Indian population the human right, enjoyed by all other race groups, to marry whom they will, where they will. For they alone of South African residents are as a group defined effectively, if not by name, as "prohibited immigrants" and therefore they will be the only racial group of Union citizens whose overseas wives and children will fall under the blanket provision of Section 4 of the Act, once the special "concession" is removed by the present Bill. As Mrs. Ballinger said: "This is a serious invasion of human rights, which belong to all members of the community and which we as South Africans should guarantee to all South Africans, of whom our Indian community are a part." (4172-3.) It is true that the Minister will retain discretion under Section 4. But,

bearing in mind that this legislation was promised last November to offset Mr. Strydom's admission that repatriation is impracticable and to sidestep a Nationalist proposal at the Newcastle party congress "that all our Indians be placed in one large ghetto where parasite can feed on parasite," we shall have no difficulty in accepting Dr. Donges' assurance that his discretion "will only be exercised in very exceptional circumstances" (4185).

And this is, of course, confirmed by Dr. Donges' next argument for the Bill, that the "concession" has in fact significantly contributed to the increase of our Indian population—5,829 wives and children in the last 7 years and 3 months, during which only 1,000 Indians emigrated permanently from the Union. But, as Mr. Bunting showed, Dr. Donges is selecting years in which there was a heavy backlog owing to the interruption of travel by the war. The figures clearly illustrate this artificiality; in each of the years 1947-51 the entry of wives and children was 1,000, 987, 965, 957, 715. Finally, in the first 9 months of 1952 only 415 came. I do not have the exact figures for the last 13 months, but they suddenly spurted sharply after the Minister's announcement of February 10, since when some 900 have tried to beat the ban. So Dr. Donges' 7½ years includes a peak period at each end. On the other hand, in the 25 years for which accurate statistics are available (1-8-27 to 31-12-52) a total of 17,224 wives and children have entered the Union—an annual average of 320 women and 360 children. Since not all these were actually new immigrants and since during the same period 16,952 Indians returned to India under the assisted repatriation scheme, Indian immigration under the 1914 "concession" cannot be said to have made any significant contribution to the increase of our Indian population from about 170,000 in 1927 to 365,000 today. Mr. Bunting quoted some of these figures in the debate, but Dr. Donges brushed them contemptuously aside: "The hon. member for Cape Western quoted figures here which he had obtained from the office of the Secretary to the Indian High Commissioner and I do not think it necessary to say more about that." (4186) But indeed it is. If the Bill is partly justified because it stops a significant influx, which the Minister implied, and is supported by the U.P. because we cannot approve of continued immigration... to swell the ranks of those who are already here" (Mr. Mitchell 4167), the figures certainly require an answer. Are they incorrect? Or are we, as a White race, too arrogant to

admit that we have used a shabby argument? Will not the rest of the world justifiably conclude that this Bill is just one more small and unjust pique against a defenceless minority?

And the point is further stressed by the right which Dr. Donges and Mr. Mitchell claimed for South Africa, to determine the composition of our own population by controlling immigration. No one challenges that right. Never since 1914 has any general re-opening of Indian immigration been requested by either the Indian Government or the local Indian community. But it may fairly be argued that that right was first exercised by the White Volksraad of Natal which, expressed through overwhelming majorities of its elected Legislative Council and later Provincial Government, imported 142,000 indentured labourers between 1860 and 1911, from whom over four-fifths of our present Indian population descended. And they were imported on terms—accepted by Natal as the only conditions under which India would permit recruitment of "coolies"—that encouraged the Indians to settle here as free, and permanent citizens when their indentures expired. Those terms have never been fully honoured; but they would certainly include the human right (now to be withdrawn) to marry overseas, if a man so wished, and bring his wife home—a right never normally challenged in a free country under the category of "immigration." Anyone, who is tempted to repudiate Natal's historical liabilities as no concern of the Union, should consider the implications of two years' continued indentured immigration after Union and the vigorous protests of both the Union and Natal Governments against India's decision to close it finally in 1911.

¹⁰ All numerical references are to Hansard for the Assembly September 24.

¹¹ I discussed the reasons for this increase in 'Forum' for October, 1952.

¹² No. I got my figures independently from press or ministerial statements or by correspondence with Government Departments.

(To be Continued)

R. VITHAL

Bookkeeper, Writing up Bills of Books, Balance Sheets, Income Tax Returns. Apply:

9 Adams Arcade,
40 Market Street,
Johannesburg

Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(KORNER SWEETMEAT HOUSE)

Corner Grey and Victoria Streets

DURBAN.

Phone 22414.

Tel. Add. "KAPITANS."

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India
or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident,
Plate Glass, etc.

Commit 1/6 Free of Charge For Your Income Tax, Personal Tax,
Writing Of Your Books, Trade Licences, Revenue Clearance Certificate,
Passports And Immigration Matters.

Representative: National Mutual Life Assn. Of Australasia,
Yorkshire Insurance Co. Ltd.

Telephones: 33-9033. 29a Commissioner Street,
JOHANNESBURG.

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

Special attention is paid
to indent orders

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with "THE OLD MUTUAL" your friend for Life—
The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative —

DAYABHAI PATEL

P.O. Box 1760.
JOHANNESBURG.

Phones— } Business 33-0711
 } Residence 33-5961

P.O. Box 96,

Phone 24471.

To Furnish Your Home Economically

See

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St.
DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSE-
HOLD EFFECTS, RADIOS & RADIOGRAMS, MUSI-
CAL INSTRUMENTS, SEWING MACHINES & OFFICE
FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and
Vegetables. We specialize in green ginger and Indian
Vegetables. Wholesale only. Write for particulars
Box 96, Durban.

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING

—CO, LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

47, Commissioner Street,
JOHANNESBURG.

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

Extensive range always carried in
the following:

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

Stockists of well-known branded
Watches.

COPPERBELT PIONEER STORE

Where Quality and Service
are Paramount.

Luanshya,

Northern Rhodesia.

THE SUDAN GEZIRA SCHEME

By REGINALD REYNOLDS

[The writer of this article Mr. Reginald Reynolds was one of the close associates of Mahatma Gandhi, and had not long ago visited the Union, during his African tour.—Ed.]

DURING my journey from Alexandria to Cape Town I spent a week in the Sudan Gezira

The Gezira (literally 'the Island') is a name given to the tongue of land enclosed between the White and the Blue Nile immediately south of the juncture at Khartoum. The name, however, has come to be used exclusively for that portion of the area, on the western side of the Blue Nile, which is now irrigated under the most successful scheme that I found in any part of Africa which I visited.

Conditions vary and it must not be supposed that such a project—requiring a large water supply, flat low land, suitable soil and climate etc.—can be operated anywhere. Its importance as a pilot lies in the fact that it shows how rapidly a semi-nomadic people can develop and that African land can also be successfully developed without alienation. The application of engineering skill and good farming methods does not necessitate (as Europeans commonly assume in East, Central and South Africa) the prior condition that the land should be stolen from the people.

Figures in this article are given in L.E. (Egyptian pounds) and *feddans*—approximately equivalent to pounds Sterling and English acres.

The operation of the Sudan Gezira Scheme was originally entrusted, in 1911, to the Sudan Plantations Syndicate Ltd. in association with a subsidiary company from the year 1927. The Government was responsible for the cost and maintenance of the main irrigation works, whilst the companies undertook minor canalisation, land development and the provision of stores, light railways, steam ploughs, ginning factories etc. with general supervision and financing of production. The actual cotton production was the work of tenants, each tenant having 40 *feddans* of land. As in the 'Open Fields' system of medieval England, tenants changed their holdings so that nobody was permanently in occupation of the best or the worst land.

The land was rented by the Government from the owners at the original rental value before the irrigation scheme was begun. The rental value of land in the Gezira was, at that time, 10

piastres per *feddans*—i.e. a yearly rent of about two shillings an acre. Owners were not allowed to sell land except to the Government; and by the time I was in the Gezira about half the land had already become Government property.

The tenants did not pay a money rent to the Government. Each year part of their land was sown with food crops—*dura* (millet) and *labia* (beans). Ten *feddans* would be under cotton and the rest fallow—all on a complicated eight course rotation. The food crops were the property of the tenant, but the price of the cotton crop, after deducting the cost of ginning etc., was divided between the tenant 40 per cent., the Government and the Companies. The Government's share varied from 35 to 40 per cent., that of the Companies being from 20 to 25 per cent.

The concessions granted to the companies were, however, only temporary. In 1950 they came to an end, their place being taken by the Sudan Gezira Board, a public corporation whose members were appointed by the Government. Under the new arrangement the Gezira Board continued to receive a 20 per cent. share of the cotton sales, subject to a maximum of L.E. 1,125,000. Anything beyond this figure was to be divided equally, one half to the Board's reserves and one half to the Tenant's reserves. It was further decided that when each of these reserve funds reached a total of L.E. 3,000,000 the surplus should be equally divided between the Government and the tenants.

If the small area of the irrigated Gezira is looked at against the background of the vast map of the Sudan it is impressive to realise that before the concessions came to an end the Government was already drawing a quarter of its revenue from this source. As to the tenants, in the first year of the Sudan Gezira Board's administration they made a record with about L.E. 650 per head in addition to their food crops—almost fabulous wealth by African standards. And while prices all over the world were rising, in the war years, the extra production of food grains in the Gezira brought Sudanese grain prices down by well over 50 per cent. between 1926 and 1942, in spite of adverse conditions.

The area of the irrigation scheme was reckoned in 1950 to be about 1,000,000 *feddans*, supporting about 26,000 tenant families in addition to those em-

ployed in the ginning factories, in hired labour, in trade etc. totalling about 450,000 men, women and children. The Gezira Board budgeted in 1950 for an annual expenditure of L.E. 800,000, including interest on loans and contributions to a Sinking Fund, but exclusive of the L.E. 325,000 maximum allocated to Social Development and Research. These figures naturally showed a considerable reduction when compared with the gross share of the Companies, which reached nearly 2½ million Egyptian pounds in 1947/48. As these concessionary companies played an important part in the development of the scheme it is worth recalling this fact, in view of criticisms which I heard later in East Africa, by Europeans who have denounced the Gezira Scheme as 'Communism.'

The Social Development quota, fixed at 10 per cent. of the Board's share from cotton sales, rises to a much higher proportion in a good year, owing to the fact that it is limited to L.E. 250,000 whilst the Research Grant is limited to L.E. 75,000 and all other costs of the Board to L.E. 800,000. In a bumper year Social Development absorbs, therefore, almost a quarter of the Board's income after deducting the cost of research. It becomes, in fact, the biggest single item after General Expenses (L.E. 350,000) and it is never allowed to fall below L.E. 60,000 per annum, which can already be supplemented from its own Social Development Fund) reserves.

The activities of the Social Development department include adult education in citizenship, the running of a newspaper, social surveys, training and assistance in horticulture, the sinking of wells, afforestation, the running of a training farm, recreation services, the encouragement of co-operation and assistance in the management of the Tenants' Reserve Fund.

As the Sennar Dam (the source of the irrigation system) was not completed until 1925, when the first 300,000 *feddans* were canalised, it would be correct to say that very few of the tenants had been settled in the Gezira scheme for more than 28 years at the time of my visit, whilst the majority must have arrived much later. Of these tenants few had ever known a settled agricultural existence, at all less had they learned anything about cotton, crop rotation and scientific methods. They were semi-nomads. Their story is of great importance as an indication of what can be done in a single generation with a people of primitive habits, if good guidance and sufficient incentive are offered. The 'Sudanisation' of the administration was also proceeding rapidly and I was assured that by July of 1953 all engineers in the Gezira—apart from some concerned with the Sennar Dam itself—would be Sudanese.

The scheme is, therefore, not only an outstanding example of the fact that 'the desert shall rejoice and blossom as a rose' but that similar potentialities can be developed in human nature.

BONES WANTED

We Pay
£7 PER TON
F.O.R. your
Station or Siding

BAGS RETURNED RAILAGE PAID

For Full Particulars write to:

THE
BULL BRAND
FERTILIZERS LTD.
SARNIA, NATAL.

SHINGADIA STORES(Prop: Premier Silk Bazar Ltd.)
Direct ImportersDrapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.P.O. Box 111. UMTALI, S. Rhodesia.
Telegrams: "Prem silk" Phone: 2523.**PREMIER WHOLESALE**

(Members of the Mashonaland Wholesalers Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods.P.O. Box 319. Phone: 2523/Extn 1.
UMTALI, S. Rhodesia**RHOD-INDIA LIMITED**

Exporters, Importers & Manufacturers Representatives

Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention."Aryan Mahal" 6th Floor,
Plot 43, "C" Road,
Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

Phone
Day 24169Phone
Night 833549**L. RAJKOOMAR (PTY.) LTD.**

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and WreathsContractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 29388.

P. HARGOVAN & CO.
(PTY.) LTD.**WHOLESALE MERCHANTS
AND IMPORTERS.**P. O. BOX 1250.
155/7 Warwick Avenue
DURBAN.**'INDIAN OPINION'**

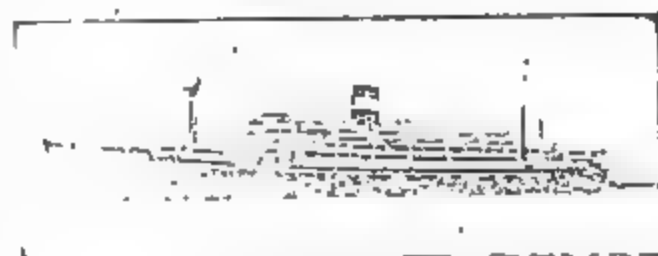
(Founded By Mahatma Gandhi in 1903)

**For The Moral, political and
Social Advancement Of Indians
In South Africa.****Published Every Friday.
Subscription Rates***Payable Always In Advance.*

Within the Union	30s.	Annually
" " "	15s. 6d.	Half-yearly
Outside the Union	30s.	Annually
" " "	15s.	Half-yearly

Become a Subscriber and persuade your friends
to do likewise.

Apply to—

Manager,
Indian Opinion,
P. Bag, Phoenix, Natal.**B. I. S. N. Co. Ltd.**S.S. Karanja arriving Dec. 28. Sailing January 3
for Bombay via Karachi and PortbunderPassengers must conform with the Vaccination and Yellow
Fever inoculation requirements and obtain certificates from their
respective District Surgeons. Inoculation by and certificates from
private Medical Practitioners will not be accepted.**FARES: DURBAN TO BOMBAY**

First Class single without food	£75-15-0
Second " " " "	50-13-0
Inter-Class " " " "	34-3-0
Unberthed (Deck) without food	21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6
Hindu Special Food £10-3-0 Ordinary Food £4-5-6Bookings for 1st, 2nd, Inter Class and Unberthed (Deck) can
be effected by communication with us by telegram or letter.Under no circumstances will unberthed passengers be
permitted to keep on deck with them more than one bed-
ding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.370 FINE STREET, Telephone 20432, DURBAN.
Tel. Add: "KARAMAT."

THE TIMES' NEED AND THE OUTLOOK

By WILFRED WELLOCK

(Continued from Nov. 27)

MOREOVER we must face the fact that the revolution we now so urgently need must be undertaken by generations born in an age of dying faith in truth and weakening understanding of spiritual values, under a smothering materialism that in the first world war withered such spiritual roots as had survived the Victorian age.

My generation needs to be reminded that its successors are wholly ignorant of the remarkable wave of idealism which swept across the Western world in the last third of the nineteenth century, in revolt against the pragmatism, complacency and hypocrisy which hid the glaring social evils of that time. The youth of my generation—even working class youth in the great new urban areas which were then arising—were inspired by the vision of a social democracy with a spiritual content. They steeped their minds in the writings of Ruskin, Carlyle, Tolstoy, Kropotkin, William Morris, Edward Carpenter, Lowell, Emerson, Thoreau, Blake, Shelley and many others, and dreamed of "a loftier race" and an age in which "new arts would bloom of loftier mould."

That idealism was finally swamped by the events which followed August 1914, when the vision of the spiritual socialists was overtaken by the "bread and butter" socialism of the new materialism. What, if any, are the signs of hope today?

In the political field the status of Colonial and other political subjugated territories is being revolutionised. The coding of freedom to India, Burma, Ceylon, Indonesia, etc., and of considerable freedom to the Gold Coast, Nigeria, the Sudan, Uganda and Tanganyika, indicates a trend which cannot stop short of the complete freedom of every people under the sun. There is still a long way to go, especially in areas like Kenya, North Central and South Africa, where an appreciable white population fosters the belief that a white monopoly of political power and an economy which dovetails into that of the Imperial Power can be maintained indefinitely. However, there now exists a lever—Communism—by which all such beliefs are being effectively crushed.

In admitting the necessity of raising the status and the living standards of the world's backward areas in order to stave off Communism, the big Western Powers unwittingly declare that Communism is fulfilling an important mission in our time. The downtrodden of the earth see in Communism the road to the only freedom they are liable to appreciate: the freedom to work and eat. The tyrannies of Communism of which they are rightly warned, are meaningless when their hands are idle and their stomachs empty. Hence the road to freedom, albeit an elemental freedom, lies wide open, and will remain open so long as the evils remain which gave birth to Communism. Nevertheless, military power and the subtleties of totalitarianism will hamper the work which the West now admittedly sees to be its duty, and cause it to do from fear what it ought to do from love—love of man, of truth and justice. Could the West take hold of the faith in truth and love which casts out fear, it would quickly free the whole world of fear, of Communism, and of war.

In the social sphere, I find in talking to young people that an appreciable percentage are more concerned about vocation than money in contemplating the future. A growing appreciation of nature, a passion for hiking and mountaineering, for travel and seeing how other peoples live, is manifest. An antipathy to white collar jobs and a preference for skilled constructive occupations, and a tendency among both girls and boys to take up agriculture and horticulture are also encouraging. Then there is the new passion for music, even modern music, which, possibly because it emphasises their own confusion of mind, stimulates them to search for a way of deliverance. One has to become conscious of a condition before one can change it.

I therefore believe that the time is ripe for a new cultural appeal to youth in order to help them to discover new spiritual horizons. For this purpose we need a new institution, a number of colleges specially designed to give short Summer courses of ten to twelve weeks, and Winter courses of say, twenty weeks, to adults who have already experienced the

deadening effects of modern industrialism and desire to reach out to something creative, socially purposive and personally satisfying.

These courses should be inspirational and constructive, and should concentrate on the heroic and creative factors in the great constructive periods of history, and on how we might move into a new creative era here and now. I would therefore advise a careful study of the Danish Folk High Schools, which were founded by Bishop Grundtvig about a century ago during a period of depression in Danish history, and which were largely responsible for a remarkable spiritual and social revival in that country.

The charges for these courses should be as low as possible, and the colleges should be run solely by those who have the vision of their need and purpose. A wise Government would assist them with finance without interfering with their curricula, which should vary from college to college, as in Denmark.

This new cultural trend and outlook would in due course affect most of our cultural institutions, also the message of the churches. It would, I believe, stimulate the formation of study and action groups with the aim of local experiments in creative enterprise in every sphere—church groups, cultural and discussion groups, social clubs, workshop and community groups—village, city and suburban. These efforts might well inaugurate the creative revolution we need; they would have the moral and financial backing of many of my generation.

This revolution involves such industrial, economic, political and cultural changes as I have outlined in these Papers. It would free the human spirit from the enslavement of the machine, change our habits, chasten our desires, and thus modify our demands for materials, food and raw materials, which in turn would reduce the tensions which lead to war and open the way to world economic co-operation, to open diplomacy, political truthfulness and honesty, the termination of imperialism and power politics, and to permanent world peace in a new era of international relations.

Today we live in a fool's paradise, worshipping abundance yet wasting it in self-indulgences and costly armaments. The Western nations put the blame for the latter on Communism, and turn a blind eye to the basic fact that war

is inherent in their very way of life. Pacifists are also guilty of this error, even Christian pacifists. It is plain self-deception to say that all our war-producing problems could be solved around a table, given a little goodwill, for there can be no peace so long as maximum consumption of goods and services is the aim of the West in a world of shortages where the living standards of half its population are double or treble those of the other half, which is justly seething with discontent and revolt. Pacifists should be the first to challenge the materialism of our time with a simplicity of life which conforms to the world's need, to justice, and to the demands of the good life. A limit must be set to Western standards, to luxury and self-indulgences, and to the demands of fashion and social status. Our highest well-being, and world peace, world brotherhood and co-operation, demand it.

It is precisely at this point that the pioneers of the creative society must begin. Self-control and self-discipline are the first need, and many have already made a good start. I have seen them in greatest number in India, where young men and women from every caste have abandoned caste and now labour with the so-called lower castes on a subsistence basis in the gigantic task of co-operating with villagers in reconstructing Indian life according to the Gandhian pattern of agro-industrial village Republics, as an alternative to Western industrialism. For this work they are trained and disciplined in Ashrams established for the purpose. Assisting them are many small groups of British and American Quakers, and in directly, many European members of the International Voluntary Service for Peace.

In the United States I have met many of the numerous groups that are trying to construct better patterns of living, starting with agriculture, and others that are working with Negroes in the endeavour to break down the colour bar. Some of these groups consist of Peacemakers, Peace Builders and other pacifists, whose pacifist witness has led them to the conclusion that peace is a way of life which they must try to construct. In Canada, Britain, France, Germany and in all the Scandinavian countries, various pioneer groups are similarly operating. Lack of space prevents me from giving a fuller account of them.

These are small beginnings, but they are highly earnest. Today the coloured half of the world is struggling for libera-

tion from white domination. Soon it will be accompanied by a powerful, world-wide movement for the freeing of the human spirit and its cultures from the oppressions of the highly centralised, mechanised and militarised Western state. To youth ready and willing to equip itself for that supremely important task? The answer to that question will decide the

future of civilisation, and indeed, whether it will have a future.

In closing this series of O.L.P.s, I would ask all those who have written to thank me for them, and all who feel they contain a message for our age, to help spread that message. Events are moving fast and the reflective thought is in short supply, and is at a discount.

Our people are illiterate, the Malan gang will feel that it has brought about the Golden Age of Afrikanerdom. You see, the moment you get too many Africans 'going to school', you will make them agitators; they will be dissatisfied with slavery; they will want the things which are the special preserve of the white man. To stop this rot, give them a form of education good for their station in life. That station, mind you, will not be laid down by the Africans themselves; it will be dictated by the Malan gang.

I know defenders of the Government will say that I am too suspicious. I read a lot into the future; that for very many years the people who will administer African education will be the men and the women at the head of our education and that we should trust these people. I am anxious, knowing that full well. These people are only civil servants to carry out the law as passed by parliament and to obey the rules as dictated by Verwoerd. So please do not tell me about them.

My point in all this is: With Bantu Education before us, our future is dark. Show me now our military teacher who will stand before African children and tell them that slavery is a good thing; that a dark future is ideal for his race! If you show me that man, he is a quailing. The man of honour will stand to starve, or go to jail; or dig the roads or labour on the farms or serve in jail, rather than poison innocent African minds by teaching them what he knows to be evil. The Christian too will feel called upon to clear out of a form of education which will distort the human personality in the African. God created us all in His own likeness, intent upon making us develop our creative powers to perfection. And we cannot do that unless we are free. Education as we know it in the civilised world is a process of continuous emancipation; not of incarceration. Bantu Education is designed to imprison the mind.

Having stated the goals of apartheid education as I see them and as I have understood them from Afrikaner literature as well as from the pronouncements and thought-bubbles of the Minister, I must return to my main point—namely, the role of the African teacher in all this.

We would not be wise if we believed that the present officers of the provincial education departments are immortal. And even if they were, it would be childish to pin our faith on

them. As I said, they are only civil servants.

We would be wise to know that Verwoerd might be in as great a hurry to make revolutionary changes in the form and content of African education. He will certainly have many good reasons for going about it by degrees. But the thing to bear in mind is not the tactics he will use or the fact that he and his ilk are determined to reach the goal. So that whether he is slow or fast is really beside the point. What we must be ready for is the fight to oppose education for slavery. And with the passing of the Bantu Education Act, that fight is now on.

While the fight goes on, very many men and women of all races will have to stick to teaching in African schools. Those who will do that knowing that they are against Ideological Education will be the true friends of the African. But they must know quite clearly that the fight might be so complicated at a later stage that it might become part of an anti-apartheid duty to resign from teaching altogether. The time might even come when the African parent will withdraw all his children from school. These things do not happen in a day. Nor is the apportioning the best of ways to start. Opinion has to be educated on these things. It takes its time to learn. We must be ready to use these weapons when challenged by those whom we oppose. The battle for the African schoolchild will be a long and bitter one. Let us have our minds quite clear about it. For the present we are called upon to refuse firmly to serve on boards established on the apartheid principles.

There are Europeans in African schools who are anxious about their own future. I have no doubt in my mind that the Government would be happy if one day a situation arose when the missionaries in African schools felt they had to quit. The Government might not be so foolish as to place itself in the position of Mao Tse Tung, who has been driving Christian missionaries out of China. But I am very well aware of a situation arising when the State Authorities, who will progressively have a lot to say on African education, will be dominated by pagan Chiefs with an shifting haired for missionaries. The people who will then choose war on the missionaries will not be the Government. It is too dangerous that way because it would put African international representation

AFRICAN VIEWPOINT

BANTU EDUCATION. AGAIN

By JORDAN K. NGUBANE

A FEW weeks ago I stated in this column that the Bantu Education Act would create a situation where the men and women of honour in the teaching profession would be compelled to look for other jobs and that the ideological schools we will then have will be a platform for quillings. Since then the article has been widely discussed and I notice that discussion has been no less anxious among non-Africans in our colleges.

There has been considerable anxiety over the prospect of being regarded as quilling and this makes it imperative that I should make a few points clearer.

In the first place I have no doubt in my mind that the Malan Government intends to set the African school for sinister political ends. On the one hand the African school will be used to work up national feeling against the English-speaking peoples of South Africa. The technique will most likely be an initial process of weaning the African from what are called English influences. We shall have few and finally no English history taught in African schools. I would not shed very many tears over this, personally. There is a lot of stuff which we can well do without. In its place I strongly feel we should have more African history. Our children should be taught that Dingane was a great patriot; one of the greatest sons of his race; that he stood for a feeling of equality with Magwaza and with the great heroes we read of in Afrikaner or English history. The bias should be away from giving the African child the impression that when foreigners were laid on the soil of Africa, his ancestors were being taken to arms in order that his blood should be spilled. I want my child to be taught that he comes of a noble race of fighters for human liberty, a race which has fought without flinching for three hundred years against white

domination. I would elect to have my son taught these things, rather than have him bored with the exordium predilection of that notorious brute—King Henry VIII.

On the other hand we shall have no little English taught in our schools as possible. The idea will be as much to assert the claims of Afrikaners as to isolate us from the other South Africans and from the rest of the world. The Afrikaner who knows only Afrikaners belongs to the South African white world, his white skin notwithstanding. The African who knows English belongs to the world, his dark skin notwithstanding. This is how apartheid comes into the scene. We must not feel we belong to the world; we must be kept apart from the world and the shortest route to that is to cut out English. To us, on the other hand, English as a language is a vital link of survival at present.

Bantu Education will next come along to say that we should not be taught the subjects that a white man learns at school because of the differences in our modes of life. You see, you cannot preach that man are different and then proceed to teach them similar things. We shall have a special brand of education designed to make us serve the whiteman better.

Government apologists talk a lot of getting the African in play an active part in the education of his children. In plain words what does this mean? The African parent, although a taxpayer, will be forced to pay school fees for his children; build his schools; perhaps even pay his teachers. I do not for a moment say that we are afraid of doing this. We will walk barefooted and wear the sackcloth to defeat Verwoerd and enable our children to go to school. But the matter is quite transparent: To cut us out with a heavy baton that as few of our children will go to school as possible. When the mass of

If, however the Chiefs themselves told the missionaries to clear out, why, Pretoria would insist that the Government is innocent.

But the challenge to ourselves and to the white Christians is there. It comes always from the people who frame these laws. Always it centres around the ideal of human liberty. We, Africans, must be free to learn those things which will make us live in the closest accord possible with what we believe to be God's Purpose for us in this country. The Christian

missionary must be free to teach and preach those things he sincerely believes to be true—without being afraid of being attacked out of the school by a coterie of pagans parading as Bantu Authorities.

The missionaries and ourselves have a common purpose and face a common challenge. Our reply should be a common purpose and face a common challenge. Our reply should be a common front. I shall go into this a more fully in the next article in this series.

PLAN TO APPLY APARTHEID TO UNIVERSITIES

WHEN the Commission of Inquiry sits next year to try to recommend a practical plan for applying apartheid to universities in South Africa, it is expected that it will find the whole body of student opinion in Natal solidly opposed to any apartheid measures.

The Natal University is at present the only university in the Union which combines the practice of segregation of classes with the principle of identical curricula and degrees of European and non-European students.

Through their Council, the students have declared that any imposition of segregation would introduce a practice of Government interference in the running of universities; and might also be used to prevent non-Europeans, once segregated, from receiving the same type of education as the European students.

The students have appealed to Members of Parliament to assist any attempts to impose segregation of classes upon universities whose governing bodies and students do not desire it.

At the Natal University, classes are already segregated, but both racial groups follow the same curricula, write the same examinations, and awarded the same degrees.

Students feel that, when considered in the light of the Government's policy as set out in the Bantu Education Bill, the practice of interference would be used to prevent non-Europeans from receiving the same education as at present.

"Such interference would lead, we fear, to discrimination in curricula and eventually in the type of degree available to non-Europeans at our own University," an official told the Press.

"Once classes are segregated at universities, and the Bantu Education Bill has been imposed on all higher education for non-Europeans, the way would be open for the imposition of similar policies, regardless of the wishes of the universities concerned, upon higher education for Europeans," he said.

"Although we are students of an academically segregated university, we are members of the student community of South Africa, which includes the academically non-segregated universities of Capetown and Witwatersrand. These are, by tradition and size, the most prominent in South Africa."

At these two universities, the students and the S.R.Cs. have repeatedly declared their desire to maintain the practice of non-segregation of classes.

They have repeatedly declared that such academic non-segregation does not involve any undesirable social practices as has sometimes been alleged by members of the Nationalist Party.

Students in Maritzburg, as members of the N.U.S.A.S., desire to endorse the attempts made by these two universities to defend the right of their university authorities to regulate admission and the organisation of classes as they wish, and in the manner which is traditional to them.

INDIA'S MOTIVES

MR. V. K. KRISHNA MENON, leader of the Indian delegation to the United Nations General Assembly, told the Special Political Committee that India's motives in bringing the case of South African citizens of Indian origin before the United Nations could not properly be called into question. This had been a problem since 1860 ever since the Indian labourers were first brought to South Africa.

Mr. Krishna Menon was replying to South Africa's criticism of India's motives in calling for the United Nations' intervention to bring about a settlement of the South African Indian problem. He said that South Africa had accused India of persecuting a vendetta, with a desire to make political capital out of the matter and with having expansionist tendencies in Africa. "Nothing is more farther from truth."

It had never been accepted that Indians who had contributed so much to the well-being of that country should be second-class citizens.

India was told now to negotiate and conciliate, said Mr. Menon. Again and again, India had gone to various meetings and conferences to negotiate on that subject.

The matter had been regarded all along as a matter not exclusively within South Africa's domestic jurisdiction and it was not until recently that South Africa had even made such a claim.

Mr. Menon denied that India was trying to flood other countries with its immigrants. Indians were not colonising people. There were 367 millions in India and only 72 millions of Indian origin were elsewhere after a century in which Indians had been taken as labourers to South Africa, to Fiji, to Caribbean and elsewhere. Indians are not after other people's land, he declared.

Recalling that South Africa had accused India of being hostile to the Union and that India had applied economic

sanction unilaterally, Mr. Menon said that South Africa had infringed terms of previous agreements, and public opinion in India had been considerably aroused. Trade sanctions had been applied with adequate notice but that was done by a British Government in India before India had even gained its independence.

India and Pakistan had not set their faces against a conference with South Africa, declared Mr. Menon.

Sixty-Nation Special Political Committee is expected to vote on the resolution now before it. The resolution calls upon South Africa to suspend her racial segregation laws, continuance of United Nations Offices Commission on South Africa and keeping the problem on the United Nations agenda for at least another year.

NEW BOOKS

Just Arrived From India

- A Gandhi Anthology
—By V. G. Desai 9d.
- Which Way Lies Hope
—By R. B. Gregg 2/-
- A Nation Holder At Work
—By Pyarelal 1/6
- Why Prohibition
—By Kumarappa 1/-
- Gandhi And Marx
—By K. G. Meshram 2/9
- Satyagraha In S.A.
—By M. K. Gandhi 15/-
- Bapoo's Letters To Ashram Sisters
—By Kaka Kalelkar 3/0
- The Wit And Wisdom Of Gandhi
—By Homer A. Jack 22/-

Obtainable from.

'INDIAN OPINION'

P/Bag, Phoenix, Natal.

Cuticura

SOAP

Every
wash
a luxury
skin
treatment!



Baby simply loves the caressing softness of its silky and fragrant lather. It is so soothing and cooling to hot, smarting skin. After the bath a dusting with exquisitely perfumed Cuticura Talcum Powder will ensure baby's comfort.

'FOR SENSITIVE SKINS'

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5.6 yd.

EMBOSS GEORGETTES
all shades 45" 10 6 yd.

OPAL GEORGETTES
45" all shades 12.6 yd.

VELVET CHENILLE
GEORGETTES 45" 15 6 yd.

44" PRINTED GEORGETTE
Spot & Floral Design 45" 4 11 yd.

44" COLOURED GEORGETTES
4 11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 1 6, 6 pair.
Colours: Green, White, Red,
Brown, Blue and Wine.

**SAREES!**

EMBROIDERED GEORGETTE
SAREES—
all shades 23/15/0 each.

WHITE COTTON SAREES
22/6 each.

GEORGETTE JARI WORK
SAREES 15-10-0.

EMBROIDERED SUEDE SILK
SAREES with borders 60/- each.

LADIES UNDIES

Large range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Saree Borders, Jari Trimmings
Always in Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SHAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED
18/11 each.

INFANTS BOOTIES, BONNETS,
HATS, PILCHERS.
All one price 2/11 each.

HOUSE - HOLD

Bed-sheets 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Suits Bed-sheets
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specially reduced.

JAYBEE SILK HOUSE

39a MARKET STREET, JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

FOR RUBBER STAMPS AND PRINTING

CONTACT STANDARD PRINTING PRESS

FEDERAL PRINTERS AND RUBBER STAMP MAKERS

73 BEATRICE STREET, DURBAN.

PHONE 61008
P.O. BOX 2782

ESTABLISHED 1937

*News the other papers
don't print
is to be found each week
in*

PEACE NEWS

World news—events in Africa,
Asia, America, Europe—news of
constructive peacemaking: race
relations; progress towards a
non-violent society.

Obtainable by air-mail each week from Britain at
50s 6d, per year; sea-mail 21s; 4 weeks trial sub-
scription (sea-mail) 2s 6d.

South African representative

ELLA B. ELDER

Brownlee Street, Stutterheim, Cape.

London office

3 BLACKSTOCK ROAD, N. 4

AIR-INDIA INTERNATIONAL

THE following information supplied by the office of Air India International, 95 Salisbury House, Smith Street, Durban, will be interesting to all air travellers:—

With effect from 23rd October, the new seating arrangements on all services from Nairobi will be 12 Standard (First Class) seats and 39 Tourist seats.

Although it is still not possible to accept cargo originating in the Union of South Africa for transit through India, consignments may now be accepted for carriage from Nairobi to Karachi for onward transportation by a carrier not subsequently calling at any point in India.

It is again emphasised that passengers must be in possession of valid Yellow/Fever Certificates before embarkation at Nairobi will be permitted.

Although Smallpox Certificates are not essential for entry into Pakistan/India, it is strongly recommended that passengers should have valid certificates in their possession.

Certificates against Cholera are not compulsory for entry into Pakistan/India, but they are essential for return to Africa and all passengers are recommended to have inoculation against Cholera before embarking on their outward journey.

8th June 1948 marked a great step forward in Indian Civil Aviation, the birth of India's first International Air Service. At five minutes after midnight the Air India International Constellation "Rajput Princess" took-off from Santa Cruz Airport, Bombay, via Cairo for London, carrying many important personalities on the first scheduled international service. The occasion was of sufficient importance for the Government of India to com-

memorate it with a special stamp issue.

The initial frequency on which services were begun was one flight a week, which was soon stepped up to two, then to three and now four flights per week. Though in the beginning only Geneva was served in Continental Europe the service has been extended to cover other important cities including Rome, Paris and Düsseldorf.

Again, to serve the needs of passengers in other parts of India the service was extended Eastwards to include Calcutta in October 1950, and the Capital was introduced on the route in December 1952.

21st January 1950 saw the inauguration of a new service from Bombay via Karachi and Eden to Nairobi (East Africa). This service is largely used by people with business and family interests both in Africa and India. It is also the fastest and the lowest-fare link between Africa and the Far East. The first "Tourist" Service in the East by an IATA Carrier, was operated by Air-India International from Bombay to Nairobi on the 7th December 1952. This service offers low cost transportation with all the benefits of air travel and has proved most popular.

From small beginnings in 1948 when only 2690 passengers, 85,195 lbs. of cargo and 81,170 lbs. of mails were carried, Air-India International has now a standing comparable with the leading international airlines of the world. In 1952, 25,499 passengers, 1,769,999 lbs. of cargo and 4,82,999 lbs. of mails were carried on A.I.I. services. This record of development and achievement augurs well for the bigger role A.I.I. will play in India's air transport industry on the threshold of a new impetus and wider horizon.

Students who have passed the B.Sc. examination of a University in South Africa with Physics, Chemistry, Botany and Zoology will be eligible to apply. Some Indian Universities are prepared to recognise First Year B.Sc. (Medical) as equivalent to Intermediate Science and students who hold this qualification can also apply.

A candidate who at the time of application is not eligible for admission but is studying for an examination success in which will render him eligible for admission can also apply. But only those candidates who secure either a first class or a second class in Inter Science examination to be held in March 1954 will be considered.

B. All applications must reach the office of the High Commissioner for India by 31st January 1954 at the latest. Any application received after that date will not be considered. Applications sent before 15th January 1954 should be sent P.O. Box 8827,

Johannesburg, and those sent after that date to P.O. Box 1246, Cape Town.

Social & Personal

Miss Padmini Chetty, daughter of Mr. and Mrs. O. G. Chetty, of 103 North Street, Durban who is among the first of the few Indian girls studying nursing overseas has arrived back in the Union. On Sunday afternoon she was accorded a welcome home by the Natal Tamil Vedic Society in St. John's Hall, Epsom Road. Miss Chetty has become a qualified Sister tutor.

Mr. Suresh B. Mehta, son of Mr. B. U. Mehta of Messrs Mehta and Sons, Louistrichart, after completing his studies in India has returned in the Union. He has acquired the B.A. and the B.com degrees of the Bombay University.

ALL INDIA RADIO

CHANGES IN EXTERNAL SERVICES

The All India Radio has made some changes in their External Services Programme for South and East Africa and Mauritius. They have reintroduced English news and Hindi programme during the evening session. The programme and the frequencies at which it is broadcast are given below:

Programme	Time (hrs) Indian Standard Time.	Time (hrs) Local Time	Wavelengths in meters.
News in Gujarati	0930-0940	08.00 to 08.10	25.27; 19.88
News in English	0940-0950	08.10 to 08.20	25.27; 19.88
Programme in Hindi	0950-1040	08.20 to 07.10	25.27; 19.88
Swahili Programme	1015-1045	11.45 to 12.15	19.62; 16.91
News in English	2115-2125	17.45 to 17.55	25.45; 19.72
News in Hindi	2125-2135	17.55 to 18.05	25.45; 19.72
Programme in Hindi	2135-2200	18.05 to 18.30	25.45; 19.72

SEATS FOR S.A. MEDICAL STUDENTS IN COLLEGES IN INDIA

A LIMITED number of seats in medical colleges in India are reserved for students of Indian origin domiciled abroad. South African Indian students can also apply for nomination to these reserved seats. Candidates who possess the minimum qualifications given below should apply in the prescribed form to the Assistant Secretary to the High Commissioner for India, P.O. Box, 8827, Johannesburg. Full details and application forms can be obtained from the Office of the High Commissioner for India, Johannesburg.

Such students as are already studying in India may obtain application forms from the Secretary to the Government of India, Ministry of External Affairs, New Delhi, to save time.

2. The minimum qualifications for admission to a medical college in India is Inter Science examination of a recognised University in India with subjects Physics, Chemistry, Biology (Botany and Zoology) or an examination which is accepted as equivalent to the Inter Science examination by the university concerned.

BOOKS FOR SALE

UPANISHADS FOR THE LAY READER

—O. Rajagopalachari 6 0

VEDANTA THE BASIC CULTURE OF INDIA

—O. Rajagopalachari 5 6

BHAGAVAD GITA—Abridged and explained

by O. Rajagopalachari 4 0

INTERNATIONAL SHORT STORIES

—The best from 23 countries 17 6

Obtainable from:

INDIAN OPINION,

P. Bag, Phoenix, Natal.

Things In General

Bus Apartheid In Capetown

The Commission appointed by the Minister of Transport to work out a practical scheme for the application of apartheid in Capetown buses will resume its sittings in Capetown in February.

Bursary For Indians

Ladysmith Town Council has made provision, subject to the Administrator's consent, for the annual allotment of a bursary, valued at £30 a year, to a deserving Indian scholar resident within the borough.

Arya Samaj Cato Manor

The 23rd annual general meeting of the Arya Samaj Cato Manor (Founded 1921) was held last week at the Arya Samaj Hall, Mayville. Mr. R. Devduth presided. The Secretariat report was submitted by Mr. R. S. Gokool. The Samaj had shown good progress during the year under review. Regular Sunday Services and Daily English and Vernacular classes are being held at the Samaj Hall. Adult evening Classes are also being conducted for the benefit of those who are employed and attending Colleges etc. It was the intention of the Samaj to establish a library, and Physical Culture Classes for the benefit of the members and the general public. First and Second Sewing Classes for girls will commence from next term. The Hon. treasurer, Mr. U. Harichander stated that for many years Messrs. C. N. Rana, P. Seeban and P. Ramcharan were contributing towards the maintenance of the school. He thanked them and others for their kind assistance. The

following office-bearers were elected; for the ensuing year patrons: Messrs. Pandit Nardeo, Dr. Bhagat Ram Sahgal, B. M. Chaitu, B. Ramcharan, W. S. Singh, and P. Seeban; president: R. Devduth; joint hon. secretary: R. S. Gokool, and M. Bhikari; hon. treasurer: D. Harichander; vice-president: Messrs. K. Jugroop, R. Arjoo and R. Ramnauth; committee: Messrs. D. P. Seeban, D. S. Padarath, J. Dasrath, H. Benie, R. Luthichman, Mohan Singh, Sher Singh, D. Dowbrath and D. Sunder.

Shree Sanatan Vishnu Mandir

The Shree Sanatan Vishnu Mandir, Candella Estate, Mayville, held its third special general meeting and third annual meeting at the Candella Boys' School, Mayville, recently. Mr. J. Baboolall Mahara, one of the patrons of the Mandir, spoke in his capacity as a patron and also as a representative of the Shree Sanatan Dharma Sabha (Natal). He praised Mr. T. G. Desai, the chairman of the Shree Sanatan Vishnu Mandir, for the manner in which he had guided the affairs of the Mandir and was very proud to see that although he had reached a retiring age he was still prepared to be harassed. He also spoke on the secretaries' annual report and treasurer's financial statement and congratulated the joint secretaries and the treasurer for the good work they had done during the year. Other speakers also spoke on the reports and congratulated the officials on their good work.

TO FIGHT T.B.

The Evaton Indian community appeals to all the Indian people of the Transvaal to come to a great Anti-T.B. Concert at the New Great Hall of the Wilberforce Institute on Friday, 25th December, 1953 at 8 p.m.

Come and enjoy yourselves at an exquisite programme to be rendered by Master Harishchandra and the Delightful Devi Sisters.

Priced: 10/6; £1-1-0 £5-5-0.

For tickets and further information write to—

P.O. Box 94, Evaton, Transvaal.

There are two simple ways of getting to Evaton from Johannesburg:

(1) On the main Johannesburg-Vereeniging Road, branch off to the right at the 21 mile post at De Deur and then follow the directions to the hall.

(2) On the main Johannesburg-Van Der Byl Road, branch off after the 26 mile post and then follow the directions to the hall.

TROUBLED WATERS

By JOHN O'HIND

This book deals with that period of Indian history when three empires were at a clash with each other on the Indian Peninsula. The Mughal Empire was breaking up; the Maratha Kingdom was declining; and the British were establishing themselves. The story is full of suspense, keeping the reader engrossed in the acts of heroism and valour, naval bombardment and piracy on the high seas, escapades, a chase with bloodhounds, and romance. Order your copy as soon as possible, as there are only a few copies on sale at our office.

Price 10s.

Available at:

'Indian Opinion',
P. Bag, Phoenix, Natal.

INDIA INDEPENDENCE NUMBER

Published as Special Number of INDIAN OPINION to commemorate the attainment of Freedom by India.

Printed on art paper and profusely illustrated.

With historic pictures connected with India's struggle for Freedom and with photos of the late Dadabhai Naoroji, Tilak, Gokhale, Subash Bose and many others who have sacrificed their lives in fighting for freedom and of Mahatma Gandhi, Pandit Jawaharlal Nehru and many others who have lived to see the fruits of their labour.

Also containing a brief survey of the work of the Indian National Congress from the time of its inception.

Price 2/-

KARACHI
BOMBAY
ADEN
NAIROBI
DURBAN

FASTEST to INDIA and PAKISTAN

A luxurious Constellation leaves Nairobi regularly for Karachi and Bombay with full business service and the choice of vegetarian and non-vegetarian meals. There is also a special tourist class service from Nairobi. Ask your Travel Agent for full details.

AIR-INDIA

INTERNATIONAL

FOR DETAILS APPLY I.A.T.A. AIRLINES AND AGENTS

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	5	0
PILGRIMAGE FOR PEACE—Pyarelal	12	6
TO STUDENTS—M. K. Gandhi	6	0
GANDHIAN ETHICS—Banooy Gopal Roy	3	0
BAFU—Murry F. Barr	4	0
COMMUNAL UNITY—M. K. Gandhi	26	0
FAMOUS PARSIS	7	8
SEVEN MONTHS WITH GANDHI—Krisnadass	12	6
STORY OF THE BIBLE—S. K. George	6	0
A RIGHTEOUS STRUGGLE—Mahadev Desai	2	8
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Desai	17	9
GANDHI AS WE KNOW HIM—Intimate and delightful incidents by various writers	9	0
NON-VIOLENCE IN PEACE AND WAR Vol. I.—M. K. Gandhi	16	0
NON-VIOLENCE IN PEACE AND WAR Vol. II.—M. K. Gandhi	14	0
THE STORY OF BARDOLI—Mahadev Desai	6	0
FROM YERAVDA MANDIR—M. K. Gandhi	1	0
MAHADEV DESAI'S EARLY LIFE —By Narabhai D. Parikh	2	6
DEHUMANIZATION IN MODERN SOCIETY —Rens Falop-Milner	1	0

Obtainable from:

"INDIAN OPINION,"

P. Bag, Phoenix, Natal.

Golden Number OF "INDIAN OPINION" Souvenir Of The Passive Resistance Movement 1906—1914

Price: Four Shillings.

Obtainable From:

"Indian Opinion"

Phoenix, Natal.

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	7	0
EMINENT AMERICANS WHOM INDIA SHOULD KNOW—Jabez T. Sunderland	7	0
THE BHAGAVAD GITA—The Lord's Song—(An English Translation)—Annie Besant	1	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE? —Dr. V. K. R. V. Rao	2	0
OUR INDIA (Children's stories by various writers, illustrated) —Minoo Memoni	2	6
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao	2	6
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement in S.A., 1906-1914)	4	0
THE DELIVERANCE (A picture of the palpitating life of the joint family)	4	5
GANDHIAN TECHNIQUES IN THE MODERN WORLD—Pyarelal	2	0
INDIAN STATES' PROBLEM (Gandhiji's Writings on Utterances)—M. K. Gandhi	10	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah	15	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	15	0
SOVIET ATTITUDE TOWARDS CHINA Facts And Facts—Stanley Powell	5	0
AMONG THE GREAT (Conversation with Ramsay Bolland, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Aurobindo)—Dilip Kumar Roy	23	0
TWO HISTORICAL TRIALS IN RED FORT —An account of the trial of the Officers of the I.N.A.	14	0
WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyam	2	6
GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	6
THE STORY OF MY EXPERIMENTS WITH TRUTH —M. K. Gandhi	15	0
CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	8	0
RAMANAMA—M. K. Gandhi	2	0
TOWARDS NON-VIOLENT SOCIALISM —M. K. Gandhi	5	0
REBUILDING OUR VILLAGES—M. K. Gandhi	2	0
AN ATHEIST WITH GANDHI—Gora G. R. Rao	3	0

Obtainable from:

"Indian Opinion,"

P. Bag, Phoenix, Natal.

Phones: 29121/3 (Switchboard)
24179 (Manager)
P.O. Box 2197

Cables & Tel. Add:
"PROSPERITY" (All Branches)
(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and Lugo Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Maize Products, Wheat, Wheaten Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG

Phones: 34-3554/5
P.O. Box 200, Fordsburg,
82, Crown Road,
Fordsburg, Johannesburg.

BENONI

Benoni Coal Site
Phone 54-1833,
Rangeview Coal Sites—54-2205
P.O. Box 392, Benoni.



Felt ranges of men's and
boys' khaki shirts and
clothing.

To khaki
gates,
trousers.

DENTONA

SHORTS AND SLACKS

IN MASHONALAND

TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND.

DENTON TRADING CO

Phone 31-4331

JOHANNESBURG

P.O. Box 3581

N. RHODESIA

FEIGENBAUM BROS.

Phone 2758

BULAWAYO

P.O. Box 354

SOUTHERN RHODESIA

MASHONALAND, P.E.A. & N. BECHUANALAND

W. F. NEUMAN

Phone 2 1219/2-4724

SALESBURY

P.O. Box 1472

BRITISH EAST AFRICA

VAN BRUSSEL & CO. (E.A.) LTD

Phone 4010

Trent Mashona

NASIKOBI

BULAWAYO CLOTHING FACTORY LTD.

Phone 2410, Bulawayo, P.O. Box 427, Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel
V. B. Patel, H. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.
Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representative:

H. L. Hompes & Co.,
(Pty.) Ltd.

Durban, P.O. Box 1309.
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE AT:

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

(Directors: N. V. MEHTA, J. P. GOKOOL, K. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS

OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 21613
63535

P.O. BOX 1327
Tel. Add. NOSLIMITED.

For Quality Printing Consult—

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.

ઇન્ડિઅન

ઓપિનિઅન

મહાત્મા ગાંધીજીના હસ્તે રૂને ૧૯૦૩માં સ્થપાયું.

પુસ્તક પા મું—અંક ૪૬
તા. ૧૨ ડિસેમ્બર, ૧૯૫૩.
પ્રત્યેક નકલ પેની ૬.
દર શુક્રવારે બહાર પડે છે.



વિવિધ ધર્મો

ઇશ્વરની ઉપાસનાના અનેક માર્ગો છે. નદીમાં ઉતરવા માટે નેમ અનેક જોવારા હોય છે તેજ રીતે આનંદના સાગર સુધાન પરમાત્માની પાસે પહોંચવા માટે પણ અનેક જોવારા છે. જેમાંના કોઇ પણ એક જોવારા થી ઉતરીને આપણે આરામથી એ સાગરમાં તરી શકીએ છીએ. શુદ્ધ ભક્તિથી પાછોલા કોઇ પણ ધર્મ આપણને પરમાત્મા પાસે પહોંચાડી શકે છે. હાદરથી, અથવા વાંસની નિસરણીથી કે દોરડાંની મદદથી પણ માળ પર ચડી શકાય છે. માર્ગો ભિન્ન ભિન્ન પ્રકારના હોવા છતાંયે આપણે ધારેને યુગમે પહોંચીએ જ છીએ. અલગ અલગ નેટલા ધર્મો છે તે બધા પરમાત્મા પાસે પહોંચવાના માર્ગો જ છે. એવી સૌ પોત પોતાના ધર્મ પ્રમાણે ઇશ્વરની ઉપાસના કરે. ખ્રિસ્તીઓ ખ્રિસ્તી ધર્મની રીતે, બુદ્ધવાદના ઉપદેશની રીતે અને હિંદુઓ હિંદુ ધર્મશાસ્ત્રો અનુસાર ઇશ્વરની ઉપાસના કરે એમાંજ સૌનું મહત્ત્વ છે. સાચા ભક્તો - ખીન ધર્મ વાળાઓનો કોઇ પણ બનાવદર કરતા નથી.

—શ્રી. રામકૃષ્ણ પરમહંસ.

જ્ઞાન અને ભક્તિ

આચાર્ય વિનાયા ભાવેના “ગીતા પ્રવચનો”માંથી

એક વખત એવો હતો કે બ્યારે જ્ઞાન પર મારી ખુબ મદાર હતી. પણ કેવળ જ્ઞાનથી મારું કામ પાર પડે એવું નથી એવો મને અનુભવ થયો છે. જ્ઞાન વડે મનના રથુળ મળ બળી ને ખાક થઇ જાય છે. પણ મનના સુક્ષ્મ મળને ધોવાનું સામર્થ્ય તેમાં નથી. સ્વાવલંબન, વિચાર, વિવેક, અભ્યાસ, વૈરાગ્ય, એ બધાંયે સાધનો લઇએ તો પણ તેમનાથી મનના સુક્ષ્મ મળ ભૂંસી શકાતા નથી. ભક્તિના પાણી વગર એ મળ ધોવાતા નથી. ભક્તિના પાણીમાં એ શક્તિ છે. આને લેઇએ તો તમે પરાવલંબન કહો. પણ જરૂર એટલે ખીનનું અથવા પારકાનું એવો અર્થ ન કરતાં તે શ્રેષ્ઠ પરમાત્માનું અવલંબન એવો અર્થ કરો. પરમાત્માનો આધાર લીધા વગર ચિત્તના મળનો નાશ થતો નથી.

કોઇ કહેશે, “અહીં જ્ઞાન શબ્દનો અર્થ એવો થયો છે; જ્ઞાનથી જો ચિત્તના મળ ન ધોવાતા હોય તો જ્ઞાન એછા દરજ્જાનું છે - એવું સાબિત થાય છે” આ આદેષ હું રિવકાર છું. પણ મારું કહેવું એવું છે કે આ માટીના પૂતળામાં શુદ્ધ જ્ઞાન થવું કઠણ છે. આ દેહમાં રહીને ઉત્પન્ન થયેલું જ્ઞાન મને તેવું શુદ્ધ રૂપ હશે તેથી તે અસલ કરતાં થોડું એછું જ ઉતરવાનું. આ દેહમાં ઉત્પન્ન થનારા જ્ઞાનની શક્તિ મર્યાદિત હોય છે. શુદ્ધ જ્ઞાન નિર્માણ થાય તો તે ચિત્તના-બધાયે મળને બાળીને ખાક કર્યા વગર રહે નહિ એમાં મને જરાયે શક નથી. ચિત્ત સમેત બધાંયે મળને બાળી નાખવાનું સામર્થ્ય જ્ઞાનમાં છે. પણ આ વિકારી દેહમાં જાનનું બળ ટુંકું પડે છે. તેથી તેનાથી સુક્ષ્મ મળ ધોવાતા નથી. ભક્તિનો આશરો લીધા સિવાય સુક્ષ્મ મળ ભૂંસી શકાતા નથી.



Phone 22905

Tel. ADD.: "GANDABHAI"

The Home Of INDIAN SWEETMEATS. G. C. Kapitan & Son

Vegetarian Restaurant

Upcountry customers are requested to send their
cheques with their orders

Write For Price List.

સ્વાદિષ્ટ મીઠાઈનું જાણીતું મથક

"દારમાના ચાકોરી એટલે જાડે રૂક મોહવા મહેરબાની કરવી.

પ્રાપ્ત દીન્ટ મંગલો

154 GREY STREET,
DURBAN.

Phone 339859

Phone 339859

K. J. TAVARIA

Representing Associated Shop Fitters Ltd.
43 Commissioner Street, JOHANNESBURG

ગ્લાસ કાઉન્ટર

સુન્દર અને હમણે મલાસ કાઉન્ટર, ટો ક્રેસીસ, ગેલ ક્રેસીસ, સ્પીક કાઉન્ટર
તેમજ કીન કાઉન્ટર, કીસ કાઉન્ટર, સુન્દર વીન્ડો, ફ્રીડમ વીન્ડો કબારે ત્યાં મળે.

તમારા જાડા કાઉન્ટર-નરથી અથવા નેથી આપીશું.

સાંખી સુકતની વધારાની ગેરિફમ્બ કસી આપીશું.

GLASS COUNTERS

Glass Counters, Show Cases, Wall Cases, Street Counters, Fridge Counters,
Fish Friers, also up to date Window Fittings.
We sell your old Counters.

Easy Terms Arranged.

ધીરુભાઈ પી. નાયક

સુસાધરી. પીઆનાં અને જનરલ કોમર્સ

હીરુભાઈ અમર દુનીયાના કોઈ પણ ભાગની હવાઈ ફરિયાદ અમર જમીન
માટે સુસાધરી કરવા થરે બેઠા. અગારી મારફતે સુધાર કરે.

જંગલી, જાન, ચોરી, કુલ્લક, અસ્માલ, ખીરમાસ, વિગેરેના નીચા અને
ઉત્તમની આપીએ છીએ.

ઈ-અમર, પરચુરલ ટેક્સ, હિસાબના ચોપડા વખાણના રેવન્યુ કમિશનર-સ
સાંકળીરૂક કે નેપાલના કાયદો-સો પાસપોર્ટ તેમજ ઈમારતનને હમણી
લાલતોમાં કઈ પણ હી લીધા વિના જામે મફત સલાહ આપીએ છીએ.

નેશનલ ગ્રુપ્સઅવ તાઈ કોસેસીએસન કોર્ક મોરફ લીધા, ચોઈસામર
ઈનરગ્રુપ્સ-અ કપની લીમીટેડના પ્રતિનિધિ.

Phone : 33-9033. 29e Commissioner Street,
JOHANNESBURG.

ધી ન્યુ દિલ સુથ-સ્વીટ માર્ટ

વેચના: મળીમાઈ આખામાઈ મારીપોરવાના.

દરેક ભાગની મીઠાઈઓ, ચોખ્ખા ધીની તેમજ ચોખા ચોખા,
અમરજાથી અને જનાવીએ છીએ.

અમરજા વખાણોનું પુરતી પુરતું સેવ, અમર, બાંઈઆ, ભટઆ,
પાતરા વિગેરે કરેલા તાજા જનાવીએ છીએ.

પાઈ વીગેરે માટે મીઠા અમાજમાં મીઠાઈ ચોઈવ અમાજે કુઈ
જખતમાં જનાવી આપીશું.

PHONE 33-6676. P. O. BOX 3680.
THE NEW DIL-KHUSH SWEET MART,
34 President St., Corner Diagonal Street.
JOHANNESBURG.

તાજુ ઉમદા ફરદ

દરખનનું જાડુ ૧/૧ રતલ; ચોઈ કસીનું કસજી ૧/૧ રતલ; મેળ ખાસ
કોઈ ૧૦/૧ કમન; સાંખી અને રફરેર બાસપોર્ટ ૧/૧ કમન; કપુરી તથા
સેવતી પાન કી. ૫ રતલ; પોરેલ અમર.....જનાના, કાચા જનાના,
પોપો, પાઈનાપમ, નાચીસ અને ચેન્ડરીન રેલના અમર કાચથી મળશે.
દેશી જામખાજમાં સુરતી સફેદ પાપડી, કાળી પાપડી, દુધેર કીચ, નેચુ,
સોડાની કીચ, કુધી અને લીનાં મરચાં મળશે. ટી. ૭-૧ થી ટી. ૧૦ નું
પારસમ જનાની પોરટથી ચોકલીએ છીએ. સુરખ, આંખા હળદ તથા
લીલી હળદની મોસમ ચાંતુ મળે છે. કાળી ટેલી પણ કહે મળી શકશે.

A. KADER & Co., (PTY) LTD.

WHOLESALE FRUIT MERCHANTS

P. O. Box 251. DURBAN.

NATHOO TABHA

TIMBER & HARDWARE MERCHANT
& DIRECT IMPORTER

Door, Windows, Corrugated Iron, Cement,
Monarch, Iron Duke, Buffalo, and Elephant
brands paint or any other building material
at reasonable price.

Established 1907, NATHOO TABHA,
107 Queen Street, Phone 24647.
Telegraph "Mani," DURBAN.

ફરનીચર! ફરનીચર!! ફરનીચર!!!

મિલ્કત જુદા, હાઈનીચર જુદા, ચોઈસામ, કોઈસામ, કોઈસામ,
કોઈસામ કોઈસામ રેલ, જુદા રેલ, રેલ, તાજા મીઠાપત
આથે જાવીરી શકેશો. અને પધારી કાલ કેવા જુદાશો નહિ.

—કોઈસામ, રેલ અને કીચન કહેશર—

અ હમણી રેલરેલ નીચે લઈવાર પામ છે. તેના રેલ કહેશા લઈ-
વાર રહે છે. આજ રેલના કાલેના કાઈસામ મીઠા મંગાવો અને નેપાઈ
આમલ પધારો.

L. MISTRY

51 BREE STREET, BURGERSDOOP, JOHANNESBURG.
PHONE 33-4691. BOX 2526.

“ઇન્ડિયન ઓપિનિયન”

શુક્રવાર તા. ૧૧ ડીસેમ્બર, ૧૯૫૩.

બ્રીટીશ સરકારની ઝાટકણી

બ્રીટીશ સરકાર જે રીતે માઉ મ.ઉની હીલ-ચાલને હાથમાં લઈ રહી છે એથી બીન-ગોરા લોકોને જરાયે સંતોષ નથી, તેમ યુરોપના ઉદાર મતવાદીઓને પણ તેથી સંતોષ નથી. તેઓને લાગે છે કે તેનું સૂચકારણ તપાસવાને બદલે જેઓ જે હીલચાલને માટે જવાબદાર છે તેઓનું કાસળાદી આખી હીલચાલને કચડી નાખવાને નિરંકુશ પગલાં લેવામાં આવી રહ્યાં છે. લાગતા વળગતા અધિકારીઓને એટલું સુજાતું નથી કે તેમ કરવાથી એ હીલચાલની પાછળની કાવનાને મારી નાખી શકાવાની નથી. બલકે તે વધારે ને વધારે જોર પકડતી જશે. જાન માલની કાયદર ખુવારી કરનારા ભૂતકાળના બે હુકોપરથી હમનસીમે ધડે લેવાયો જણાતો નથી. માઉ માઉને નામે નિહોંપોની આજે કંઈક સુલભ થી કલ્પ આવી રહી છે. છતાં બ્રીટીશ પ્રજાએ તેની સામે જાણેજ કરો પોકાર ઉઠાવેલો છે. હવે જ્યારે ઘણું તુકસાન થયું છે અને માતલી કૃત્યોના કેટલાક હાખલા છડે ચોક્ક પકડાયા છે ત્યારે બ્રીટીશ પ્રજાનાં હૃદય હલી ઉઠ્યાં છે. કેનીયામાં એક આફ્રીકનનું ઠડે પેટે ખુબ કરી નાખવાના આરોપને માટે નિહોંપ હરેલા કેપટન ઓફીસના ખટલાપર બ્રીટીશ અખબારોમાં યજેલી ટીકાએપરથી આ હકીકત બહાર આવેલી છે. હાખલા તરીકે ‘એન્ડરસન ગાર્ડ’ અને ‘લખેલું જણવાય છે કે,

“આવેલા કેવાલોપરથી કેપટન ઓફીસને ઓઢી મુકવાના કારણે જો કે ૧૯૫૧ જણાયા નથી છતાં એ સુકાંડે એટલી બધી ચીંતા કરાવનારો નથી એટલી તેની ખબાર ખુબિકા કરાવનારી છે. કેપટન ઓફીસના ખટલા કરગીયાન આપવામાં આવેલી જુલાની માઉ મ.ઉની સામે પગલાં લેવામાં ચકાવેલા

સરકારી અખલદારો અથવા તો કેટલાક સરકારી અખલદારોના શૈય નીમ માનસપર પ્રકાશ પાડનારી હતી. સોલન્દોતે અને અચૂત હાખલામાં કોંગ્રસ આફ્રીકન રાષ્ટ્રસ દળમાં કામ કરનારા આફ્રીકનોને મારી નાખવામાં આવેલા પ્રત્યેક માઉ માઉ દીક થી. ૨ કે યી. ૧૦ નું, છનામ આપવામાં આવે, અથવા તો કેટલા માઉ માઉને અથવા સકમંદને મારી નાખવામાં આવ્યા તેનો કુટબોલની રમતમાં જેમ રોડર બોલપર ગોલ જાહેર કરવામાં આવે છે તેમ જાહેર કરવામાં આવે એ કંપારી ઉત્પાદ કરનારી વસ્તુ છે. નિરંકુશ પગે કલ્પ ચલાવવાનું આ ઉત્તેજનજ આપવા બરોબર ગણાય.”

બળી ‘ડેલી હેરલ્ડ’ લખ્યું છે કે,

“બી. લીટલ્ટને સંસ્થાન મંત્રી તરીકેનું રાજનામું આપી કેવુ જોડજો. સંસ્થાનિક અવહારમાં તેમનું વર્તન બ્રીટનના નામને આખી ફુનીયામાં વગેવનાઈ છે. કેપટન ઓફીસના ખટલામાં કેનીયામાં પ્રવર્તતી સ્થિતિ વિશેની અહાર આવેલી હકીકત કંપારી અને યુરસાની લામણી ઉપજાવનારી છે. કેપટનને નિહોંપ કરાવવામાં આવ્યા મરંદ માઉ માઉ સામે લેવાયેલાં કેટલાક પગલાં કેમ જાણે જાનવરો ને ચિકાર ન થઈ રહ્યો હોય તેવી રીતે લેવાયેલાં હોવાનું જાહેરમાં આવ્યું છે. આ ન કપારો કહેવાય કે ન ન્યાય કહેવાય તેમ આત્મ રક્ષણને માટે પણ જરૂરી ન કહેવાય. નરી અમાતુપિતા અને રાજકીય પામલપણું જ કહેવાય. અને તેની જવાબદારી મી લીટલ્ટનેને શિરે વધારે રહે છે કારણ એજ વસ્તુ સ્થિતિની પાલોમેન્ટના પ્રતિનિધિ મંડળને તપાસ કરવા ચોક્કસવામાં તેઓ હજુ પણ વિશ્વજ કરી રહ્યા છે.”

‘ડેલી ઓરર’ પુછે છે કે,

“આનો જવાબ બ્રીટન કેની રીતે અને કપારે આપશે કે ખરા રહેવાનું કહેવાતાં બ્રીટીશ સરકારી માણસોથી જાહેરવાનો દેખાવ કરતા આફ્રીકનોને પોક પાછળ બેળાથી કાર કરવા એ સુવાચની અણપા

બ્રીટીશ પ્રજાનું માનસ બલે મજે તેટલું ઉચ્ચાર્યેલું હોય છતાં આવી વલણને તે સકાતુભૂતી આખી સકતી નથી. મુકાં મણવાનું કામ તેજે ઠલી નથી કહ્યું. કેનીયામાં અમારે નામે હું ચાલી રહ્યું છે તેની બરોબર તપાસ કરવાને એક હાલી કમીસન નીમવાની અને માગણી કરીએ છીએ. આ ખાખતમાં કંઈક પગલાં લેવાય નહિ ત્યાં સુધી ફુનીયામાં આપણું નામ કલંકિત થઈ રહ્યું છે. આ વસ્તુ નો એદ દર્શાવનારા પચાસેક મજુર પક્ષના સમયેએ રજુ કરેલા કરોવ ને એક અજવાલીયું થઈ ગયું. તેમ જતાં સરકારને તેની ચચી કરવાનો વખત હજુ નથી મળ્યો. આ સરમ બરેલું છે. ગરમુગા તેમજ કેનીયાને માટે વખત કાઢવોજ પડશે. બ્રીટીશ કામનવેલ્થમાં ૫૦ કરોડ રૂબણીઓ છે અને કેનીયામાં અને બરમુગામાં હું ગોટાળો ચાલી રહ્યો છે એ જાહેર કરવાની પાલોમેન્ટપર જવાબદારી રહેલી છે.

અમને વિચાર આવે છે કે આ જાગૃતી શું અનિવાર્ય તુકસાન થઈ ચુક્યા પછી નથી આવી? છતાં કહી નહિ આવવા કરતાં અસુરી આવેલી પણ હીક જ છે. અમને ચોક્કસ લાગે છે કે સુધારકોની સઘળી પ્રવૃત્તિઓ ગોલ્ફ ગાયની ગતીએ ચાલી રહી છે. અને હરમીયાતમાં નિહોંપોને અનહક સુરકેલીઓ અને ચોર અન્યાયો સહન કરવાં પડે છે. હક્ષિણ આફ્રીકનો વજુએક ઉઠાકરણરૂપ છે. લોક-શાસતનો ડોળ કરી આપણુદ સત્તાઓ અખતયાર કરનાર એક હધુમતી સરકાર તરફથી જ્યારે અવાજ અને મતાધિકાર વિનાના હાથે લોકો સામે જાતી અને વજુના આધારે એદ પાકવામાં આવી રહ્યો છે અને તેઓને પ્રાથમીક માનવ હકોથી વજુત રાખવામાં આવેલા છે ત્યારે બ્રીટીશ સરકાર હજુ પણ આ સવાલ હક્ષિણ આફ્રીકનો ધરગચ્ચુ સવાલ કહી શકાય કે આખી ફુનીયાને લાશુ પકતો અને તેથી આખી ફુનીયા ને ચીંતા કરાવનારો એક અગત્ય નો નૈતિક સવાલ કહેવાય એ પોતાના મનની સાથે નકકી કરી શકી નથી.

બરેજ એ વખત હવે આવી લાગેલો છે કે જ્યારે બ્રીટીશ સરકાર અને બ્રીટીશ પ્રજાનું જ નહિ પરંતુ ફુનીયાની સઘળી

સરકારોનું અને ફુનીયાના લોકોનું અંતઃકરણ જાગૃત થયું જોઈએ અને જે શાળ્યો પોતાનાં હકોત્યોથી ફુનીયાની શાંતીને ખુલ્લી રીતે જોખમમાં નાખી રહ્યાં છે તેઓની શાન ઠેકાણે લાવવાને કંઈક થઈ જ જોઈએ.

ઉપરું લખાયા બાદ ખબર આવ્યા છે કે બ્રીટીશ મજુ પક્ષે આફ્રીકા પ્રત્યેની સરકારની નીતીને વજોડનારો કરાવ, રજુ કરેલો છે જેના પર ગઈ કાલે બ્રીટીશ પાલોમેન્ટમાં ચચી ચનાવ હતી. ‘નાટ.લ મરકસુરી’મે લંડન ખાતેનો ખબરપત્રી જણાવે છે કે બ્રીટનના મજુર પક્ષને આફ્રીકમાં ‘બાની રહેલા બનાવોથી ઘણી ચીંતા થઈ રહી છે. કેનીયા, નાથલરીયા અને બુઆન્ડાની નીતીથીજ તેઓને અસંતોષ થયો છે એટલુંજ નહિ પરંતુ ઘણા તો સેન્દ્રલ આફ્રીકન ફેડરેશનનો સવાલ પણ ફરી ઉઠેલવા પ્રુશી છે. વધુ વિગતો જાણવા જેવી થઈ પડશે.

નંધ

દાંસવાલમાં બીન-ગોરાઓ

માટે ટી. બી. સેટલમેન્ટ

એવેન (દાંસવાલ) થી એક ખબર પત્રી લખી જણાવે છે કે: “એ જાણીતી વાત છે કે હક્ષિણ આફ્રીકામાં હાલ રોગથી ઘણા જનો જામ છે, બલકે વસતીના પ્રમાણમાં એ રોગથી થતાં મરણો ફુનીયાનો રોડ તોડે છે. આ જોખમનો ખ્યાલ કરીને અને આ કેસમાં હાલ રોમ ફેલ્તો અટકાવવાના પગલાં લેવાની અત્યંત જરૂર હોય એવેનનાં હોદીએએ જાણના પાસ કરી આફ્રીકન અને સામાન્ય રીતે બીન-ગોરાઓને માટે કરવાના ફોક્સ સેટલમેન્ટના ધોરણે એક ટી. બી. સેટલમેન્ટ રચાવવાનો કરાવ કર્યો છે.

તેને માટે ફન્ડ એકઠું કરવા તા. ૨૫ મીની કોસ્ટમસની રાત પસંદ કરવામાં આવી છે જ્યારે એવેનનાં હાથમાં નવાજ બંધાવેલા બબ્બ અને સપગા આકુનિક સમવડો વાળા હોંઘમાં મોટે ડોનસ્ટ કરવામાં આવશે. હોંઘમાં ૨૦૦૦ની સમવડ છે, કાર્યક્રમમાં હોદી શીમેનાં ગીતો અને મધરત સુધી ન.ચરંગ થશે. અને ત્યાર બાદ આખી રાત કબાલી રીઝ થશે જેમાં જાણીતા હરિશ્ચંદ્ર અને કેવી બહેનો જામ થશે.

એવેનની હોદી કોમ દાંસવાલના હોદીએએ આ લાપક કાર્યમાં પોતાનો ઉદાર ફોજો આપવા વિનંતિ કરે છે. વધુ વિગત માટે જુઓ આ અંકમાં અન્ય રચને પ્રસિદ્ધ સંચેલી જાહેર ખબર.

મારો જીવનો અનુભવ

(લેખક: મણીલાલ ગાંધી)

અત્યંતી માધુ

મારી એક સીધી મોટી મુશ્કેલી જાણવી હતી. પહેલો દિવસ ઇસ્વીતકાળમાં ગાંધે, ત્યાં તે, જાણવી ફાટી જીવન હતી. પદ્મ સામાન્ય રીતેના વિભાગમાં મુકાયે, ત્યાં હવે મારે તમને પ્રગટ જાણવું છે. હવે મારા દારૂનું બેસે. આ રીતે તે દુરેવાયેના નહિ તેથી અને કોઈકિયા ને વિષે દર બહાર કીધોય મનો હતો. તેમથી કુટરવાનો કસાળ એકજ હતો કે આકારનો અને તેટલો ત્યાં કરવા કે જેવા દાખલે નેટલું અને તેટલું મોટું બહુ પડે. અને હવે મારી તમનેવન પછુ મેં બચાવી હતી. પેટના જગાડને હવે અને ઉપરસ મધ.

એ ફાટીયા સતારથી અકારણ્ય મુશ્કેલીયા આજે હવે તેમ રાતે રાતે પ્રસાદમાં આપ્યા. હું આજે જાણવી મયો, તેમ તેમ અકારણ જાણવી પાડવી અને એકજ પીડાવા પાણીની પાછલી. આરથી તે એ પાણીને આડી રાજ્ય એવ કહુજ નહિ કેમકે પાણ્ય ફેડીયા બાધી મોટે મડીને પાણી પિયા હતા. જાણ એ પાણીની કનકડી ને પાણી પાણીમાં કહાડી પડેલી જાણવી પાડવી હતી અને બચાજ દર હવે પાડવા કરે. આમાં હવે કેમ આ નહીં હવે પાડવા. અમને પ્રસાદ મા આપ્યા હવે મેં દરેવાને પ્રગટ કે, "આપવા બધા આમાં રી રીત મારું હવે આપારે હવે કેમ કેમ તમને હવે." "મીજ જાણ નહીં." બીજા કીધવ તમને કહ્યું કે અને એક જાણે આપવો. આ બીજાનું મેં પ્રજામાં કહ્યું. બીજાનામાં એક કાંઈની બધાવા તા અગ્રીતા પાણી બનાવેલી નહીં અને જાણવામાં એ અને રીજાવામાં જાણ કામવા મળે છે. હવે રીજાવામાં ફાટી સાર એવો નહીંની બહુ તેવા અમને જાણ કામવા મળ્યા હતા. જોતા દરવાને બધા મળે કે સાનાની જાણ મધરે જાણ નીકળ્યા કાળી અને કામવામાં ફાટી તેની બાધી જાણવી પીડાવા કાળી અને મુજબમાં આપ્યું કે હું પીડું છું કે અંધ. હું મોટી આજુમ રવા એટલે મારું પામરો કામએ ત્યાં મળવાની આવા રાખી. હું નો કહી બીધી પામર નહીં તેમ કામ જાણ કામમાં કહી પામર નહીં. એમ કહી તેમને વિવેક કરવા પામ્યા. તેમને કહ્યું, "તમે જાણવાર કે તમારે કાળી મારા જાણવી નહીં જાણે. અમને તે તેમ જાણવા આપવું નહીં એટલે મને તેમ કહીને અમારે મળવાની પડે છે." રાત ના આજ વાળે એટલે દરવાજાં મધ

અને સીધે મુઠા મધ સુધ જાણવું હોય. હવે આ નહીંતા વાગ્યા. તેટલામાં તે દરવાને ઉપરો અને એક કામ ફેડીને કામ નમવારમાં આપારી ફાટીમાં બેઠવામાં આવ્યો. ન મળે તેની પાસે બીજાનું કે કામ. "તમે સુતાની સમવકે કરી આપવો" કહી દરવાજા દરવાજાં બધ કરી મળ્યો મળે. એ જાણવા પામ્યામાં બરાબને તેજે રાત કાળી. મારે તે સુતાનું મુશ્કેલ મધ પડ્યું. મારું મોટું વિચાર તરફ ફેરવી રાખી એકજ પડ્યો આપી રાત મળી મુશ્કેલીયા કાળી પડી. મારી પામર ના ફેડીને તે બીધીનું પ્રે બધાનું તે પુજવાનું કરે અને કામ મળે મળે. રાતે મળે. એટલે તેની સાથે કામથી પાણ ન મળે રાતે. બીજું પડ્યું ફેડે તે મારે તેના પાસે કામ પડે. તે તે મળવામાં કામ એવે અને મારા ઉપર પડવા કામએ. એક મે વાર તે મેં તેને કહ્યું કે, "આજે આજુસ હું મારા ઉપર સુવે તે કેમ મળે." પછુ તેને જાણ હોય તે ને આ રીતે આપી રાત મારી તે કામમાં મળે. ફાટીમાં અમારું મળું એટલે એક વાર હું પીડાવા કરવા કહ્યો હતો.

સતાર પડી. પહેલો કાંઈ પામ વાળે મળે. અમે સીધે કહી આપારાં બીજાનાં કામની કાળી દાખાં. અરથી કામને બીજા કાંઈ વાળે, આપારાં અમારી, દરવાજા ઉપરવા, આપારાં દરવાજાની જાણવારને કામવા હોય અને મુશ્કેલી પાડે તેથી મુશ્કેલી જાણવા. આપારાં દરવાજાને પાણ ઉપરવા.

રાતે ફાટીયા પ્રસાદવારે કરાયા એ મને પાસ સુમવા આપી હતી કે મારા મરમા મારે ઇસ્વીતાકાળી ફાટી મા મુશ્કેલી આપવા કામવા આ ફેડીયા મળ્યા અરવા હોય છે અને મોરવા જાણેના અમર કુરી જાણેના અમર રહે. મારું કમ અમર અને કમ પેટ પછુ જાણ રાખવું હતું. એટલે જેવો દરવાજાં જાણ કે હું દરવાજામાં ફાટી મળે. મોટું ધાણ અને પામર આપારા વિભાગમાં આવ્યો ત્યાં તા જાણ ફેડીયાને અમારો નાસે (જેમાં મારા મળવાના આકાળી મોરવા આપવામાં આવે છે અને મારા નીમક જાણવા બીજું કમું કોટું નહીં અને કાળી કામવા ફેડીયાને કમ મળવી કાળી ફાટી આપવામાં આવે છે) જાણવા પ્રસાદ કમું હતો. મેં મારી મોરવા બીધી પડવું આપવી રાતે તે કાળી નહીં એટલે મારા મળ્યા એટલી જાણ વાળીની બીજા ફેડીયાને આપી દાખાં. એક ફેડી

પાસેથી મોટી ફાટી મળી તે મળે પાણી પેટમાં નાખવા પ્રસાદ પીધી. હ વાળે બહાર કામવા જાણવા ફેડીયા કામવા અમા. તેમને કામ જાણવા આવે તે પહેલાં જુદી જુદી જાણવામાં જાણવામાં જુદી જુદી ફેડીયા પામવામાં આવે છે અને બધાને ફેડીયામાં કામવાની નેમ કામવા ઉમા રહેવું પડે છે અને વડા દરવાજા (મીઠા બીધીસર) અમરવા સાથે અમર એકમે કામવા આપી મળવી કરી જાણ પછી તેમને કામ જાણવા આવે. એ દરવાજાનું કોમે કામવા મુશ્કેલી ઉમા રહેવું પડે. આમાં એ ફેડા આપું અમરું કમું અમરવા તે મુશ્કેલી મોટી ફેડીયામાં કમું તે તે કાળી, તમાવા, મુશ્કેલી કામ આપવા પડે. અમા પછુ પુટે અને લોકી વડે. આ કમવું પાસ આપીને ફેડીયાને વિષે તે સામાન્ય મધ પડ્યું છે. આપીને તેમજ મોરવા દરવાજાં અમર રીતે તેમની સાથે વાત કરે. અને મળેના વરસાદ પછુ મારે કામ વરસેલો હોય.

જાણવારો વિવેક હતો. અને હવે કામ સોપવામાં આવ્યું નહીં. એ વિષે કામવા જાણવા અમરવા વિવેક કામ કરવું પડે છે. વર વાળે તેમને પાછા આવી જાણ છે અને પાછી નો વખત નહીંતા ધોવામાં અને કપડાં જાણવામાં રાતે મુશ્કેલી રીજવામાં, વાળ કામવા વિષેમાં મળે છે.

અને આવાનું મળ્યું અને એમાં કામવા મળે તવારથી પહેરવા પોસાં મળે કપડાંમાં આપવા રવા હતો તે જાણી સાર કપડાં પહેરવાના મળ્યાં એવી મળે કામવા મળે. પેટમાં મળે વિવેકથી અમાજ નહિ મળુ હોવાથી નજાણ કામવાી હતી પરંતુ આવાથી અને સાર કપડાં પહેરવાથી કરીયા અમા રુપરતી આવી.

જાણવારે સાજો રોગાએ, તે વડેલી રાજ આપવાને જાણ ફેડીયાને જાણવામાં સામાન્ય આપવા બીજા વિવેકની સતાર સુધી પ્રસાદ દેવામાં આવે છે. એ રીતે અમને પ્રસાદ દેવામાં આપ્યા. આપવાં અને તે ફેડી પાછી મીલી રાખે અને બાધેલી સુધી બીજા અને જાણ વિવેકની વાસી રાતેના કામ એટલું મળ્યું. મેં મોટી રાતે આપવા પાણી પીધું. રાત તે ફેડી આપવી રાતના બીજા અમરવાને કાળી પડી.

બહાર કામવા પ્રસાદમાં જાણવાની રાત હોવાને લીધે એ બીજાવાર અને મળી કામવા મારા કરીવાર પ્રસાદ અમાર મળ્યા બાધી.

રાતવારે કામવા દરવાજા રાતે કરતાં અરથી કામવા મોટા બીજામાં આવે છે. કામવા કામવા તા આપવા વિવેકના બીજા. કામ નામે કોઈએ મળવામાં સાર મળે પેટમાં કામ

રહેવાનું હોય છે કામવા અમરવા એ વિષે તપાસવા આવે છે અને કામ ને કાળી ફેડીયા કે વિવેક કરવાની હોય તે સમજે છે.

મેં અમરવાને વિવેક કરી કે અમને ફાટીમાં મીજામાં પ્રસાદમાં આવે છે તેથી ને અને કામવા ફેડીયામાં એકમે પ્રસાદમાં આવે તો આપારી મળ્યા. એ રાતે વિષે મેં કામવાને કામવા એટલે ફેડી અમરવાને કમું કમું નહિ. વડા દરવાજા આવે મળ્યા કરી તપાસ કામ આવે અને કામવામાં આવ્યું કે અને રસોડામાં કામ કરવામાં ફાટી, એમાં માત્ર કામ ફેડીયા છે, તેમાં પ્રસાદમાં આવે.

રાતવારે અમરવા આવી મળ્યા આવે અમરવા તે પહેલાં ફેડીયાને મળે પેટ રવા પાછી આવે છે. મોરવા એ એ રીજામાં અમરવા અને સેમરવા અમરવાના પાછીયા આવે છે.

ફેડીયાને તે તેમને ને એ, તે સાંજવાનું હોય. અમ પ્રગટવા ન હોય. તેમને ઉપરવાના સાર એટલે જાણ ફેડીયાને સીધો કામવા છે અને તેના બાધેલી કોમે પાણવાના છે. ફેડીયાનામાં મોટાને કામ ફેડીયા અને આવી રહેલાં અમાપિ મળેના મારા એવા આજુસને આ સમવું તમાવા મળ્યું કામવા હતું અને, એમને એ ઉપરવાની પાસ અમર હતી તેમને કામ તે તે પામર નહીંતા, એ વિચાર આવેલો હતો. તેની ફેડીયા પર અમારે અમાર પામી અને નહિ જાણવા. એમાં કાળી આપવા નહિ હોય, એ આપવામાં મુશ્કેલી નહિ હોય અને કામવા મળવા હોય તેની અમાર કા રીતે પડી હતી.

એ વિષે સવારે પેટ સાર કરવાને મેં જાણવાને મોટું ધોવા મળે તેમ વખતે એપરમા મોટા મીધું હતું. એટલી વરણ એમાં કામવાથી મળે રાતે છે.

એક વિષે અમાર પામર, એ દરવાજા અને કમું કમું કે અને કામવા કામવા પ્રસાદમાં આવેલો છે અને ફેડા બહાર કામવા કામ જાણ મળે તે મારી ફેડીયા તેને જાણવા, તેમ દરવાજા અને આવી કમું કે અમારી કામવા તેને બહાર કામવા મોટાવા નો છે મળે ત્યાં કમું કામ આપવા માં આપવી.

સાજો સામા માર વાળે અમને પ્રસાદ દેવામાં આપવા. અને રસોડામાં કામ કરવાને ફેડીયા જાણ ફેડીયા પ્રસાદમાં આવ્યો. અમારું મારા મરમા મારી પાસે રાખી કામવા અને પૂજા આપવા "મળવા અમાર," "અમારવા મળે અને બીજા બીજા" મળે રાતના અમાર વાળે રાતે ત્યાં કમું કામવા મળે.

યુનીયનના વર્ણબેદ પર યુનાઈટેડ નેશન્સ

યુનીયનના વર્ણબેદની રિયલિટી તપાસ કરવા નીમાયેસ યુનાઈટેડ નેશન્સ કમીશન પોતાની તપાસનું કામ હજી ચાલુ રાખ્યો. એક યુનાઈટેડ નેશન્સ ની રિપોર્ટ પોલીટીકલ કમીટીએ કરેલા હરાવને જનરલ એસેમ્બલીએ બહાલી આપેલી હોવાથી નક્કી હતું છે. યુનાઈટેડ સ્ટેટ્સ એવે રિપોર્ટ પોલીટીકલ કમીટીમાં દક્ષિણ અફ્રીકા ની વિરૂદ્ધમાં મત આપ્યો હતો તે જનરલ એસેમ્બલીમાં તટસ્થ રહ્યું હતું. બ્રીટન, ઓસ્ટ્રેલીયા, બેલજીયમ, કેનડો, ફ્રાન્સ, ગ્રીસ અને લાસમ્બર્ગ દક્ષિણ આફ્રીકાની તરફેણમાં મત આપ્યો હતો.

જનરલ એસેમ્બલીની એક નોંધ મયા મંજૂરવારે ન્યુયોર્કમાં થળી હતી તેમાં દક્ષિણ આફ્રીકાના ડેલીગેશનના હીકર મી. જી. પી. જુરેટે નવે હરાવ રજુ કર્યો હતો કે, "યુનાઈટેડ નેશન્સ ના આર્ટિકલ આર્ટીકલ (૨) ના પારિતોષિક ની રૂબરૂ જનરલ એસેમ્બલીને ૧૭ રાજ્યો એ ઘોષણા કરાવેલી છે. આરંભે સત્તા નથી."

ઉક્ત ૧૭ રાજ્યોનો ખરડો, જે રિપોર્ટ પોલીટીકલ કમીટી તરફથી રિવિઝરવામાં આવ્યો હતો, તે દક્ષિણ આફ્રીકાના વર્ણબેદની રિયલિટી તપાસ કરવા નીમાયેસ યુનાઈટેડ નેશન્સ કમીશનની મુદત લગાવનારો હતો અને કમીશનને પોતાની તપાસ ચાલુ રાખવાનું અને રિયલિટી સુધારવામાં અને હાંતી બધું સમાધાન લાવવામાં મદદ રૂપ મદદ પડે એવાં જમણાં કુચ વવાનું કહેવામાં આવ્યું હતું.

મી. જુરેટ હરાવપર બોલે તે પહેલાં સુરેન્દ્ર ડો. એનરીક હેબીમાટે ૧૭ રાજ્યોના હરાવ પર સુધારો રજુ કર્યો

હતો કે કમીશનના નવ સંપર્કમાં ૧૭ પક્ષ એ પોતાનું સમ્મત આપ્યું નહિ રાખી શકે, તો કમીશન વળમતી સભ્ય બધવા સંભોની, બહોમા, જનરલ એસેમ્બલી એટલી નહિ દોષ તે, જનરલ એસેમ્બલીના પ્રમુખ શ્રીમતી વિન્ન્યાલ્ફિએ સેક્રેટરી જનરલ મી. ડામ હેમરરનોટની રૂબે અસલત કરી બીજા ૧૭ સભ્ય બધવા સંભોને નીમવા.

ડો. હેબીમાટે કહ્યું કે આ સુધારો લાવવાને મને કારણ છે કેમકે વીક એન્ડના એવું સમજવામાં આવ્યું હતું કે કમીશનના પ્રમુખ ડો. હરનાન સાન્ડા કુએ સેટીન અમેરીકન ડેલીગેશનેને જણાવ્યું હતું કે તેઓ કમીશન પર કામ કરવાનું ચાલુ રાખી નહિ શકે.

મી. જુરેટને બોલવા હતા કરતાં પહેલાં શ્રીમતી વડિતે કહ્યું કે વિધિના નીમવો અનુસાર ૧૭ રાજ્યોના હરાવ પહેલાં દક્ષિણ અફ્રીકા તરફથી સુધારામાં આવેલા સત્તાના હરાવ પર પ્રથમ મત લેવો પડશે.

હાંદના મી. રાજેપર દયાએ કહ્યું કે હાંતી ચર્ચો, જેમાં હેક્ટરેક વિમતની ઇચ્છાવદ મદદ હતી, ત્યારબાદ રિપોર્ટ પોલીટીકલ કમીટીએ ૧૭ રાજ્યોનો હરાવ મોટી બહુમતીથી પસાર કર્યો હતો.

વળી તેણે આ સવાલની ચર્ચા કરવા ની એસેમ્બલીની સલાને ચેકન કરનારો દક્ષિણ આફ્રીકાને હરાવ પર વિરૂદ્ધ હ મતે રફ માનસ કર્યો હતો જેમાં ૭ રાજ્યો તટસ્થ રહ્યાં હતાં.

દક્ષિણ આફ્રીકા તરફથી મુકવામાં આવેલા હરાવ રફ ચર્ચો હતો.

વર્ણના કાર્યકર ડો. રૂપ શ્રીડીએ જણાવ્યું હતું કે જનરલ આપી કુનીયાની ટીકા, એ, હતાં દક્ષિણ આફ્રીકા ચા માટે તેમની એપાર્ટહેડ નીતીને વળગી રહે છે તેની અમેરીકાને સમજ પડતી નથી. તેમણે અમેરીકામાં ટીકાકારોને કહ્યું હતું કે એપાર્ટહેડ નીતી વીસાનના પુરાવા પર રચાયેલી છે, કે કાળા માણસનું મનસ ધોળા ઓના મનસ કરતાં નમળું છે અમેરીકાનો હતીદ સ પક્ષ જણાવે છે કે ૫૦ વર્ષ અગાઉની રફ દંડીયનો સામેની અમેરીકાની નીતી કાલના નેશનલીસ્ટો જેવી જ હતી. હવે માનવામાં આવે છે કે એ ધોળાઓએ અસ્તીત્વ ધરાવવું હોય તો તેમણે કુનીયાના બીજા બગો સાથે થળી સંપીને રહેના શીખવું જોઈએ. કુનીયા નો મોટો ભાગ ધોળાઓનો નથી અને તેઓ રજને લીધે ધોળાઓનું અબી માન સકન કરવા નથી. અમેરીકાનો માને છે કે કુનીયાના અધિક ભાગ અબી નીતીને લીધે એ ધોળાઓનું માન પડે તો તેની અસર કુનીયાના બીજા ભાગોમાં થાય છે. ત્યારે અમેરીકામાં બીજાએ એણે થતો જાય છે ત્યારે દક્ષિણ આફ્રીકામાં ચા માટે ક્લકું ચા રહ્યું છે તે સમજ પડતી નથી. અમેરીકામાં કાળા ધોળાને સવાલ નીકળી ચો. છે. જનરલ મધેજ કળાઓને માન્ય રાખવામાં આવે છે. કાળાઓને ધોળાઓ જેટલો હક છે.

ચર્ચો આદ હાંદીઓની માંગણી રૂંસવાલ હાંદી ડેવિસે, એણી આવક વાળા હાંદીઓ માટે ધરો બાધવા માટે નેકાનીસમર્થ સીટી કાઉન્સિલ પર પત્ર લખ્યો છે. તેમણે જણાવ્યું કે "ધીમાતા કુદુ બે. પર હજેક્ટરેન્ટ ઓરડો લટકતા હોડા હતાં અમારા લોકો માટે એક પક્ષ ધર બાધવામાં આવ્યું નથી. જન-પુઆરી ૧૯૫૧ માં જ્યારે અમારૂં પ્રતીનિધી મંડળ જનરલ પરપત્રીક કમીટીને મળ્યું ત્યારે અમને ખાત્રી આપવામાં આવી હતી કે ધર વમરની કુદુ બેને કામચલુ ધરો આપવા પસારી લેવાશે પરંતુ અફસોસ છે કે આવા કાંઈ પત્રમાં લેવામાં નથી. ધરોમાંથી કાઢી મુકવામાં આવેલા લોકો માટે ડેવિસ ધરોની માગણી કરે છે તેમજ ક ઉસીધની ખોસકતો ૫૫ મુટીલીટી રહેણ અને બીજી જલ્લ ઓ માટે નવા ધોનોખીક અને સમ-ધીને,ખીક ધરો બાધવામાં આવ્યા છે તેવા ધરોની મગણી કરે છે.

લેન્ડ વીથે કામેસે જણાવ્યું કે આ જળા સહેરથી ૧૬ માઇલ દુર હોવા થી સાધારણ કુદુ બે માટે તે અયોગ્ય છે.

હાંદીઓની બગાડતી જતી રૂથીતી દક્ષિણ આફ્રીકાની હાંદી ઓરડાના

એશનના પ્રેસીડન્ટ મી. એ. એમ. મુસાએ જણાવ્યું કે યુનીયનમાં હાંદી ઓની બમકતી જતી રથીતી પર ચર્ચો કરવા ઓરડાના હજેક્ટરે તેમના ધોળીન શીખ લેનાઓની ડેનર-સ બરવા નીચું કર્યો છે. તેમણે જણાવ્યું કે તેઓ ખાસ કરીને, દક્ષિણ આફ્રીકા, હાંદ અને પાકીસ્તાન વચ્ચે રાજી-ડેમજ ડેનર-સ બરવ.માં, તેમજ હાંદી સવાલનો નીચું લાવવામાં યુનાઈટેડ નેશન્સની સફળતા વીશે ચર્ચો કરશે. આ ચર્ચોનો હેતુ ઓરડાના હજેક્ટરે શું પમલા લેત તે નક્કી કરવા નો છે.

કુદુ બે અવસાન

૧૫ ધોળી-સના જણીતા વેપારી રૂપ, જેરામબાઇ વલ્લભભાઈના પુત્ર ગોસાંઇ બાઇ હીઆરમાં હરવા તેમના મામા સાથે મધા હતા. ત્યાંથી તેઓ, ધેર આવતા હતા, તેવામાં બારે વરસાદ પડવાથી નદીમાં પ્રુક છપર મોટર પસાર થતાં, એકાએક રેલના પાણી આવી ચઢ્યાં તેથી મોટર નદી માં ધસડાઈ જવ.થી મામા બાણેજ બંને સાથે અણધાર્યાં અકસ્માતથી તા. ૧૫-૧૧-૫૩ ને રાજ દેવલોક પામ્યા. સ્વર્ગસ્થ ગોસાંઇબાઈની અંતિમ ક્રિયા તા. ૧૭-૧૧-૫૩ ને રાજ હીમજીના સ્વયાનમાં કરવામાં આવી હતી.

સ્વર્ગસ્થ ગોસાંઇ બાઇ બરુવાન હતા. તેઓ સારા વેપારી અને સમાજ સેવક હતા. એમની અકાળ મૃત્યુથી એમના વિધવા માતા, પતિન, બંનેનો અને એમના ચાર નાના બાળકો પર મહાન કુઃખ આવી પડ્યું છે.

મહુમના આત્માને પરમાત્મા ચિર શાંતિ બજો અને તેમના નિરાધાર કુટુંબીજનોને મધેલી મહાન બોદ સકન કરવાની ધીરજ અને હીમત આપે.

જે જે બાઇઓએ તારો અને પત્ને શી સ્વર્ગસ્થના કુટુંબીઓ પ્રલે કાર્દિક દિવસેજી હાંતી હતી તેમજ કુર દુરના જે બાઇઓ રમશન યાત્રામાં જામ લેવા આવ્યા હતા, તે બદલ સ્વર્ગસ્થના કુટુંબીજનો સોને કલ્પ પુષ્ક આવાર માને છે.

મહુમના મામા મી રણલોડ બાઈ પરસોતમ-છટ્ટ લંડનના રહેવાસી હતા. તેઓ શેડા દિવસ માટે હીઆર હરવા આવ્યા હતા. જે દરમીયાન ઉપલે શોકજનક બનાવ બન્યો હતો.

નર્મ પ્રસ્તુતો

લોક કમરત. નાનાબાઇ બદ મહા બારતના ૧૨ પાંચોની જુદી જુદી વાર પ્રસ્તીકાઓનો સેટ ૧૨ ૬ રીપ નિર્વાણ (દર્શક) ૭ મળવાનું કેકાણું આ ઓર્ડીસ

વિવિધ ખબરો

હાંદ અને રશીયા વચ્ચે વેપારી કસર

હિન્દીના એક સમાચાર જણાવે છે કે હાંદ અને સોવિયેટ યુનીયન વચ્ચે પાંચ વર્ષ માટેના વેપારી કરાર પર સહીઓ મદ છે. બંને દેશો વચ્ચે આવી જતો આ પહેલો કરાર થયો છે. કરારના પહેલા વર્ષ દરમીયાન હાંદ, જપુટ, આ, કે.શી, શીસેક, તમ્બક, કાળા મરી, ઉન, ચામક, વીસે નીકાલ કરશે. રશીયા હાંદને મદ, બારલી, દીમજર, કામજ, લોખંડ, રસાયણો, વિદુત અને ખેતીને સમતા મત્રા વીગેરે આપશે.

મી. આમાખાન પ્લેટીનમધી જેખારો જનમ ૨ કરેલ કસમખલી મુરલીગો ના પામીક નેતા, ના. આમાખાને

જણાવ્યું કે આવતે મહીને તેઓ ૧૮ મહીનાના ગ્રવાસે કૈન્સથી નીકળશે. તેમના ગ્રવાસ દરમીયાન તેઓ આફ્રીકા, હાંદ, પાકીસ્તાન અને ખરમા જશે. પાકીસ્તાનમાં તેમને પ્લેટીનમ થી લેખવામાં આવશે રીવાજ મુજબ ના. આમાખાન આ કીમતી યાત્રાએ લે છે અને પછી તેમને મલો-ખરે જામ લેકોને જાન માટે આપી દે છે. તેમને પ્લેટીનમથી લેખવા જનમ ૧ લાખ પાઉન્ડની હીમમતનું પ્લેટીનમ નેકશે.

દક્ષિણ આફ્રીકાની એપાર્ટહેડ નીતીની હકને સીધે અમેરીકાને વીમાસણ માન હેરમેપર રૂલ આદ સોશીયલ

હિંદના ટુંક ખબરો

(આમારા આસ પ્રતિનિધી તરફથી)

જાન્યવર: ભારતના વેપાર અને ઉદ્યોગ ખાતાના પ્રધાન શ્રી કુબ્જામા ચારી સૌરાષ્ટ્રના મુખ્ય પ્રધાન શ્રી દેવરભાઈના આમંત્રણને માન આપી સૌરાષ્ટ્રના પ્રવાસે આવ્યા છે. તેમની સમક્ષ વિવિધ વેપારી મંડળોએ સિક્કા બંદર વિકસાવવાની, સૌરાષ્ટ્રના જુદા જુદા ઉદ્યોગોને સહાય કરવાની અને બંદરી વેપાર ખીલવવાની માગણીઓ કરી હતી. વેપાર પ્રધાને આ સંબંધમાં ઘટતું કરવાનું વચન આપ્યું હતું.

પાણી પાસેના પાણીમાં નકાવા મેલેલા એ બાળકો કુળી જમણી થાય પામ્યા છે. આમાં એક કુટુંબીનો છોકરો હતો અને એક સુસ્થિય હતો.

કલકત્તા: કાળી પૂજા મહેલસા પ્રસંગે ફોડવામાં આવેલા દારૂખાનામાં આશરે એકસો માણસોને ધૂળ ચઢી હતી. જેમાંથી ૩૦ માણસોને ઇસ્પી-તાલમાં દાખલ કરવામાં આવ્યા હતા. બાકીનાઓને પ્રાથમિક સારવાર બાદ રજા આપવામાં આવી હતી.

ગોટાદ: અહીં ધન તેરસના દિવસે જ રેસન ભારતરના ઘરમાં પ્રાથમિક સળગાવના ભત્તાં તે ફાટીને હતો અને તેને પરિણામે ઘરનાં ૭ જુઓ ફાગી ગયા હતા.

રાણુલા: કાળી ચીઠ્ઠીની રાત્રે એક છોકરાએ મકરડી ફોડતાં તે એક જમણીની દુકાનમાં ધુસી જવાથી તેમાં આગ લાગી હતી. આગ બાણુની ફટાકડાની દુકાનમાં ફેલાઈ હતી. પરંતુ ગામ લોકોના તારકાલીક પચકાને લીધે આગ તરત કાણુમાં આવી હતી.

સુજ: કચ્છની બાજાદીને હતિ દાસ તથાવર કરવા માટે એક સમિતિ નિમવામાં આવી છે. આ સમિતિના મંત્રી શ્રી રસિકલાલ જોશીએ આ સંબંધમાં તથા ૧૮૫૭ના બળવામાં કચ્છી પ્રજાને એ જાનવેલા બામ નિધે જાનવા પાસે કાંઈ મદદિતી હોય તે તે પાઠવવા અપરોધ કર્યો છે.

ધોરાજી: સાદર નદીના કાપીઆ

વૈરાગ્યની આવના

આ જાંદી મામમાં ગુરુ શમદાસનો મુકામ હશે.

રૂકિમણીબાઈ નિત્ય રૂબંને આવે છે. કુવાળી શમદાસને કાંઈ મકામમાં હશે એમ માની વંદન કરે છે. રૂકિમણી નો ભાવ જોઈ સ્વામી પ્રસન્ન થયા અને 'પુત્રવર્તી ભવ' એવો આશીર્વાદ આપ્યો.

રૂકિમણીબાઈ હસી પડ્યાં. "મા, હસતું કેમ આવ્યું?" સ્વામી એ પ્રશ્ન.

બાળકો કહ્યું "મહારાજા! મારા પતિએ તો કાચી શેરમાં જાંઘ સંભાસ લીધો છે પણ આપનો આશીર્વાદ શી રીતે જાગ્યો પડ્યો?" એવિચારે હસ્યું

આજુ. સ્વામી વીચારમાં પડ્યા. તેમણે પ્રશ્ન: "સતી! તારા પતિએ કેટલાં વર્ષ પહેલાં સંભાસ લીધો છે?"

"બાર વર્ષ પહેલાં."

"બાઈ! આજ તારા પર પ્રજ્ઞાપા થઈ છે." રૂકિમણીની હઠીકતથી સ્વામી ચોંક્યા. સ્વામીએ પાત્રાએ જવા નો વિચાર માંડી વાળ્યો. તેમના મનમાં ચૈતન્યામય નામનો એક સિંધ હતો જેને રૂકિમણીનો સ્વામી વિશ્વ પત્ર હોવો જોઈએ એમ સ્વામીજીને ખાતી થઈ.

રૂકિમણી અને તેના પિતાને ભઈ સ્વામીજી કાચી શેરમાં જાણા આવ્યા. સ્વામીએ બંનેને, એક ચુપ્ત રથને રાખ્યા અને ચૈતન્યને બોલાવ્યો.

"ચૈતન્યામય! તારી પુર્વામની હઠીકત સંભળવા માંડું છું. હું આજંદીથી પાછો ફર્યો છું."

આજંદી હજી કાને પડતી જ ચૈતન્યની માત્રો દીર્ઘ પડી ગયાં. આંખમાંથી આંસુ પડવા લાગ્યાં. ગુરુ દેવતા પગમાં પડી તે બોલ્યો "ગુરુદેવ! ક્ષમા કરો. ક્ષમા કરો. સંસારનાં મુખો ન અમવાથી હું સંસાર છોડીને આવ્યો હતો."

"પણ તારે આ હતી એ વાત તે કેમ ન જાણી?"

"કદાચ આપ અને સંભાસ ન આવ્યો તેથી મેં એ વાત આપને જાહેર કરી ન હતી. હું અસત્ય બોલ્યો છું. મારા ગુના માટે મને માફ કરો ગુરુદેવ."

ગુરુને ચૈતન્યની આ આવી. પોતે હાથ ઝાલીને તેને ઉભો કર્યો અને કહ્યું "ગુરુઆત્મા છે, જાણ કરી ગુરુદેવ માન અને તમારા ધર્મનું પાલન કરો."

"જેવી આત્મા મહારાજા."

"તારા બાળકો બધું એટાં અને ઝાંતી થશે એ મારો આશીર્વાદ છે."

ગુરુનો આશીર્વાદ લઈ વિજયપત્ર, રૂકિમણી અને તેના પિતા આજંદી આવ્યો.

ગાંધીજીએ સંવચરત હાથ પુનઃ ગુરુદેવનાં અમમાં દાખલ થનાર પતિ-પત્નીને યાતિપકાર કારણે છતાં તેઓ ન ડર્યા કુઃખ સહન કર્યું. અને આપણને તેમના કારા સત્તાગતેશ્વરની બેટ મળી. તેમના ખીળ પુત્ર તે સંતરાનેશ્વર.

ડિસેમ્બર માસની કાયરી

"લલુરિ"

શમન કાળમાં ગુરુધર્મ ૧૦ માસનું વરસ મળ્યાનું તેના છેલ્લો માસ (ડેરીન Decem સં રમય) નવા ડેસેન્ટરમાં ડિસેમ્બર નામથી બોળખાયો છે. નીચેના કેટલાક બનાવો આ માસમાં બનેલા છે:

- તા. ૧ કાંઈ કાલેકરેના સતારામાં જન્મ ૧૮૮૫.
- " ૨ નેપોલીયન ફ્રાંસની સત્તાપર આવ્યો ૧૮૦૫
- " ૨ શ્રીમદ્ ઉપેદ્યાચાર્યનો બરોડામાં જન્મ ૧૮૮૫.
- " ૩ બાણુ રાજેન્દ્રપ્રસાદનો બિહારમાં જન્મ ૧૮૮૪.
- " ૪ લોગી અર્ધિદેવોપનું ચોડીચેરીમાં અવસાન ૧૯૫૦.
- " ૫ ફ્રાંસમાં સતી થવા વિરુદ્ધ કાયદો થયો ૧૮૨૯.
- " ૪ નર્સ બ્રેડીય કાલેકરેના ઉગ્ગાડમાં જન્મ ૧૮૧૫.
- " ૫ નેપોલીયનની મેરઠોમાં કાંઈ થઈ ૧૮૧૨.
- " ૬ ફરખાર ગોપાળદાસનું દશામાં અવસાન ૧૮૫૧.
- " ૬ વોરન હેસ્ટીંગ્સનો ઇંગ્લંડમાં જન્મ ૧૭૩૨.
- " ૮ બાઈ ધરમાનદેનો પાંતળમાં ફેફ લિલપ ૧૮૪૭.
- " ૯ બોડ ફ્રાન્સીસ હેસ્ટીંગ્સનો ઇંગ્લંડમાં જન્મ ૧૭૫૪.
- " ૯ કવિ જલેન મિલ્ટનનો ઇંગ્લંડમાં જન્મ ૧૬૦૮.
- " ૧૨ ઇરાકમસ કારિંગ્ટોનો જન્મ ૧૭૩૧.
- " ૧૪ જ્યોન્ વોર્ટીંગ્ટન બમેરીકામાં ગુજરી ગયો ૧૭૯૯.
- " ૧૫ સરદાર વજીરભાઈ પટેલનું મુંબઈમાં મૃત્યુ ૧૯૫૦.
- " ૧૭ કાસમાં શાહદ અધર્મનું વિમાન ઉડ્યું ૧૯૦૭.
- " ૧૯ અમેરીકામાં ગુલામી પ્રમા બંધ થઈ ૧૮૧૨.
- " ૨૦ સેવીપેટ રશિયાની સ્થાપના થઈ ૧૬૨૨.
- " ૨૦ દેવી શારદામણીનું મેસુર મઠમાં અવસાન ૧૯૨૦.
- " ૨૩ સ્વામી મહાનંદ દિલ્હીમાં ચર્ચાઈ થયા ૧૯૨૧.
- " ૨૩ રાજ બિકારી ચોપનો બંગાળમાં જન્મ ૧૮૮૫.
- " ૨૪ વારકો દી આમાનું ડેમીનમાં મૃત્યુ ૧૫૨૫.
- " ૨૪ જાને ગુરુજીને રત્નાગીરીમાં જન્મ ૧૮૬૯.
- " ૨૫ ૫. મદન મોહન માસવીવાનો પ્રવાસમાં જન્મ ૧૮૬૧.
- " ૨૫ આર્ચબીશ ન્યુટનનો ગુરોપમાં જન્મ ૧૬૪૨
- " ૨૬ ચાલીક અવારીનું ૭૫ દિનના અપવાસથી નેલમાં મરણ ૧૯૨૭.
- " ૨૮ હિંદી રાષ્ટ્રીય કોંગ્રેસની મુંબઈમાં સ્થાપના થઈ ૧૮૮૫.
- " ૨૮ નામ મહાસયનું દેવ ભોમ-બમલમાં મરણ ૧૮૯૬.
- " ૨૯ હઠીમ અજમલ ખાનનું દિલ્હીમાં અવસાન ૧૯૨૭
- " ૩૦ રમણ મહર્ષિનો મદુરમાં જન્મ ૧૮૭૯.
- " ૩૦ લોડ રીડીનનું ઇંગ્લંડમાં અવસાન ૧૯૩૫.

મહાદેવશી નાનેરા

(શ્રી. લેખક: રવાખી આનંદ)

જીવન અને દરિયન' પત્રોની વાચક આલમના આદરિયન અને અક્ષરરેફે રત. મહાદેવભાઈના અનુભવ સ્વયં પી અંદરેકર પ્રાણ્યકર રુદ્રાણ તા. ૧૬મી જોડાટોરને રિને મુળાઈ અને અજાણ અવસાન પામ્યાં. જન્મમરણનાં રોજીમાં આદરમનોમાં સરતચુક્રી ખપી નવે એવી આ નાનકડી ધરનાના અખર 'દરિયન' પત્રોની વિશાળ વાચકરત ઉપરાંત ઠેક ઠોરી અળના પ્રમુખ ઉપદ્યુખથી માંડીને આ દેશના તરફેર જીવનજેમના અસંખ્ય નાનામોટા કાર્યકર્તાઓમાં અને અને વિદેશ સી મિત્રોમાં ઉડી અખીનીની સામથી ફેલાયે.

એમની મનીર અંતમાખીમાં જાણ દેવકાસ માંથી અને કું. તેમનાં આખનજો તેમ જ વિશાળ મિત્રવંદ સ્વયં, દિવસો ધગી દાનરે કના. સત્કર્મનો, મનો કે રામકૃષ્ણ પરમહંસ, રમણ મહર્ષી સમા દિવ્ય પ્રાપેને પશુ સરીરના આધિભાષિ અથવા દેહના દંડ છેડના નથી અને એની આમળ બધા બટકુબરોને પશુ રાક અને અમંક સમા સમારે બનવું પડે છે. એ સત્યનું અમને સોને જીવનમાં ફરી એક વાર મોડામોડે દર્શન થયું.

મારાથી લગભગ તેર વર્ષ નાના, નંખને વિવાહો દશમાં અને સીએ નોવેલા તરફેર એવા, એમને આમ મારા અમારે પડી ચાલી જતા જવા, એ દિવસોના અને નવું વસમો થય પડ્યાં છે. પણ કષ્ટરેખા આમળ માણું નમસ્વા તમર માણસને છુટકો ન થો.

જીવન વર્ષ જેટલી કુળી જીવનમાં આપ અંદરેકરની મિદિયા કરકોસને આપર્ષ પમાડે અને મહાજન બનાવે તેવી હતી. માંથીજીવ રવાખી ગુજરાત વિશ્વવિદ્યાલયની ૩૩ વર્ષની કારકિર્દીમાં જે વાજ ઉનાચો તેનો મરંચક નમુનો જાણ અંદરેકર કના એવું થાડું થાનવું છે. રત. મહાદેવ ભાઈને પેતાની અરસ' વની બનાવી ને એકવારી અંકિતથી અમલે પોતાનું નવનવરેકરું અને વિવાહી સાધના મા અનુપમ મિદિ મેળવણ ઉપરંત પળી તપાડે જીવનકમલિ માળ કરી અને લગભગ મહાદેવભાઈની જ જીમરે સાધના થયા.

ગુજરાત વિશ્વવિદ્યાલયના પળ પુરા પડાવેર નહોં છતાં જીવનકાળનામાં મહાદેવભાઈને પોતાની આનંદની બનાવીને જીમું રિટ ગુજરાતી અંગ્રેજી કવચાની રવા એમણે રિટ કરી. આરે પણ ગુજરાતી અંગ્રેજી એક આનંદન મહાદેવભાઈના જ એક એક અર્થે સો જ નહોં. ગુર માંથીજી ને

મહાદેવભાઈ પોતે પણ ધણી વાર થાપ ખાઈ જતા. એવી જ એકઅરખી મોનીની સેરા. કાપીને ઝેરે પહેરવા નું મન થાય.

અજીકાના કલાધરોની કલાને વાદ દેવકાસે એવું રિટ સંસ્કારી કંડારેમ 'કલાસિક' ગુજરાતી કવચામાં, અમર માં અધરી તાત્ત્વક કે સંસ્કૃતિવિષયક અર્થવિચારણાઓ કે ગુણોને 'કલાસિક' ગુજરાતીમાં ઉતારવાની હવેલીમાં માંથીજીના અતેસારી અમારા મંડળ માં—કલાય આખા ગુજરાતમાં— મહાદેવભાઈ પછી કાણ અંદરેકરની બરામરી કરે એવું ખીલું રાખ નવે. મારી પાછળ 'નવજીવન' અને 'દરિયન' સાપ્તાહિકોમાં માંથીજીનાં કવચોના અનુવાદ મારા કરતાં ધણી વધુ ચેત્યતા પુર્વક વર્ષો સુધી મહાદેવભાઈની અમીરણિ હેઠળ રહીને એમણે કપો, અને અનુવાદની કલામાં અનુભવ નિપુણતા સંપાદન કરી. આપા ઉપર મનુષ્ય પણ તેવું જ મેળખ્યું. વિશ્વવિદ્યાલયના વિદ્યાર્થી અને જગતા જીવન લેખક સંપાદક તરીકે પોતાનાં પહેલવહેલાં અખાજેર મારી પાસે સુધરાવવા મકારવા માવનાર અને ખાસી પ્રુદત સુધી મારી ફેળ લખવા છાપવાના કામની તાલીમ લેનાર એમની પાસે પાછલાં વર્ષોમાં મારાં અંગ્રેજ ગુજરાતી કાયાં લખાણો સુધરાવવા સમરાવવામાં કું મોરવ અનુભવલે. પોતે પણ ગુજની લીનતા યે સો કામ કરે મૂકીને એ બધું કરતા. એમના અજાણ અવસાનની ગુજરાત આજે અપીત મરીજ બન્યું છે.

મહાદેવભાઈના કાર્યાવાસ કરમાન સને ૧૯૩૩-૩૪માં માંથીજીનું મંત્રા પડું પણ એમણે કુંદ પ્રુદત સુધી ફરેલ. તે કરમાન મહાદેવભાઈની જ દમે 'દરિયન' પત્રોમાં સાપ્તાહિક પત્રો અને બીજાં લખાણો કરતા તેમ જ રેલોરોજના બનાવે, પ્રકાશનો છની ડપરી રાખતા. આનાં ચીડાં રજ માંથીજીના જીવનકસમે છ વર્ષોનારા સંજ્ઞાપત્ર અંગ્રેજ ગુજરાતી અંધના રૂપમાં એમણે પ્રગળે આપ્યાં. પુનેથી પ્રમટ થતાં તપારે અંગ્રેજ ગુજરાતી 'દરિયન' પત્રોનું સંપાદન પણ માંથીજી તથા મહાદેવભાઈના આશરે ફેળ ઉપરંતોને નાતે વર્ષો સુધી એમણે કયું અને એ કામમાં એજને સંપૂર્ણ કતોવ મેળવેલ.

એમની વિદ્વા તકસાદી કે કુંદ-પૂજના નહોતી. ધર્મવિચાર, દેવપરદેશ ની સંસ્કૃતિ, અંધીરિચારણા, અંધી-જીવન આદિ વિષયો પર એમણે કરેલાં લખાણો તેમ જ મળ અને અનુવાદિત મળને ૨૫-૩૦ જેટલા એમના ગુજરાતી અંગ્રેજી મંવા હીરના અને ગુજરાતના

ચિરંતન 'કલાસિક' સાહિત્યમાં કાવચ નો ઉમેરો કરનારા છે. આમાંનાં ધણાં પ્રસારે આપણી મુનિવર્ગીઓ ના પાઠપાઠમાં રવાખી રવાન લઈ રહે એવાં છે. સંસ્કૃત અંધોનું એમનું પરિચીલન એમના અંગ્રેજી વાંચન જેટલું જ બકોલું અને ઉડું હતું. ગીતા, વાંધીકિ રાધાપણ અને મીમંસ બામવત પ્રતિ એમને અમાધ ભરિત હતી. પાછલાં બેના યોગે, વચના મૂતો અને મહન અવલોકનના ફરેર એમને જીવકાસે રહેતાં, એ વકિતાં ફરી ન થાકતા. માણખમને એમનો અભ્યાસ પણ તેવો જ તમરપરો હતો. હોંડુ સંસ્કૃતિ અને વિચારણાની શી રાધાજીવનની રજુઆતે એમના ચોંતન અને લેખન ઉપર લગભગ માંથીજીના જેટલી જ અસર કરી હતી. શી. રાધાજીવનના અનેક અંધોના અનુપમ અનુવાદો એમણે ગુજરાતને લેટ કપો છે.

એમની સારમાણમાણ, કાલાઈ, વિનય, નમતા બધું અનુપમ હતું. મહાદેવભાઈની વિર્જીત ઉપાસના કરી કરીને કાટ-અમર-વાયે એમના અનેક ગુણ પોતાનામાં છતારવામાં તે સરળ થયા હતા. અને જોઈ જીવનના ફેરમાં નાનાં ફેરવાતાં માણસોને પોતાના કરતાં ધણી ઓછી ચેત્યતા વાળા માણસોને કાસે ધણી વાર ખમવું પડે છે એવું એમને પણ ઠીક ઠીક ખમવું વેળું પડેલું, છતાં એમણે એની ફરિયાદ કરી ઠાઈને સંજાળી નહોં.

જેવા ૧૦-૧૨ વર્ષોમાં એમની વિદ્વા તેમ જ સંસ્કારિતાની સમંધ દેખપરદેશ બધે પહોચી હતી. માંથીજી ના એક કાળની મંત્રી અને અન્તેવાસી તરીકે પ્રતિપ્રાંતના રાજદારી અંગેવાને, મુલસદ્દીઓ, હાંમેઓ અને વગમાં વડા દેશનેતઓ જોડે અમત સંપર્ક સંબંધ થરાવતા, છતાં તેવી ઓળખાણથી કરી અમત કાજ મેળવવાની રજુદા એમણે ફરી ન થરી. અંગ્રેજ સમતનત ના મોટામોટા પ્રાસદીઓ, માણ વાઈસરોયો, આંતરરાષ્ટ્રીય નામના થરાવનારા મંપકારો કે મિથનરીઓ, સો જોડે એક અંધકાર કે સંપાદકને નાતે અમર તે અંધિતમત નાતે પ્રુર આત્મવિશ્વાસપૂર્ક સાપ રવાઆવિષયકે પત્રવેવારે અમાવતા અને સાપ અમરખંધી અંગ્રેજ અંગેરિકન પ્રાસદી કે મિથનરીનું મેલસેલું લખાણ પોતા ની મ.વળી કે મંધોઅખાને અંધમેસનું ન લેવાને સખને ૧૬ કરતાં અમરતા નહોં.

ગુદજીવનમાં સુખી હતા. અમરાર પત્ની અને સંપાદક સમા જે નાનકડી રીકરીઓ ફરતારે અમને ખણી હતી. વર્ષો જમાઈ આ રજુકા પરિવારને મહાદેવભાઈ માંથીજી આમળ એમનો જ વિનોદ દંડોને 'મંદરાકરનાં' 'I. I. I.' ખખત આપ્યાં છે. ફરી

ને ઓળખાવેલો. એ જ સંબોધને ધણી વાર પોતાના પરિવારને સંબોધતા કે. મિત્રો આમળ ઉલ્લેખ કરતા. બિચારાં "Them" નું જન આજે ઉડી મયું!

પણ એમની કાનિમાં દેશનાં અસંખ્ય મિત્રો અને મિત્રકુંજો આજે બાળીદાર છે, એ વિચાર એમને સોને સાંત્વન આપનાર નીરડો.

એમની કુંદી જીવનનું જેમણે વર્ષ દોઢ વર્ષ એમણે માંથીજીના જીવન પ્રસ મોની તે તે કાજ લેવાયેલી રિલેનો ના સમ-વય દારા તથપાર કરવામાં આવતી 'કેમ્યુમે-ટરી' જીવનકલા અમે મુંગમમાં માંથી રવારક નિધિના આશરે હેઠળ ચાલી રહેલી પ્રવતિમાં ગાળ્યું. જીવનમાં રિથરતા અભ્યા છતાં સરીર જોડેની મેલુદેલીમાં કાણ અંદરેકર મરકુમ ફિરીરલાલભાઈની કરેખરી કરનારા હતા. એવા જ દમિપક અને કુદસકડી. પણ ફિરીર-લાલભાઈમાં નહોતું એવું કમજોરોનું ગુણ કુબોએ એમનામાં હતું. ફીજી આધિમરત તપિવતે દમના કુમકાએ સામે અંગુળીને લીધેલું કામ-પુરું કરવા ને લેલો એફિરિન (પંથોરો)ની રીકડી જો, એવી જ જાસિમ દવાઓના નાજ અને બીજી પેટ દવાઓ અંગુળીના આમદથી લઈ લઈને આ થાણ પ્રુરે પોતાના કલપને છરી રીતે જોખમાણ્યું, એવું નિષ્ણા. ફાકતોરોનું એમની અંતમાંકોળીનું નિહાન હતું.

કષ્ટરના અમમ પોળખામાં અંતે તો માણસ અમમ જ છે. ફાકતરી પ્રુલાસાનું બોચિય આજે તેવકું હોય તોયે માનવીએ માનવીની બૂરો કે નજળાંઓના કાજ બનવાની પ્રવાજ થયા છે. માણસમાજ સામપણ અને મડકપણનાં ખાખીઓ અને પ્રુબીઓનું પોટલું બનીને જીવે છે ને જેકરી કમાણી જીવન ખાતે જાયે કરાવીને પોતાની યાત્રા પુરી કરે છે. સુસંમતિ-વિસંમતિ પણ જીવનનાં એવાં જ અનિસાતવ જોડાં છે, એવાં કુખ-કુખ, જલમપજલ અને કારજન. કાજમાં કાજ લેખાતાં માણસોનાં જીવનમાં પણ કાંઈક ને કાંઈક એકાદ નજળાઈ—એકાદ રૂઢીઓ—હોય જ છે, એવાં સારંગિક અનુભવ છે. માનવ જીવનની આ નજળાઈમાં જ કામ એની માનવતાની અખતા ને મોરવ થુપા છે.

પણ માણસની ખાખીઓ, કલિઓ અને અગુણ એવા 'અમાનત કરીર' જોડે નાજ પામે છે અને એના પ્રુલો ની સુમંથ અને રમૂતિ એ પોતાની પાછળ પોતાની પ્રાંના અને સંકાર ના ઉપકાર અર્થે ગુડી ભવ છે.

શી. નરકરીભાઈ પરીખ બધે છે :
"અંદરેકર - ૧૯૨૩ કે ૨૪ માં સાપરમતી અખમની રાજ્ય કાજમાં

બોડાયા હતા. તે વખતે એમના અક્ષરની અક્ષરથી રાષ્ટ્રીય શાળાના વિદ્યાર્થીઓના અક્ષર લખ્યા સુધયો હતા. . . . શાળામાં હતા ત્યારે પણ કાકાસાહેબના સેક્રેટરી તરીકે કામ કરતા. ૧૯૨૮માં કાકાસાહેબ વિદ્યાર્થીઓમાં આવ્યા અને હોદ્દા તરીકે એના કાર્યોરિયન પણ કટીકતમાં કાકા સ.હેબના સેક્રેટરી તરીકે કામ કરતા. ચંદ્રશંકરના સાહિત્યિક પાત્રરમા મહાદેવ-ઉપરાંત કાકાસાહેબને ફાલે, પણ સાથે હતા.

"ચંદ્રશંકરે આપણી કિશકુશી ઉપર કેટલાક લેખો લખ્યા છે. તેમાં

એમની લેલી અને વિવેચનપદ્ધતિ આનંદશંકરને ધણી મળતી આવે છે. આ વાત એક વાર મેં એમને કહી ત્યારે એમણે દસી કાઢી હતી. કહે કે, 'ક્યાં આનંદશંકરની અમાધ વિદ્વાતા અને ક્યાં કુંડી? સુન્દરાત કાલેજમાં એ આનંદશંકરના બહુ પ્રિય વિદ્યાર્થી હતા. અને અસહકાર કરી કાલેજ છેડી ત્યારે ખાસ એલાવીને આનંદશંકરે કહેલું પણ ખરું કે, આવી ઉદ્ગ્રેવણ કારકિર્દી કુટ્ટી રાજ-કારણમાં ક્યાં પડે છે?' (તા. ૨૪ ઓક્ટોબરના 'દરિનનન' પુસ્તકમાંથી)

આવે છે. વરની માત્ર પણ મારા દિશરને, રાંધતાં, કપડાં ધોતાં, મેં ઊઠતાં ઉઠેતાં નથી આવડતું.

સાન
મામના એક સાધુએ કુળ લોક પ્રિયતા પ્રાપ્ત કરી હતી. ધણી ઉપદેશ અને જ્ઞાન માટે લેની આજુ આજુ ગોચા થતા હતા. એક જણે જ્ઞાતી પ્રજામાં કરી કહ્યું:
"મકારાજ, મને કંઈ જ્ઞાન આપસો?"
સાધુ: "તમે બીજા કોઈ મકારા ને મળ્યા છો?"
જ: "હાં પણ આપના ઉપર મને ધણી અઢા છે એથી આપ પાસે જ્ઞાન મનુષ્યું છું."
જ: "તમે કોઈ પુસ્તકનો અભ્યાસ કર્યો છે?"
જ: "હાં! ચોમવાસિજને ગીતાજી મેલ."
જ: "યોગ વાસિજ રામચંદ્રજીના ગ્રંથના જ્ઞાન અને ગીતા બી. કૃષ્ણજી જ્ઞાન તમને જ્યારે જ્યારે પુસ્તકો પર અઢા નથી તે મારાપર કપાથી મેસો."

શ્રવ્ય રોગની સામે લડવા માટે
એવેટન (ફાસવાલ) ના દોહોએ એ. બી. ના રોમ સામે લડવાને કુંડ લેખી કરવા વીલપરદોસ ઇન્ડીટસ્ટના નવા વિચારણ હોલમાં એન્ડી-બી. ડોન્સટ જોડાવેલો છે. આ ડોન્સટ. કુલ્કાર તા. ૨૫ ડીસેમ્બરની રાત ના ૮ વાગે મશે, તેમાં મારકર હરિશ્ચંદ્ર અને જાણીતી કેવી બહેનો માગ લેશે.
ડીકીટના આવો: ચી. ૧૦-૬, પા. ૧-૨-૦ અને પા. ૫-૫-૦.
ડીકીટો માટે લેખન વધુ માહિતી માટે લખો: બી. એ. બોક્સ ૬૪, એવેટન, ફાસવાલ.

પરચુરણ

—લોકાનીસજમ, મીસીસ સી. એમ. ફોરટે ૧૦૦ દીવલ ઉપવાસ કરી કુનીયાનો રોડ તોડ્યો. /

—સુનાઇટ રેટસના વાઇસ પ્રેસીડેન્ટ, મી. રીચર્ડ નીલન કોલમબોથી હોંડ પહોંચ્યા છે.

—ઇન્ટરનેશનલ કોનગ્રેસને એ. રી. રૂઝ સુનીપનોએ સુનાઇટ રેટસ જનરલ એસેમ્બલીન, પ્રતીનીધીઓને સુનીવન સરકારની જાતીમેદની નીતી સામે ખમલ્યો લેવા જાણ્યું છે.

—મારમેન્ડ વરકસ સુનીવનના પ્રેસીડેન્ટ મીસ એના રિફર્સે જાણ્યું કે સુનીવનના આમજના જનરલ સેક્રેટરી, મી. ઇ. એસ. એકરે અપીલ કોર્ટના હાલના સુકાશ માટે તાર કપો છે. મીસ રિફર્સે જાણ્યું કે તેઓ ખારે છે કે આ સુકાશથી મી. સેકસપર કાંઈ ફેર પડતો નથી કારણ કે મી. સેકસપર પાચમી કલમ હેઠળ પ્રતીનિધ સુકાશો હતા જ્યારે આ સુકાશો ૬મી કલમ હેઠળ અપાયો હતા. કોઈ પણ પગલું ભરતાં પહેલાં મી. સેકસ સુકાશ નો પુરો અભ્યાસ કરશે એવી આશા છે.

—જનપાતમાં કામદારોના પમારો વખા હતાં ત્યાં મેકારી વધતી જાય છે.

—આવેતે વર્ષે જીલ્લાની આખરમા વાનકુવરમાં (કેનેડા) થનારી એકપાપર ગેમ્સમાં હોંડ માગ લેશે નહીં કારણ કે ઇન્ડિયન એલાબીક એસોસીએશન પાસે પુરતા પૈસા નથી. ૧૯૫૦માં ન્યુઝીલેન્ડમાં થએલી ફેમિયાપર ગેમ્સ માં પણ હોંડ માગ લીધો નહોતો.

—કેપટૈનમાં બીન-પુરોપી કુંદરીની હરીફાઈમાં "મીસ કેપટૈન"ની પક્ષજની માટે ૫૦ બીન-પુરોપી હોદ્દારી એએ નામે લખાવ્યા છે. આ હરી-ફાઈ બીન-પુરોપીઓ માટે છે પરંતુ બીજા હોદ્દારીઓ તેમાં ભાગ લઈ શકે છે.

—કીમાલધના વીજેતા, સર એડમન્ડ કીમારી કીમાલધની મહાત્મા (૨૭,૭૫૦

કુટ) પીટાંગસી (૨૨,૦૬૦ કુટ) અને મજનસી (૨૨,૫૬૦ કુટ) ટોચો સર કરવા ન્યુઝીલેન્ડની કુકરીને હોરશે. આ ત્રણે ટોચોપર કંઈ કોઈ ચઢી શક્યું નથી.

—એક મેમોરેન્ડમ દ્વારા કેપટૈનના દોહોએએ કમર્સ વોટ કમીશનને જાણ્યું કે દોહોએ જે અત્યાધીકાર કહ્યો એમણે છે તેમાં કોઈ પણ જાત ના ફેરફારથી તેઓ વીરદ છે.

—કુમારી પદમિનિ વેદી (૧૦૩ નોખ) રફીટ, ડરબનના મી. સી. જી. વેદીના પુત્રી) ઇન્ડિયામાં નસોંગેનો અભ્યાસ પુરો કરી ડરબન આવી મયા છે. નસોંગેનો અભ્યાસ કરવા પરદેશ ગયેલ હોઈ કુમારીકોઓમાં તેઓ પહેલામાંના એક છે. સીસ્ટર ટ્યુટર તરીકેનું ટાઇટલ લઈને આવ્યા છે. નાટાલ કેમીક વેદીક સોસાયટી તરફથી મયા રવીવારે સેન્ટ એન હોલમાં તેમ નાં જનમાં જબ મેળાવડો થયો હતો.

—સુબકીપાદ (ફાસવાલ) ના મેસજ મહેતા એન્ડ સન્સના મી. બી. યુ. મહેતાના પુત્ર મી. સુરેશ મહેતા હોંડ માં પોતાનો અભ્યાસ પુરો કરી ફરી સુનીવનમાં આવ્યા છે. તેમણે સુબક ની સુનીવર્સીટીની બી. એ. ની અને એવેલર એફ કોમર્સની ડીગ્રીઓ મેળવેલી છે.

જયા હસો

વજીલ: તમે કોકટરો કે.ઇ વખત જૂસ કરો છો. ખરું કે નહીં? કોકટર: હાં! એમ વળાવો કરે છે તેમ.

વજીલ: પરંતુ કોકટરની જુલથી માથુસ છે કુદ જમીનમાં ફટાઈ જાય છે.

કોકટર: હાં! અને વજીલની જૂસ થી જ કુદ અંદર શરૂકનું પડે છે.

કન્વાની મા: મારી દિગરિને માતાં, નાચતાં, તરતાં, અને કાર અલાવતાં

સોફેટીસની સફર
હોંડના માખ્ય જીવન ૧૫૬ લેખકે સવાલ જવાબ રૂપે આ પુસ્તકમાં સોફેટીસના વીમારો રજોળ્યા છે.
કીમત ચી. ૩-૬.
મળવાનું ઠેકાણું: આ એરીસ.
'Indian Opinion'
P. Bag,
Phoenix, Natal.

નવલ કથાઓ
ઇલોરાની આપ વીતી ૫ ૩
મંમલ સુત્ર ૧૨ ૬
જોગની રામાયણ (નાટીકાસંમદ) ૫ ૦
હેલો અબીનય ૬ ૬
બીજા નવાં પુસ્તકો
જૂદાન મદ ૨ ૦
કેવાર્થની સાધના
(કાશીરસાહ મધ્યવાળાનું જીવન) ૭ ૬
રખડવાનો આનંદ (કાલેલકર) ૮ ૧
મળવાનું ઠેકાણું આ એરીસ
'Indian Opinion', P. Bag,
Phoenix, Natal.

૧૧ પુસ્તકોનો સેટ
આ સેટમાં વિવિધ પુસ્તકો તમને વાંચવા મળશે. પુસ્તકો મેટાઓ માટે છે.
કીમત ફક્ત પા. ૧-૧૬-૦.
આ એરીસેથી મળશે.

એ અકવાદીકે પંચાંગ						
વાર	ખ્રીસ્ટી ૧૯૫૩ ડીસેમ્બર	હિંદુ ૨૦૧૦ શકતિંક	યુસલમાન ૧૩૭૩	પારસી ૧૩૨૮ ચેહે. ૩૬મી	સુર્યોદય ક. મી.	સુપીરત ક. મી.
શુક્ર	૧૧	૨૬ ૫	૪	૧૧	૪-૪૮	૬-૫૦
રવિ	૧૨	૨૭ ૬	૫	૧૨	૪-૪૮	૬-૫૦
સોમ	૧૩	૨૮ ૭	૬	૧૩	૪-૪૮	૬-૫૦
મંગળ	૧૪	૨૯ ૮	૭	૧૪	૪-૪૯	૬-૫૧
બુધ	૧૫	૩૦ ૯	૮	૧૫	૪-૪૯	૬-૫૧
શુક્ર	૧૬	૩૧ ૧૦	૯	૧૬	૪-૪૯	૬-૫૧
રવિ	૧૭	૧ ૧૧	૧૦	૧૭	૪-૪૯	૬-૫૨
સોમ	૧૮	૨ ૧૨	૧૧	૧૮	૪-૪૯	૬-૫૨
મંગળ	૧૯	૩ ૧૩	૧૨	૧૯	૪-૪૯	૬-૫૨
બુધ	૨૦	૪ ૧૪	૧૩	૨૦	૪-૪૯	૬-૫૩
શુક્ર	૨૧	૫ ૧૫	૧૪	૨૧	૪-૪૯	૬-૫૩
રવિ	૨૨	૬ ૧૬	૧૫	૨૨	૪-૪૯	૬-૫૩
સોમ	૨૩	૭ ૧૭	૧૬	૨૩	૪-૪૯	૬-૫૪
મંગળ	૨૪	૮ ૧૮	૧૭	૨૪	૪-૪૯	૬-૫૪

વાંચવા લાયક સુંદર પુસ્તકો

વિવેક અને સાધના (કેશવભાઈ)	૭	૩
ઝીલા ભવો	૧	૩
કેળવણી વિકાસ (જી. મસૂવાળા)	૩	૦
જી પુ. મધ્યકા	૪	૧
સમુદાય કાંતી	૪	૦
કેળવણી વડે કાંતી	૭	૩
પૂર્વ આફ્રિકાની સફર (કાકા કાલેકર)	૭	૧
મારી જીવન કથા (નંદા)	૧૫	૦
કલ્યાણ અને સંસ્કૃતિનું આપી (ભાષા ભૂખન)	૨	૦
જીવતા વહેવારો	૫	
માઈ ક્રિસ્ટીન ક્રાઈન (નવાકાવાલ)	૧	૦
સમાજ વલ્લભભાઈ ભાગ ૧	૧૩	૦
મારી જીવન કથા (સાહેબસાહેબ)	૧	૦
સરદારજી સાધવો	૧૨	૦
એક ખર્ચ પુલ (અમદાવાદનો મહારાજાના વડા ધર્મદાસ)	૧	૩
જાત્ય વિકાસી (સીકરો માટે)	૧	૩

મળવાનું ઠેકાણું:

'Indian Opinion', P. Bag, Phoenix, Natal.

નવલ કથાઓ તથા ટુંકી વાર્તાઓ

કપાલ કુવંદા (મંડીત વંદ)	૧	૩
નવલકથાઓ (મેવાળા)	૧	૧
વલ્લભ કથાઓ (સે)	૮	૩
મનો રાજ (પ. પટેલ)	૮	૦
સોવમી ગાથા ..	૧	૧
રેવડાગ (સામવાલ)	૫	૦
વલ્લ ગાથા ..	૧	૩
કથા ..	૧	૦
માર અભિપ્રાય (સામવાલ સાથે)	૫	૩
ધરે બાહીરે ..	૮	
કાવલુક	૫	૬
મિલ ઝીડુ	૭	૦
જાત્ય નિર્માણ	૭	૧
વલ્લ જીવન	૪	૦
કથાની સકલપી	૫	૦
કોન કુવ	૧	૦
કાંતી	૮	૦
અજ્ઞાત ભાગ	૭	૧
કુવલ વધ	૧૦	૧
અજ્ઞાત પાત્ર	૭	૧

ઉચ્ચ અને સાદું સાહિત્ય

અંતરની (કાન્થા રામદા) પ્રભાસકર સેથી	૭	૩
મીનામાપુરી	૪	૦
સહીરોનો સંદેશ (આવળ વેન્ડના સાહીત્ય)	૪	૦

મળવાનું ઠેકાણું આ એફડીસી:

'Indian Opinion'
P. Bag, Phoenix,
Natal.

ગાંધી સાહિત્ય

૬. આ. નો ઉત્તરકાલ	૭	૩
જીવન પદ્યો	૧૨	૦
અકાલેનું દેશપ્રેમ સર્વન ભરીત	૨	૩
અકાલેનું દેશપ્રેમી કાવ્યો	આ. ૫	૧૦
.. ..	આ. ૫	૧૨
.. ..	આ. ૩	૧૨
.. ..	આ. ૩	૮
.. ..	આ. ૫	૧૩
આપુની કાશવાસ કાકાજી	૧૫	૦
કરત સીખીત કોઈ સ્વરાજ્ય (પાવેલી કેપી જાણે)	૧૦	૦
આત્મ કથા (ગાંધીજી)	૭	૩
ગાંધીજીની સંસ્કૃતિ આત્મ કથા	૨	૩
આપુની ગાંધી (કાકા કાલેકર)	૩	૦
સમ નામ (ગાંધીજી)	૨	૦
આપુ મારી મા (મનુ ગાંધી)	૧	૩
આપુના પત્રો (આવળની પત્રો ૬૫૨)	૧	૧
આપુની પ્રજા	૫	૦
ગાંધીજી અને સાર્વજનિક (જી. મસૂવાળા)	૩	૦
નીતી નાસને માટે (ગાંધીજી)	૨	૦
અનસકતી શોભ (ગાંધીજીને ગીતાનનો કોસો અનુવાદ)	૧	૧
અર્થશાસ્ત્ર (ગાંધીજી)	૫	૬
આત્મક અભિપ્રાય	૧	૦
અર્થશાસ્ત્ર	૧	૦
ગાંધીજીના અભિપ્રાય	૫	૬
ગાંધીની કેળવણી (ગાંધીજી)	૩	૦
અભિપ્રાય (સરુવાળા માટે)	૪	૦
ગ્રામ વંદ (ગા. મા. દેસાઈ)	૬	૦
ગાંધીજીનો અભિપ્રાય આદ્ય સમયસંકલન	૧	૦
આપુની સેવામાં	૧	૦
અભિપ્રાયનો વિચાર	૧	૦
ગાંધીજી (એક અધ્યયન)	૧૦	૦
કરુણા કથાઓ (ગાંધીજીને અભિપ્રાય)	૧	૩
ગાંધી કથાઓ (ગાંધીજી)	૧	૦
આપુના આત્મક પત્રો (સરુવાળા પર અભિપ્રાય પત્રો)	૧	૩
કાવ્યકાવ્ય	૧	૧
નવલ આત્મકથા	૭	૩
મારી જીવન કથા (સરુવાળા સાથે સાહેબસાહેબ)	૧	૦
કાંતીને કેપી તોડી (સરુવાળા વિશે કાવ્ય)	૮	૦
કાંતી સાર્વજનિક મ. સરુવાળા અભિપ્રાય	૧	૦

Obtainable from:

'Indian Opinion' P. Bag.,
Phoenix, Natal.

સુંદર નવી નવલ કથાઓ

અભિપ્રાયના કિલ્લાને બેળીસ દેસાઈ નિર્મિત અનુવાદક કલ્પન	૧૫	૦
મે. કા	૧૫	૦
ગાંધી સા. મા. પાઠ	૧૫	૦
આંતરિકના પુસ્તકોનો અનુવાદ		
કોનેલી કાથા	૧૫	૦
કવન કાંતી	૧૫	૦
આત્મકથાઓ	૧૫	૦
અભિપ્રાય	૧૫	૧
વિવેક	૧૫	૦

Obtainable from:

INDIAN OPINION.
P. Bag, Phoenix, Natal.

PHONE

33-2651

MASTER BROS.

(PTY) LTD.

MANUFACTURERS OF LADIES' & GENTS' STRAW & FELT HATS
WHOLESALE MERCHANTS & DIRECT IMPORTERS

HOUSE FOR KEEN CASH PRICES

33 West Street, JOHANNESBURG.

માસ્ટર બ્રધર્સ (પ્રા.) લીમીટેડ

હેડક્વોર્ટસ અવન્ટસ બોર્ડ ડાયરેક્ટર ઇમ્પોર્ટર્સ

રેલ્વે ટેમ્પલ મુત્તરલ ડાયરેક્ટર, સુલન રસ્તા, બ્લોક-કેટલ-બીબી બાગો માટે

બહુ બત્તો-માલ, ટેમ્પલ ફેબ્રિકેશન બ્યોરોનેટ સાડીઓ

નારે માટે હમારે સાં પ્રથમ વખત કરવા સલામત છે

33 વેસ્ટ સ્ટ્રીટ, જોહાન્નિસબર્ગ.

ફોન : 33-2651

વાંચવા લાયક સાહિત્ય

હેરો પીપા છે લાણી લાણી (૧૪૬૬)	૫ ૦
ગીતા પ્રવચન (વિરોધા બાર)	૪ ૦
સરસાર વલ્લભભાઈને બાપુના પત્રો	૪ ૬
ધર્મોદય - (કાલ કલેક્ટર)	૨ ૦
બા-બાપુની રીળી બાપુનાં (મનુ ગાપી)	૩ ૫
ગો સેવા (બાપી)	૨ ૦
સામુદાય ઉપનીષદ (ગાલ)	૨ ૦
અહિંસા વિવેચન (ગોપાલભાઈ મહારાજા)	૩ ૧
સત્યાગ્રહની સખતપદી	૩ ૦
હવનનો આનંદ (કાલ કલેક્ટર)	૧ ૦

મળવાનું ડેકાણું

'Indian Opinion' P. Bag,

Phoenix, Natal.

નવલ કથાઓ

સાનવી ખાંડીયેસ (એફ૨૪૦ પિત્તીની આત્મ કથા)	૧ ૦
સલ્કાર (અંધ દેખીશ હેલન કેવરના પુસ્તકનો અનુવાદ)	૧ ૦
આશાવરી (દાસ્ય રસમી ભરપૂર નોવેલ)	૭ ૦
બાલ બેનલુ (૧. ૫. કેપર્ડ ફ્રાંસ)	૧૪ ૦
સેક કાગવત (નનાભાઈ બેક ફ્રાંસ) શીમલભાઈવતની કથાઓ	૧૧ ૦
ગીમીયામારો (૧૮ મહાન નરનારીઓનો ફ્રાંસ પરીચય)	
યરો.પર મહેતા	૧ ૦
સાઈતા હઈયા (નવલભાઈ સાઈ) જાન સ.યો આનંદ	
આપતી નવલ કથા	૭ ૧
નંદ્યાચલા હઈયા (પુષ્કર અંદરનાકર)	૭ ૧
સાનવીની ભવધી (પન્નાભાઈ પટેલ)	૧૪ ૦
બાળ સાહિત્ય	
મદલ અને આલક (રમુલ વાર્તા)	૧ ૬
કો'મ કો'મ બેન સાલસપી ભરપૂર બાળ વાર્તા	૩ ૦

મળવાનું ડેકાણું**'INDIAN OPINION'****P. Bag,****Phoenix, Natal.****અમારા નિશાળ ઉપયોગી પુસ્તકો**

ઉત્તોદ્ધાસ		સુલન હેબન આજા બા માલા	ચાથી	૨ ૧
દેસ વીરલ આ. ૧	૨ ૬	આ નીચલા ચાર પુસ્તકો આવે	પાંચમી	૩ ૦
યુજ્જાતનું ચારવ	૧ ૬	ક. બે પુસ્તકો હાવા માળશે જ્ઞાન		
હરિના ઉત્તોદ્ધાસની રૂપરેખા આ. ૧	૨ ૨	મેળવે છે.		
દેસ વીરો	૨ ૦	સુલન હેબન તાલીમ વર્ષ	આલો લાખીએ	
		" " વીરજી ૧-૨-૩-૪	અંધી ૧	૧ ૩
		પ્રત્યેકની કિંમત	" ૨	૧ ૩
		નવયુગ વાચન આજા	" ૩	૧ ૬
		" પુસ્તક કૌશલ	" ૪	૧ ૬
		" પુસ્તક ત્રીજી	" ૫	૧ ૬
		" ચોથી	" ૬	૧ ૬
			" ૭	૧ ૬

વાંચન માટે સાહિત્ય

પ્રાચીન સમયની રસ કથાઓ, ૧ ૬

અંક મહોત

અંકમણીતના મુળ તત્ત્વો	૨ ૦
શીલ રમુલ અંકમણીત આ. ૧	૨ ૬
મારુ મણીત-બી. ૧	૧ ૩
" " આ. ૩	૧ ૬
" " આ. ૪	૨ ૦

વિશાળીક વાચન આજા

અવધુ માડી	૧ ૦
મહેલી બોપલ	૧ ૦
બીલ બોપલ	૧ ૦
ચીલ	૧ ૩

Obtainable from:

'INDIAN OPINION'**P. Bag, PHOENIX, NATAL.**

K.M. Lodhia & Co.

Manufacturing Jewellers and General Dealers



22 ct Jewellery m do to order in latest designs

આવિસ દેરદ

સેનાના શાગીના ખાસ અમારી બતી જેમરેખ નીચે આપને અપાયદું
કામ સરોપ પામે એવી રીતે કરીએ છીએ.

ગરબેસ, જુડી જુડી કીમતની અમરી અગ્રેષા, સાદીની પાન, વીડી
અકામ એરોગ વીએરે બનાવીએ છીએ.

106 Prince Edward Street, Durban.

હીંદુસ્તાનથી કપાકમાં આવેલા સીનેમાને
કમતાં મલેકાં નવીન અંગ્રેજી એગ્રેમેન્ટ

	શ્રી. ૧.	શ્રી. ૨.
ફિલ્મ ફેર	૧	૩
અલ્ટ્રાવિટ નોબી	૨	૩
ટોન	૧	૩
કાર્ડ	૧	૩
પ્રેવેન	૨	૧
ફિલ્મ કન્ડીયા	૧	૦
તામારી પુલપાઠ આટે ઉત્તમ પુસ્તકો		
નવમદ વિધાન (રવિદાસ નાથ કરી સુખ આપનાર ઉત્તમ પુસ્તક)	૪	૦
શ્રી શીવ સદાશ નામાવલી	૧	૦
સોળ સોમવારની કથા	૨	૦
શ્રી સત્યનારયણની કથા	૨	૧
નરસિંહ પદ્યોનાં ભાવો	૧	૧
દાન કરવા માટે ઉત્તમ સાગ ગુજરાતી પુસ્તક "કથોપાસના"	૧	૩
શ્રીમદ ભગવદ્ગીતા	૫	૦

પ્રાપ્તિ માટે

Obtainable at :

**BHARAT MUSIC
SALOON
AND BOOKSELLERS**

Phone : 26070

286 Gray Street, DURBAN.
(Corner Gray and Lorne Streets)



GIHWALA STORE

(Established 1945)

કેપટાઉનના જુના અને જાણીતા વેપારી

શાપરેખર

કીકાભાઈ હાગનલાલ ધીવાલા

અમે દરેક જાતનો દેરી અનાજ અને કરીયાલું
રાખીએ છીએ.

માવ કીકાયત

અને મગા યા હમે.

2 Aspeling Street,
CAPETOWN.

Phone : 23102.

આપણું તમે જાણો છો કે કેનેડાની વિશિષ્ટ વિશ્વાદ કંપની
સુખ લાભી આપે છે કેનેડા

અપરેક્ષિત કંપનીના કામો સત્તાવાર ચેલન્ડ છીએ.
ઉપરાંત

વકિલ આદીશની વરિષ્ઠ અદાલતની કેપ ઓફ ગ્રેડ કોર્પ ફાઇન્સીયલ લીમીટેડ
ના સરકાર દ્વારા નીમણેલા અધિકાર તથા ગુજરાતી ભાષાના સરકારી
તેમજ અંગ્રેજી કંપીયેશન અંગેનું રાઈ યજ્ઞ નવરું કામકામ વિના વીજળ
તરીકે કરીએ પર્થ રહે છે.

1. Wherever there is a particular Life Assurance Problem a Sun Life of Canada Plan can solve it.
2. Prompt settlement of claims is a maxim of the Company's Management.
3. During 1951 the Company paid over £1,000,000 to annuitants, policy holders and their families.

The Sun Life of Canada is a Leader in World Wide Assurance.

Contact us first.

G. C. PALSANIA

GENERAL AGENT

Business, Estate, Financial, Insurance and Immigration Consultant.
Hvers Translator.

100 Sir Lowry Road,
P.O. Box 4624.

CAPETOWN
Phone 22396

Kasturba Gandhi Memorial Number

Copies of Kasturba Gandhi Memorial Number can be had
at this office at 1s. 3d. including postage.

'Indian Opinion
Phoenix, Natal.

500-A-10-1 PUBLISHED
22 DEC 1953

No. 50—Vol.—LI

FRIDAY,
18TH DECEMBER, 1953

Registered at the G.P.O. as a Newspaper

Price 6d.

INDIAN OPINION

Founded by Mahatma Gandhi in 1903

THE TRADITIONAL SOUTH AFRICAN WAY OF LIFE

By PATRICK DUNCAN

★

A FRIKANER Nationalists often claim that *apartheid* (whatever that proteous among ideas may mean) is nothing more than the traditional South African way of life. In particular the Group Areas Act is often defended on this ground—that law that enables a power-drunk minority first to expropriate other groups and then to possess itself of the spoils.

They are right—the Group Areas Act is traditional, of the tradition of the old frontier wars, wars of extermination which we should long ago have learnt to put behind us.

Listen to this story, told by Stow in his classic "The Native Races of South Africa" (on pp 175-177.) From about 1770 the whites on the one hand, and the Bantu on the other, had been sending commandos against the Bushman tribes, the original owners of the land of all South Africa. These expeditions were like hunting forays against wild beasts—they exterminated any Bushmen that they found. In addition they often took the women and children of the Bushmen to make slaves of them. Then, in 1814, two mission stations were set up to collect some of the scattered Bushmen, and to teach them agriculture so that they need no longer steal the stock of others. One was at Towerberg near Colesberg, and another was at Hephzibah in the same district. In a few months no fewer than 1,700 Bushmen had taken refuge at these two stations. They stopped stealing and learned "to cultivate with the inherent energy of their race." But they were not allowed to remain long in peaceful possession of these lands. "Too many greedy eyes were set upon the fountains which watered the fertile fields they had been taught to sow. In 1816 some differences arose between the resident missionary of Towerberg and some of the neighbouring farmers . . . respecting the seizure of some children belonging to the station. This disagreement became the pretext for the suppression of the missions, the fieldcornet van der Walt was against the missions, and had reported unfavourably about them to the landdrost. No specific charges appear to have been made, nor was any investigation instituted. A kind of general assertion was made that the collection of so many savages so near the colonial border was a menace to the peace of the colony. Poor Bushmen! The colonial border advanced upon them, not they towards the frontier line. This however mattered not, (the Governor) merely stated that he was under the obligation of recalling the missionaries within the limits of the colony, as these Bushmen institutions were detrimental to its interests. . . . About 1819-20 the greater part of the mission Bushmen were either killed or frightened away by the great influx of Boers in that year. . . ."

There follows the description of what happened to them by 'Na'na'Low, the last Bushman captain of the Towerberg. It is a story of genocide. "Such was the statement of a Bushman when heard in his own defence. . . . It seems also a significant fact that Fieldcornet van der Walt, the very man who was most active in raising the outcry against the institutions, was the one who profited most by their suppression, by possessing himself of a large portion of the lands attached to them."

★

When will our governors learn that we have long ago become one economically, and that our residential layouts and political constitutions ought to be drawn up with this fact in mind?

The Wisdom Of Buddha

Only the deeds not the doers live from generation to generation. Men are judged according to their deeds, not by caste. Good-will towards all beings is the true religion. Peace is found only in seeking peace for all humanity.

Saintliness and content lie not in knowledge of the universe and God, but simply in selfless and beneficent living. You yourself must make an effort. Work out your own salvation with diligence."

INDIAN OPINION

FRIDAY, 18TH DECEMBER, 1953

Confused Thinking

IN the 'Natal Witness' dated Monday, December 7, we read on the front page Sapa reports of three speeches delivered by three distinguished personalities—two Europeans and one non-European. All these three speeches have given us the impression of confused thinking. All the three reports are reproduced elsewhere in this issue. We will first deal with the speech delivered by the Bishop of Natal, the Right Rev. Vernon Inman at the annual giving of the £10,000 Bantu Education School in Maitland. The views expressed by the Bishop are very faulty indeed and if they were applied to all the races of South Africa, as indeed they should, there would be no room left for entertaining the idea of segregation in any shape or form. For all are God's children and He has destined none of His children to be the slave of others. But evidently while the Bishop was speaking he had in mind only the English-speaking and the Afrikaans-speaking section of the people which did not include the non-Whites, in whose case there exists a different code altogether. It should not be forgotten that segregation in schools based on race and colour was first introduced in South Africa not by the Afrikaner speaking people but by the English speaking people. According to the Bishop of Natal, the Right Rev. Vernon Inman

was, and very rightly so, un-Christian. And what is un-Christian must be condemned and must be fought against. That is what the non-Europeans are doing to-day and the Church must whole-heartedly support their action as long as it conforms to the Christian principle of non-violence. We do not suggest that segregation which has existed so long should be abolished over night. We say that it should not be defended but should at all times be treated as an evil and steps should be taken to eradicate it from our political, social and moral life with the least possible delay.

Secondly we come to the speech delivered by the Minister of Health, Dr. A. J. R. van Rhijn when he visited the Santoor Tuberculosis Settlement at Thaba 'Nchu. The Minister accused the United Nations of having done nothing to assist the non-Whites. The only thing they did, according to the Minister, was to use the non-Whites against the White man. "Have they ever sent out a penny to help you?" he asked. Well the United Nations have focussed the world's eyes on the ill treatment of the non-Whites in South Africa. That is not a small thing. That is why the South African Government and their supporters are so uneasy about the whole thing. As to financial help the country would be thronged with financial help to the

non-Whites in their struggle against the injustices they have to suffer if only the South African Government would allow it to come. The fact is that it has threatened to confiscate such money if ever it were sent.

Dr. van Rhijn referred to the shortage of labour in South Africa and said it could not afford to have its labour force dissipated by the ravage of tuberculosis. It would have been far better, he said, if the £1,000,000 that had been spent in erecting a hospital for non-Europeans had been spent on improving housing. If that had been done, the hospital might not have been needed, he said. We fully agree with the Minister of Health. The root cause of the evil is the living conditions of the non-Whites. If they were improved the disease would disappear of its own accord. What we cannot understand, however, is why there should be any shortage of labour in South Africa while it has a population of twelve million in its midst. If only the manpower that God has blessed this country with were properly cared for and made proper use of there would be no dearth of labour in this country. In fact it would be the envy of the world. It is not the world that is setting the non-White against the White man. It is the White man's Government that is setting the non-White against the White man.

Thirdly we refer to the speech of Dr. J. S. Moroka, ex President of the African National Congress, at a reception to the Minister of Health, at the Thaba 'Nchu T.B. Settlement. In his enthusiasm to welcome the Minister of Health, we feel that he has been a little unfair to his own people. We would certainly

wish the day when non-Whites would be completely independent and would be able to look after themselves without any outside help. If they are seeking independence it must come from within. They must become independent. But the undeniable fact remains that the White Government of South Africa is mainly looking after the needs and comforts of the small White population and criminally neglecting its duties to the vast majority of non-Whites who are being taxed without representation. No section of the population in any country can look after itself without the help of the Government. The Government is there to help the people. In South Africa the Government is exploiting the non-Whites for the advantage of the White people and keeping them enslaved. To say, as Dr. Moroka is reported to have said, that "the Government was trying to uplift the non-Europeans both morally and physically," when not a single unjust and oppressive measure against which the African National Congress and the South African Indian Congress deemed it essential to launch a defiance campaign has been removed but on the contrary further measures have been added, is bound to create an utterly wrong impression in the outside world. We therefore consider Dr. Moroka's utterances to be most regrettable.

The progress of the world has depended on dreamers and their dreams—not dreams of exploitation and aggrandisement and perpetuating injustice, but dreams of progress, happiness for the widest masses, liberty and independence for all nations.

—Subhas Chandra Bose.

NOTES AND NEWS

Minister Of Health On Non-European Question

"It is all very well to promise people the moon and the stars from more than 6,000 miles away if you are not going to do anything about it. These people want to use you against the White man. They don't want to assist you." The Minister of Health, Dr. A. J. R. van Rijn, said this in an address delivered when he visited the Santoor Tuberculosis Settlement at Thaba Nchu last week. "What have these people at the United Nations ever done to assist you?" he said. The Minister said those at the United Nations who "blackened South Africa's name" did not realise what was being done for the non-Europeans by a small European population. "The less people in Europe poke their noses into South Africa's affairs, the better it will be for them and better it will be for us," said the Minister of Health. It was his ideal that, when he laid down his portfolio, every family in South Africa should at least have a roof over its head, he said. The problem of tuberculosis could be attributed largely to a lack of adequate housing for both Europeans and non-Europeans. South Africa, with its shortage of labour, both European and non-European, could not afford to have its present labour force dissipated by the ravages of tuberculosis. In Port Elizabeth, a hospital costing £1,000,000 had been erected for non-Europeans. It was probably the finest hospital in the country, but it overlooked some of the worst Native houses he had seen. It would have been far better if the £1,000,000 had been spent on improved houses. If that had been done, the hospital might not have been needed.

Dr. Moroka Flatters Government

It was the aspiration of the African people not to be a burden to anyone, said Dr. J. S. Moroka, a former President General of the African National Congress, at a reception to the Minister of Health, Dr. A. J. H. van Rijn, at the Thaba Nchu Tuberculosis Settlement, Santoor. Dr. Moroka said it was not fair that the Europeans should be expected to do everything for the non-Europeans. Today hospitals and other institutions were operated for the non-Europeans because they were not in a

position to operate them themselves. "For the time being you must help us, but we will try our best to become self-sufficient," he said. Dr. Moroka said the reason for the prevalence of tuberculosis among the non-Europeans was that they were the poorest section of the population, often living in houses which were too small and badly ventilated and having nothing to eat but porridge. But these days were passing. The Government was trying to uplift the non-Europeans, both morally and physically. The non-Europeans had cause to be grateful for what was being done for their health. "I sometimes wonder what would happen to the Africans if the Europeans had to leave the country," he said. It was apparent, however, that the Europeans and non-Europeans could remain friends but retain their own identity.

Mrs. Pandit On Problem Of Africa

Mrs. Vijaya Lakshmi Pandit, President of the United Nations General Assembly, is reported by Sapa-Renter to have said last week, that the Indian delegation had always felt that the "problem of Africa is perhaps the most inflammatory problem the United Nations ever had." Other United Nations members sometimes interpreted Indian speeches on Africa incorrectly "in the sense that they think we are trying to dislodge the policies of member States." "Africa is a vast continent and the people are on the march. They want and demand their rights. With the United Nations and the present position of the world, these rights cannot be kept from the people. The people are beginning to realise that they can now claim their birthright," she said. "If they are not satisfied the only alternative is such things as the Mau Mau and other cases where the people turn to violence and leadership passes to the disruptive element. Africa will claim as much time and attention of the United Nations next year as it has this year unless there is some striking change in the situation. But I do not expect anything like a birthright change," she said.

Seven New Non-European Doctors

Seven medical students passed their final examination at the University of Capetown last month. This is believed, says the 'Cape Times,' to be the

largest number of non-European students to graduate at the same time at the University in the 19 years. Of the seven who passed, five already hold either the B.Sc. or B.A. degrees and are considered the biggest batch of medical finalists among the non-Europeans to pass with these additional academic qualifications. The new doctors are: D. J. Choonoo, B.Sc. (Hygiene), I. D. K. Davids, B.Sc. (Hygiene), A. J. du Toit, H. J. Green-Thompson, B.Sc., G. J. W. Maurier, B.A., G. Mayat, B.Sc., and C. C. Petersen.

How Dr. Choonoo Passed

Donald Joshua Choonoo, 27, whose father is the Rev. A. J. Choonoo, of the Methodist Church in Durban and well-known in the Indian community, worked as a wine steward in Capetown hotels to earn part of his fees and board and lodging. He obtained his B.Sc. degree at the age of 20, and decided to become a doctor, but his father could not afford to pay for his medical studies, so Dr. Choonoo worked for a year in the Government Laboratory in Durban. Later, with the help of various friends, he was able to begin his studies as a medical student, but the problem of paying for his upkeep forced him to work at weekends and at night as a wine steward. Dr. Choonoo's mother died when he was two. His father, who earned only £15 a month, sacrificed a great deal to give him the opportunity to become a doctor. He had also been fortunate in obtaining help from a number of European and non-European friends. "Lecturers who met me when I was working as a wine steward told me, he told the 'Cape Times,' that I should be using that time to study, and they immediately set out to help me. One doctor in Capetown, who is also a lecturer, gave me a complete set of medical books.

"The kindness of everyone has been overwhelming and I am glad that my success has justified the confidence they had placed in me. The late Mr. Jeebhoy Rustonjee paid regularly towards my upkeep while I was studying. I am greatly indebted to him. He died a few days before the final examination results were announced." At the time Dr. Choonoo was interviewed he was splashed with paint and was busy whitewashing the home of some friends. He said he would be an intern at the McGard Hospital, Durban. He is engaged to be married to

Miss Lillian Alexander, daughter of Mrs. and the late Mr. P. Alexander, of Rosherston Street, Cape Town.

African Student's Plight

An application by a Native student for leave to be allowed to write the examinations for the primary higher teacher's certificate was refused by Mr. Acting Justice Watermeyer in the Cape Town Supreme Court on November 27. The applicant was Sandlee Tshane, a former student at the Healdtown Missionary Institution. Tshane had, for the past two years, been studying for his primary higher teacher's certificate, but was expelled as a result of disturbances which took place at the Mission in October this year. Of 108 students sent home at the time, 60 were readmitted, but the remaining 42, including Tshane, were refused readmittance or leave to write their examinations. In his judgment, Mr. Acting Justice Watermeyer said: "Reviewing the case as a whole, the applicant has only himself to blame for the unfortunate predicament in which he finds himself." When the application was heard, Mr. P. W. E. Baker applied for leave to intervene on behalf of the governing body of the institution. An affidavit on behalf of the institution said: "Even the appearance of the 42 students at examinations held at the institution would earn them, in the eyes of the other students, all the prestige of successful defiance of authority."

New School For Indians In Mool River

The foundation stone of the A. I. Kajes Government Aided Indian School at Mool River was laid on Saturday, December 12, by Mrs. H. D. Brant, the chairman of the Mool River Town Board and the Mool River Indian School Advisory Committee. There was a large gathering of Indians and Europeans and Mr. A. B. Moon presided. Mr. Moon said that while the Moon Hajes Camp Trust had originally wanted to donate the cost of the building, it was later decided that the cost would be borne by Kajes Moon Company. Glowing tributes were paid to the late Mr. A. I. Kajes for the great interest he had taken in Indian education by many speakers including Mrs. Brant, who was presented with a silver trowel and a basket of flowers. The function terminated with light refreshments which were provided in the Mool River Town Hall.

The New India Assurance Company Limited

For
FIRE, MARINE, LIFE, ACCIDENT
1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	
Marine Premium	56,04,844	exceeds	54,34,00,000
Miscellaneous Premium	35,84,968	Assets exceed	15,36,00,000
Life Premium	2,88,79,302	Total claims paid over	17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The
New India Assurance Company Limited

Cable & Telegraphic
Address:
"RUSTOMJEE" or
"NIASURANCE"

RUSTOMJEE (PTY.) LTD.
Directors: Sorabjee Rustomjee
Rustom Jeebhoy Rustomjee

**EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY**

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 28513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
FACTORY**

Direct Importers and
Wholesale Merchants

Clothing Manufacturers

Proprietor RAMBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crockery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 45.

MEHTA BROS.

(PROP. M. D. MEHTA)

Wholesale Merchants
and
Clothing Manufacturers

**We specialise in
Manufacturing
OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

INDIANS AND THEIR WIVES

REPATRIATION ETC.

By C. W. M. GELL

By courtesy of 'The Forum' (Johannesburg)

(Concluded from last week)

II

WE come then to the first Cape Town (Malan-Sastry) agreement of 1927. Dr. Donges devotes a column of Hansard to rebutting the Indian claim that this agreement confirmed the 1914 "concession." Having shown quite clearly that it did that very thing, he comes to the astonishing conclusion (which he had the opportunity to correct before Hansard was published) that "it is clear from this that the claim that the concession was conferred by the Cape Town agreement cannot be sustained." (4140-1) The Minister then spent a great deal of time explaining that the agreement was not a treaty (which India has never claimed), was not an international agreement (which is much more doubtful), but was only "a statement of policy or 'an agreed communiqué.'" (4141) Dr. Malan himself described it in 1927 as "not an agreement in the ordinary sense" but "an honourable and friendly understanding," from which he immediately proceeded to remove the "honour" by declaring that South Africa was in no way bound by it. A strange agreement indeed and our interpretation of it is hardly calculated to enhance our international reputation.

But the agreement, or whatever it was, did three things relevant to this article: it confirmed the 1914 "concession" about wives and children; undertook that the Indian and Union Governments would co-operate to try and repatriate our Indians; and accepted responsibility on behalf of the Union for the "uplift" of whatever Indians remained here permanently. Nothing now said by any Nationalist sophist can explain away the plain fact that the Nationalist Government of 1927 confirmed the 1914 "concession" unconditionally and linked that confirmation with the implementation of the Reciprocity Resolution of the Imperial War Conference of 1918. Pass Dr. Donges, the present Bill is a breach of the Cape Town agreement and of our acceptance of the Reciprocity Resolution; and it remains a breach whether the "agreement" was an agreement or something else, even if the "concession" was confirmed not conferred in 1927 and 1918. Once again we have a Nationalist Gov-

ernment breaking its word given on behalf of South Africa. As to the "uplift" clause, we know how far it has been honoured or otherwise. And so I pass hastily to Dr. Donges' allegation that repatriation broke down because India failed to co-operate. "It is a matter of history today that as a result of the reception which the first few batches had in India, the whole scheme came to naught." (4145) Now Dr. Donges' difficulty here is not merely with me and history, though we could tell him a thing or two, but with his own leader. Here is Dr. Malan, a little later in the debate: "During the first three years the repatriation scheme was a success; it was very satisfactory. Opposition was then raised not, in the first instance by Indians, but that opposition came from Indians in South Africa. They set on foot an agitation against that repatriation, which caused the failure of the scheme." (4153).

Well, there we have it. If readers will recall that 1929 saw the Wall Street crash and that by 1930 (i.e. in the scheme's third year) no Government in the world was able to meet its economic commitments, they will understand, if they do not fully condone, India's failure thereafter to do more for repatriates in India. Yet Dr. Malan has made it clear that agitation was already under way among Indians. Why? Because then about 80 per cent, and now about 95 per cent, were born in this country and few knew India; and secondly because, then and now, they are slightly better off here economically than they might be in India. Hope of better economic conditions is the mainspring of all, even indentured, immigration. The Indians here have prospered less than any other immigrant race. But there is still a small margin over the all India average. At 1947 prices the average income per head for Indians in Natal outside Durban was £39 (White £156, rising to £250 in urban areas); in Durban it was £21 per head for Indian labourers (about half the Natal Indian population). The all-India figure was then about £15. Even allowing that the Indian peasant grows much of his own food and some of his clothes, our Indians are very slightly better off, even in Durban.

Now we have Dr. Malan's word that repatriation failed because our Indians did not want to go. And because the Indian Government will have nothing to do with forcible repatriation, it refuses to help further, until our Indians change their mind. Thus it is pointless for the Prime Minister to deplore Mr. Nehru's "obduracy" and his refusal on grounds of "prestige." It is not a personal matter at all. What would Dr. Malan's attitude be, if Rhodesia or Kenya sought his co-operation for the compulsory expulsion of their Africans against the latter's wishes and their material interests? And it is equally impossible for Mr. Mitchell to counsel the U.P.'s lack of constructive policy and refusal to face facts behind a plea to get back to 1927 or 1932, when the Indian Government was willing to try and help move our Indians to India or elsewhere. Since then it has become quite clear that they do not wish to leave the country in which we Europeans freely invited them. And the precedent of the bloody exchange of populations between Pakistan and India to solve a historical problem which had accumulated without fixed purpose or direction over centuries is not one we, as a civilized and peaceful nation, can cold-bloodedly invoke, though Dr. Malan did have the consummate bad taste to suggest it to Mr. Nehru. (4164) The "liberal compensation" he offered would have to be liberal indeed.

The Nationalists through Mr. Maré and Dr. Donges reluctantly accept the temporary impossibility of forcible expatriation; they refuse to accept, even temporarily, that the Indians are a part of our population. Historical obligations and past agreements mean nothing to them. Mr. Maré proposes (4177) and Dr. Donges accepts that they shall never have political rights and shall be strictly segregated. (4184) And the U.P.? Well, it is prepared to consider that the small injustice about wives and children involves "the fundamental question of the position and status of our Indians" which "requires the unanimity of the established European population" (Mr. Lawrence 4141)—thus giving the U.P. yet another opportunity to vote with the Nationalists and demonstrate how little they differ on colour issues. "We must tackle this issue fearlessly, courageously and justly in the interests of all concerned" (4157), approaching India "in the name of the people of South Africa as a whole" (4155). The Prime Minister "can feel that he has South Africa behind him" (Indians, Africans and Coloureds too?), "he has the whole country behind him" (Mitchell 4165, 69). But

of course, "it is certainly not the policy of the U.P. that there should be compulsory repatriation of Indians because such a policy is impracticable, unrealistic and not one that can be carried out" (Lawrence 4161). Not unjust? Or immoral? Or a contravention of our obligations (Natal Laws 14 of 1859, 12 of 1872 and 19 of 1874, for instance) and our undertakings (say, the Smuts-Gandhi and Malan-Sastry agreements or the Reciprocity Resolution)? So, what does the U.P. propose? A conference with India (which will never accept compulsory expatriation) to discuss the removal of our Indians, who do not wish to go?

Is it not altogether more honest to say with Mrs. Ballinger and the Liberal Party that "we are not going to solve our Indian problem by repatriation. These people are our citizens, they belong to South Africa, and the future of South Africa depends on our ability to find an understanding with our own citizens" (4174-5)? Or even as that surprising voice said out of Natal on August 14: "The time has passed when the nation can shut its eyes to the danger of treating the Indian population as if it did not exist. By law and by treaty they have become a permanent part of the population. The Union Federal Party, setting out to face realities, cannot ignore that simple fact." And Senator Heaton Nicholls went on to outline his party's promise of communal parliamentary representation and its acceptance of the "uplift" obligations under the Cape Town agreement. Greatly as I prefer the Liberals' common citizenship, I must salute this breach with Natal's reactionary past.

TROUBLED WATERS

By JOHN O'HIND

This book deals with that period of Indian history when three empires were at a clash with each other on the Indian Peninsula. The Mughal Empire was breaking up; the Maratha Kingdom was declining; and the British were establishing themselves. The story is full of suspense, keeping the reader engrossed in the acts of heroism and valour, naval bombardment and piracy on the high seas, escapades, a chase with blood-hounds, and romance. Order your copy as soon as possible, as there are only a few copies on sale at our office.

Price 10s.

Available at:

"Indian Opinion",
P.O. Bag, Phoenix, Natal.

ARCHBISHOP ON APARTHEID

THE main purpose of the recent statement by the bishops of the Church of the Province of South Africa on apartheid was to get people to examine their own aims and ideals in the light of Christian principles, the Most Rev. Dr. G. H. Clayton, Archbishop of Cape Town, states in *Good Hope*, the official organ of the Diocese of Cape Town.

"It is the case that the aim of the policy pursued, not only by the general Government and Departments of the present Government, is directed towards the end of keeping certain racial groups in this country in a perpetual state of inferiority."

"From some public statements on the part of 'important' and 'representative' people it seems that is the case. If so, is that consistent with Christian principles? The bishops say that it is not."

"The main aim of our statement was to have been brought to my attention and attempt to deal with this matter at all. Our aim has been to content, so far as I know, to question our own aim and to accuse us of inconsistency in our own practice."

DR. MALAN ON UNIVERSITY APARTHEID

THE Hon. Minister, Dr. D. F. Malan, who is Chancellor of Stellenbosch University, speaking at a ceremony at that university on his birthday, as reported by *Spectator* last week that the main aim of European and non-European is one of the largest universities in South Africa would be that of a model university as well.

"And makes the matter more acute is that, with the growing need for education of non-Europeans, the flow to the two universities will necessarily increase and the problem created by this increase will become more acute," Dr. Malan said.

"This morning is directly opposed to the policy of apartheid which, for many generations, has been consistently applied to, and accepted by, men and women, and lower and higher classes."

"It is a deviation from the policy of the education itself had down when that there was instituted as a policy to achieve to colour. And we have even mentioned the more recently a formal and accepted policy."

"The Government has, therefore, decided to end it as speedily as possible. A commission has already

"We are trying to do a very difficult thing, trying to give expression in our Church life to the principle laid by St. Paul—'there can be neither Jew nor Greek, there can be neither bond nor free, there can be no male or female, for we are all one in Christ Jesus.'"

"It would hardly be questioned that today in this land St. Paul would have said that 'there can be neither European nor non-European.'"

"We are trying to give expression to that principle in our Church life in a land where the colour bar prevails. That is a difficult thing to do, and it is not surprising that we are not in every case and in every place completely successful. That does not mean that the principle is wrong."

"It is a pity that our critics do not tell us whether they think that the principles which we have stated are right or wrong. It is or is it not right to aim at keeping a particular group in a permanent position of inferiority?" Dr. Clayton asked.

been appointed to investigate the matter and consult on the steps which must be taken to make provision, appropriately and fairly, for separate Whites and non-Whites in the realm of higher education, whether inside or outside the existing universities.

"Forthright that proper provision is made for the needs of both sections, the apartheid thus envisaged is not unjust. There is certainly nothing un-Christian about it as has been asserted in some circles."

Dr. Malan said that the cry of the French Revolution, "Liberty, equality, fraternity," had repercussions in South Africa about a century ago, but was checked by the joint resistance of the Voortrekkers and the British Settlers.

"Had it triumphed, where would we have been today? On the road to equality and the ruling of blood, and South Africa today would have been nothing more than a fifth-rate bastard state with a living standard which would not merit being called civilized. Thank God we were saved from that, and have remained a White, civilized and Christian people with a fixed call on."

"In the first but separate provision for the needs of Whites and non-Whites in the field of education there can be no injustice or slight, and least of all any oppression. Anything is basically wrong

and will be harmful and even fatal for the higher interests of both groups."

Referring to the United Nations Organisation, Dr. Malan said an attempt was being made to make the "well-intentioned international organisation" a world authority, but just as the Tower of Babel had failed, so would such an attempt.

N.U.S.A.S. On University Apartheid

The contention that academic non-segregation is contrary to long-established South African traditions is without foundation, says a statement issued by the Executive Committee of the National Union of South African Students. "If it were so, how could it have survived for 30 years at Wit., and longer at Capetown, without anyone

saying a word against it until, in 1948, politicians started to attack it for political ends? "And why is it that the South African public have given, and still give, the two non-segregated universities more support than any others both by way of endowments and by sending their sons and daughters to study there? "Various Cabinet Ministers have talked of the public demand for the abolition of non-segregation. In fact, there has been no demand from any source except the National Party, and we are confident that, following Dr. Malan's speech, organisations and individuals throughout South Africa who are interested in education will make it quite clear that public opinion will not tolerate tampering with our universities by politicians for political ends."

THE BISHOP OF NATAL ON LIBERALISM

IN some South African circles nowadays the word "liberal" tends to be used as an epithet of scorn, said the Bishop of Natal, the Right Rev. Vernon Innes, when he spoke at the annual prize-giving of the Girls' Collegiate School in Durban last week.

The Bishop added: "Indeed, some would have us believe that Liberal means almost the same as Communist. Yet whether used as an adjective or noun the word 'liberal' has the root meaning of freedom."

"For the Christian the word means that we believe in human freedom and that God has destined none of his children to be the slaves of others."

"Applied to education, it recognises that truth is many-sided, and that we have no right to prescribe the ends to which study must lead, other than to the glory of God."

"It means that we really must seek the truth, and when we have found it follow it, no matter how inconvenient it may be, no matter what it costs us."

The Bishop said he believed it would be provisioned already in these days that the purpose of all English speaking private schools in South Africa was to maintain the standards of a liberal Christian education.

"We have nothing for which to apologise in saying so," he added. "It happens to be our tradition, and we should be proud of it."

A liberal Christian education could not concede that it was required to teach the (supra) superiority of one race over another; nor could it subscribe to any doctrine of racial supremacy.

But it did recognise the differ-

ences of culture that exist between races and nations, and it had to take account of the social background which it had to teach. In this, however, it did not seek to effect change by force, but by the exercise of love and patience and by the discipline of self-restraint.

The Bishop said that he considered this reasoning was better criticised by the enemies than by the friends of private schools.

"Possibly, therefore, much good will result for such schools if they are interestingly made the objects of attack by those who hate what we stand for," he said. "Such attacks should force us to drop our apathy, and make us aware of the value of our traditions, that they are indeed worth fighting for."

R. VITHAL

Bookkeeper, Writing up Bets of Books, Indian Shoes, Income Tax Returns, Apply:

9 Adams Arcade,
40 Market Street,
Johannesburg

Cuticura
ANTISEPTIC
DINTMENT



FOR
SAFETY'S SAKE

A break in the skin is a way in for germs! Apply Cuticura Ointment—quickly! To rapidly restore skin health. To combat infections. To allay burning, and to keep the injury clean and comfortable while it heals.

FOR CUTS AND SCRATCHES

CENTRAL AFRICAN FEDERATION QUESTION AT U.N.O.

BRITAIN refused in the Trusteeship Committee of the United Nations last week to discuss Central African Federation, action against alleged Mau Mau terrorists in Kenya and the situation in Uganda.

Mr. W. A. Mathison, the British delegate, said that these matters were "outside the work of the Committee."

Mrs. K. Menon (India) said that her delegation had "keenly watched certain political and administrative measures which are today not only jeopardising the welfare of these territories, but are retarding their political, economic, social and educational advancement, their just treatment and their protection against abuses."

She added: "The Charter is not only a covenant between nations, but it is also a reliable dream, built on the hopes of the peoples of the world, struggling to be free human beings."

The communications received by the Secretary-General from Nyasaland chiefs were "full of fears and apprehensions of the people regarding the proposed federation. There have been, according to newspapers, outbreaks of violence, provoked and unprovoked."

Mrs. Menon said that the African, rightly or wrongly, saw in federation "a setback to his progress and development towards freedom under the protection of the United Kingdom administration."

She added: "Under British administration, African nationalism has grown to measurable dimensions, but international security, as well as the welfare of the African people, demands that this impatient nationalism should not lend itself to hatred and violence, but should be canalised to healthy, constructive co-operation between the races."

THE DEATH OF SIR B. N. RAU

Moving tributes were paid to that great Indian statesman, Mr. Banegal Narasingh Rau, who died at Zurich, in the Indian Parliament by Mr. Nehru, the Prime Minister and Dr. Radhakrishnan, the Vice-President of India. In the death of Mr. B. N. Rau India has lost a great jurist and administrator and one of the architects of her constitution. At the time of his death, he was a judge at the International Court of Justice. At the United Nations this

"The two territories concerned in this matter—Northern Rhodesia and Nyasaland—have shown that the African is willing to face the difficulties of building a multi-racial democracy without coming into head-on collision during the process."

"Many of the chiefs share the sentiments of Chief Mwesa, President of the All-Nyasaland Chiefs' Council, when he stated: 'Nyasaland is a Protectorate and a free country. Our freedom cannot, therefore, be left at the mercy of the Southern Rhodesian referendum. Let us pull together as one race and never become an enemy of our own country and people.'"

Mrs. Menon said that Chief Mwesa and his colleagues were the most respected African people in Nyasaland.

Mrs. Menon said that the fear of federation was deep and widespread in both Northern Rhodesia and Nyasaland.

"The social repercussions of federation are far too important to be ignored. In the copper belt we are told that Dixon Kongozi, at Broken Hill, has initiated a 'break the colour bar' movement."

"This movement in a territory where no legal colour bar exists is illustrative of the new and dynamic trends of African political movement."

"Observers tell us that only the greatest vigilance can prevent federation from reproducing in Northern Rhodesia the legalised racial bars and barriers of Southern Rhodesia and the many consequences that arise therefrom."

"The legal position of Africans is safeguarded by the Royal Instructions, whereby persons not of European birth or descent may not be subject to disabilities or restrictions which Europeans are not also liable.—Sapa."

frail, white-haired, soft-spoken man came to be highly respected in all quarters for his tact, fair-mindedness and ability to find possible answers to baffling problems.

Very often Mr. Narasingh Rau, little though he cared for publicity, held the spotlight during the endless discussions, formal and informal, on Korea. Tirelessly, he worked to devise formula to bring the contending parties together and end the conflict.

To the Korean problem, to the wider problem of peace, the colonial and racial problem—all questions in which his country is deeply interested—"Mr. Rau despite indifferent health, applied himself with the same zeal which he displayed as a student, as an administrator and as a constitutional expert."

Mr. Rau was sent to Laha Success by Prime Minister Nehru in June 1949 after he had finished his task as constitutional adviser to the Indian Constituent Assembly.

The story goes that in the early days of the Assembly the President Dr. Rajendra Prasad felt the need of a hand-book on constitutions of other democratic countries and "B.N." was asked to prepare it.

Mr. Rau produced it in four days to the surprise of the Assembly President. It contained all essential information about the constitutions of Great Britain, the U.S.A., Canada, Australia, the U.S.S.R., Switzerland and Sweden.

Before Mr. Rau came to the Constituent Assembly he had made a name for himself as judge of the Calcutta High Court (1939 to 1944), as Prime Minister of Jammu and Kashmir (1944-45) and as Chairman of the Hindu Code Committee (1943-45).

Born on February 26, 1887 in the district of South Kanara, Banegal Narasingh Rau was the second in a family of four sons each of whom has attained distinction in his field. The eldest, Sankaraj Rau recently retired from the Indian Educational Service as principal of Queen's College Benaras. The third Rama Rau, is Governor of the Reserve Bank of India and the youngest, Shiva Rau is an eminent journalist and Member of Parliament.

Mr. Rau was educated at Presidency College, Madras, and Trinity College, Cambridge. In the final examination of the University of Madras, he won a triple first, in English, Mathematics and Sanskrit. He also distinguished himself at tennis. He won the college championship within six months of taking to the game.

He went to England as Government of India scholar in 1907. In his very first year at Cambridge he became a Wrangler and his ambition in those days was to devote his life to research in Mathematics.

In 1910 he entered the Indian Civil Service and by 1923 rose to be Secretary to the Assam

Legislative Department and Assam Council, a post at which he remained until 1933. He joined the Legislative Department of the Government of India for two years, became Reforms Commissioner in 1938, when he was knighted and Judge of Calcutta High Court a year later.

In 1945 Mr. Rau was appointed Constitutional Adviser to the Constituent Assembly of India and in 1947 he also advised the Constituent Assembly of Burma in the framing of the Constitution of that country.

He was a delegate to the 1948 Paris session of United Nations General Assembly and was elected President of the Security Council for the month of June 1950.

Huggins On Apartheid

People should be asked to consider honestly whether there existed in countries which followed the policy of apartheid a greater happiness and security than in Southern Rhodesia, said Sir Godfrey Huggins, leader of the Federal Party and interim Federal Prime Minister, when he addressed the National Affairs Association in Salisbury on Friday December 31.

"I am satisfied, from all the experience that I can adduce, that the introduction of segregation in all its forms as a political philosophy in the Rhodesian Federation is outdated, morally wrong, quite impracticable, and would be a disaster," Sir Godfrey said.

By discussing this political philosophy, he was not criticising the policies of the Government of the Union of South Africa in any way, Sir Godfrey said, adding: "Their situation in every way is vastly different from ours. But I believe I am entitled to consider their experience and relate it to our conditions."

Tracing the development of racial separation in the Union, Sir Godfrey recalled that General Smuts, as he acquired more intimate experience of the working of the policy, came to acknowledge more and more readily that segregation, as distinct from social and residential separateness, was unworkable.—S.A.P.A.

SHINGADIA STORES

(Proprietor: Premier Silk Bazaar Ltd.)
Direct Importers

Drapery, Outfitting, Fancy Goods,
Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.
Telegrams: "Prem silk" Phone: 2523.

PREMIER WHOLESALERS

(Members of the National Wholesale Association)

Everything for the African Trade. Prints, Khaki,
Calicos, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.
UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention

"Aryan Mahal" 6th Floor,
Plot 43, "C" Road,
Churchgate Reclamation,

Cables "Indorhod." BOMBAY, INDIA.

Phone
Day 24169

Phone
Night 833549

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of
Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL
COMPANY, LIMITED.

Reg. Office 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths,
accepted by phone and despatched by rail
at the shortest notice.

Cable & Tel. Add.: "HARGOVAN".

Phone 29368.

**P. HARGOVAN & CO.
(PTY.) LTD.**

**WHOLESALE MERCHANTS
AND IMPORTERS.**

P. O. BOX 1250.

155/7 Warwick Avenue
DURBAN.

**B. I. S. N. Co. Ltd.**

S.S. Karanja arriving Dec. 28. Sailing January 3
for Bombay via Karachi and Portbunder

Passengers must conform with the Vaccination and Yellow
Fever inoculation requirements and obtain certificates from their
nearest District Surgeon. Inoculation by and certificates from
private Medical Practitioners will not be accepted.

FARES: DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-13-0
Inter Class	"	"	34-3-0
Unberthed (Deck)		without food	21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6
Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter Class and Unberthed (Deck) can
be effected by communication with us by telegram or letter.

Under no circumstances will unberthed passengers be
permitted to keep on deck with more than one bedding
roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

370 PINE STREET, Telephone 20432, DURBAN.
Tel. Add.: "KARAMAT."

'INDIAN OPINION'

(Founded By Mahatma Gandhi In 1903)

**For The Moral, political and
Social Advancement Of Indians
In South Africa.**

Published Every Friday.

Subscription Rates

Payable Always In Advance.

Within the Union	30s.	Annually
" " "	15s. 6d.	Half-yearly
Outside the Union	30s.	Annually
" " "	15s.	Half-yearly

Become a Subscriber and persuade your friends
to do likewise.

Apply to—

Manager,

Indian Opinion,

P. Bag, Phoenix, Natal.

REPLY BY SENATOR COWLEY TO OPEN LETTER FROM MR. JORDAN K. NGUBANE

DEAR Mr. Ngubane,—As a rule I do not write to newspapers when my actions are commented on by these newspapers. I realise that is public work, especially when I am still a beginner, there is bound to be criticism of my actions, and I am willing to learn from critics.

I am taking pleasure, however, in answering your letter, firstly, because I believe you to have the interests of your nation at heart, even as I have; secondly, because of your friendly attitude, when you might have been bitter, and thirdly, because of the high quality of your literary style. Your mastery of the English language fills me with admiration. It is possibly common knowledge that for many years I have been trying to encourage the Zulu people to attain such a mastery of words as you have done. I gladly congratulate you on your achievement in acquiring near perfection in what is after all a foreign language to you.

I would point out, however, that to carry weight, and I believe in the days to come you will carry weight, it will be wise for you to follow the example of the great Mahatma and his son, the example of essential truthfulness, whether in giving forth facts, or withholding facts. I think, on reflection, you will recollect that I asked you if you were the editor of an Indian newspaper, and you denied it. I asked you if you were on the newspaper, and you denied it. Today, I understand that you were in fact at one time acting editor of 'Indian Opinion,' and I see from your letter that you are still a contributor. Were you ashamed of this? I think you should have been proud of it.

Further, why, after explanation, do you seek to maintain the pretence that this was a public meeting? You were told that invitations had been sent out by me. You were told that I had paid for the hall. You saw for yourself that the persons present were distinguished men among your people. You saw for yourself that refreshments and comforts were provided for my guests ever a period of two days, and that there were ladies taking round refreshments to the guests. Surely you had perception enough to realise that you had infiltrated, or gatecrashed, into this meeting, no doubt led there by your journalistic sense that there might be something interesting going on to you a free-lance journalist, and in any case that there would be something of interest to you, a Zulu. As a journalist, had you

seen any public invitation? No, no, Mr. Ngubane, you knew it was not a public meeting, but took a chance. Had you, like the 'Mercury', asked for an invitation, I should have given you one, and would have welcomed you to the press table.

Further, why do you scoff at my having invited Senator Nel and the other Natal Senators and Members of the Lower House? You know quite well that Senator Nel has been appointed to his post by the Government on account of the knowledge which he is supposed to have of the circumstances of the non-Europeans. Do you not think it would have increased his knowledge if he had come to the meeting? Do you not think it would have been to the advantage of our people if they could have told him something of what is in their hearts?

And lastly, on the question of the truth of the matter, it stands to reason that I, like you, have personal friends among the Federal Party, the Liberal Party, the Labour Party, the United Party, yes and among the Nationalists, and I certainly have friends among the Zulus. Is there any reason why a man of any religion, politics or race should not be a valued friend?

To change the subject, I cannot comprehend how a man of your understanding should have made the accusation that my 'views tallied very closely with those of the Nazis on the Education Bill.' You also say, I did not reply to your question. I enclose a transcript of the verbatim notes of what I did say in reply, and, in view of your accusation at the meeting as 'to my siding with the Nazis, and in view of your now saying that I did not reply to the question put by you, my uninvited guest, I wonder what more you would have expected?

You say that I banged my bosom; that I banged the table. I do not remember that I did so. I do not know whether it is poetic licence on your part, saying that I did so. I am not prepared to deny that I did so, but I am glad to see that you say in your letter that you do not allege that my violence was directed at you.

In your letter you say I am the best apologist that Malan could have in our midst. I think the extract from my speech clears that up. We fought Malan until we were overcome by the steamroller. His Acts are now on the Statute Books. They have been steamrollered there by superior power. When laws have been

constitutionally passed in a country, they must be observed. If, as the Liberals say we must, we fight these Acts even now, when they are already on the Statute Books, there will be chaos in the country. How will our children get education if we fight the Act? How will our workmen fare in their effort to make a living and to provide for their children, if they fight the Labour legislation? Is it not my duty now to get all I can out of the new legislation? Did I not say that, as the result of our fight in Parliament, the Ministers are now on their toes to make a success of the new legislation? And that it is our privilege and our duty to scrutinise their actions under the new laws, and that we in Parliament are given power to review their actions when they come before Parliament for money grants each year? I cannot see that I am doing wrong. What greater power has the Opposition in any country? I have made it clear on every occasion on which I have spoken that the Group Areas Act and the Apartheid principles of the Government are repugnant to me, but even so, we are forced to obey the laws of the country, and to get the best we can out of them for our own benefit.

Your next charge, which I must deal with, is that I am creating an atmosphere in which it is recognised that the Zulu people are a great nation, and that this reacts unfavourably upon the Bantu in the rest of South Africa. I wonder if by chance, you were in the hall when I explained that the African National Congress had taken exception to my references to the Zulu Nation, and that I now refer to 'the Zulu Nation and the other Africans who have come to my constituency, and whom I also represent.' I think I have made it clear that I represent them all, and presume that the newcomers will integrate with the Zulu people, but obviously there are some of the extreme Liberals among these newcomers, with whom I do not see eye to eye. However, I believe that I am working for their benefit as much as for the Zulu Nation as a whole, and those Zulus who, like yourself, have come to the top of your profession. I think it is an achievement on my part that the Government today gives to the Zulus the recognition they are giving. It is rather much for you to ask that I should build up the reputation of the Bantu elsewhere in the Union. Have they not their own representatives to speak for them?

You say that my ideas of a Zulu regiment are dreamer. Let us compare it with another dream of mine. Were you in the hall

when I referred to the fact that I was told that I was dreaming, that I was mad, less than a year ago, when I said that I was going to try to get representation for the Bantu people of Zululand and Natal in the Lower House, in the Provincial Council and in the Town Councils? And yet, so far from my ideas being mere dreams, etc., this matter has progressed so much that today there is a Commission sitting considering my representations in this matter. What the final result will be, who can say, but others are following my lead. Are not the Federal Party and the Liberal Party now preaching my gospel in this respect, with slight amendments? My representations to the present Commission are that they now have the opportunity of making provision for the representation in the Lower House of Parliament of all the non-European peoples of South Africa, who have no representation there at present, not only my people of Natal and Zululand, but the Bantu people of the Transvaal and Free State, 65,000 Coloured persons of the Transvaal, and the Indian community, all of whom today have no representation at all in the House of Assembly. I believe the time has come when the question of Indian representation can be reopened. Were you present when I said that the Malanite claim that the Cape Coloureds are wanting the new legislation should be put to the acid test, i.e. do they want it or not?—by following the New Zealand system, where the Maoris can take their choice as to whether their names are put on to a common roll, or on a separate roll? There they have the two rolls, and can take their choice. That is the system in New Zealand. It is voluntary. The Maori voters decide for themselves on which roll they will go. Why should this system not be applied in regard to the Cape Coloureds? Is there anything derogatory to human beings in this choice of which of two rolls?

I certainly do believe that the only possible method of getting representation for parliamentary minorities is by communal representation, and I differ from the Communists, who say that every brown man and woman in South Africa should at once have the franchise equally with the educated Bantu and white people. In any case, it would be impossible at the present time. I believe it is the ultimate ideal to be striven for, and have made no bones about it in the House, but, as a practical man, I believe that we can only get our representation step by step, and that the first step will be to get some representation through the group

system in the Lower House, and that responsible people should be allowed to vote under that system. Under such a system the numbers of voters would be bound to grow until the final result of full representation is attained. How long it will take I cannot say; whether it will be ten years, or fifty years, or even longer. But it is sure to come — or do you still think I am dreaming?

The rest of your letter is justifiable criticism, which I can consider in due course. I am anxious to represent my constituents correctly as you are to see them represented correctly. I believe we are both honest in that respect. You ask me if I will meet a group of intelligent African men and women. I shall be very happy to do that, whenever possible. I think you heard my invitation to Mr. Bhengu and yourself to come and have tea with me any morning when I am in Durban. (I have tea at 10.30 in Chambers.) This invitation has not yet been accepted. A formal meeting will be more difficult to arrange, as I still have to attend meetings at Greytown, Elandsburg, Oorshoof, Nqutu, Newcastle and Dundee, before I go back to Parliament next session. In addition to that, I have been asked to appear before the Commission in Cape Town, but the date has been changed three times, and I am still on a storm at to when I am to go down there.

In one matter I definitely differ from you. Mr. Bhengu was not ordered by the Chair to sit down because he and you were of one mind. Mr. Bhengu fell foul of the Chair, firstly in refusing to use an interpreter; secondly, because he did not follow the procedure directed by the Chairman, namely that he should read the resolutions in full before speaking in support of the resolutions. Actually, Mr. Bhengu had mounted the platform, at the invitation of Senator Parker, to speak to a resolution which had been drafted by Senator Parker and himself, but he went on to speak to that and other resolutions. He continued to speak notwithstanding the Chairman's ruling. The Chairman directed him to read his resolutions first, and so have them interpreted, and then to speak upon them. That he did not do. The Chairman had a duty to perform, and even though he did not know of the change in the draft, he was in order in insisting on the procedure laid down by him being followed, and in ordering the speaker off the platform when

he did not follow the ruling of the Chair. Surely it is correct for a resolution to be read first and then spoken to, rather than there should be a long speech without a disclosed motion? I am indebted to my Chairman, Mr. Champion, for his able and impartial control of the meeting.

I am unaware that you received cheers. I was unaware that the "kraal men" rose and marched out of the hall because of Mr. Champion's conduct of the meeting. I was unaware that they stayed, congratulating you, till after six p.m. I am glad, however, that there is a live interest to-day among my constituents in regard to the work that I am doing. I venture to think I have helped to create it: that this interest in the political affairs of my constituents may grow and bring fruit. If I am selected to be the instrument to keep alive this interest and to get things done on behalf of my people, I shall be very glad. If the duty falls to somebody else, and it is properly performed, I shall still be glad. For myself, so far, am I justified in asking whether I have done so much work as any of the other seven Senators from Natal. Is it not a good thing that Parliament knows to-day that there is a Zulu Nation, and other Africans living in Natal whom I represent?

In the hope that there will one day be in South Africa a united people upon whom the sun will shine pleasantly, regardless of all differences,

I am,

Yours for equal justice,
GERT COWLEY.
9th December 1953.

Transcript Of Shorthand Notes Of Senator Cowley's Reply To Mr. Ngubane

I am very pleased indeed that we should have three responsible people, who put forward exactly the same views as we have been putting forward in the Cape for the last six weeks. You have said one thousandth part of what we have been saying against this legislation. We have been doing this job that you have done this morning one thousand times more strenuously in Cape Town. We have been full of suspicion. The country has been full of suspicion. We fought them tooth and nail to the very end. We fought them, as I say, to the last day of the session at mid-night.

Mr. Bhengu says we must now support the law. It is now law. It has been passed as law. I say we cannot fight the law. Therein I differ from the new Liberal Party. I made that clear yesterday. I have made it clear that we are still full of enigma

about how this law is going to operate.

In reply to the question raised by Mr. Ngubane, there has so far been no change in practice. Senator Parker told you that there has been no change. The new regulations are not yet passed. As time goes on, there may be changes. It is going to take years for the new Act to operate. As changes take place it will be our job to check up on them.

Mr. Ngubane is not to say

PINETOWN TO BE CLEARED OF INDIANS

THE secretary Pinetown Indian Ratepayers Association writes:—The Pinetown Town Council has now published their amended plans for the different group areas in Pinetown, which have been forwarded to the Land Tenure Advisory Board for approval. These plans briefly read as follows: The triangular block known as the Moodie Street area which is now predominantly Indian owned is earmarked for European occupation. This is also the fate of nearly all the areas which are at present Indian—Bellbraud area owned by Indian farmers, Underwood area owned by Indian farmers, Meller Road area owned by Indian residents, Gillis Road area owned by Indian farmers—the time limit given to Indians to vacate being five years.

Perhaps their whole plan would be much better explained and understood by everybody if it merely read: "The whole town of Pinetown, irrespective of anything, is earmarked and planned for European occupation only. The Indians must move three miles West out of the town into the bush presently unoccupied, the land being mostly virgin. The Africans who have their bails three miles east of Pinetown on the hill tops must now move three miles further east. The Town Councillors would feel much more at ease if the Africans were half a dozen miles away from them in the wilderness. Strangely their plans do not seek to move a single European.

It seems that the general pattern followed by all the towns who have so far published their group areas plans is to uproot the Indians from the central positions and send them on the other side of the boundary. Usually the other side of the railway line or the river, or the hill somewhere into unoccupied bush.

that I have been taking the part of the Malanites, because I fought them tooth and nail to the very end. He has got a wrong idea in his mind when he says I have been taking the part of the Malanites. He has not wanted to understand what I have been saying. Does he understand me now when I tell him we fought them to the very end? Does he understand me when I tell him that I did so to such an extent that they said "That man is dangerous?"

Although it is claimed that the Group Areas Act is directly aimed at those who have penetrated into European areas, Pinetown is one example of how this Act is aimed to cripple all Indians irrespective of whether they were pioneers in a certain area or not.

At a mass meeting of the Indian ratepayers of Pinetown and district held on Sunday, December 6, it was unanimously resolved that the Indian community deplored the group areas plans of the Borough of Pinetown in which it was sought to uproot the entire Indian community living in Pinetown.

It has been an accepted fact, recognised by the Town Council, that the Indian community has never given the slightest cause to the local authorities for the drastic and unjust action proposed against them. Indians have not penetrated into European areas and have always displayed their civic responsibilities and shown their readiness to respond to any cause sponsored for the town as a whole.

The Indian community have lived in Pinetown for over three-quarters of a century, from the time when the principal street of Pinetown was Moodie Street. They have been pioneers in the district and have confined themselves to their means ever since.

The action of the Town Council is most un-Christianlike and contrary to the principles of guardianship which is so often claimed by the European rulers.

The group area plans submitted by the Town Council have come as a complete shock to the Indian community who will leave no stone unturned to oppose the plans at all stages, no matter how big the sacrifices.

Always Better. Better Always.
Are Kapitan's Templing
Sweetmeats.



For nearly half a century we are leading in the
manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(KORNER SWEETMEAT HOUSE)

Corner Gray and Victoria Streets

DURBAN.

Phone 23414.

Tel. Add. "KAPITANS."

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India
or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident,
Plate Glass, etc.

Consult Us Free of Charge For Your Income Tax, Personal Tax,
Writing Of Your Books, Trade Licences, Revenue Clearance Certificate,
Passports And Immigration Matters.

Representatives: National Mutual Life Assn. Of Australasia,
Yorkshire Insurance Co. Ltd.

Telephone: 33-9033. 29a Commissioner Street,
JOHANNESBURG.

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

Special attention is paid
to indent orders

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Prepare for the future

Life Insurance gives peace of mind for the unknown
future.

Insure with "THE OLD MUTUAL" your friend for Life—
The S.A. Mutual Life Assurance Society, which has
best Bonus record in the WORLD.

Representative:—

DAYABHAI PATEL

P.O. Box 1760,
JOHANNESBURG.

Phones: } Business 33-0711
 } Residence 33-5961

P.O. Box 96,

Phone 24471.

To Furnish Your Home Economically

See

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St.
DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSE-
HOLD EFFECTS, RADIOS & RADIOGRAMS, MUSI-
CAL INSTRUMENTS, SEWING MACHINES & OFFICE
FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and
Vegetables. We specialize in green ginger and Indian
Vegetables. Wholesale only. Write for particulars
Box 96, Durban.

Tel. Add: "Charotar" Telephone: 33-9805.

MANCHESTER TRADING
CO. LTD.

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

&

Direct Importers.

47, Commissioner Street,
JOHANNESBURG.

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

Extensive range always carried in
the following:

Silks, Drapery, Toilets, Per-
fumes, Curios, Fashion Goods
and Jewellery, Wide Range of
Indian, Persian and Chinese
Carpets.

Stockists of well-known branded
Watches.

COPPERBELT PIONEER STORE

Where Quality and Service
are Paramount.

Luanshya, Z. N. S.

Northern Rhodesia.

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5 6 yd.

EMBROID GEORGETTES
all shades 45" 10 6 yd.

OPAL GEORGETTES
45" all shades 12 6 yd.

VELVET CHENILLE
GEORGETTES 45" 15 6 yd.

44" PRINTED GEORGETTE
Spot & Floral Designs 45" 4 11 yd.

44" COLOURED GEORGETTES
4 11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 1 6/6 pair.
Colours: Green, White, Red,
Brown, Blue and Wine.

**SAREES!**

EMBROIDERED GEORGETTE
SAREES.
all shades 13/15/0 each.

WHITE COTTON SAREES
12/6 each.

GEORGETTE JARI WORK
SAREES 25-10-0.

EMBROIDERED SUEDE SILK
SAREES with borders 63 - each.

LADIES UNDIES

Huge range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Saree Borders, Jari Trimmings
Always in Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 1 1/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SHAWLS 17/6 to 30 - each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SAILOCKED
18/11 each.

INFANTS BOOTIES, BONNETS,
BIBS, PULCHERS,
all one price 3/11 each.

HOUSE - HOLD

Bedcovers 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 3/6 to 15/6 each.

Table cloths & Satin Bedcovers
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specially reduced.

JAYBEE SILK HOUSE

39a MARKET STREET,

JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

FOR RUBBER STAMPS

AND
PRINTING

CONTACT
STANDARD
PRINTING PRESS

GENERAL PRINTERS
AND
RUBBER STAMP MAKERS

73 BEATRICE STREET, DURBAN.

PHONE 81008.
P.O. BOX 2782.

TELEGRAPHIC ADDRESS

STANDARD

ESTABLISHED 1927

News the other papers
don't print
is to be found each week
in

PEACE NEWS

World news—events in Africa,
Asia, America, Europe—news of
constructive peacemaking; race
relations; progress towards a
non-violent society.

Obtainable by air-mail each week from Britain at
50s 6d. per year; sea-mail 21s; 4 weeks trial sub-
scription (sea-mail) 2s. 6d.

South African representative:

ELLA B. ELDER

Brownlee Street, Stutterheim, Cape.

London office

3 BLACKSTOCK ROAD, N. 4

INDIA LETTER

(From Our Own Correspondent)

Bombay, December 3.

REPORTS of military and negotiations between the United States and Pakistan continue to hold interest of politicians as well as the laymen in India. Although it is reported that talks between U.S.A. and Pakistan have been postponed indefinitely, due to timely representation of the Government of India, official confirmation is still lacking. It is learnt that the British Government supported the views of India and the British representative in U.S.A. informally represented the views of his Government to the Foreign Department of the United States.

Reports about Pakistan's readiness to give military bases to America have been denied by Pakistan's Governor-General and the Prime Minister, but it is pointed out in New Delhi that these reports first emanated from Pakistan and American newspapers quoting "authoritative" or "knowledgeable" sources and were not dealt at that time by the spokesman of either country. The Government of India came to know about the negotiations from Pakistani newspaper reports and then moved in the matter.

Questions were asked about these negotiations in the Indian Parliament. In reply Mr. Nehru, the Prime Minister of India, referred to the statements of the United States, the U.S. Secretary of State, and the denial of the Pakistan's Governor-General and said: "The varied statements are somewhat contradictory. They would indicate that this matter has been under discussion between the Governments of Pakistan and the United States of America for some time past, though no decisions have been arrived at."

"The Government of India," Mr. Nehru continued, "have clearly stated that they view any such developments with grave concern. Any further steps would depend on such developments as might take place."

The Prime Minister replying to a Member who asked whether the Government would change their policy of neutrality in view of this development, "The Government of India feel that their policy of neutrality has been confirmed and strengthened by all such developments."

Mr. Richard Nixon, Vice-President of U.S.A., now in India on a goodwill tour, is confabulating with Mr. Nehru

and he is expected to try to narrow down the differences between the foreign policies of the two countries and create better understanding.

Mr. Nixon is staying in New Delhi as the guest of the President of India, Dr. Rajendra Prasad. He has brought personal messages from President Eisenhower to the President of India and the Prime Minister. According to Mr. Nixon's statement at New Delhi, he expects to "discuss frankly with Government officials all problems which mutually affect the United States and India."

The Government of Pakistan has lodged a protest against Mr. Nehru's remarks (which I had quoted in my last letter) about the treatment of minorities under the proposed constitution of Pakistan.

The charge of the Pakistan Government, politicians and the Press that Mr. Nehru's remarks are derogatory to Islam is interpreted by political circles here as an attempt on Pakistan's part to divert attention away from what Mr. Nehru actually said on the points raised by him.

These attempts of Pakistan, as also a similar campaign launched by the Pakistani missions abroad, according to these circles, is probably intended for propaganda particularly in the Middle East, where Pakistan's attempts in the past to have a Middle East Defence Organisation, and now a military understanding with U.S.A. are being looked upon with suspicion.

Political quarters in India draw attention in this connection to the Nehru-Liaquat pact of April 1950 in regard to the status of minorities in both the countries. That Agreement said: "The Governments of India and Pakistan solemnly agree that each shall ensure to the minorities throughout its territory complete equality of citizenship, irrespective of religion, full sense of security in respect of life, future, property and personal honour, freedom of movement within each country and freedom of occupation, speech and worship, subject to law and morality. Members of the minorities shall have equal opportunity to participate in the public life of their country, to hold political or other office, and to serve in their country's civil and armed forces. Both Governments declare these

rights to be fundamental and undertake to enforce them effectively."

Under this agreement which still continues to be in force, the treatment that Pakistan metes out to its minorities is certainly of direct concern to India. The present decisions of the Pakistan Constituent Assembly are a clear breach of the provisions of the agreement.

It is noted with regret that Pakistan Constituent Assembly has decided to apply Islamic principles in the case of minority interest only and that Islamic principles would not apply monetary, fiscal, insurance and banking laws for the next 25 years. This means that the legislatures will be competent to enact laws repugnant to the Holy Quran and the Sunnah and Islamic principles are not to be applied to prohibit interest and usury.

The Government of India have started giving interim compensation for properties left in Pakistan to refugees from West Pakistan. Nearly 50,000 refugees will receive the benefit under the present scheme. The scheme to give final compensation will take time as it is difficult to evolve an equitable basis without displeasing one or the other section of the refugee.

According to the Rehabilitation Minister Mr. Ajitprasad Jain, the Government had in hand in all about Rs. 100 crores which were to be distributed equitably amongst 3,00,000 claimants. Of these about Rs. 100 crores had been estimated as the value of evacuee property left in India. The remaining Rs. 100 crores would be the contribution of the Government of India towards payment of compensation to displaced persons.

The newly created Andhra State witnessed demonstrations in regard to the location of capital of the State. Kurnool, the temporary capital of the State, observed a strike for three days as a protest against establishing a permanent capital at some other place.

In the State Assembly, 33 members from Rayalaseema threatened to resign en bloc if Vijaywada or Guntur were named as a permanent capital. But Mr. Prakasam, the Chief Minister, handled the situation with tact and after parleys with prominent members of the non-Communist parties, declared in the House that "if within three years the question of forming

Vishal Andhra was not settled steps would be taken by the Government to establish the permanent capital of the State at Guntur or Vijaywada or Waltair as the case may be. If, as a result of the decision of the high-power Commission to be appointed shortly to study and recommend on the re-organisation of the States, the Telugu districts of the Hyderabad State are integrated with Andhra State, Hyderabad will become the natural capital of the combined Andhra State. How difficult it is to run the Government with only a marginal majority in the State Assembly was proved in the Andhra State Assembly. The Andhra Ministry suffered a defeat by a single vote majority in the State Assembly in a snap division on the salaries of Ministers. The House carried an opposition amendment tabled by an opposition member to clause three of the Payment of Salaries and Removal of Disqualifications Bill. The amendment, passed by 53 to 52 votes, reduced the monthly salary of the Ministers from Rs. 1000 to 500 only. This defeat was not taken a vote of no-confidence by the Ministry.

With such a precarious majority in the House, one cannot say how long the present Ministry will survive.

The Madras Government will shortly bring in legislation to validate *Swayam Maryada* (Self-Respecters) marriages, a number of which have taken place in Tamilnad.

A recent judgment of the State High Court held these marriages as invalid and as not conforming to any of the recognised forms of marriages under Hindu Law.

The Self-Respecters' marriage, introduced by Dravid Keshavam, consists of a simple ceremony in which the contracting parties exchange garlands and express their willingness to become life-partners in the presence of their relatives and partymen.

The parties dispense with professional priests and to their place the party leader, Mr. E. V. Ramaswamy Mallick, or any other prominent partymen officiates over the marriage.

The proposed legislation would require those who are already married under the Self-Respecters system to have their marriages registered but would give retrospective effect to the marriage from the date of marriage. In cases where the parents, husbands or wives die, their children will be empowered to get their parents' mar-

riage registered so that they could be legal heirs of the properties left behind.

Construction on the main super-structure of the Somnath Temple in Saurashtra will begin shortly on the lines of the architectural design of the temple as it stood there originally eleven centuries ago before its destruction by invading iconoclasts.

The richest and the most glorious temple in the history of India will be rebuilt by the descendants of the original builders of the Somnath temple, who have preserved the art of temple building through the centuries and lived in the neighbouring areas as a distinct community of builders of temples known as *Sompura*. The construction of the temple will take nearly five years.

Had Sardar Patel, who had decided to rebuild this temple and had formed a Committee for the purpose, been alive, the construction of the temple would probably have been completed by now.

Somnath Temple was first built in ninth century A.D. It was destroyed and looted twice by the invading Muslim armies but was re-built each time. It was destroyed for the third time in the 14th century by another Muslim invader after which it was not re-built.

NEW BOOKS

Just Arrived From India

A Gandhi Anthology

—By V. G. Desai 6/-

Why Way Lies Hope

—By R. B. Gregg 2/-

Why Prohibition

—By Kumarappa 1/-

Gandhi And Marx

—By K. G. Mashrawala 2/6

Satyagraha In S.A.

—By M. K. Gandhi 15/-

Obtainable from:

'INDIAN OPINION,'

P. Bag, Phoenix, Natal.



Is one antiseptic better
than another?

In all matters of your health it is wise to let your doctor's experience and judgement be your guide. We often make the risk of infection, as the antiseptic which your doctor uses and recommends.

DETTOL

DETTOL & COMPANY (AFRICA) LTD., P.O. Box 1097, Cape Town

"Nugget every
day — that's
how I keep
my young
looks."

Even though your shoes may look clean, never neglect the DAILY dose of Nugget. That's the secret that pre-o-l-o-n-g-s the life of your shoes.

"That's right Sir,
it's the regular
daily dose
that does it"



There's a Nugget Shade for every shoe that's made!

SUNBEAM

gives a lasting shine!

Housewives realise that cheerful and clean-looking homes make for contented and happy living — and Sunbeam gives a brighter, more sparkling shine! With rich, even, *lustrous* Sunbeam spread over a large area, quickly giving a lasting shine to floors and furniture.

It is easier to work with, shines brighter, lasts longer!

FOR BRIGHTER FLOORS
AND LIGHTER WORK
Always ask for

SUNBEAM
POLISH



Shines... and shines... and shines

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	5	0
PILGRIMAGE FOR PEACE—Pyarelal	12	6
TO STUDENTS—M. K. Gandhi	5	0
GANDHIAN ETHICS—Dhenoy Gopal Ray	2	0
BAPU—Marty F. Barr	4	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS PARSIS	7	6
SEVEN MONTHS WITH GANDHI—Krisnadass	12	0
STORY OF THE BIBLE—S. K. George	5	0
A RIGHTEOUS STRUGGLE—Mahadev Desai	2	5
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Dhawan	17	8
GANDHIJI AS WE KNOW HIM—Intimate and delightful incidents by various writers	5	0
NON-VIOLENCE IN PEACE AND WAR Vol. I.—M. K. Gandhi	15	0
NON-VIOLENCE IN PEACE AND WAR Vol. II.—M. K. Gandhi	14	0
THE STORY OF BARDOLI—Mahadev Desai	5	0
FROM YERAVDA MANDIR—M. K. Gandhi	1	0
MAHADEV DESAI'S EARLY LIFE —By Narahari D. Parikh	2	6
DEHUMANIZATION IN MODERN SOCIETY —Rene F. op-Muller	1	0

Obtainable from:

"INDIAN OPINION,"

P. Bag, Phoenix, Natal.

Golden Number

OF

"INDIAN OPINION"

Souvenir

Of The

Passive Resistance

Movement

1906—1914

Price: Four Shillings.

Obtainable From:

"Indian Opinion"

Phoenix, Natal.

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	7	0
EMINENT AMERICANS WHOM INDIA SHOULD KNOW—James T. Sunderland	7	6
THE BHAGAVAD GITA—The Lord's Song— (An English Translation)—Annie Besant	1	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE? —Dr. V. K. R. V. Rao	3	0
OUR INDIA (Children's stories by various writers, illustrated) —Minoo Masani	2	6
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao	2	6
GOLDEN NUMBER OF "INDIAN OPINION", 1914 (Souvenir of the Passive Resistance Movement in S.A., 1905-1914)	4	0
THE DELIVERANCE (A picture of the palpitating life of the joint family)	4	6
GANDHIAN TECHNIQUES IN THE MODERN WORLD—Pyarelal	2	0
INDIAN STATES' PROBLEM (Gandhiji's Writings and Utterances)—M. K. Gandhi	10	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah	15	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	15	0
SOVIET ATTITUDE TOWARDS CHINA Facts And Facts—Stanley Powell	5	0
AMONG THE GREAT (Conversation with Romain Rolland, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Aurobindo)—Dilip Kumar Roy	23	0
TWO HISTORICAL TRIALS IN RED FORT —An account of the trial of the Officers of the I.N.A.	14	0
WHY BRITISH FAILED (Documented account from the Indian Nationalist point of view)—M. Sahasramayya	2	5
GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	5
THE STORY OF MY EXPERIMENTS WITH TRUTH —M. K. Gandhi	15	0
CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	5	0
RAMANAMA—M. K. Gandhi	2	0
TOWARDS NON-VIOLENT SOCIALISM —M. K. Gandhi	5	0
REBUILDING OUR VILLAGES—M. K. Gandhi	3	0
AN ATHEIST WITH GANDHI—Gora G. R. Rao	2	0

Obtainable from:

"Indian Opinion,"

P. Bag, Phoenix, Natal.

Phones: 29121/3 (Switchboard)
24179 (Manager)

P.O. Box 2197

Cable & Tel. Add:
"PROSPERITY" (All Branches)

(Established 1927)

Premier Produce Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Maize Products, Wheat, Wheaten Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"
364 Pine Street, Durban.

also at

JOHANNESBURG

Phones: 34-3554/5
P.O. Box 200, Fordsburg,
81, Crown Road,
Fordsburg, Johannesburg.

BENONI

Benoni Coal Site
Phone 34-1813,
Rangeview Coal Sites—54-2205
P.O. Box 392, Benoni.



Full range of men's and
boys' khaki shirts and
clothing.

In khaki
robe,
tropicals,

DENTON
SHORTS AND SLACKS
IN NOTIONEL Regd.
TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND.

DENTON TRADING CO

Phone 21-4331

JOHANNESBURG

P.O. Box 3361

N. RHODESIA
FEIGENBAUM BROS.

Phone 2111

BULAWAYO

P.O. Box 354

SOUTHERN RHODESIA
MASHONALAND, P.E.A. & N. BECHUANALAND

Phone 2-1219/2-4924

W. F. NEUMAN
SALISBURY

P.O. Box 1492

BRITISH EAST AFRICA
VAN BRUSSEL & CO. (E.A.) LTD.

Phone 4010

Trust Mission

NAIKORI

BULAWAYO CLOTHING FACTORY LTD.

Phone 2410, Bulawayo, P.O. Box 427, Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel
V. R. Patel, E. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.
Jameson Road, Livingstone,
NORTHERN RHODESIA.

Our S.A. Representatives:

H. L. Hompes & Co.,
(Pty.) Ltd.

Durban, P.O. Box 1301.
Johannesburg, P.O. Box 3480.
Capetown, P.O. Box 824.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE AT:

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

(Directors: N. V. MEHTA, J. F. GOKOOL, K. V. MEHTA)

LEGAL & COMMERCIAL STATIONERS

OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 22623
" 63335

P.O. BOX 1317
Tel. Add. NORLIMTEL

For Quality Printing Consult:-

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 25295.

પુસ્તક નંબર—અંક ૫૦
તા. ૧૮ ડીસેમ્બર, ૧૯૫૩.
કુલ નકલ પેની ૬.
૬૨ શુક્રવારે બહાર પડે છે.

ઇન્ડિઅન

ઓપિનિઅન

મહાત્મા ગાંધીજીના હસ્તે કરે ૧૯૦૩માં સ્થપાયું.

સંયમની શક્તિ

(શ્રી. કેદારનાથજીના પ્રવચનોમાંથી)



૨ જા કેણુ

જેને પોતાનાં મહત્વનું જ્ઞાન ન હોય એજ સવાઈ પુરૂષ. જેને પોતાનું મહત્વ દેખાવા લાગે તેનાથી તે મહત્વ દૂર નાસવા માંડે છે.

ગૈરામ્ય એ ઇશ્વરની પોતાની ખાનગી સામગ્રી છે. તેને છુપી રાખવામાંજ કદમાણુ છે. જેઓ પોતાના ગૈરામ્યનું ઢાલ ખીટાવે છે તેમનાથી તે ગૈરામ્ય પણ રીસાઈ જાય છે.



જો આપણે વિવેકયુક્ત વર્તન કરીએ તો કંઈક દુઃખો ઓછાં થઈ જશે. લોકવશ-લાલચવશ થઈ જવું તે ખરાબ વસ્તુ છે. સુખી થવા માટે વિવેકયુક્ત વર્તન કરવું જોઈએ. વિવેક બતાવે તે કરવા માટે ઇન્દ્રિયોપર કાબુ જોઈએ. સુખ માટે સંયમ-ત્યાગની આવશ્યકતા છે. કાર્યનું પરિણામ દુઃખદાયક હોય તો તેને તે ખાબુથી ખેંચી લેવું જોઈએ, કાબુ માં રાખવું જોઈએ. તે પ્રમાણે કરવાથી દુઃખોમાંથી મુક્ત થઈશું. કેવળ વિવેકથી કામ ચાલતું નથી. વિવેકથી જે ખરાબ-અહિતકર સમજાય તે ટાળવાની શક્તિ જોઈએ. સંયમથી સુખ મળે છે. સુખ એટલે ત્યાગ. ત્યાગ સિવાય સુખી થવાનું નથી. ખે.રાક લીધાનું સુખ લેવું હોય તો ખારોક લીધા પછી સંયમ કરવો પડે છે. જુખ લાગે અને સારી ચીજ મળે તો સુખ યાય છે. તે માટે ઇન્દ્રિયોની વૃત્તિ જોઈએ અને વસ્તુ પણ સારી જોઈએ. તરસ લાગે ત્યારે જ પાણી પીવાનું સુખ લાગે. નિદ્રાનું સુખ ત્યારે જ લાગે જ્યારે ઉઘ આવે. માત્ર પથારીમાં પડી રહેવાથી ઉઘનું સુખ નથી લઈ શકતા. ઉઘ માટે પરિશ્રમ ન કરે તેને પાચન થતું નથી. સુખ માટે સંયમ કરવો જોઈએ.

ભોગી એક નથી ત્યાગી એક છે. મનુષ્યમાં ભોગ લેવાની એક વૃત્તિ છે. તેને કાબુમાં લે તે સુખી થઈ શકે.

લક્ષ્મી બાપારી વેપાર કરે છે. પણ અસત્યથી વેપાર કરીને જ્ઞાન ધર્મ કરે છે!! સત્ય વ્યવહાર માટે છે. એક જ પ્રસંગમાં એક સત્યથી અને બીજા અસત્યથી વતો છે, એક લાંચ લે છે અને બીજો લેતો નથી. જેવી જેની વૃત્તિ અને નિષ્ઠા તે પ્રમાણે તે વતો છે.

માનવ જન્મની કીમત સમજ્યા નથી તેથી આપણી એવી ખરાબ દશા થઈ છે. આપણે લક્ષ્મીચારાથી જન્મમાં ફરીએ છીએ, તો પછી એક જન્મથી કીમતે છીએ શા માટે? કોઈને બીજા જન્મ પર ભરોસો નથી. એલે છે ખરો પણ શંકા નથી. લગ્ન કરવાનું બીજા જન્મ પર છોડતો નથી. ધન કમાવાનું બીજા જન્મ પર છોડતો નથી. ખર્ચા હમણાં ભલે કમાય, હું પછી કમાઈશ તેમ કહેતો નથી. એટલે આજુ જન્મને વધુ શુદ્ધ પવિત્ર કરવો તે આપણું કામ છે. જે મનુષ્ય ખરાબ વસ્તુ લે નહિ, ખરાબ કામ કરે નહિ, જગો કપટ-ફુલ્લો કરે નહિ તેનામાં માનવતા છે. મનુષ્યનું તે સુખ્ય લક્ષણ છે. તે માટે કદાચ સહન કરવું પડે પણ તેમાં શાંતિ-પ્રસન્નતા છે. તે તેના મનુષ્યજન્મને ચોખ્ખા અપાવે છે. સુખ મેળવવું તે હૃદયની જીજ્ઞાસા છે. પણ માનવતાને ઉચિત સુખ લેવું જોઈએ. શાંતિનું સુખ કોઈ હૃદી શકતું નથી. ઉદારતા તે સાચું સુખ છે. શક્તિનો સર્વોપયોગ કરવો, વિકાસ કરવો જોઈએ. જામત રહીને સર્વ વ્યવહાર કરીએ તો કોઈ દુઃખી અથવા તો ખીટિત ન રહે.

સંયમે વગર સુખ નથી. ચોટરની ઝડપ હોય પણ એક ન હોય તો બાંદર બેઠેલાને ધાસતી છે. તેમ છુદ્ધિ વધવાથી-સાધન વધવાથી સુખી નહિ થવાય. સુખી થવાને માટે પ્રેરક બળ તેમજ ગતિને રોકવાની શક્તિ જોઈએ. દયા ઉત્પન્ન થવાથી દયાની પરિપુર્ણતા જ નથી, પણ સંકટમાંથી છોડાવવાની વૃત્તિ જોઈએ. પુરૂષાર્થ જોઈએ. સાફ કામ કરવા માટે શુદ્ધિ-પ્રેરકબળ-કર્તૃત્વ-પુરૂષાર્થ હોય તો જ માનવતાની પુર્ણતા યાય. જીવનમાં સદૃશ્ય અને પુરૂષાર્થ જોઈએ. જીવનમાં સદૃશ્યનું મહત્ત્વ છે. મનુષ્યનો ધર્મ બીજાને સુખ આપવાનો છે, દુઃખમાંથી છોડાવવાનો છે. તે માટે સામર્થ્ય-પુરૂષાર્થ જોઈએ. આપણામાં નિરૂપદ્રવી સજ્જનતા જોઈએ. અહીંસાથી પ્રતિકર કરવાનો ઉપદેશ આપણને મળ્યો છે. કેવળ અહીંસાથી માનવી પુર્ણ નથી થતો કાર્ય પૂરું થતું નથી. અન્યાય સહન કરે તે પુર્ણતા નથી. આગ આપણે ન લગાડી હોય પણ તેને જોયા કરવું તે માનવતા નથી. માનવ જન્મ બીજાને દુઃખ આપવા (અનુકંપાન પાને ૧૦૬ મે)

“ઇન્ડિયન ઓપિનિયન”

શુક્રવાર તા. ૧૮ ડિસેમ્બર, ૧૯૫૩.

ગોઠાળાબરેલા વિચારો

સો ભવાર ડિસેમ્બર તા. ૧૮ ના 'નાટાલ વિટનેસ'ના આગલા પાનાપર ગ્રજી બહુતી વ્યક્તિઓના ગ્રજી બાપણોના સાપાત્રે હેવાલ પ્રસિદ્ધ થયો છે. તેમાંની જે વ્યક્તિઓ પુરોપીયન છે અને એક બીન-પુરોપીયન છે. આ ગ્રજી બાપણોની અમારાપર ગોઠાળાબરેલા, વીચારોની છાપ પડેલી છે. ગ્રજી હેવાલો આ અંકમાં અન્ય સ્થળે પ્રસિદ્ધ કરવામાં આવ્યા છે. પ્રથમ અમે નારાસના બાપણ રાઈટ રેવરન્ડ વરનર ઇનમેન ના બાપણોને હેવાલ લઈશું. મેરીટમ બર્ગની ગર્લ્સ ડોલેન્ટવેલ સ્કૂલના વર્ષિક ઇનામી મેળાવડામાં તેમણે બાપણ કહ્યું હતું. બીસપે દર્શાવેલા વિચારો લખાણ સુંદર છે અને જો તે દક્ષિણ આફ્રિકાની સમગ્રી જાતીના લોકોને ભાગ્ય પાડવામાં આવે, અને પાઠવામાં આવવા બેઠા, તો પછી સેમેગેશનનો વીચાર કોઈ પણ સ્વરૂપમાં થઈ શકે જ નહિ. કારણ સમગ્રા ઇશ્વરના સંતાનો છે અને પોતાના કોઈ પણ સંતાનોને તેણે બીજાના ગુલામો થઈને રહેવાનું નીચે નથી. પરંતુ બીસપ જ્યારે બાપણ કરી રહ્યા હતા ત્યારે તેમના અપાલમાં એ વખતે અંગ્રેજ અને આફ્રિકાનર એ જે વર્ગો જ હોવા બેઠા, જેમ બીન-ગોરાઓના સંપાદેશ થતો નથી. તેઓને માટે તદ્દન જુદા જ નીયમ વર્તી રહી છે. એ જુલનું નહિ બેઠા એ નિશાનો માં જતી અને વધુના આધારે સેમેગેશન સૌથી પ્રથમ આફ્રિકાનર તરફ થી નહિ પરંતુ અંગ્રેજો તરફ જ દાખલ કરવામાં આવ્યું હતું, જે નારાસના બીસપે વાજબી જ કહ્યું હતું કે, અધીસ્તરી ગ્રજી, અને જે અધીસ્તરી હોય તેને વખોડી કાઢવું જ બેઠા અને તેની સામે લડવું બેઠા. બીન-ગોરાઓ આજે તેમ કરી રહ્યા છે અને જ્યાં સુધી તેઓ અધીસ્તાના પ્રીસ્તી સિદ્ધાંતોને વળગી રહીને લક્ષ્ય હોય ત્યાં સુધી પ્રીસ્તી ચર્ચોએ તેઓ નાં પસલાને સહાય રહ્યાં આપવો બેઠા. અમે એમ કહેવા નથી ઇચ્છતા કે આદમ વખતે થયા હસતી ધરણનું આવેલું સેમેગેશન આંખના પતકાવામાં નાખવું યજ્ઞ બેઠા. એટલું જ કહીએ છીએ કે તેનો બાપવ ધર્મ નહિ બેઠા પરંતુ એ બધી તરીકે અધી આપણા રાજકીય, સામા

જીક અને નૈતિક જીવનમાંથી તેને નાખવું કરવાના જેમ અને તેમ તરિત થવામાં લેવામાં બેઠા. બીલું બાપણ તંદુરસ્તી ખાતાના પ્રધાન ડો. એ. જે. આર. વાનરાઈને થાપાયુ ટયુબરક્યુલોસીસ સેન્ટલમેન્ટ માં કરેલું તેના તરફ અમે બાપ બેઠા એટલે જીએ. પ્રધાને યુનાઈટેડ નેશન્સ બીન-ગોરાઓને મદદ કરવાને કહ્યું જ કરેલું નથી એવો તે સરકાર પર આરોપ મુક્યો હતો અને કહ્યું હતું કે તેણે બીન-ગોરાઓને ગોરાઓની વિરુદ્ધ ચલાવી મુક્યા છે. “એક પેની પણ તમને મદદ કરવાને તેણે મોકલી છે ખરી જ” એવો તેણે જવાબ મુક્યો હતો. હકીકત એ છે કે યુનાઈટેડ નેશન્સ દક્ષિણ આફ્રિકાના બીન-ગોરાઓ પ્રત્યે થઈ રહેલા ગેરવર્તીય તરફ ડુનીયાની નજર બેઠા હતી. એ કઈ નાની વસ્તુ નહિ ગણાય. એજ કારણથી આજે દક્ષિણ આફ્રિકાની સરકાર અને તેને રોકા આપનારાઓ એટલા ગમ્મા અકબાઈ રહ્યા છે. આર્થિક મદદ આપવાના સંબંધમાં દક્ષિણ આફ્રિકાની સરકારે જો ક્યાં નાખ્યાં જમત કરી લેવાની ધમકી નહિ આપેલી હોત તો બીન-ગોરાઓની અન્યાયોની સામેની લડત ને મદદ કરવાને નાખ્યાનો વરસાદ વરસ્યો હોત.

ડો. વાનરાઈને દક્ષિણ આફ્રિકામાં મળુરોની અગ્રત વિષે સુચન કહ્યું હતું અને કહ્યું હતું કે સ્પર્ધાબંધી એ મળુરો વધારે લટાડી દેવી પોપાય તેમ નથી. તેમણે કહ્યું કે જે દસ લાખ પાઈન્ડ બીન-ગોરાઓને માટે ઇસ્પીતાલ બાંધવામાં ખર્ચાયા તેને જો તેઓનાં રહેઠાણો સુધારવા પાછળ ખર્ચાયા હોત તો ઇસ્પીતાલ બાંધવાની જરૂર જ નહિ પડત. અમે તંદુરસ્તી ખાતાના પ્રધાન સાથે સાથે સંમત થઈએ છીએ, ખરે જાનિયત બીન-ગોરાઓની રહેઠાણોની સ્થિતિ જ છે. એ જો સુધારવામાં આવે તો રાગ આપોઆપ જ દૂર થઈ જાય. પરંતુ જે વસ્તુ અમારા સમજવામાં નથી આવતી તે એ કે દક્ષિણ આફ્રિકામાં કોઈ કરોડની વસતી હોવા છતાં મળુરોની અગ્રત જેમ હોવી બેઠા. પ્રધાને આપેલ આનવચાનું જો બોખ રીતે જાતન કરવામાં આવે અને રહ્યા પાડવી ઉપયોગ કરવામાં આવે તો આ દેશમાં મળુરોની અગ્રત રહેજ નહિ. બસકે આપો

ડુનીયાને તેની છપો થાય એટલી મળુરો મળી રહે. બીન-ગોરાઓને ગોરાઓના વિરુદ્ધ ડુનીયા નથી કરી રહી પરંતુ આ દેશની ગોરી સરકાર જ તેઓને તેઓની વિરુદ્ધ કરી રહી છે. બીલું આફ્રિકન નેશનલ કોંગ્રેસના માણ પ્રમુખ ડો. જે. એસ. મેડેકા એ તંદુરસ્તી ખાતાના પ્રધાનને થાપાયુ ડી. બી. સેન્ટલમેન્ટમાં આવકાર આપ નાઈ બાપણ કહ્યું હતું તે તરફ બાપ બેઠા એટલે જીએ. તંદુરસ્તી ખાતાના પ્રધાનને આવકાર આપવાના સ્ત્રોતમાં અમને લાગે લાગે છે કે ડો. મેડેકા એ તેમના પોતાના લોકોને અન્યાય કયો છે. અમે એ હીવસ આવવાની આજ્ઞા સેવીએ છીએ કે જ્યારે બીન-ગોરાઓ સંપૂર્ણ સ્વતંત્રતા ભોગવતા થઈ જાય અને બહારની કરી પણ મદદ વિના તેઓ પોતાનું સંજાળી રાકે. પરંતુ નહિ ઇન્કારી રાકાય એથી એ હકીકત તો રહે જ છે કે દક્ષિણ આફ્રિકાની ગોરી સરકાર કેવળ નાની મોરી પ્રજા નાજ સુખ સમવડોને બાપ આપી રહી છે અને બીન-ગોરાઓની વિશાળ બહુમતીની જરૂરીપાતો પુરી પાડવાની જાગણદારી ઉઠાવવામાં થઈ જ નિષ્કાળજી બતાવી રહી છે.

બીન-ગોરાઓની ઉપર કરો નાખવા માં આવ્યા છે પરંતુ રાજકીયમાં તેઓને પ્રતિનિધિત્વ અપવામાં આવ્યું નથી. કોઈ પણ દેશની વસતીનો કોઈ પણ વર્ગ સરકારની મદદ વિના પોતાનું સંજાળું સંજાળી ગ્રજી નથી. સરકારનું કામજ પ્રજાની સંજાળ રાખવાનું છે. દક્ષિણ આફ્રિકાની સરકાર બીન-ગોરી પ્રજાનું ગોરી પ્રજાના લાભને ખાતર થોપણ કરી રહી છે અને એ પ્રજાને જુલમીમાં રખી રહી છે. ડો. મેડેકા કહે છે તેમ કહેવું કે “સરકાર બીન-ગોરાઓની નૈતિક તેમજ શારિરિક લક્ષી કરી રહી છે” જ્યારે આફ્રિકન નેશનલ કોંગ્રેસ અને સાલ્થ આફ્રિકન ઇન્ડિયન કોંગ્રેસ તરફથી તેઓપરના જે જુલમી અને અન્યાયી કાયદાઓ સામે સત્યાગ્રહની લડત કરવાનું આવેલું કાયદાનું છે તેમાંના એક પણ હજુ નાખવું કરવામાં કે સુધારવામાં નથી આવ્યો બસકે એ કાયદાઓમાં વધુ ઉમેરો કરવામાં આવ્યો છે, જે બહારની ડુનીયાને અધીની પરિસ્થિતિ વિષે જાન બેઠા જ છાપ પાડવા જેવું ગણાય અને તેથી ડો. મેડેકાની એ ઉકળીને અમે થોડાનીય ગળીએ છીએ.

નોંધ અને સમાચાર

થાપાંચુમાં તંદુરસ્તી ખાતાના પ્રધાનનું બાપણ થાપાંચુ (ઓરેન્જ ફ્રી સ્ટેટ) ના સ્કાન્ડર ટયુબરક્યુલોસીસ સેન્ટલમેન્ટની મુશકાત વખતે તંદુરસ્તી ખાતાના પ્રધાન ડો. એ. જે. આર. વાનરાઈને આફ્રિકનો સમજ કહ્યું હતું કે, જ દળર માધ્યમ દુરથી કરવું કોઈ નહિ અને મોઝોને માંડ અને તારા મેળવી આપવાના વચનો આપવા એ કીજ જ છે. આ મોઝો તો તમને ગોરાની વિરુદ્ધ ચલાવી મારવા માંગે છે, તમને કરી મદદ કરવા માંગતા નથી. યુનાઈટેડ નેશન્સમાં આ બધા લોકોએ તમને મદદ કરવાને કું કરેલું છે કે તમને કદી એક પેની પણ મોકલી છે ખરી?

યુનાઈટેડ નેશન્સમાં જોએ દક્ષિણ આફ્રિકાનાં નાખને લક્ષિત કરી રહ્યા છે તેઓ એ સમજતા નથી કે એક નાની પુરોપીયન પ્રજા બીન-ગોરાઓ માટે કું કરી રહ્યા છે.

સુરેપના લોકો દક્ષિણ આફ્રિકાની અંતર બાળકોમાં નેટલું મીણું માથું મારતા થાય તેટલું તેઓને પોતાને માટે તેમજ આપણે માટે સાઈ છે. તેમણે કહ્યું કે તેમની મુશ્કાલી છે કે તેઓ આ દેશપરથી દરાગત થાય તેટલી મુશ્કાલી દક્ષિણ આફ્રિકાનાં રહેઠાણો કહ્યું અને રહેવાને ધર હોવું બેઠા. કાય રોગનું મુખ કારણ પુરોપીયનેને

તેમજ બીન-પુરોપીયનેને રહેવાને ધરો પુરતાં નથી એ છે.

તેમણે કહ્યું કે દક્ષિણ આફ્રિકામાં પુરોપીયન તેમજ બીન-પુરોપીયન મળુરોની અગ્રત છે અને કાય રોગથી તેમાં પડાડો થાય એ નહિ પોપાય.

પોર્ટ એલિઝાબેથમાં બીન-ગોરાઓ માટે પા. ૧૦ લાખના ખર્ચે એક ઇસ્પીતાલ બાંધવામાં આવી છે. તેના જોરી કદાચ અ.ખા. દેશમાં બં.જી ઇસ્પીતાલ નહિ હોય. પરંતુ તેની ઉપરથી નેટીચોના વસવાટના ખરાબમાં ખરાબ મકાનો બેઠા રાકાય છે. એટલા જ પાઈન્ડ જો તેઓના રહેઠાણો સુધારવામાં વપરાયા હોત તો થઈ વધારે સારું થાત. કદાચ ઇસ્પીતાલ બાંધવાની જરૂર પડત જ નહિ.

ડો. મેડેકાએ સરકારની કરેલી મુશ્કામત આફ્રિકન નેશનલ કોંગ્રેસના માણ પ્રમુખ ડો. જે. એસ. મેડેકાએ તંદુરસ્તી ખાતાના પ્રધાન ડો. એ. જે. આર. વાનરાઈને થાપાયુ ટયુબરક્યુલોસીસ સેન્ટલમેન્ટમાં આવકાર આપ નાઈ બાપણ કરતાં જણાવ્યું હતું કે, આફ્રિકન લોકો કોઈને બોખાપ થયા નથી ઇચ્છતા. ગોરાઓએ બીન-ગોરાઓ માટે બહુ જ કરવું બેઠા અને આજ રાખવી વાજબી નથી. આજે ઇસ્પીતાલો અને બીજી સંસ્થાઓ બીન-

મારો જલનો અનુભવ

(લેખક: મણીલાલ ગાંધી)

ગત, ૩૫૧ માસ

સા મવારનો દિવસ હતો. પાંચ દિવસ પેટમાં આબેજન હતું પણ અનાજ મળ્યું હતું. નખાળાં ઠીક ઠીક જણાતી હતી. ઇશ્વરકૃપાએ રાત ઠીક પસાર થઈ કારણ અને જુદી કોટડીમાં પુરવા માં આબેજન હતો, જેમાં રસોડામાં કામ કરનારા છબ્બ કોટડીઓ હતા આ કોટડીઓને સંખળા કોટડીઓ પુરાઈ ગયા પછી મોડેથી પોતાનું રસોડાનું કામ પૂરું કર્યું બાક સાકા ઇમેક વાગે પુરવામાં આવતા હતા અને સવારે ચુલા સળગાવનારને ૨ વાગે, બીજાઓને ચાર વાગે એ રીતે બેઠવામાં આવતા હતા. દિવસના આ કોટડીઓને આરામ લેવા દેવામાં આવતો હતો. આ કોટડીઓ પુરાઈ ત્યારે પોતાનું ખાવાનું કોટડીમાં સાથે લાવતા હતા. તેઓ મોટે ભાગે કાંપી મુલતની સળ વાળાજ હોય એવી તેઓને કુદ વમરની કાંચી તે. મળતીજ હોય. વળી રસોડામાં કામ કરતા કુણાં માંસ કાપાદિ બીજાં કંઈક કંઈક ખાવાનું પણ પોતાની સાથે લાવતા હોય. કુ કંઈ ખાતો નથી એ તેઓ જાણતા હતા. વળી ખાંડી લખીવત પણ ઠીક નહોતી એ પણ તેઓ જાણતા હતા અને કુ કા કારણ થી આવ્યો હતો એ જાણતા હોઈ એકરે મારા પ્રત્યે સારી લાગણી ધરાવતા હતા અને પોતાના ખાવાના માંથી અને કંઈક લેવાનો આશય કરતા હતા. કોઈક વાર કાંચી અથવા આ કુ ચોડી લઈ લેતો. બીજાં કંઈ પણ નહિ લેવાના કારણે હતા. એક તો એ કે જેલની બહારનું કંઈ પણ ચોરી થી નહિ લેવાના સિદ્ધાંતનું મારી જેલ ની આખી કાર્ફોર્ટમાં કુ હમેશાં પાલન કરતો આવ્યો હતો. આપણા સત્યાગ્રહી બાપુઓ તેનો છુટથી ભંગ કરી રહ્યા હતા એ વસ્તુ અને જરાયે પસંદ નહોતી. પરંતુ તેઓની એ બાબતમાં બહાનતાનું મને બાન હતું અને જેલ ના બીજાં સંકેતો તેઓ એમની રજા હતા તેનું અને તેમાં પ્રત્યે માન પણ હતું એથી તેઓની એ નબળાઈને કુ દરજુનર કરી ઉદાર દ્રષ્ટિથી જોતો હતો. આ, કાંચીનું અને સહબાગે મારાં આખાં જીવનમાં કદી બસન તો હતુંજ નહિ. જસે, કમરની કૂંપાંધી, કોઈ પણ પ્રકારનું મને બસન હતું નહિ અને છે નહિ. એક બસન હતું અને હજુ પણ છે તે એ કે કંઈ પણ મરમ પીણું મારે બદબહતું મરમન જોઈએ, નહિ તો તેના વિના મધાવી લેવાનું કુ વધારે પસંદ કરું આ રીતે કુ આ, કાંચી વિ બહાર સવાર સાંજ વગેરેથી પોતા હતા.

પરંતુ પણ વર્ષપર મારા પહેલા ૧૪ દિવસના ઉપવાસ બાદ મેં આ, કાંચી, કોઈ કાંચી સંખળાં પીણાંઓને ત્યાગ કર્યો હતો. પરંતુ એ ત્યાગ એવો નહોતો કે કદી એ તેવા સંજોગમાં પણ તે નજ લઈ સહાય આનવાઈ સંજોગમાં તે લેવાની મેં છુટ રાખી હતી અને વગર સ્વાદે તે કુ તેવા સંજોગમાં લઈ ચડું છું. દાખલા તરીકે કોઈ કુરોપીયન બીનેને ત્યાં જઈ અને આ, કાંચી નહિ લેવાથી તેઓને કુ અમરમાં નાખી રહ્યો છું તેનું કાગે તો વગર આનાકાનીએ કુ તે કુદ કે આઈ વગર મરમ પાણીની જેમ પી જઈ છું પરંતુ એવા દાખલા જરૂરેજ અને છે. જેમાં મારા એ નીમજોમાં ચોડી છુટકાદ મુકવાનું મને અતિવાઈ લાગ્યું હતું. માંસ, મદીરા કે કુરપાનનો તો મેં જીંદગીમાં કદી સ્પર્શ પણ કર્યો નથી અને હજાર કરાવે નહિ. બીજા કોટડીક આજ વસ્તુઓ પણ જે સાધારણ રીતે બહાર કુ નથી લેતો તે જેમાં એ લેવાની પડે તો કુ તેનો બાધ લેતો નહોતો, એ કે એનો કદી વસ્તુ લેવાનો કદી પ્રસંગ આવેલો નથી સિવાય કે એક જેનું વર્ણન આમળ જતાં થયો.

આટો તો એટલુંજ કહેવું બસ થયો કે કાંચી કે આ, જે અને કોઈક વાર અધિ મળતી હતી, તે એ મારે જોઈતી મરમ હોય અને એકી જુદી યથેથી નહિ હોય તો સ્વાદને આતર નહિ પરંતુ પેટમાં કંઈ મરમ પીણું જાય એ દ્રષ્ટિએ કુ લેતો હતો. જૂબથી કુ મરતો કે. જે તો પણ એકું તો કુ આજ શકોતો નથી જ્યારે જેલમાં સંખળા કોટડીઓને એ બાબત કોઈ પણ પ્રકાર નો બાધ લેતોજ નથી. મેં એકું કરેલ બીજાને આપતાં પણ મને તો અતિથય સીમા થતો પરંતુ તેઓ તો તે મણી જ પુણીથી આલોગી જતા.

જુદી કોટડીમાં સુવાનો બીજો લાભ એ થયો કે કુદરતી હાલતે જવાને મને મિર્કાલ મળી લાકડી હતી. કમરે મારી સાથેના કોટડીઓ સવારના વડેલા બહાર ચાલ્યા જતા અને રાતે મોડેથી પુરાતા હતા. તેનો લાભ લઈ કુ હાલતોને બાન આપી લાકડો હતો પરંતુ તેનો પણ નીમમ કરી નાખ્યો પડ્યો હતો અને એકી તો છું પરંતુ એકીએ જવાનું પણ ક આજ કલાક માં એકજ વાર કરી નાખ્યું પડ્યું હતું.

આ રીતે આજે તો - કુ અમાઉ જણાવી ગયો તેમ, અને સવારથી બધાં કોટડીઓની સાથે બહાર કામપર

સહ જવામાં આવ્યો. બીજાઓના જેટલું સખત કામ અને આપવામાં આવ્યું નહોતું. પ્રથમ તો આક્રીકન દોરોગોને જોઈ અખર નહિ પડી કે હજારી મરુદરી વાળા અને બહાર કામ પર કેમ મોકલવામાં આવ્યો. ચોડી વાર તો અને કવારાઓમાંથી બાસ કાઢવાનું કામ આપ્યું. તાપ સખત હતો અને પેટમાં અનંજન નહિ જવાથી નખાળાં પણ જાણતી હતી. તેમાં વળી આજે દિવસે એપસમ શોહટને જુલન લીધો હતો તેની પણ અસર જણાઈ રહી હતી. જેમાં હાલત સાથે ત્યારે કાવે ત્યારે ન જઈ શકાય. જવાની મામણી કરીએ તો ટુરત સંખળાવી દેવામાં આવે કે અંદર હતા ત્યારે કેમ નહિ ગયા. અહિ કદી સગવડ નથી. અને જો જરૂર હોય તો દોરોગોની હાલતમાં આવે એ મુજબ બધાને સાથેજ સહ જવામાં આવે. પાણીની તરસ પણ નહિ લાગરી જોઈએ. એ પણ કાવે ત્યારે નહિ છીપી શકાય. પછી અને ઘાસો જોઈ એમાં મેદાં સુકાઈ ગયેલાં હતા, કુલના બીજાં કાઢવાનું કામ આપ્યું. ૧૨ વાગે સોએ પાછા જેલમાં જવાનું. ત્યાં ગયા એટલે સોની જાતી લેવામાં આવે. તેની રીત અતિથય બેઠી છે. બધાએ પોતાના કપડાં કદી તરન નાગા ઘઈ જવાનું. પછી એક એકનું એક એક કપડું તપાસે અને મેનું બોલ, એ અને એ પગ પહેળા કરાવી કુદો મરાવવામાં આવે. આ પ્રમાણે કરવા નું કારણ એ કે કોટડીઓ મેદામાં અથવા મુદામાં તમાકુ સંતાડી રાખ છે. આ સમણું થયું ઉતારે અને જનવરને કંકારતા હોય તેમ જુમા જુમ પાડી કરનામાં આવે. અને એ વિધિ પુરી થઈ કે ટુરત હાથમાં કપડાં લઈ નાગાને નામાજ તમારા બોરાજનું વાસણ ઉપાડી કોટડીમાં પુરાઈ જવાનું. અને તે પણ સોએ પેલ પોતાની કોટડીમાં નહિ પરંતુ મને તે કોટડીમાં અને વગર મણીથી ૨૫-૩૦-૩૫ને જનવરની જેમ ગોપવામાં આવે. કાગેથી આવ્યા બાદ હાથ પગ મંદાં હોય તે લોવાને પણ વખા ન મળે. કોટડીની અંદર એક બાંકડી પીવાના પાણીની હોય અને એક જાજર પીવાળની. પાણી પીવા નું કંઈ વાસણ પણ ન હોય. આ રિવાજમાં આજ હોય લા પણ સી રીત અને છું આજ શકાય અને આ જાતી અનુભવ પહેલો થયો. અત્યાર સુધી બીજાઓને થતો કુ જોવા કરતો હતો મારે તો ખાવાપણ હતુંજ નહિ કેમકે આ બધું જોઈને જ જુમ મરી અઈ હતી. છતાં જેમ તેમ જરા તરા હાથ લોપને એકાદ ચપ્પો મકાહના સેલની પોરેજ ખાવાની હતી તે બાધ બાંકડી બીજાઓને આપી દીધી

૧ વાગે કદી પાછા કામપર ગયા. બપોરનો તાપ સખત હતો તેમાં મારે તો બેસીને બીજાંજ કાઢવાનાં કાં ને મારે નહિ લાગ્યું સાંજના ૪ વાગે જેલમાં હાથક થયા અને બપેરે જે વિધિમાંથી પસાર થયા તેજ વિધિમાંથી સાંજે પસાર થવું પડ્યું. સાંજે હાથ પગ લોવાનો જરા વખત મળી શક્યો. પરંતુ મણીજ ઉતારે અને જેમ તેમ, એટલે જુધવાર અને સનીવાર એ બે દિવસ સિવાય બાકીના દિવસોએ તો સાવ મંદાંજ રહેવાનું હોય. સાંજે પાંચ વાગે રોજની જેમ અમને પુરી દેવામાં આવ્યા. મોડેથી મારા સાથી કોટડીઓ આવ્યા ત્યારે તેઓની પાસેથી ચોડી કુદ વગરની કાળી કોચી પીવાની મળી એ સિવાય મેં કંઈ ખાધું નહિ. ૪-૫ દિવસની વાસી રોજીમ થી એક કાટક આઈ બાંકડીની તેઓને આપી દીધી.

૩.૨.૫૧ નીવળીન કરતોજ હતો. જુદી કોટડીમાં પુરાતાં તેને મદે કંઈક એકાંત મળી એ બધું મળ્યું અને પૂર્ણ બાપુના મજબ પ્રામાન અને ગીના બે, પમાથી રોજનું એક એક પ્રકરણ વાંચી તેનું મનન કરતો હતો તે કદી રાત પસાર કરી.

(અનુ:)

નવલ કથાઓ

કોટડીની આપ વીતી	૫ ૩
મંગલ સુત	૧૨ ૬
રોજની રામાયણ	
(નાટીકાસંગ્રહ)	૫ ૦
કંઈને, અબોનય	૬ ૬

બીજા નવાં પુસ્તકો

જુલન યજ્ઞ	૨ ૦
એવાર્ષીની સાધના	
(કોશરલાલ મધવજાણીનું જીવન)	૭ ૬
રખડવાને આનંદ (કાલેમકર)	૮ ૬
મળવાનું કેકણ આ બોધીસ	

'Indian Opinion', P. Bag.
Phoenix, Natal.

નવાં પુસ્તકો

બાપી સાહિત્ય	
દિલ્લી કાવરી	૧૦ ૦
કોશરલાલ મધવજાણી કૃત	
સંસાર ધર્મ	૬ ૦
ગીતા મંથન	૭ ૧
જીવન સાધન	૮ ૦
લગ્ન ગીત	૪ ૬
કુરુ પરાવાનું નથી	૫ ૬
મળવાનું કેકણ આ બોધીસ	

'Indian Opinion'
Private Bag,
Phoenix, Natal.

સંયમની શકિત

(પહેલાં પાનાનું અનુસંધાન)

મારે નથી. પોતે ખરાબ ન કરે પણ બીજાને કરવા ન દે તેટલી બળ-પ્રતિભા આપવી જોઈએ.

આપણામાં તોફાન નથી તેથી સરકારને વિશ્વાસ થતો નથી. નિર્મળતા-સાદચ્છ-શીલતા નથી તેથી પ્રતિષ્ઠા કરવાની જાતિ થતી નથી. મુસાદરીમાં મોટર બસો તો તેને મદદ કરવાને બદલે બીજા પોતાની મોટર ગરબી વધારે છે. આડઅણુમાં સફાઈ કરવાની જાતિ જોઈ છે. કોઈને કુખ ન આપીએ તેથી અનુષ્ઠ જનમ કુખમાં થતો નથી. અનુષ્ઠ તેજ છે ને પોતે કુખ ન આપે પણ બીજાને કુખ આપે તેને સહન પણ ન કરે. તે કોઈને રસાવે નહિ, અને પોતે રૂએ નહિ અને બીજાને રસાવે દેખ તેને તેમાંથી કુર કરવા મદદ કરે. પોતે છુટે નહિ અને બીજાને છુટવા પણ દે નહિ અનુષ્ઠ નરીકે છાત્ર દેખ તે એ શકિત વધારવી જોઈએ.

દબારે સાથ પહેલાના પુર્વજોનું અભિમાન લઈએ છીએ અને સાથે સાથે આપણે કાળાજાતી કરીએ છીએ. આની આપણને સરખ સામગ્રી જોઈએ, આપણે દારૂ પીતા નથી છતાં આપણી મોટર કેમ તપાસે છે? ચોરને રોક આપવો પડતો નથી. દંડ દિવિત લેવો દેખ તેને જ આપવો પડે છે. એટલે છાત્ર સામુદાયિક છે. બીજાની સામગ્રી રોકાયે તો થર એકલું સ્વચ્છ રાખવાથી બીજાની જાતો નહિ. ધરતી સાથે માથ પણ સ્વચ્છ કરવું જોઈએ. આપણામાં સાર્વજનિક જાતિ નથી તેથી આકર્ષણ-તુકસાન થતું આપણું છે. પરદેશમાં જાણે કેમકા મારે માણસ રાખતા નથી. જ્યારે અહીંના જાણે અને પૈસા બાંધે જ માણસ લાયક છે. ને ગીજ લઈએ તેના પુરા પૈસા આપવા તે આપણું જનંદા છે.

શ્રી. બી. એન. રાવનું અવસાન

શ્રી. એન. પ. નરસિંહ રાવનું નવે-૨૫-૧૯૫૨ તા. ૩૦ મીના ગુરુત્ર ખાતે અવસાન થયું છે. તેઓ ૧૯૨૨ નેચનલ કોર્ટ ચોર જલ્દીતના એક જજના દરમિયાન રાજસ્થાન અવસાનથી હોંતને એક મહાન વિદ્વાનની ભાંટ થઈ છે. હોંતની બંધારણ સભામાં બંધારણની ગણતરવા સલાહકાર હતા કરવાય છે કે બંધારણ સભાની રચાવના વખતે રાજ્યપતિ ડૉ. રાજેન્દ્રપ્રસાદને બીજા પ્રાધિકાર હોવાના બંધારણપર એક આર્થિક પૂરવણી જાર કરી હતી અને પા. બી. એન. રાવને તે તપાસ કરવા સુચારવામાં આવ્યું હતું. પા. રાવે તે બંધારણ સભાના પ્રમુખ ના અધ્યક્ષ તરીકે મારે દિવસમાં તપાસ કરી હતી હતું. તેઓ મૃત્યુ પાટન, મુ. એસ. એ., કેનેડા, ઓસ્ટ્રેલીયા, મુ. એસ. એમ. આર., સ્વીટ્ઝર્લેન્ડ અને સ્વીડનના બંધારણો વિશે કૌશલ્ય અભ્યાસની મહાન હતી.

શ્રી. રાવ બંધારણ સભામાં આવ્યા તે પહેલાં તેમણે ૧૯૩૮-૧૯૪૯ કરમી-મ ન કલકત્તાના હાઈકોર્ટના જજ તરીકે, ૧૯૪૯-૫૫ કરમીયાન સ્વચ્છ અને કાચબીરના વડા પ્રધાન તરીકે અને ૧૯૫૩-૫૬ કરમીયાન હોંત કોર્ટ કમીશનના પ્રમુખ તરીકે ખ્યાતી મેળવી હતી.

યુન.કે. નેશનલ ડીપાર્ટમેન્ટના પ્રમુખ તરીકે, બર્મિંગહામ યુનિવર્સિટીના બાઈરોન પ્રોફેસર તરીકે, અને તેનું સમાધાન મ.કા.માં તેમણે અધ્યાપ

મકેનલ ટીવી હતી. શ્રી. એન. પ. નરસિંહ રાવને જનમ ૧૮૮૭માં કલકત્તાના કરમીયાનમાં થયો હતો. મારે બાઈરોમાં તેઓ બીજા દલાલ તેમના સૌથી મોટા બાઈર બનાવવાની કમીશન ડીપાર્ટમેન્ટના પ્રમુખ તરીકેના પદ પરથી દમજાન નિરૂત થયા છે. તેમના ત્રીજા બાઈર શ્રી. રાવ રાવ આ દેશમાં હોંતના હાઈ કમીશનર તરીકે આવ્યા હતા અને દાલ હોંતની રીજર્ન મેંડના મારરતર છે. સૌથી નાના મી રીજર્નર બાઈરના પત્રક ર અને હોંતની પત્રોમેન્ટના સ્ક્રી છે. શ્રી. બી. એન. રાવે પોતાની જાણે વધારે મહાનની પ્રમીશનની કોમેન્ટમાં અને કેમલોગની કોમીટી કોમેન્ટમાં લીધી હતી. મહાનની યુનીવર્સિટીની હોંતની પરિશિષ્ટ તેઓ અમેજી, અખીલ અને સંસ્કૃતમાં પહેલે નંબરે પાસ થયા હતા.

રમત મમતમાં પણ તેઓએ કેનીસની રમતમાં કે મસનો અનુભવ લઈ તેમની કોમેન્ટની મેમ્બરશીપ મેળવી હતી.

કેમલોગમાં તેઓ પહેલે જ નંબર મળીનમાં કેમેજર બન્યા હતા અને તેમની અભિપ્રાય મળીનમાં સંશોધન કરવામાં પોતાનું છાત્ર આગવાની હતી.

૧૯૩૦માં તેઓ પ્રિન્સિપલ કોમીમ સર્વિસમાં સ્થિતતા અને ૧૯૨૫માં અસલામી પારસિયમાં મળીનું પદ મેળવ્યું અને ૧૯૩૩ મળી એ પદ પર રહ્યા.

હોંતના સરકારી ખાતામાં કોમીયા અને ૧૯૩૮માં રીફોર્સ કમીશનર બન્યા. એ સાલમાં તેઓને સરનો કલકત્તા મળ્યો અને કલકત્તાની હાઈ કોર્ટના જજ બન્યા.

૧૯૪૧માં હોંતની બંધારણ સભામાં તેઓ બંધારણ પરના સલાહકાર નીમાયા અને ૧૯૪૭માં બમીનું બંધા

યુનીવર્સિટીના એપાઈટિડ પર ડૉ. મહાન

વડા પ્રધાન ડૉ. મહાન, જેઓ રોમન-કોથ યુનીવર્સિટીના આન્સેસર છે, તેમણે એ યુનીવર્સિટીના પદિવાન સમારક વખતે બાઈર કરતાં મને અગ્રવા-ડીએ જણાવ્યું હતું કે હિંદુ આરિકાની એ વરિષ્ઠ યુનીવર્સિટીમાં મારે અને કાળાઓનું મીખજ ઘાય છે એ બનતી જરૂરને નાણુ થયું જ પડ્યો.

તેમણે કહ્યું કે વધારે અંબીર તો એ છે કે જેમ જેમ બીન-ગોરાઓની હુમ્મ જોળણની જરૂરીયાત વધતી જશે તેમ તેમ આ યુનીવર્સિટીઓમાં તેઓની સંખ્યા વધતી જશે અને આ મીખજથી ઉપરિચલ થતો સલાહ વધારે નીન બનતો જશે.

એપાઈટિડની નીતી ને જમાનાઓ થી ગાલતી આવેલી છે અને પ્રાથમિક અને માધ્યમિક શાળાઓમાં મુસ્લિમોને કાચ પાડવામાં આવેલી છે અને પાળવામાં આવેલી છે તેનાથી આ મીખજ સંવતર નિરૂ છે, અને હોંતેર કોમેન્ટ ને કેવળ બીન-ગોરાઓને મારે જ છે તેની રચાવના થતાં ઉચ્ચ જોળણને પણ એ નીતી કાચ પાડવામાં આવી હતી, એટલે એ મીખજ તેનાથી પણ વિરૂ છે. એ સિવાય રાજ્યની વધારાની અને સામાન્ય નીતીની તો આપણે વાન કરતા જ નથી.

આપણી જોળણની પ્રથામાં આ દેખીતી અબજરયા ગાંધી રાખવાના બનાવ તુકસાનકારક પરિણામે આવ્યા વિના નહિ રહે.

આથી સરકારે તેનો જવાબી બાંલ સાવતરો નિજા કર્યો છે. આ બાળામાં લખસ કરવાને અને ઉચ્ચ જોળણની સંવધમાં મોરા અને કાળાઓને મારે દલાલ યુનીવર્સિટીઓની બંધાર અધ્યા પદારે વાળગી અને નાપી મારે હાલથી સમગ્ર કરવાને શા પત્રમાં લાઈ કલકત્તા એ બાળામાં મસ લવ કરવા એક કમીશન નીમાઈ મુકે છે. બને નમી માટે મેડા સમગ્ર કરવામાં આવે તો હાલથી એપાઈટિડની નીતી બનાવી નહિ થઈ પડે. કેટલક સોડા કરે છે તેમ તે બાઈરની તો અવરજ નહિ જ મળ્યા.

ડૉ. મહાને કહ્યું કે, રાજ્યના, બંધુલ કેવરે પોકારેલા હિંદુ આરિકામાં એક રીકા મરેલા શાર પરિબામે આવ્યા હતાં પરંતુ કુટુંબને

રજુ પડવામાં પણ તેમણે બાઈ લીધો અને તેના પણ સલાહકાર બન્યા.

૧૯૪૮માં પેરીસ ખાતેની કુનાઈટ નેશનલ જનરલ એસેમ્બલીમાં તેઓ હોંતના કેલિગેટ નીમાયા હતા અને ૧૯૫૦ના જુન માસને મારે તેઓ સીકેયોરીરી કોલેન્સિસના પ્રમુખ બન્યા હતા.

અને ૧૯૨૦ના બીરીય સેક્રેટરીના સંસ્કૃત પ્રવાસોથી તેને કલુમાં આવ્યા વામાં આવ્યા હતા.

એ પરિણામે એ સાળ થયાં હોત તો આને આપણે કેક રસમાં હોત સમાનતા અને મોહીનું મીખજ થઈ રહ્યાં હોત અને હિંદુ આરિકા આને દલાલમાં દલાલ મારણનું અણસુપેરું વર્ણન કરે રાજ્ય થઈ પડ્યું હોત. હાલનો પાલ છે કે તેમાંથી આપણે બમી મવા છીએ અને એક મુક મોરી, મુધરેલી અને ખોસ્તી પ્રાતરી રી રી કલકત્તા છીએ.

કેળવણીના સેનમાં વાળગી પરંતુ પ્રકાપથી સમગ્ર કરવાથી અપમાન કે અન્યાય થતો જ નથી, અને હમન તો તેમાં કોઈ જાળનું નથી. મીખજ મળે જોઈ છે. અને તે તુકસાન હતી ઉપરાંત બને વગોના ઉચ્ચ લાભને વિધાત થઈ પડ્યો.

યુનાઈટડ નેશનલ સંસ્થા વિશે એકલા ડૉ. મહાને કહ્યું કે આ "સાદ બાળના ધરાવતી આંતરરાષ્ટ્રીય સંસ્થા" ને એક વિશ્વસતા બનાવવાને પ્રયત્ન થઈ રહ્યો છે પરંતુ હાલ કિશ્મતી જેગ એ પ્રયત્ન નિષ્ફળ નીવડ્યો.

૧૧ પુસ્તકોનો સેટ

આ સેટમાં નિશિ પુસ્તકો તમને વાંચવા મળશે. પુસ્તકો મેહાએ મારે છે.

કિમલ કરત પા. ૧-૧૬-૦૦.

આ એપીએમી મળશે.

સોલેડીયાની સફર

હોંતના પ્રાથ છાત્ર વિશે મેખા સલાહ બાળા રૂપે આ પુસ્તકમાં સોલેડીયાની ગીગારો કલકત્તા છે.

કિમલ કી. ૮-૬.

મળવાનું કલકત્તા આ એપીએમી.

નવા પુસ્તકો

કોલકત્તાના નાનકાબાઈ આ મહા બાઈરના ૧૨ પાંચની જુદી જુદી બાર પુસ્તકોએ સેટ ૧૬ ૧ દીપા નંબર ૧૬ (૬૬) ૭ મળવાનું કલકત્તા આ એપીએમી

ભારતનો પત્ર

(અમ.રા. અખબરની તરફથી)

મુંબઈ, તા. ૮-૧૨-૫૩.

રાજકારણના રૂઝમેદાનમાં હજી પણ પાકીરતાન અને અમેરિકા વચ્ચે લશ્કરી સહાય અંગે આશયી કહેવાતી વાટાઘાટોનો પ્રશ્ન ચર્ચાઈ રહ્યો છે. પાકીરતાનમાં અમેરિકાને લશ્કરી મદદ આપવાને પાકીરતાન તરફ છે, એવા હેવાલોનો પાકીરતાનના ગવર્નર જનરલ અને વડા પ્રધાન બંનેએ ઇનકાર કર્યો છે. પરંતુ આ સંબંધમાં ભારતના રાજદ્વારી વર્તુળો એ હકીકત પ્રત્યે ધ્યાન યોગ્ય છે કે આવા હેવાલો પ્રથમ તો પાકીરતાની અને અમેરિકાના અખબારોમાં "સત્તાવાર" અને "અધિકાર" વર્તુળોના નામે છપાયા હતા અને એ હેવાલો પરથી જ આવી વાટાઘાટો આલેખી હેવાની કાંઈ સરકાર ને ભય મળ્યો હતો અને તે પછી જ તેને જરૂરી પગલાં લીધાં હતાં.

હવે એમ જણવા મળે છે કે, પાકીરતાન અને અમેરિકા 'મહત્તમ રજુઆતને પરિણામે, હાલ તરત તો તોફાન રહી છે આ દિશામાં હવે અમેરિકા આગળ નહિ થશે એમ પણ મનાવું મનવું છે.

આ સંબંધમાં ભારતની લોકસભામાં પ્રશ્નો પુછવામાં આવ્યા હતા. જવાબમાં શ્રી નેહરુએ અમેરિકાના પ્રધાન અને વિદેશ મંત્રીનાં નિવેદનો તથા પાકીરતાનના ગવર્નર જનરલના ઇનકારનો ઉલ્લેખ કરીને કહ્યું હતું કે, આ જુદા જુદા નિવેદનો ઓછામાંઓછા કાંઈક વિરુદ્ધ લાગે છે. તેના પરથી એમ જણાય છે કે, આ બાબત પાકીરતાન અને અમેરિકાની સરકાર વચ્ચે કોઈક કેટલાક સમસ્યા ચર્ચાઈ રહી છે, જે કે હજી સુધી તેના વિશે કંઈ નિર્ણય લેવાયા નથી. ભારત સરકારે સ્પષ્ટપણે જણાવી દીધું છે કે, તે આવા કાંઈ બનાવને ગંભીર ચિંતાની નજરે જુએ છે. અવિષ્કારમાં આ બાબત કેટલું સ્પષ્ટ છે, તેના પર આપણાં બધાં પગલાંનો આધાર રહે છે.

આને કારણે ભારત સરકાર પોતાની તટસ્થતાની નીતિ બદલશે કે નહિ, એવા એક પ્રશ્નને જવાબ આપતાં શ્રી નેહરુએ જણાવ્યું હતું કે, આવા મધ્ય બનાવોથી પોતાની તટસ્થતાની નીતિને સમર્થન અને પ્રવૃત્તિ મળે છે, એમ ભારત સરકારને લાગે છે.

અમેરિકાના ઉપ-પ્રધાન થી રીચાર્ડ ડીક્સન કાસમા ભારતના સુબેચા પ્રવાસે આવ્યા છે. તેમ શ્રી નેહરુ સાથે મંત્રણા કરી છે. શ્રી નિક્સન ભારત અને અમેરિકા વચ્ચેના મતભેદના મુદ્દાઓને ઊભાવવાને પ્રયાસ કરશે અને બંને દેશો વચ્ચે સારી સમજૂતિ સ્થાપવા ઠીસીક કરશે, એમ મનાય છે.

શ્રી નિક્સન નવી દિલ્હીમાં ભારતના રાષ્ટ્રપતિ ડૉ. રાજેન્દ્ર પ્રસાદના મહેમાન તરીકે રહે છે. તેઓ અમેરિકાના પ્રધાન ભારતના રાષ્ટ્રપતિ

તથા વડા પ્રધાન પરના અંગત સંદેશ લખીને આવ્યા છે. તેમના હેવા મુજબ, તેઓ ભારતના અધિકારીઓ સાથે અમેરિકા અને ભારતને પરસ્પર અસરકારી એવા તમામ મુદ્દાઓની નિખાલસ રીતે ચર્ચા કરવાની આજ્ઞા રાખે છે. પાકીરતાનના સુચિત બંધારણ હેઠળ લઘુમતીઓના વતીવ વિશે શ્રી નેહરુએ કહેલી ટીકા (જે એ ઉલ્લાસ જનમા લખી હતી) સાથે પાકીરતાન સરકારે વિરોધ ઉઠાવ્યો છે.

પાકીરતાનના રાજપુરો, અખબારો અને સરકારે શ્રી નેહરુ સાથે કહેલા આરોપો, શ્રી નેહરુએ ખરેખર જે કંઈ કહ્યું હતું, તેના પ્રત્યેથી વિજ્ઞાના લોક મતનું સ્પષ્ટ અન્ય દિશા તરફ વળવાના પ્રયાસ સમૂહ હોવાનું અંગે મનાય છે. પાકીરતાનના આ પ્રયાસો તથા પરરેશીમાના પાકીરતાની એલચી ખાતા એ તરફથી શરૂ થયેલી આવી કુબેરો, ખાસ કરીને અખબારો કે જ્યાં પહેલાં પાકીરતાનના અખબારો સંરક્ષણ સંસ્થા સ્થાપવાના પ્રયાસો પ્રત્યે કંઈકાની નજરે એવાનું હતું અને અખબારો અમેરિકા સાથે લશ્કરી સમજૂતિને કંઈકાની નજરે એવાય છે, ત્યાં આમક પ્રચાર દેવાવવા માટે છે.

આ સંબંધમાં અમેરિકા રાજદ્વારી વર્તુળો એપ્રિલ ૧૯૫૦ના નેહરુ સિવાઈત કરાર કે જે હજી અમલમાં છે, તેના પ્રત્યે ધ્યાન યોગ્ય છે. આ કરાર જણાવે છે કે, "ભારત અને પાકીરતાનની સરકાર સાચા દિલ્લથી એવી કબજાત આપે છે કે, પ્રત્યેક સરકાર પોતપોતાના પ્રદેશમાં અકિલના ધર્મને જ્ઞાનમાં લીધા વિના કોને સંપૂર્ણપણે સમાન નામરિકલ આપશે; કોના જીવન, અવિષ્કાર, મિલકત તથા અંગત મોજાની સલામતી બાબતો; કાયદા અને નીતિમત્તાના નિયમોને અનુસરીને કોને પોતપોતાના પ્રદેશમાં સુકત રીતે કરવાની, ધંધો કરવાની અને ધર્મ પાળવાની છૂટ આપશે; કોને વાણી સ્વાતંત્ર્ય મળશે લઘુમતી કોમોના સભ્યોને પોતપોતાના દેશના જાહેર જીવનમાં ભાગ લેવાની, રાજદ્વારી લેણાં કરાવવાની અને પોતપોતાના દેશના મુલકી અને લશ્કરી જોગામો જોડાવાની બહુમતી કોમના સભ્યોના નેટલિંગ તક આપશે, બંને સરકારો આ અધિકારોને પ્રધાન અધિકારો તરીકે જાહેર કરે છે અને તેના અસરકારક અમલ કરવાની ખાતરી આપે છે."

આ કરાર હેઠળ ભારતને પાકીરતાનમાંની લઘુમતીઓ પ્રત્યેના વતીવ સાથે

સીધો સંબંધ છે, એ દેખીતું છે. પાકીરતાનની બંધારણ સમાનો લઘુમતીઓ અંગેનો નિર્ણય આ કરારનો જ મ કાર છે. એ હકીકતની ખેદપૂર્વક નોંધ લેવાય છે કે, પાકીરતાનની બંધારણ સમાનો લઘુમતીઓ પ્રત્યેના વતીવની બાબતને ઇસ્લામના સિદ્ધાંતો લાગુ કર્યા, પણ આર્થિક, નાણાકીય, ઈ-સુરન્સ (વીમો) અને બેંકિંગની બાબતોને આવતાં રૂપ વર્ષ સુધી ઇસ્લામી સિદ્ધાંતોથી સુકત રાખેલ છે. એટલે કે, પાકીરતાનની ધારાસભાએ આ બાબતોમાં કુરાન અને સુન્નત વિરોધી કાયદાઓ પણ બંધી થકરો અને બાબત વટાવ અને એવા. બીજા આર્થિક રીતે પ્રતિબંધિત બાબતોને ઇસ્લામના સિદ્ધાંતો લાગુ નહિ પડે.

પશ્ચિમ પાકીરતાનથી આવેલા અને ત્યાં મિલકતો સુધી આવેલા નિર્વાસિતોને ભારત સરકારે વચગાળાનું વળતર આપવાનું કાર્ય શરૂ કરી દીધું છે. સરકારની વર્તમાન યોજના હેઠળ આશરે ૫૦૦૦ નિર્વાસિતોને વળતર મળશે. વળતરની અંતિમ રકમ નક્કી કરવામાં હજી સમય લાગશે, કેમકે વળતરનું ધોરણ બાબત રીતે નક્કી કરવાનું કાર્ય થઈ રહ્યું છે.

ભારતની પુનર્વસવાટ ખાતાના પ્રધાન શ્રી અજીતપ્રસાદ જૈનના કથન મુજબ, ભારત સરકાર પાસે કુલે આશરે ૩,૮૦,૦૦૦ નિર્વાસિત મિલકત ધોરે વચ્ચે વહેંચવા માટે આશરે ૧.૨૦૦ કરોડ છે. આમાં રૂ. ૧૦૦ કરોડ ભારતમાંથી સિવરત કરી ગયેલા કોની મિલકતના ઉપજશે અને રૂ. ૧૦૦ કરોડ સરકાર પોતાના કાળા તરીકે આપશે.

નવા રથપાયેલા અ.પ્ર. રાજ્યમાં પાટનગર અંગે ગરબા કરી મળે છે. રાજ્યના કામચલાઉ પાટનગર કુલુબ ખાતે ત્રણ દિવસની હડતાળ પછી ગઈ અને લેડાંક છમકધાં પણ ચર્ચા નવા. વિજયવાડા કે મનુરને પાટનગર બનાવવા તો ધારાસભાના ૩૦ સભ્યોએ રાજીનામાં આપવાની પણ ધમકી આપી પરંતુ મુખ્ય પ્રધાન શ્રી પ્રકાશને પરિણામને કુસળતાપૂર્વક હાથ ધરી એવો નિવેદો આપ્યો કે, જો રાજ્યોની પુનઃરચના માટે નિમાનાઈ પચ ત્રણ વર્ષમાં હજીબાબતો તેમજ બાપી જીવનશૈલીને વિદ્યાળ આદિમાં જોડી દે તો હજીબાબતો, રાજ્યનું કાયમી પાટનગર બનાવવું, પણ જો ત્રણ વર્ષમાં એમ ન થાય તો વિજય-

વાડા, મનુર કે લેડોરને કાયમી રાજ બની બનાવવાના પગલાં લેવાં.

આદિ રાજ્યની ધારાસભામાં નજીવી બહુમતી ધરાવતી સરકારની ધારાસભામાં પડેલી વાર પ્રધાનોના પગારોની બાબતમાં એકજ અંગે દારૂ થઈ છે. વીરોધ પકડેલા સુધારો પસાર થઈ જતાં હવે પ્રધાનોને આસિક રૂ. ૧૦૦૦ ને બદલે રૂ. ૫૦૦નો પગાર લેવા પડશે. આટલી સાંકડી બહુમતિ પર આધાર રાખતી આંધ્રની સરકાર કેટલોક વખત ટકી ટકશે એ કહી શકાય નહિ.

સીરાઈમાં લેરાવળ પાસે આવેલા આઝીન એટિલકાસિક સોમનાથ મંદીરનું બાંધકામ કુંક સમયમાં શરૂ થશે. ૧૯૦૦ વર્ષ પહેલાં મુસ્લિમ આક્રમકો એ તેનો નાશ કર્યો, એ પહેલાં તેનું બાંધકામ નેતુ' હતું તેવું જ બાંધકામ હવે કરાશે. એ આઝીન નમુનામાં ખાસ ફેરફાર નહીં કરાય.

ભારતના એક વખતના આ સૌથી સમૃદ્ધ અને સુવિખ્યાત મંદીરના પુનઃ બાંધકામનું કાર્ય, સોમનાથનું અસલ સદીઓ પહેલાં બાંધકામ કરનારોએના વંશ વારસો, જેમણે હજી મંદિરના બાંધકામની કળા બાળવી રાખી છે, તેઓ જ કરશે. "સોમપુરા" નામે એ બાબતના આ કારીગરો હજી લુહી કામ તરીકે આ મંદિરની નજીકના વીરનારોમાં વસવાટ કરે છે. મંદીરનું બાંધકામ સંપૂર્ણ થતાં પશ્ચિમ વધા લાગી જશે.

જીનામદના ભારત સાથે જોડાયેલા પછી ૧૯૪૭માં જ સોમનાથ મંદિરને પુનઃલોક કરવાનો સરકાર પડેલે નિર્ણય કર્યો હતો અને આ કાર્ય માટે એક ઉચ્ચ સમિતિ નિમિત્ત હતી એ સમીતી એ મંદિરમાં રાષ્ટ્રપતિનાં હસ્તે પ્રતિમા ની પ્રતિષ્ઠા કરાવી પરંતુ સરકારની પાસે અઢાળે અવસાન નિવળતાં, મંદિરનું બાંધકામ ધોરે ૫૪૫. "જે તેઓ દયાલ હોત તો આ અર્ધનિર્વાસિક મંદિર ક્યારનું જે બંધાય બન્યું હોત.

સોમનાથનું મંદીર પ્રથમ નવમી સદીમાં બંધાયું હતું. એ પછી મુસ્લીમ આક્રમકોએ તેને બે વખત ઢાંટીને તેનો નાશ કર્યો હતો, પરંતુ દરેક વખતે તેને નવેસરથી બાંધવામાં આવ્યું હતું. ૧૪મી સદીમાં ત્રીજી વખત તેને મુસ્લીમ આક્રમકોએ નાશ કર્યો હતો, એ પછી તે એવી ને એવી ખૂંટો હાલતમાં રહ્યું હતું. હવે ભારત આજાદ થતા તેનો પુનઃલોક થશે.

પાકીરતાનની જોશમાં સડને બૂપત કરી ભારત અને પાકીરતાનના અખબારોના પાને ચર્ચો છે. બૂપતે સીધા અટકાવતી ધારા હેઠળ પોતાની આશુ અટકાવત સાથે સિંધની વડી આદાલત

ને અરજ કરી છે. ખાખી કપડામાં સત્ત્વ કચેલા જુપતને પોલીસ પકેરા ફોળ કરાવીની અદાલતમાં લઇ જવામાં આવ્યો હતો. તેણે જાહેર કબુતરું કે, તે ખારતમાં સરકાર સામે રાજદારી છાન કરી હતો અને પાળી રાખતો તે વફાદાર મીત્ર હતો. તેના તરફથી ચાલીને અંત ચળોને અમ રાખવાનું પાછીરવાને કાંઈ કારણ નથી. એટલે તેને છુટા કરી દેવો જોઈએ. તેની અરજનો કજ મુકારો આવ્યો નથી.

આવનમર બંદરને વિકસાવવા અને આવનમર અને નારાયણ વચ્ચે ત્રીસ મેઇલ (ચોટા પાટાની) રેલવે બાંધવાના આદત સરકારના નિર્ણય સામે જનમનમર, પોરબંદર, વેરાવળ અને જુનામડના વેપારી મંડળો ઉઠાવી ઉઠ્યા છે. આવનમર-નારાયણ રેલવે બાંધ તે આવનમરનો બંદરો વેપાર વધી જાય કેમકે-તે રસ્તે યુનારાત, ઉ. પ્રદેશ, મધ્ય પ્રદેશ વગેરેને અડધથી અને ઓછા ખર્ચે આસ મેકાલી કાઢાય. એ આવી સમગ્ર આવનમરને મળી જાય તે જાનમનમર, પોરબંદર અને વેરાવળનો વેપાર વધી જાય એ દેખીતું છે. એટલે આ તરુપ બંદરો અને જુનામડ સરેરાશ વેપારી મંડળોના પ્રમુખોએ મંપુકા રીતે આદતના રેલવે-પ્રધાન એક પાલી મેકાલી આ નિર્ણયના અમલ નિરોધ કર્યો છે.

આ તરુપ પ્રમુખોએ પોતાની પાલીમાં જણાવ્યું છે કે, "સૌરાષ્ટ્રની ચોટા ખાખી જનતાના વિનોને જોય આવનમર-નારાયણ રોડમેઇલ રેલવે બાંધવાનું અનિચ્છનીય છે. તેને બદલે વિરમ આમળી ચોટમેઇલ બાંધવ સંખ્યાની કલમથી કુદિ કાઢી અને ત્યાંથી કાઢવા કુદી કાઢી જોઈએ.

"અમમાં કંડવા બંદરને ચોટા બંદર તરીકે ખીમવા માટે આદત કરવારે રોડના નાખાને પડ્યા તેના આવનમરને ચોટા બંદર તરીકે નિકાસ થવાનું કલ્યાણ બહુ નહિ લેખાય. અને તે કાલે બંદરને નવનું બનાવશે. રેલીના બાર બરતો અને બીજા ચોટા કારકિર્દી મેરનામને તીવ્ર આવનમર જોય "બરતો બંદર"ને વિકસાવવાનો વિચાર આવ્યો પા. ૧૩ છે. સરકારે એ તિથારવુ જોઈએ કે, આવનમર બંદરની જાગવનું માટે વાર્ષિક રૂ. ૨૦ થી ૩૦ લાખનો મનારો ખર્ચ પોતાના કો એટલે ઉંડરો આપે. વેપાર આમળી સમયે કે નહિ. આવનમર-નારાયણ નદી બાજબ પર પડેલા બારે ટાલીક અળી રહેશે, એવી આખ્યા કે ન આ બાજબના અડધા વધારાય છે આ પોખનાને આપાર એ મુદા પર છે કે, જકાળોના નુર વધારે છે. એવી આ નવી આદત કલમકારક નવાઈ. પણ સકાળેના નુરે રેલ

વુદ પાલી વધી જાય છે અને કારિયા ના મુકને કરવો જ અપારે ઉંચા દડી રવા છે. એટલે એ મજનરી પાયા માંથી બોટી છે, કારણ કે એ બાવો પ્રાપ્ત થીમે થરી જશે.

આ પાલીમાં વધુમાં જણાવવામાં આવ્યું છે કે, સુચિત આવનમર-નારાયણ રેલવે સૌરાષ્ટ્રના ચોટા ખાખી રેલવે વીરતારના અમુક ખાખી રાષ્ટ્રીક

સત્યાગ્રહનો ચોગ્ય ઉપયોગ

[યુનાઇટેડ સ્ટેટ્સના એપિરો રાજ્યમાં આવેલા થોડા રશીયન નામના રમણેથી 'પોસ મેક્સ' નામનું સામયિક અંગ્રાવીયામાં એ વાર પ્રગટ થાય છે. એ રાનિત મટની મળવળ અધાવ નારામી વચ્ચે સંપર્ક સાધવાના સાધન તરીકે પ્રગટ કરવામાં આવે છે. એનો ૧૯૫૩ના ઓગસ્ટની ૧૭મી તારીખનો અંક કમળા થોડા દિવસ પર અમને મળ્યો. આમાં 'અધી મીશન સોસાયટી'ના પ્રમુખ 'આધી મેક્સ'માંથી 'સત્યાગ્રહનો ચોગ્ય ઉપયોગ' એ વિશેષ એક તંત્રીએ પ્રગટ કરવામાં આવ્યો છે. કીર્તિમાં આપણે સત્યાગ્રહના શરૂઆત મહાન પ્રયોજના રવક્રમે થી સમજ્યું છે અને વાચ્યું છે એટલે મજાદ લેખમાં આપણે માટે એને વિશે કશું નવું નથી એમ કહી કાઢાય. આમ છતાં, અમેરિકામાંના માંખીવડી જીવન પદનિના અભ્યાસીએ તથા રાનિયાકક મીત્રોએ એને વિશે ને કંઈ કશું છે તે અસુસ લેખક છે. ખાસ કરીને, આજકાલ અ્યાં ત્યાં નેવા મળતા અમ-સત્યાગ્રહીઓ અધાવ નિકૂત સત્યાગ્રહીઓને વિશે ને કંઈ મેક્સમાં આપ્યું છે તે અખ્યા નેજા છે. નીચેનું સંખ્યા એ સેખમાંથી ઉતારવામાં આવ્યું છે.—મ.મ.]

સરકાર સામે કંઈ તે કંઈ હરિયાદ કરનારા મોઢા આજકાલ સત્યાગ્રહ કાળનો જાગેલો બહુ જ છુટથી કરી રવા છે. તેઓ સત્યાગ્રહની કાર્યપદનિ એવી નોંધવા અને બેદરકારીથી અજ પાળી રવા છે કે આ નવી પદનિના પાયામાં રહેલા સિકાતે નોજા અંત થઈ રમો છે. "કામી ગાજુ"ની કસ્ટી વિશે પણ તેઓ કશું તદા આપતા હોય એમ દેખાતું નથી.

હરિયાદ માટે એટલી ન્યાયી હોય તોયે, એ હરિયાદનાં કારણોનું પચકારણ કરવાની તથા એ આમી કુર કરવા માટે ને કંઈ પચર્ષા કરવામાં આવે તેમને કહેવ રીતે અત્યના આજકામાં નોખી જોવાની સત્યાગ્રહીની અનિવાર્ય હરજ છે. વાગુઓ સિક કરવાની બીજી રીતે અજમાવનારાઓને આપા મક અમુક મદદાવ થતા નથી. આપણે સાધાયક કંપાડવાની કંઈ કુદી આવીએ ત્યારે બીજા બધા જીવાં

જ (માથ તથા ઉતાર) મેળવશે, એવી સરકારે મજનરી કરી છે. પરંતુ અમને એવી અપ છે કે, આ રેલવે કામનને નવો દાષ્ટીક મળવાને બદલે સૌરાષ્ટ્ર રેલવેના અન્ય વિભાગોના દાષ્ટીક એ કામન પર તણાઈ જશે અને એથી રાજ્યના અન્ય ઓગોર્ન વેપાર, કલોમ અને કામદારો ન કાંતી પડેાયશે.

અજમાવી જોવા છે અને તે ઉજા નીવડવા છે એવી સતેષ આપણને હોવો જોઈએ.

ખીલ હવાયે દારા વરસો કુદી મધી જોવા પડી જ માંખીએ સત્યાગ્રહની સમને ઉપયોગ કર્યો હતો, તેમના વિષયને લોકમતના અડક પર સારી પેટે કીર્તિમાં આવેલો હતો તથા કાલ કારવામાં કાઢીના મન પર તેની રીત અને રેલવી અસર થરી તેનો કાળજીપુર્વક અંદાજ તેઓ કાઢતા હતા.

આ કે તે હરિયાદના પ્રમાણ માટે સત્યાગ્રહ કરવાના પોતાના સંકલ્પની બંદરત કરતી અકિતઓનાં નારો દરોજ અપાંઓમાં જોવા મળે છે. એ હરિયાદો વિચારી મારે તેના કરતાં ઓછા માફ તેને મળ્યા હોય ત્યાંથી માંડીને અમુક તકરારોના કુચરોગોના રીતકાર કરવામાં સરકારની નિબળતા કુદીની હોય છે. હરિયાદ કરનારા એમ માનતા જણાય છે કે સત્યાગ્રહ એટલે આમરણ ઉપવાસ અને આપણે જ કામને હેવુ સિક થયો હોવા છતાં, કાંઈ પણ મરજ પામ્યું નથી એ નવાઈની વાત છે.

આ બધા કામકામોમાં 'સત્યાગ્રહ' કાળનો ચોટા ઉપયોગ કરવામાં આવ્યો હોય છે. પરિણામે એ બધા સાદસપોરોને વખોડી કાઢવામાં આવે છે. આથી તેઓ વધુ ને વધુ યુક્તેમ રિથનિમાં પ્રકાતા જાય છે, પોતાની અપીલની અમળતા શુમાવી બેસે છે અને પ્રજાની સદાનુશૂતિ બોલ બેસે છે. તેઓની પારાવાર કનેલી થાય છે. એમાંથી અમળા માટે તેઓ વળી પાછા અનેક માંડપણ અર્થે કુલો કરે છે અને એમાંથી બકાર નીકળી ન શકાય એવું કંડાણ રમે છે.

તેમને તથા પોતાની વેદના ટાળતા નો સત્યાગ્રહ એ એકમાત્ર જીવાય છે એમ માનનારાઓને એ વાર દેખાવવા નેવું છે કે, અમરને તીવે તથા તેની રોરખીને તીવેની જીવંત થકા સત્યાગ્રહની પુર્વદરજ છે. નેતા પોતાના જાગ પર નહીં પણ પ્રવારના અગ પર આપાર રાખે છે. તેને અંતરારથા દોરે તે કમાણું તે આવે છે. આથી અખી વાર, કહેવાનું વહેવાર રાજકારણ

તેને માટે અવશરતિક હોય છે, એક, એવે તો તેવું રાજકારણ જ સીધી વધુ વહેવાર નીવડે છે."

અમરની રોરખી વિશેની થકા પ્રવારનાર સત્યાગ્રહીએ સત્યને વિશે સદા અમત રહેવાનું હોય છે. એના પરજ તેનો રેસ અવકળનો હોય છે. વિજય મેળવવાના ઉત્સાહને વરા મધને પોતાના વિરોધીને મન, વાચા કે કમથી અન્યાય ન કરી બેસે એ પણ તેણે વાદ રાખવું રજું. અમરને બરોસે આમવાના અને સત્યના પાપ પર અમળ રહેવાના તેના એ કાર્યમાં તે કશું બોડું પચર્ષ ન કરી બેસે એટલા માટે તેણે પોતાની સપળા ધીરજ અને અશુભિ કામે લગાડી પડે છે.

એ કાર્યપદનિ અપત્યાર કરવા માટે જરૂરી જીવનબરની તાલીમ તથા તકવારી નેની પાસે ન હોય તેને મટે એવું આચરણ અકલ્ય છે. સત્યાગ્રહ વેદનામાંથી અમળા માટેનો કારકરો મ.મ. નથી. એ તો વીરોનો મામ છે. તેઓ તો ને અમરને તેઓ વધો હોય છે તેને માટે રવેકાપુર્વક પોતાના રવંરવનો લોમ આપે છે અને વીરતા પુર્વક પોતાની રમત રમે છે. આવા સત્યાગ્રહીની, તેવું કાલ પુર્વ અપા પછી ની નિંદા સામેજ અમરની બેટ હોય છે.

વનિનઅપુ'માંથી

'અનિઅન ઓપિનિઅન'ના એકન્ટો

એકાનીસઅર્ગ :

ખી, જીવજીભાઇ ચોપાળજી, ૧૦ ખી રહીટ, નુટાગિન, રમ નંબર ૧૪, અમવા કુર ખી. ધીરબાધ ખી. નાવક, ૨૬ (ઈ) કમીશનર રહીટ.

કેપટાગિન :

ખી. ખી. કી. આવાડ, ૧૦૨ મેન રાડ, મોજે.

ચોટ એકીઆએક :

ખી. બી રામજી, ૨૮ મેમસન રહીટ અને ૧૫ એડરથી રહીટ.

કિટિ ઓકન :

ખી. અમ. મેરી, ૧૦૧ સેટ અપે.ઈ.સ રાડ.

અમમાં પુરેતકે :

તામ મૂર્તી અને ખીલ સેખા	૧	•
આકનત તેર દિવસ	૧	•
અમ રમન	૫	•
અવન રાખન	૬	•
અળવાનું કૈલાણું : આ ચોટીક.		

PHONE

33-2651

MASTER BROS.

(PTY) LTD.

MANUFACTURERS OF LADIES' & GIRLS' STRAW & FELT HATS
WHOLESALE MERCHANTS & DIRECT IMPORTERS

HOUSE FOR KEEN CASH PRICES

83 West Street, JOHANNESBURG.

માસ્ટર બ્રદર્સ (પ્રા.) લીમિટેડ

હેલ્થરેક બેચમન્ટસ કોન્ક ડાયરેક્ટર ઇન્ચોર્ડસ

રેસર્ચ ટેમ્પલ સુવર્ણ કપડાં, ગુલન રંગ. બ્લાન્કેટ—સેબી જાળમે માટે

નવ નવનો માલ. સેમલ ટેપેસ્ટ્રીન ન્યાર્સેટ સાદો

ગરેર માટે કમરે નાં પ્રથમ વપાક કરવા અવાજુ છે.

33 વેસ્ટ સ્ટ્રીટ, જોહાનીસબર્ગ.

ફોન : 33-2651

વાંચવા લાયક સાહિત્ય

હેરોડ પીપા કે જાણી જાણી (દર્શક)	૫ ૬
ગીતા ગોવિન્દ (વિરોના કારે)	૩ ૦
સરદાર વલ્લભલાલને આપુના પત્રો	૪ ૯
ધર્મોદય (સાહ્યકર)	૨ ૦
બા-આપુની રીણી જાણમાં (મનુ ગાંધી)	૩ ૪
ગો સેવા (ગાંધીજી)	૨ ૦
નામકુખ્ય ઉપનીષદ (સાલજી)	૨ ૦
અહિંસા વિચેચન (મોરારજી મહાપાત્ર)	૩ ૯
સત્યાગ્રહની સંજ્ઞાપત્રી	૩ ૦
જીવનનો જ્ઞાનક (સાહ્યકર)	૧ ૦

મળવાનું ટેકાણું

'Indian Opinion' P. Bag,
Phoenix, Natal.**નવલ કથાઓ**

માનવી અગ્રણી (એફ.સી. પિત્તીની આત્મ કથા)	૧ ૦
મહેશ્વર (અંબેડકર દેવન દેવના પુસ્તકનો અનુવાદ)	૧ ૦
આધ્યાત્મી (દાસ્ય રસપી કારપુર નેરેલ)	૭ ૦
બાલ જોગજી (૧. વ. રેશર્ફ દ્વારા)	૧૪ ૦
લોક જાગૃત (નાનાલાલ સર્ક દ્વારા) શ્રીમદભાગવતની કથાઓ	૧૧ ૦
કીર્તિચામણ (૧૮ મહાન નરનારીઓનો ક્રૂક પરીચય)	
વસોધર મહેતા	૧ ૦
સર્જના કથા (નવલકાર સાહ) જ્ઞાન સાથે અનંદ	
આપવી નવલ કથા	૭ ૯
નંદ્યાપદા કથા (પુસ્તક સંદર્ભકર)	૭ ૯
માનવીની કથા (પન્નાલાલ પટેલ)	૧૪ ૦
બાલ સાહિત્ય	
મદલ અને બાલક (રમણ વાર્તા)	૧ ૯
કીર્તિ કૌશલ એક સાદસપી કારપુર જાળ વાર્તા	૩ ૦

મળવાનું ટેકાણું**'INDIAN OPINION'****P. Bag,****Phoenix, Natal.****અમારા નિશાન ઉપયોગી પુસ્તકો**

ઉત્તરકાશ	
રેસ વીરક ભા. ૧	૨ ૬
ગુજરાતનું માર્ગ	૧ ૬
હાલના ઇતીહાસની રૂપરેખા ભા. ૧	૨ ૨
રેસ લીપો	૨ ૦

સુગોળ

આર્થિક સુગોળ	૫ ૬
સુગોળ પરીચય ભા. ૩	૧ ૧૦
" ભા. ૪	૨ ૩

વાંચન માટે સાહિત્ય

આવીન સમજની રસ કથાઓ	૧ ૬
--------------------	-----

અન્ય ગણ્યક

અંગ્રેજીતના મુળ તત્ત્વો	૨ ૦
મીડલ રૂબ અંગ્રેજીત ભા. ૧	૨ ૬
માનુ અંગ્રીત ભા. ૧	૧ ૩
" " ભા. ૩	૧ ૬
" " ભા. ૪	૨ ૦

સુવન લેખન જાણ આ જાણ	ચાવી	૬ ૧
મા નીચલા મારે પુસ્તકો બાવે	પાંચમી	૩ ૦
કે. એ પુસ્તકો દ્વારા જાણના જ્ઞાન		
મેળવે છે.		

સુવન લેખન સાહીત્ય વર્ગ	ચાલો લખીએ	
" " વિશ્વ ૧-૪-૫-૬	જેણી ૧	૧ ૩
મતીબી કીમત	" ૨	૧ ૩
નવમુલ વાચન આજા	" ૩	૧ ૬
પુસ્તક બીજી	" ૪	૧ ૬
પુસ્તક ત્રીજી	" ૫	૧ ૮
" ચાલુ	" ૬	૧ ૮
	" ૭	૧ ૮

વિકાસીક વાચન આજા

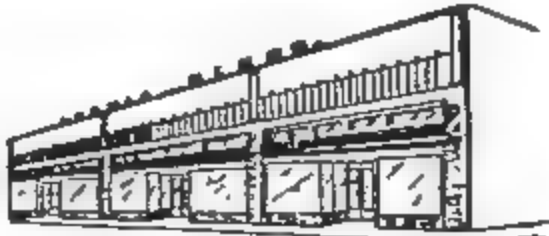
ચાલુ વાંચ	૧ ૦
પહેલી ચાલુ	૧ ૬
બીજી ચાલુ	૧ ૬
ત્રીજી "	૨ ૩

Obtainable from:

'INDIAN OPINION'**P. Bag, PHOENIX, NATAL.**

K.M.Lodhia & Co.

Manufacturing Jewellers and General Dealers



22 ct Jewellery made to order in latest designs

આવિસ કેરેક્ટ

સોનાના કામીના ખાસ અમારી ભાતી કેમરેખ નીચે અમને અપાયું
કામ સંતોષ થામે એવી રીતે કરીએ છીએ.

મેકસિમ, જુદી જુદી હીજાબનની ભમડી અજોડા, સાદીની પાન, વીડી
અકાલ એરોંગ વીચે જાતાંએ છીએ.

106 Prince Edward Street, Durban.

હિંદુસ્તાનની કપાલમાં આવેલ સીનેમાને
કમર્સ અનેકાં નવીન અંગેષ્ટ એવેકમેન્ટ

	શ્રી. રૂ.
ક્રીમ ફેર	૬ ૭
ઈલસ્ટ્રેટેડ વીલી	૨ ૩
રહીન	૧ ૩
ભાર્ગવ	૬ ૩
ફેરવન	૨ ૬
ક્રીમ કન્યા	૬ ૭
લક્ષ્મી પુલ્કાષ્ટ આદે કલમ પુસ્તકો	
નવમક વિધાન (કરિદો નાક કરી જીવ આપનાર કલમ પુસ્તક)	૪ ૬
શી રીંગ સહજ નામાવડી	૧ ૬
સોન સોમવારની કપા	૨ ૬
શી સુવનારવળની કપા	૨ ૬
નરસિંહ ગ્લેવાના બલનો	૨ ૬
કવન કાપા આદે કલમ કામ ગુજારી પુસ્તક "મસોપાસના"	૧ ૩
શીમલ સમજવડી	૪ ૬



પાસ્ટેલ આર્ટ

Obtainable at :

**BHARAT MUSIC
SALOON
AND BOOKSELLERS**

Phone : 26070

286 Gray Street, DUBAN.
(Corner Gray and Lorne Streets)

GIHWALA STORE

(Established 1945)

કેપટાઉનના જુના અને બાહુતા વેચારી

કાપરેક્ટર

ક્રીકાભાઈ છગનજીવ દીવાજા

અમે દરેક ભાતનો દેશી અનાજ અને કરીયાજી
રાખીએ છીએ.

ભાવ ક્રીકાચલ

અને મગો યા જામે

2 Aspeling Street,
CAPETOWN.

Phone : 23102.

એવું તમે બજો છો કે કેનેડાની વિધિ વિચાર કરવડી
સન લાઈફ એવું કનેક

કેપટાઉન કંપનીના કમી સત્તાવાર એવન્ટ છીએ.

કેપર્સન

કરિમ આહીમની નરિષ્ઠ અદાલતની ફેપ એવું કુલ જોષ થાવી-સીવલ કંપની
ના સરકાર વરણી નીમરેકા અંગેષ્ટ તથા ગુજરાતી કાપાનવરકાર છીએ
કેમલ અરેવી કંપીએકન અંગેષ્ટ કાર્ડ જાણ બવડું કામકામ વિના વીલ'લ
ભરીત મરીએ મર્ડ રહે છે.

1. Wherever there is a particular Life Assurance Problem a Sun Life of Canada Plan can solve it.
2. Prompt settlement of claims is a maxim of the Company's Management.
3. During 1951 the Company paid over £15,000,000 to annuitants, policy holders and their families.

The Sun Life of Canada is a Leader in World Wide Assurance.

Consult us first.

C. C. PALSANIA

GENERAL AGENT

Business, Estate, Financial, Insurance and Immigration Consultant.

Sworn Translator.

100 Sir Lowry Road,
P.O. Box 4434.

CAPETOWN
Phone 32798

Kasturba Gandhi Memorial Number

Copies of Kasturba Gandhi Memorial Number can be had
at this office at 1s. 3d. including postage.

'Indian Opinion'

Phoenix, Natal

INDIAN OPINION

Founded by Mahatma Gandhi in 1953

No. 51—Vol.—LI

FRIDAY,
25TH DECEMBER, 1953

Published at the C.P.O. by a Newsmaster

Price 6d.

HOUSE OF COMMONS SPEECH PRESS IGNORED A CONSTRUCTIVE POLICY FOR THE COLONIES

By FENNER BROCKWAY, M.P.

[Mr. Fenner Brockway, M.P., long-time fighter for the rights and well-being of subject peoples everywhere, delivered a memorable speech in the House of Commons last month during the debate on the address to the Queen after her speech at the opening of Parliament. Strange to say such things which tend to bring about the much needed peace in the world are given the least publicity, which is a sad commentary on those who control the Press. We are indebted to the 'Peace News' of November 3, for publishing the very important speech in full and by the courtesy of that paper we reproduce it here for the benefit of our readers.—Ed.]

THE Gracious Speech has one paragraph devoted to colonial affairs which is unexceptionable in its statement of broad principles, but broad principles are of no value unless they are put into practice, and the record of the Government so far does not encourage us to believe that these admirable principles will be put into practice in future.

I intend to be very critical of the Colonial Secretary, but I am glad to begin by congratulating him and the Government upon the response which they have made to the Government of the Gold Coast in asking for emendation of their Constitution so that they may advance towards further self-government.

The first question I want to put to the Minister of State for Colonial Affairs is this: When is it proposed to introduce in this House legislation for the amendment of the Gold Coast Constitution?

The Secretary of State, in reply to me a fortnight ago, indicated that, on principle, an agreement had been reached. I was profoundly disappointed that the Queen's Speech indicated no intention of introducing legislation for the amendment of the Gold Coast Constitution.

There was also one passage in the Colonial Secretary's reply which made me a little uneasy: that agreement had not been reached with the Gold Coast Government on the subject of a transference from the Colonial Office to the Commonwealth Relations Office. The aim of the Gold Coast is to become a Dominion within the British Commonwealth. If it be said that stage cannot yet be reached, I would point out that there is an example in the case of Southern Rhodesia, which is already under the Secretary of State for Commonwealth Relations.

Gold Coast Or South Africa?

I cannot cast from my mind the doubt that the real problem here is the opposition of one other member of the Commonwealth to the recognition of the Gold Coast as a self-governing Dominion.

I will say only this, that if the issue arises between the recognition of the Gold Coast as a self-governing Dominion and the loss of the South African Union under its policy of Dr. Malan, I hope that there will be no hesitation in the answer of the Government to that issue, because it is an issue that will concern not the Gold Coast only: it will concern the whole African population within the British

(Continued on page 775)

Remember that life is made up of loyalty to your friends, loyalty to the beautiful and good, loyalty to the country in which you live, loyalty to your king, and above all, for this holds all other loyalties together, loyalty to god.

—Queen Mary.

Search thine own heart. What paineth thee in others, in thyself may be: all dust is frail, all flesh is weak; be thou the true man thou dost seek.

—Whittier

The *New India Assurance* Company Limited

for
FIRE, MARINE, LIFE, ACCIDENT
1919-1950

31 YEARS OF SUSTAINED PROGRESS

The confidence of the discerning Public in the NEW INDIA is amply evidenced by the following records attained in 1949:

	Rs.		Rs.
Fire Premium	1,70,32,179	Life Business in force	
Marine Premium	56,04,844	exceeds	54,34,00,000
Miscellaneous Premium	35,84,968	Assets exceed	15,36,00,000
Life Premium	2,88,79,302	Total claims paid over	17,95,00,000

In the vanguard of Indian Insurance THE NEW INDIA offers matchless Security and Service in all fields of Insurance.

The
New India Assurance Company Limited

Cable & Telegraphic
Address:
"RUSTOMJEE" or
"NIASURANCE"

RUSTOMJEE (PTY.) LTD.

Directors: Sorabjee Rustomjee
Rustom Jalbhoy Rustomjee

Principal Controlling Officers in the Union of South Africa

Phone Nos: 25845, 29807 & 78513.—P.O. Box 1610.

74 Victoria Street, DURBAN, NATAL.

**EXPERIENCED,
RELIABLE
AGENTS
MAY APPLY**

"NEW INDIA IN THE SERVICE OF THE NATION"

Telephone 2335. Telegrams 'BRADFORD'

P.O. Box 110

LUSAKA, NORTHERN RHODESIA

**BRADFORD CLOTHING
FACTORY**

**Direct Importers and
Wholesale Merchants**

Clothing Manufacturers

Proprietor RAMBHAI D. PATEL

Branch:

CITY STORE

Cairo Road, Lusaka

Always in Stock:

Piece Goods, Hosiery, Cutlery,
Enamelware, Stationery, Drapery,
Crocery, & Wool.

Telegrams
"META" Brokenhill.

Phone 298.
P.O. Box 65.

MEHTA BROS.

(PROP. M. D. MEHTA)

**Wholesale Merchants
and
Clothing Manufacturers**

**We specialise in
Manufacturing
OVERALL
AND
BOILER SUITS**

Supplied To Trades Only

INDIAN OPINION

FRIDAY, 25TH DECEMBER, 1953

Xmas

THIS year's Christmas is unlike the ones of past years. There is not that simplicity of mind and heart in us. Our lives have become too complicated. We have made them so, thanks to the scientific discoveries. We have not made up our minds whether those discoveries have helped to make our lives happier or more miserable. With all that science has done for us we do find that we are none the more happier. The reason is that scientists have succeeded in discovering everything but the one thing which is within ourselves—our soul. "What doth it profit a man who gains the whole world but loseth his own soul?" To-day we are devoting all our energies to gaining the whole world but little do we realise that in the process we have lost our soul which is the only giver of true joy and happiness. Unless we divert our attention to and utilise all our energies—physical, mental and spiritual—in searching our own soul and not in scaling the Himalaya mountains or in trying to break up the stars and the moon and the sun to discover what is in them and thus interfere in the domestic affairs of even Almighty God instead of being thankful for all that He has provided for our comforts and learning a lesson from each of them, mankind is doomed. The whole world seems to be living on top of a volcano to-day not knowing

when it will burst. The ominous signs are vividly perceptible in many ways if only we had eyes to see. But our physical eyes as well as our mind's eyes are so dazzled by the glamour of gold and diamond—the Unreal—that we are completely blinded to perceive the Real. God does not tell us to scale the Himalaya mountains to see what is on top of them. He tells us to be as steadfast as those mountains and enjoy the fruits that they give us. If it does not rain we are not able to break open the heaven to see why it does not rain, if the heat of the sun scorches us we are not able to break open the sun to see why it does so, if there is no air and we cannot breathe what shall we do but pray to our Heavenly Father for mercy? That is all that, in the final resort, we are able to do. And yet like utter fools we shall persist in poking our noses in His affairs instead of abiding by the rules He has laid down for us. What are those rules? Those rules are.

"Do unto others as ye would that they should do unto you."

Love thy neighbour as thyself.

Those who take the sword shall perish by the sword.

Conquer evil by love.

Let us humbly ask ourselves which of these are we trying even mighty little to follow and think whether we deserve the blessings we

are craving of Him. In our utter foolishness we are misusing the gifts of God. God has given us man power. Instead of making proper use of it what are we after? Blinded by power and greed we are after destroying it. At the rate we are going it seems as though we shall continue to do so until at last one man will remain and he too will in the end perish, too late to find that after all he was made of the same elements, and that

it did not matter a jot whether he was white, black or brown in his outward appearance.

These are the thoughts that come to our mind on this great occasion and we fervently pray that He may have mercy on us and forgive us for all our sins and lead us on to the right path so that we may deserve all the gifts He has bestowed upon us and truly enjoy them. With this prayer we wish our readers a very happy Xmas.

NOTES AND NEWS

University Apartheid

In view of the weakness of the Government's case for university apartheid, it is not surprising that the Commission it has appointed on the subject is to be concerned only with its practicability and not in the least with its merits, says Mr. M. C. O'Dowd, president of N.U.S.A.S., in a Press statement. The statement comments on the Commission's terms of reference which are "to investigate and report on the practicability and financial implications of providing separate training facilities for non-Europeans at universities." "There is now no reason at all why those who are opposed to Government interference with the universities should suspend their protests while the Commission is sitting," says Mr. O'Dowd. "At the same time the opponents of the Government's plan have a formidable task to present to the Commission on grounds of practicability and expense. The fact that a commission has been appointed raises some hope that the Government may still be prepared to listen to an argument in terms of pounds, shillings and pence, provided it is put with sufficient force."

At a meeting of the Transvaal southern region of the Union Federal Party in Johannesburg a resolution was unanimously adopted "deploring most strongly the Government's proposed plan to enforce the applications of their apartheid policy in student bodies at those universities which have traditionally maintained the principle of educational equality."

Union Not Leaving Any U.N. Organisations

The South African Government has not decided to withdraw from any organisation of

the United Nations, the Department of External Affairs said in Pretoria last week. The statement referred to a report that the Union Government contemplated withdrawing from the World Health Organisation, the Food and Agriculture Organisation and the United Nations Economic, Social and Cultural Organisation. "While the Government has for some time been examining all possible measures by means of which economies could be effected, it has not been decided to withdraw from any international organisation," the statement concluded.

Police Atrocities

A European constable, W. H. Beukman (20), two Native constables, Nicolaas Nruhl (30) and Ndoda Diviani (23), all of Denver, and Kenneth Stevenson (19), also of Denver, were found guilty in the Johannesburg Magistrate's Court of assault. Beukman was fined £15 (or one month), and Nruhl and Diviani £10 (or one month) and Stevenson was cautioned and discharged. An 18-year-old youth, Freddie Fortune, said that on the evening of October 6 he was standing on a street corner when he saw the four accused men chasing a non-European boy. The men stopped and asked him where the boy lived, and when he said he did not know, Beukman slapped him twice. Fortune said he was taken to the charge office, where he was told to remove his trousers. While Nruhl and Diviani held him down on a bench, Beukman flogged him across the buttocks with a sjambok. Before the flogging, Beukman pushed a pair of handcuffs into his face cutting his mouth. After the beating, he was told to wash the blood out of his mouth and to go. Beukman said he arrested Fortune after he had attacked Stevenson with a knife. Stevenson declined to lay a charge so he released Fortune.

HOUSE OF COMMONS SPEECH PRESS IGNORED

(Continued from front page)

Empire, who regard the one as the promise of freedom and regard the other as the suppression of all the liberties of the African population.

Secondly, I want to express modified appreciation of the policy of the Colonial Office in respect of another West African country, Nigeria. There was a fear, before the recent London Conference, that the unity of that Colony would be destroyed, but Northern Nigeria has agreed to come within the Federation.

There are two points I want to raise on that subject.

The first is the future of Lagos. It was a matter of distress to us that the two large parties in Nigeria, the Action Group and the National Council of Nigeria and the Cameroons, which had come to agreement about their demand for self-government, should come into conflict on the issue of Lagos.

I very much hope that even now an agreement can be reached about the future of that city, and I suggest that careful consideration should be given to the suggestion that before a final decision is reached about the future of that city, there might be a plebiscite of its inhabitants, and that in that way the agreement of the population might be secured to whatever solution is reached.

Repression in Nigeria

The second problem I want to put is this. One of the line parties in Nigeria which was represented at the London Conference was the National Elements Progressive Union from Northern Nigeria. From all I have heard, not only from African delegates, but, if I may say so, from representatives of the Colonial Office itself, the representative of that party at the London Conference, Mr. Amuru Kano, was one of the most helpful participants, yet he has gone back to the Northern Region of Nigeria to find a proposal for the repression of his party, to find members of that party being imprisoned, to find them being beaten up by gangsters on the streets of Kano.

I ask the representative of the Colonial Office at the future Nigerian Conference to have gone further, that he will secure that emergency powers in that country, and particularly in the Northern Region, shall be guaranteed political and civil rights. That seems to me an absolute essential to any advance of Nigeria towards full self-government.

Central Africa

On the next subject—Central Africa—I want to be more critical.

I will not repeat the arguments which have been advanced from this side of the House against Central African Federation, but to impose on that vast territory of the two Rhodesias and Nyasaland a Federal Parliament which has 26 European members who represent fewer than 200,000 people, with only 6 Africans representing six million people and three Europeans nominated to represent African interests—to impose that against the will of the people seems to me an outrageous act of dictatorship by the Government.

I would have said that the very hope of saving this bad scheme would have been to encourage the African population in the two protectorate countries. Since the Bill passed through this House, the actions which have been taken in Nyasaland and now the actions which have been taken in Northern and Southern Rhodesia, indicate that the Government are not going to seize the opportunity of having control of the two protectorate countries to establish racial equality and social and economic development.

There has recently been a conference in London regarding the Constitution of the Legislative Council in Northern Rhodesia. This is a matter directly under the Colonial Office. It gave them an opportunity to prove their case that their concern was to move towards racial equality in Central Africa. Instead of that, whilst the old Legislative Council had two Africans in 23 the new Legislative Council is to have four Africans in 27. Does that really represent the mood of the Government in seeking fuller representation of the African population of Northern Rhodesia?

A Dangerous Move

In addition, there is not to be a single African on the Executive Council. They are there in Uganda, in Kenya, in Tanganyika, but not now in Northern Rhodesia, where we ought to take the opportunity of extending racial equality. More than that, the very dangerous move has been made of reducing protectorate authority over that territory. The number of ex-officio members is to be reduced from six to five, reducing the authority of this House in its duty to protect the African population and increasing the representation of the settler population.

The next point which I want to raise in connection with Central Africa is not the direct responsibility of the right hon. Gentleman's Department, but I hope that he will excuse my raising it. It is the question of how the African representatives are to be appointed in Southern Rhodesia.

The 'Times' of October 30, reported that two African representatives and the European representative of African interests in Southern Rhodesia are to be elected by the ordinary electorate of 49,000 Europeans and only 400 Africans. I want to draw the attention of the right hon. Gentleman to the statement which his colleague, Lord Munster, the Under-Secretary of State for the Colonies, made in another place (the House of Lords) on July 25.

Right Of Nomination

Lord Munster said that he would draw the attention of the Governor of Southern Rhodesia to the fact that Africans might like to choose their own representatives. He said he understood that the African candidates would be selected by an African organisation before nomination.

I have studied the Federal Gazette and I have studied the Southern Rhodesian Press. I have found neither in those official documents nor in the Southern Rhodesian Press any reference to any African organisation nominating these African candidates.

Instead, I have found reports that two African candidates have been put forward by the Federal Party and one by the Confederates. This is a complete repudiation of the statement given by the Government, either tonight or tomorrow, to reply to this point and to insist that Lord Munster's statement shall be carried out.

Kenya

I turn from Central Africa to Kenya. One could say very much in criticism of the Government's policy in that Colony. I shall not say much tonight, because I believe that the most important part is to concentrate upon a constructive solution of the situation there.

I only say to the Minister of State for Colonial Affairs that I have passed on to his Department many reports of occurrences there—of abductions in the back of Africans asked to leave their huts and of conditions of prisoners—which I do not believe represent actions by the British troops in that country, but which do represent charges, at least, against the Kenya Police, Reserve and against African police, which ought to be investigated

thoroughly by the Government.

I content myself with that criticism.

I pass on to what, I believe, should be the solution on the present situation.

The greatest mistake which the Government have made in their Kenya policy has been to refuse to accept the co-operation of Africans who, while critical of the Government, abhor the methods of Mau Mau just as much as the methods of the Government.

The attitude of the Government has been that unless any African was a 100 per cent. supporter of their policy, he was outside the pale.

Course Of Conciliation

I ask the right hon. Gentleman to begin a course of conciliation in Africa, first by responding to such men as Mr. Joseph Murumbi, who have put forward constructive proposals in a helpful and conciliatory way, and to look to the detention camps (and prisons for Africans there who can speak for the African people, against whom there has been no charge of violence or of outrage).

Unless an approach is made to them, we will not make the contact with the African population in Kenya which is essential to any solution.

I am only going to list the heads of the other subjects upon which I believe agreement must be reached, but before I list them let me say this. I have always taken the view that there were men in the European, Asian and African races alike upon whose co-operation in a constructive policy one must rely to find a solution of Kenya problems.

I suggest, first that the Government must deal with the land problem of the African population.

When I came back from Kenya last November, the parallel which struck me after my visit to the African reserves there was the valleys in South Wales in the 1930s. Seventy per cent. of the population was unemployed and whole populations were driven out from those valleys. In some South Wales towns one did not find a young man or a young woman. That is the same with the Kikuyu reserves. They are of 450 to 1,000 per square mile. To the Africans, land is what work is to us. Land is life, and with the populations so crowded on those reserves there is no living there for them.

The Government must deal with the problem, and I suggest to the Minister of State for

Colonial Affairs that the European population in Kenya should recognise that the African population has the first right to land in that territory.

When there is unused land unoccupied land in territories that have been reserved for Europeans, that land ought to be

made available to contribute towards the solution of the land hunger of the African population.

I do not pretend that will be enough, but the psychological value in encouraging good relations would be almost immeasurable.

(To be Continued)

AFRICAN NATIONAL CONGRESS

ANNUAL SESSION AT QUEENSTOWN

THE 41st annual meeting of the African National Congress was held at Queenstown last week-end. The departed chief A. J. Lutuli who for the first time ignored the ban imposed on his movements by the Minister of Justice, under the suppression of Communism Act, presided. In the course of his presidential address Chief Lutuli said he was pleased to see that the African National Congress was attracting interest overseas and he welcomed the interest shown by Dr. Nkrumah, Prime Minister of the Gold Coast, President Nguir of Egypt, and the Prime Minister of India, Mr. Nehru.

He said that he regarded with suspicion the American air bases in Africa and the British Government's plan of making "an arsenal of Central Africa." "We do not want to be made a war zone," he said.

"This annual get-together may not be a welcome event among some White people, who believe that denying us an opportunity for free association will stop us fighting for our rights.

"They forget that the urge and yearning for freedom springs from divine discontent. In spite of the ban imposed on leaders of the people, we have been able to carry on our work. In this fact we are particularly grateful to the South African Indian Organisation," said Chief Lutuli.

"This year we have witnessed a crescendo in the apartheid song. This has brought severe strain and tension not only between the White groups but also between Black and White," he added.

Professor Matthews

The freedom of Africans would not harm any other race in South Africa, said Professor Z. K. Matthews, vice-president of the African National Congress. He said that no apology was made for his being there and no apology was made for fighting for freedom. The people were determined to be free.

Africa was the second largest continent in the world and there was enough room in it for all people who would make a contribution to the development of the continent, the Professor said.

Everyone who wanted to make the continent his home, but recognised the equal right of others to make it their home, was welcome.

It was the spirit of working for the common good that the Congress sought to promote, Professor Matthews said.

Mr. P. Byleveld, a European and chairman of the Congress of South African Democrats, said that his organisation believed in the right of all people in Africa to be free.

He said that the task of his organisation was to mobilise those Europeans who believed in freedom. It wished to co-operate with the non-Europeans to help them get freedom and equality.

Mr. Yusuf Cachalia, a member of the South African Indian Congress, said that what was taking place in Queenstown was the most important thing in South Africa today. The Indians had a common cause with the African people in the Union.

Mr. Patrick Duncan, who is to stand for the Senate as a Native representative, said that everyone who made South Africa his home was an African. He hoped that he would be in the fight for justice to the end.

Cuticura
SOAP



The medicinal and toilet properties in Cuticura Soap not only cleanse the skin thoroughly, but help it to retain its beauty and its natural moisture, so easily "dried out" in hot climates.

For Flawless
COMPLEXIONS

PROF. C. M. DOKE CONDEMNS APARTHEID

IN an interview with the Johannesburg correspondent of the "Natal Mercury" on the eve of his retirement as head of the Department of Bantu Studies at the University of the Witwatersrand, Professor C. M. Doke is reported to have said:

"Apartheid in South Africa is selfish, one-sided and unilaterally applied.

"I have had contacts in many Bantu tribes with men whose intellectual ability and potential is absolutely unknown to the average European in South Africa.

"When the average European thinks of Natives he thinks mainly in terms of 'Jim Fikh.' But there is a vastly different potential among these people. The personality for culture is there, and should be seriously considered by the makers of Government policy."

Professor Doke added that he considered apartheid to be dangerous because it might so easily precipitate a clash between the races.

Asked what he considered to be the highlights of his career, he replied: "I feel most gratified about having some distinguished Natives, including Dr. Vilakazi,

the Zulu poet and prose writer, who published five books.

"I have three Native assistants in the Department here—each of whom holds the M.A. degree taken in studies at this University. All have published books, and one—Mr. C. L. S. Nyembesi—has published what is probably the most outstanding novel ever produced in Zulu. Next year he becomes Professor of Bantu Languages at Fort Hare."

Professor Doke came to the University of the Witwatersrand in 1923 and virtually founded the Department of Bantu Studies. From his Department has grown the Department of Phonetics and Logopedics, with its important speech-correction clinic.

He is the author of nearly 100 publications, has made numerous expeditions as part of his researches, and has studied various Bantu languages and their dialects. He retires on December 31.

R. VITHAL

Bookkeeper, Writing up Bills of Books, Balance Sheets, Income Tax Returns. Apply:

9 Adams Arcade,
40 Market Street,
Johannesburg

UNIVERSITY OF NATAL (NON-EUROPEAN SECTION) DURBAN 1954 SESSION

Courses for NON-EUROPEANS leading to Degrees of Bachelor of Arts, Bachelor of Commerce, Bachelor of Education, Bachelor of Social Science, Bachelor of Social Science (Social Welfare), University Education Diploma.

These courses will be held at SASATI COLLEGE and will commence on SATURDAY 27TH FEBRUARY, 1954.

BURSARIES AND LOANS are available. Details and forms of application will be supplied on request. Completed application forms for bursaries must be received before 31st January, 1954, in the office of the Non-European Section, University of Natal, Durban.

ENROLMENT will take place at the University Buildings, (situated at the rear of Suto College) Wimmeria Walk, on the following days:—

N.A. STUDENTS: (Part-time) Friday, 19th February—3 p.m. to 5.30 p.m.

Saturday, 20th February—9 a.m. to 12 noon and 3 p.m. to 5.30 p.m.

B.SOC.SC. STUDENTS: Saturday, 20th February—3 p.m. to 5.30 p.m.

B.E.D. and U.E.D. STUDENTS: Saturday, 20th February—9 a.m. to 12 noon

REMEDIAT. EDUCATION STUDENTS: Saturday, 20th February—9 a.m. to 12 noon.

B.COM. STUDENTS: Saturday, 20th February—3 p.m. to 5.30 p.m.

N.A. STUDENTS: (full-time) Wednesday, 24th February—9 a.m. to 12 noon and 3 p.m. to 5.30 p.m.

Students unable to attend at the times given above should make a special appointment.

Students who intend to enrol for the University Education Diploma or for the first year Bachelor of Commerce Course are asked to notify the Organiser as soon as possible as the formation of these courses will depend on the number of students enrolling.

N.E.A. part-time students who enrol after the 20th February and full-time students who enrol after the 24th February, will be liable for £4 late fee fine and £2 late fee fine if they register after the 30th March.

A fixed timetable will be posted on the notice boards of the University of Natal offices, non-European Section, and students should acquaint themselves with this as early as possible. In 1954 classes will not be held on Saturdays after 1 p.m. not on Sundays.

OPENING OF UNIVERSITY RESIDENCES: (Westworth) from 1st February, students coming from a long distance may go to the hostel in the first place, provided they notify the Hostel Warden, but it may not be possible to admit them to permanent residence as the accommodation at Westworth is reserved in the first instance for medical students.

Further particulars and all necessary forms will be provided on application to the Organiser, non-European Section, University of Natal, Durban. (Phone 5615)

LIBERAL PERSPECTIVE

THE "EXTREMISTS": LIBERALS AND NATIONALISTS

By C. W. M. GELL

AFTER 'Die Transvaler's' first brief dismissal of the Liberal Party as some new species of pigs in disguise—a curious accusation from unrepentant apostles of Africanism pogroms—the Nationalist press has adopted a more thoughtful attitude towards the new party. This was particularly evident in 'Die Vaderland's' editorial of August 25 in which the Liberal's superiority was commended but their weakness deplored. 'The historical fact that a living together of races of dissimilar levels of civilisation and difference in outlook and background must result sooner or later in racial tension or disturbance is simply stated and is a false hypothesis.' And the paper proceeded to draw the Liberal's attention to 'what happened in India and Palestine before the apartheid solution was applied'. It further recalled that Europe consisted of about 25 empires each with its own civilisation, own race, language and culture. Now the Liberal Party must be quite no more than a belief that Europeans had done better than people of all breeds thrown together in a 'melting pot'.

But this is only the question of what is. The Nationalists have been one of the most fearful of the world's 'the historical fact' cannot fairly be used as a hypothesis about the future at all. In essence that could be said is that a 'living together' of dissimilar peoples has always in the past produced disturbance. Even if that were true, it still does not preclude the possibility of a peaceful 'living together' in the future. But it is not in fact, true. South Africa is the most obvious contemporary example, where, though cultural levels are similar and race and background very great, and language and culture content. Conversely Dixit, where solution is desired only by those who know nothing about it. And what do we say about that polyglot agglomeration of races and cultures that comprise the 'European' majority of the population of the U.S.A.? Going further back, we can notice the racial and cultural diversity of the Roman Empire which lasted as long as a mortal state has any right to expect. And the peoples now known as British were very far from being homogeneous in race or culture. The unity of Great Britain was not a natural and inevitable growth from within, but the artificial imposition of a united government. The Irish

were a territorially homogeneous exception to this process.

And this brings us to 'Die Vaderland's' list of historical examples. If there is any force in these precedents, 'Die Vaderland' is arguing in favour of complete territorial separation or total apartheid—as between Britain and Ireland. For that was 'the apartheid solution' applied in India, Palestine and for the most part in Europe, where countries are based primarily on ethnic, linguistic or cultural territorial communities.

In South Africa, however, we are far better or far worse already 'thrown into the same pot' and there is no clear territorial basis for partition. We live and work inextricably intermingled. The sort of popular apartheid practised by the Nationalists—a continued 'working together' but an enforced 'living apart' in slightly separated residential districts within each municipal area—is not 'the apartheid solution' used in India, Palestine or Europe. Nor would the parallel be justified, even if all non-Europeans lived in the Reserves with their male population working among us as migrant 'winners.' Large numbers of Irish, singly and in families, live and work in Britain where they acquire citizenship rights after six months. Do the Nationalists contemplate that? Do they even contemplate genuine territorial autonomy or sovereignty for the Bantu 'national homes'?

'Die Volksblad' on July 14 cautiously agreed with Alan Paton that the only honest choice for South Africa was between the Liberal's common citizenship and total apartheid. 'Many Nationalists would like the latter, although we cannot yet see the end-point of that ideal today. Possibly European and non-European can never be completely separated.' The Liberals, however, say this will not do. For both moral and expedient reasons there must be complete honesty about the end to be attained eventually. Nationalists allow that the Liberal ideal is sincere and honest; they only deny that White men will ever accept it. As 'Dix Oosterlig' wrote on August 25: 'Whatever differences there are among Europeans about colour policy, they stand united enough about what they will not have, i.e. the sort of nation the Liberals hold in prospect.'

Liberals on the other hand agree that in certain circumstances total apartheid would be a moral

and practical solution. But they see no likelihood of Europeans ever surrendering their non-White labour or making over a share of territory (say, the Transvaal and Natal) commensurate with African numbers and their contribution in terms of labour to the Union we have built together. Even SABRA, which considers these matters on a moral plane, has got so far from offering the Reserves and the Protectorates which, even if they were ours to offer, are already overcrowded in terms of carrying capacity.

But these are our alternative goals—to share our citizenship and opportunities, abandoning our fears and prejudices (which may yet turn out to be phantoms of imagination or distorted thought) in the hope (we can say no more) of developing a multi-racial South African patriotism with a common western culture gradually evolved, or to share our land in fair portions so as to obtain White and non-White consent for the new frontiers, the vast exchange of populations and the far lower living standards that must result from unscrambling our 'mixed pot.'

It is no use 'Die Vaderland's' belabouring the Liberals for 'arousing false expectations about political and social rights which the Europeans would never grant.' These ideas and expectations belong to all humanity today and South Africa alone cannot swim against the stream. Non-European demand for these rights long antedates the foundation of the Liberal Party. The D.R.C. and SABRA—besides many prominent Nationalists in unguarded moments—have admitted that

they cannot be for ever denied to the four-fifths majority of our population, even if we Whites choose the morally and materially disastrous course of setting up a siege economy.

And we cannot escape this dilemma by specious arguments about 'separate residential areas' or 'the fullest development within their own (strictly limited) sphere,' nor by bemoaning our misfortune in not being as other nations are, a fairly homogeneous community with a clearly defined territorial unity. We must be men enough to face the reality of our existing situation as a small, privileged aristocracy in a society and a world which will not much longer tolerate our colour-caste rigidity; and then to choose our new goal, honestly weighing all its implications for good or evil.

Liberals believe that they are putting the one alternative forward today more frankly than the Nationalists support the other. And they fear that White South Africa will continue to prearrange with probably fatal results, unless it is squarely confronted with both alternatives, however immediately unpalatable.

For there comes a day when the voices of reason and moral probity can no longer be heard above the clamour of the baser emotions, when differences of opinion and even pace are labelled 'heresy' and 'irreason,' when you have to be unreservedly 'for' or 'against' some ignoble expression of group selfishness. That day is uncomfortably close upon us now. And we have, therefore, to face our destiny and choose our path, before the initiative is wrested from us by events.

BONES WANTED

We Pay
£7 PER TON
F.O.R. your
Station or Siding

BAGS RETURNED RAILAGE PAID

For Full Particulars write to:-

THE
BULLBRAND
FERTILIZERS LTD.

BARNIA,

NATAL.

THE SAMPATTIDAN YAJNA—ITS IDEOLOGY AND TECHNIQUE

By VINOBA BHAVE

[Vinooba Bhave has been doing wonderful work solving the law problem in India, by non-violence means. His great achievements are the wonder of the world. He is now engaged in getting the wealthy to part with their wealth. Sampattidan means the gift of wealth.]

It should be clearly understood that the Sampattidan Yajna is not intended for collecting or creating a fund. There is not only a difference in its purpose but also in the technique of its collection work. If there were the usual way and idea of a centralized fund, it would not be called Yajna or Bhatra. The Sampattidan movement has been named as Yajna deliberately and with mature thought about it, and the Yajna is a religious duty which applies to all without exception. It has a universal character in that nobody can escape it. It is of the nature of what are called man's pre-harmonious dharma, i.e. man's basic duties, such as truth etc.

It is thus that the Sampattidan Yajna differs vitally from other usual collections. We do not ourselves receive the gift of money or anything else, we only take from the donor the gift-deed, that is, the promise to give. The donor himself undertakes to administer his gift in the service of the poor. He too does not give any money to the poor, for money may be misused. The use of money in Sampattidan will be generally forbidden, except for purposes of a social nature. For example, we may ask for money for purchasing cement for the construction of wells, or for purchasing a pair of bullocks for co-operative use by two or more peasants jointly. One may still entertain the fear that the peasant in question might sell away the bullocks and the money would be lost. But that would be going too far. Such distrust will not help us. We have to act on the faith that our goodwill will produce similar goodwill in others. And this is not a superstitious faith, it is a faith based on long experience of human psychology. As the movement goes ahead, we hope to go to every village and ask every man to give his bit—a sixth, an eighth or a tenth portion of his produce for the common good of society. They will naturally give what they have. The

peasant will give grain while the artisan will give things he manufactures. For example, the carpenter will contribute his labour and make us, say five ploughs. All these contributions will go to the entire village, to build the people's store of wealth. We will do the same in the cities. We will ask the rich to shed off the sense of ownership and share their wealth with the needy. We will make them realise that their interests and those of the society are and should be identical.

After all, there is no reason for any clash of interests between the employers and the employees. Can we conceive of an All India Sons' Organisation and an All India Parents' Organisation each seeking to safeguard its interests against the other? It is really amazing that today we find teachers and students organising themselves into separate bodies in the belief that their interests are different and even contradictory to each other. This is an indication of a perverted mentality—of the increase of democratic psychology fast overtaking the mind of modern society. We have to fight this evil tendency and bring in genuine co-operation where there is conflict. We want rich to see and appreciate that those who do physical labour are also entitled to a due share in the wealth produced.

Why should not there be the same partnership between the owners of an industry and its workers as there is between different owners? Of course, I am speaking of real partnership—that of the equalist. I will tell the city-dwellers: You have received amply from the villagers; it is now time that you give a share to them in your wealth. And it will not do to give what you can once only and regard yourselves as free from any further obligation in this regard. It will not do for a man to want to free himself from a religious obligation. He must want to get rid of an evil habit, but not of meritorious one. I therefore ask the Sampattidan donors if it is a sin that they should want to be released from its obligation after they have done their bit once. They have to accept it as a religious duty to be done continuously all their life.

It is said this is difficult to do. I say it is not. A friend

expressed his readiness to contribute twenty-five rupees every month for the whole of his life. I explained to him that this is more difficult. He might become poor and then he would be compelled to break his promise. On the other hand if, instead of a fixed sum of money, he decided to contribute a fixed portion of his income, he would be able to keep his promise more easily. In that case if he gets only half a loaf of bread, he may yet part with a sixth of it in favour of the poor. This is why I insist not on a fixed sum of money but on a portion of the income or procedure. Viewed thus, the Sampattidan should not appear burdensome to anybody. A man does not feel the burden of his body, nor should he feel that of duty enjoined by true religion. Far from being burdensome, the acceptance of religious truth is a source of inspiration, it adds to our feeling of life.

There is one thing which we will demonstrate through Sampattidan: that non-possession is a force for social good. We have long known that non-possession brings about individual purification. We have now to realise that it can also serve as a powerful means of social wellbeing. We have to prove that it is not only spiritually efficacious but it can help us in constructing a better and a richer worldly life. The Gandhi Memorial Fund collected ten crore rupees. But not even hundred crores will suffice for all we want to do. The need of the hour is to mobilise all our wealth in every form and press it into the service of the society. The Sampattidan way will turn every house into a bank on which the society can draw freely for all its wants. And because what is offered will be used locally, it will make a very easily workable plan. It will directly lead to the building up of the collective strength of the people. It will unite them with one another and release tremendous energy for constructive effort. We know that practice of equality and renunciation are good, but we have to look at them afresh and see them as forces for promoting social welfare. The little that we have done is enough to show its vast potentiality in this direction. Even at the rate of hundred rupees for an acre, on an average, the land we have received so far would amount to twenty crore rupees. Had I set to the collection of money, instead of land I would have had to face numerous difficulties,—all leading to many undesirable things tarnishing the purity of the work

Referring to the Sampattidan Yajna, a newspaper man recently said of me that Vinoba wanted neither land nor money; he only wanted some bits of paper, the gift-deeds. Just as one propitiates a deity with flowers, even thus one can please Vinoba by putting a paper-garland round his neck. It is like 'Repeat the Lord's name, one does not need to spend anything in it,'—as the Hindi adage has it. The comment was meant as a taunt, but it is substantially true. We do honour the word of the donor more than his money. For the time being, there is the safeguard provided in the Sampattidan pledge that I will instruct regarding the use of his gift. But this will not be possible when the movement gets in swing and we begin to receive not hundreds but thousands of such offers. Then we will have to proceed on absolute trust in the sincerity of the donors.

So we have now reached a stage when we have to set to the problem of the distribution of wealth. The Government cannot do much in this task. The Government is after all only a bucket, while the people are like a well. If there is no water in the well, how can there be any in the bucket? We will therefore go to the source of the water—the people. What the Government cannot do, the people can. We have discussed the idea of Sampattidan long enough, I now want that in the coming two or three months a beginning should be made to put it into practice.

TROUBLED WATERS

By JOHN O'HIND

This book deals with that period of Indian history when three empires were at a clash with each other on the Indian Peninsula. The Mughal Empire was breaking up; the Maratha Kingdom was declining; and the British were establishing themselves. The story is full of suspense, keeping the reader engrossed in the acts of heroism and valour, naval bombardment and piracy on the high seas, escapades, a chase with bloodhounds, and romance. Order your copy as soon as possible, as there are only a few copies on sale at our office.

Price 10s.

Available at

'Indian Opinion',
P.O. Bag, Phoenix, Natal.

AFRICAN VIEWPOINT

CHRISTIAN FRONT AGAINST APARTHEID

By JORDAN K. NGUSANE

IN my last article I pointed out that the oppressed African and the white Christian face a common challenge from the apartheidists. The African is being robbed of the right to learn those things which, we believe, will enable him to live in the closest possible accord with what we believe to be the Divine Will. The white missionary is slowly being denied the right to teach those things he sincerely believes to be true. Our reply to this should be a common front against the common danger.

Most people tend to jump to the conclusion that a common front necessarily means political action. And it is true that there is infinite scope for political action against apartheid. But against I dare not challenge these things we regard as politically perfect only. It threatens things of the spirit as well. When a tyrant in Pretoria sits down and prescribes what form of education the African child must have to make him subservient to the interests of the whites, that he does is to set a canon, a law which the human person, in the African might we say, that the human personality, that all standards for are essentially the human link between man and his Creator. Our job on earth is to labour to make that link more perfect; more fraternal of goods. We need to be free to do this. Apartheid says we have no right to be free. It straightaway proceeds to work up a complicated system by which to keep us in bondage. In doing that it sets in prevent the human personality in us and consequently defeat its purpose. From this it is clear that true Christianity and apartheid are poles apart. It becomes a Christian's first duty in his fight to resist apartheid. Political resistance would be of very limited effect in the spiritual field. But spiritual resistance is quite a different proposition. What do we mean by spiritual resistance? The wilful refusal to make of the African a human being, to regard imperfectly the creation of an atmosphere in the African camp generated by the will to corrupt the African as an evil.

I am grateful for beginnings already made in this direction, but a number of badly placed Acts are not only not helping the progress of having white congresses. The Chris-

tian recently appointed as African to preside over the divorce of Isidore in Beaufort. These are beginnings in the right direction; but they are only beginnings and nothing more. And they are not too wonderful beginnings either. So we must not make much of them.

What we need in the Christian camp is a positive and determined campaign to break down racism on the widest field possible. Very many white Christian leaders run away from facing this challenge by saying that the white Christian is not ready for this. I do not accept this. How can any serious Christian come to me and tell me that I must tolerate this? The white Christian who advocates discrimination based on race is in error and that error is of a sinful type. Why should I allow him to perpetuate his error and thwart the growth of innocent African human beings?

We need to be quite aggressive in our advocacy of this positive campaign of spiritual resistance. That aggressiveness must start where the white Christian and missionary have the greatest say—in missionary colleges. The tradition is still very strong in these colleges which holds the white man as the African's superior. For example I do not know of any college headed by whites where the African and the European teachers have tea together and dine together. If there is one I am anxious to know of it. It will be agreed that very many white teachers would not like social intercourse with the Africans. Alright. If they will not stand being placed on a footing of equality with the African, let them clear out of African schools. They have no business to teach our children when they regard us as their inferiors.

Now, I am not blind to certain very practical difficulties. The better-paid whiteman demands a more expensive cuisine and comfort which the African cannot afford as a rule. But this does not mean that the African who can afford them should be deterred from dining at the white table. Nor do I lose sight of the inferiority complex ingrained in very many situated Africans. Very many of them would find it embarrassing to dine with their white fellow Christians. But by allowing this complex to remain as it is and not attacking it in a positive way, we assist in

the process of dwarfing the personality of the African. The fully developed African who feels comfortable at table with the whitemen must be given scope to all by their side if he likes. My point is: a positive move must be made to provide facility.

I know very many African teachers might oppose this. Very many of them have been brought up in the tradition of regarding themselves as the whitemen's inferiors. But if it is sinful for the whiteman to impose his so-called superiority on the African, it is equally sinful for the African to accept inferiority. In any case the African will, in the course of time, realise what his own true position in life is. If he is still partially ignorant or timid, let us white Christians exploit that.

A positive beginning could be made over the question of African and European teachers having tea together not occasionally, but as a matter of policy. We could leave the question of dining for another occasion.

We next come to the relations between the white staff and the African students. I want to deal with these from two angles: the tutorial and the administrative. Up to not very long ago I was myself a student. I left college only sixteen years ago and in that period I have not become aware of a very violent change in the relations between white teachers and African students. What happened then continues in very many ways. The overwhelming majority of men and women who taught in African schools showed a love for the human beings entrusted to their care which transcended all barriers of race. They behaved to us as they would have behaved to white students. I believe the majority of white teachers in African schools still belong to this class. That is the type of teacher I want for my child.

A small minority came along with airs of superiority and constantly reminded us that they were making great sacrifices in teaching us. These people are a curse in our colleges. They have played an evil part in working up student tensions in recent years. They are largely to blame for the riots, violence and arson which are so marked a feature of our college life.

You see, everywhere the African is revolting against the concept of regarding him as the whiteman's inferior. Take any aspect of African life; the theme of revolt is there—with varying degrees of emphasis depending on prevailing circumstances. In the gold mines, where you have

the most backward African, we have had the great strike. The urban working class sent about 8,000 resistors to jail. Students throughout the world are always at the vanguard of revolutionary movements and it never surprises me that there should be so much trouble in our colleges; it never surprises me to see so many explosives because so much inflammable material is being allowed to accumulate by the white authorities. I am against violence. But that is not enough. To eradicate it we must get down to its root cause. In our colleges the cause is the revolt against domination. When the African student comes up against things which smack of white domination he revolts. He sees them in the relations between African and white teachers and in the relations between himself and those of his teachers who are colonial-minded. He sees them also in the way his college is being administered. There, as a rule, positions of responsibility are generally the exclusive preserve of the whiteman. Policy is orientated in the direction largely of selling the convenience of the white staff. The African student remembers that the college is said to be his; not for white students. He sees himself treated as a beggar in his house. The result is: he revolts.

This, however, helps only the apartheidists. So it becomes the job of the white Christian in our schools as well as ours to sit down together and run our colleges along lines which will not maintain racial division. I propose here that we should have Africans in large numbers on the governing councils of these colleges. In this behalf, the principle of white domination is still unconsciously maintained. You find them loaded with whiteman while African representation is only of token dimensions. Here again, there are practical difficulties. The Africans are a poor community and do not have the money to pour into these institutions. The whiteman has the money and he dominates. For a long time we shall need white money, but it is time people realised that a blaggard African in the administration of our schools is a positive investment in goodwill. You do not need to reduce white representation; increase African numbers on the governing boards.

The overall strategy must be to bring up a generation of Africans oriented in the tradition of equal partnership with the whiteman; African men and women who will be prompt to a better farmer for themselves in sharing a common front of all

free Christians; a force so powerful, even the Verwoerds will pander before it. We must have the courage to give a positive, practical form to the ideal of human brotherhood in Africa. If we cannot do that, well we have no right to oppose the evil things advocated by apartheid. If our faith in the things we believe to be true is so shaky that we hesitate, we have no right to point condemnatory fingers at the apartheidists.

I must not be misunderstood. I do not agree with those who say white teachers should clear out of African schools. I want

white teachers in African schools; not as a temporary measure. I want them because as human beings they have the right to serve where they feel they are best qualified. I equally welcome Indian or Coloured teachers in African schools, because my ideal is an integrated multi-racial community bound together by common loyalties. But I have no time for the advocate of white supremacy in our schools; nor for anything which smacks of white domination. Because white domination is the thing that makes us quarrel, it makes us enemies.

U.N. COMMISSION TO CONTINUE

ON Saturday, December 5 the U.N. Special Political Committee adopted a resolution recommending the continuation of the life of the commission of inquiry into the racial situation of South Africa and inviting the Union Government to "extend its full co-operation to the commission."

Should members of the commission wish to view the consequences of the apartheid laws in the Union by "looking over the fence" from the British, French or Belgian territories in the north, they are likely to find that their way will also be barred.

Britain, France and Belgium, like South Africa, told the United Nations that the establishment of the commission was illegal on the grounds that the Charter expressly excluded the world organisation from interfering in the domestic affairs of member states.

Under the terms of the resolution, the commission is asked to examine the situation in South Africa, particularly in relation to Article 14 of the Charter.

This article says that the Assembly "may recommend measures for the peaceful adjustment of any situation, regardless of origin, which seems likely to impair the general welfare or

friendly relations among nations."

The object of the inclusion of this proposal in the resolution, Sapa's correspondent learns, was to enable the commission to go to countries where they consider that the racial conditions in South Africa are harming relations between those states and South Africa and to report on such a situation.

Attention was drawn to the danger of such a proposal by Mr. G. P. Jooste, the leader of the South African delegation.

The concern and doubt felt about the extension of the work of the commission to cover the field envisaged by Article 14 of the Charter were reflected in the result of the separate vote taken on that part of the resolution.

This showed that 29 states favoured such a course, 14 were against and 13 abstained. Countries like Brazil, Cuba, Ecuador, El Salvador, Honduras, Costa Rica and Iceland, who voted for the continuation of the commission, were among the abstentions.

Israel, a state which voted for the commission, joined Australia, Belgium, Canada, China, Colombia, Denmark, France, Greece, Holland, New Zealand, Sweden and Britain in opposing the clause.—Sapa.

SHINGADIA STORES

(Former Premier Silk Bazaar Ltd.)

Direct Importers

Drapery, Outfitting, Fancy Goods, Oriental Curios Etc. Etc.

P.O. Box 111. UMTALI, S. Rhodesia.

Telegrams: "Premsilks" Phone: 2523.

PREMIER WHOLESALERS

(Members of the Mashonaland Wholesalers Association)

Everything for the African Trade. Prints, Khaki, Calicoes, Blankets, Shoes & Fancy Goods.

P.O. Box 319. Phone: 2523/Extn 1.

UMTALI, S. Rhodesia

RHOD-INDIA LIMITED

Exporters, Importers & Manufacturers Representatives

Piece Goods, Hosiery, Jute Goods.

Enquiries Solicited. Prompt Attention.

"Aryan Mahal" 6th Floor,

Plot 43, "C" Road,

Churchgate Reclamation,

Cables "Indorhod."

BOMBAY, INDIA.

Phone
Day 24169

Phone
Night 833549

L. RAJKOOMAR (PTY.) LTD.

14, CROSS STREET, DURBAN.

Funeral Directors and Manufacturers of all classes of Coffins and Wreaths

Contractors to the INTERNATIONAL FUNERAL COMPANY, LIMITED.

Reg. Office: 14 CROSS STREET, DURBAN

Country Orders for Coffins and Wreaths, accepted by phone and despatched by rail at the shortest notice.



LUXURY
and TOURIST
SERVICES
EVERY
MONTH
from

NAIROBI

TO INDIA & PAKISTAN

AIR-INDIA
International

85 Ballisoury House
Smith Street, Durban
P.O. Box 1955.

Details from L.A.T.A. Airlines and Agents.

Cable & Tel. Add.: "HARGOVAN".

Phone 29368

P. HARGOVAN & CO. (PTY.) LTD.

WHOLESALE MERCHANTS
AND IMPORTERS.

P. O. BOX 1250.

155/7 Warwick Avenue
DURBAN.

Always Better. Better Always.
Are Kapitan's Tempting
Sweetmeats.



For nearly half a century we are leading in the manufacture of Quality Sweetmeats and Cakes.

TRY US FOR THE LATEST INDIAN RECORDS.

Address:

KAPITANS BALCONY HOTEL,

(KORNER SWEETMEAT HOUSE)

Corner Grey and Victoria Streets

DURBAN.

Phone 23414.

Tel. Add. 'KAPITANS.'

DHIRUBHAI P. NAIK

Travel, Insurance & General Agent

Book with us for your travelling by Air, Sea or Land either to India or to any part of the world.

All types of Insurance—Life, Fire, Burglary, Riot, Storm, Accident, Plate Glass, etc.

Consult Us free of Charge for Your Income Tax, Personal Tax, Writing Of Your Books, Trade Licences, Revenue Clearance Certificate, Passports And Immigration Matters.

Representatives: National Mutual Life Assn. Of Australasia, Yorkshire Insurance Co. Ltd.

Tel. phones: 33-9033. 29a Commissioner Street, JOHANNESBURG.

M. J. PATEL

INTERNATIONAL SPORTS COMPANY

Importers & Exporters & General
Commission Agents

10 Peking Road, Kowloon, HONG KONG.

Special attention is paid
to indent orders

Write To Us For Further Particulars.

LIFE INSURANCE

Are you adequately insured?

Have you provided for your dependants?

Provide for the future

Life Insurance gives peace of mind for the unknown future.

Insure with "THE OLD MUTUAL," your friend for life—The S.A. Mutual Life Assurance Society, which has first class record in the WORLD.

Representative —

DAYABHAI PATEL

P.O. Box 1710
 JOHANNESBURG.

Phones:—} Business 33-0711
 } Residence 33-5961

P.O. Box 96,

Phone 24471.

To Furnish Your Home Economically

See

LALA BABHAI & CO. (PTY.) LTD.

Show Rooms At 107 Prince Edward St. & 78 Victoria St.
DURBAN.

Stockists of:—

NEW & RECONDITIONED FURNITURE & HOUSEHOLD EFFECTS. RADIOS & RADIOGRAMS, MUSICAL INSTRUMENTS, SEWING MACHINES & OFFICE FURNITURE Etc.

Exporters and Commission Agents for Natal Fruit and Vegetables. We specialize in green ginger and Indian Vegetables. Wholesale only. Write for particulars Box 96, Durban.

Tel. Add: "Charotar" Telephone: 33-9885.

MANCHESTER TRADING

—CO. LTD.—

ESTABLISHED 1923

Wholesale Soft & Fancy Goods Merchants

—&—

Direct Importers.

47, Commissioner Street,
JOHANNESBURG.

Phone 53.

Telegrams 'SOLANKI.'

P.O. Box 208.

Solanki & Co. Ltd.

Merchant & Direct Importers

Extensive range always carried in
the following:

Silks, Drapery, Toilets, Perfumes, Curios, Fashion Goods and Jewellery, Wide Range of Indian, Persian and Chinese Carpets.

Stockists of well-known branded
Watches.

COPPERBELT PIONEER STORE

Where Quality and Service
are Paramount.

Luanshya,

Northern Rhodesia.

LATEST MATERIALS!

DOUBLE BORDER PAISLEY
CREPE-DE-CHINE 45" 5/6 yd.

EMBOSSED GEORGETTES
all shades 45" 10/6 yd.

OPAL GEORGETTES
45" all shades 12/6 yd.

VELVET CHENILLE
GEORGETTES 45" 15/6 yd.

44" PRINTED GEORGETTE
Spot & Floral Designs 45" 4/11 yd.

44" COLOURED GEORGETTES
4/11 yd.

CHAMPALS!

Ladies Latest Plastic Champals
all shades sizes 3 to 7 16/6 pair.
Colours: Green, White, Red,
Brown, Blue and Wlee.

SAREES!

EMBROIDERED GEORGETTE
SAREES.
all shades £3/15/0 each.

WHITE COTTON SAREES
22/6 each.

GEORGETTE JARI WORK
SAREES 15-10-0.

EMBROIDERED SUEDE SILE
SAREES with borders 63/- each.

LADIES UNDIES

Large range of SLIPS, NIGHTIES,
PANTIES, BLOOMERS etc.
Now unpacked.

Saree Borders, Jari Trimmings
always in Stock.

CHAMPALS

Ladies Leather Champals
Size 3 to 7 11/9 pair.

BABY WEAR!

INFANTS KNITTED WOOL
SHAWLS 17/6 to 30/- each.

INFANTS COT BLANKETS
Pink & Blue 6/3 & 12/6 each.

INFANTS GEORGETTE
DRESSES SMOCKED 18/11 each.

INFANTS BOOTIES, BONNETS,
BIBS, PILCHERS,
all one price 2/11 each.

HOUSE - HOLD

Bedsteads 15/6 to 25/- each.

Pillow Cases plain 3/6 each.

Pillow Cases Embroidered
4/11 each.

Towels from 2/11 to 15/6 each.

Table cloths & Satin Bedspreads
at Reduced Prices.

MENS & BOYS

SHIRTS, PYJAMAS, SOCKS,
TIES, HANDKERCHIEFS Etc.
Specially reduced.

JAYBEE SILK HOUSE

39a MARKET STREET,

JOHANNESBURG.

P. O. Box 5169.

Phone 33-6229.

FOR

RUBBER STAMPS

AND

PRINTING

CONTACT

**STANDARD
PRINTING PRESS****GENERAL PRINTERS**

AND

RUBBER STAMP MAKERS**73 BEATRICE STREET, DURBAN.**

PHONE 61006.

P.O. BOX 2782

TELEGRAMS ADDRESS

"JAYBEE"

**B. I. S. N. Co. Ltd.**

S.S. Karanja arriving Dec. 28. Sailing January 3
for Bombay via Karachi and Portbunder

Passengers must conform with the Vaccination and Yellow
Fever inoculation requirements and obtain certificates from their
nearest District Surgeon. Inoculation by and certificates from
private Medical Practitioners will not be accepted.

FARES : DURBAN TO BOMBAY

First Class	single	without food	£75-15-0
Second "	"	"	50-13-0
Inter-Class	"	"	34-3-0
Unberthed (Deck)	without food		21-3-0

Muslim Special Food £11-10-0 Ordinary Food £4-17-6
Hindu Special Food £10-3-0 Ordinary Food £4-5-6

Bookings for 1st, 2nd, Inter-Class and Unberthed (Deck) can
be effected by communication with us by telegram or letters.

Under no circumstances will unberthed passengers be
permitted to keep on deck with them more than one bed-
ding roll and one trunk for use during the voyage.

For further particulars apply to—

SHAIK HIMED & SONS (PTY) LTD.

390 PINE STREET, Telephone 20432, DURBAN.

Tel. Add.: "KARAMAT."

Phones: 29121/3 (Switchboard)
24179 (Manager)

"PROSPERITY" (All Branches)

P.O. Box 2197

(Established 1927)

Premier Produce

Co. (Pty) Ltd.

General Wholesale Merchants
EXPORTERS AND IMPORTERS

Buyers and large Stockists of all kinds of Indian and European Groceries, Provisions, Soaps, Oils, Grains, Beans, Peas, Kaffircorn, Malt, Maize, Maize Products, Wheat, Wheaten Products, Crockery, Hardware and also Coal of all types.

All enquiries for Export and Import
to the Head-Office.

Head-Office: "PREMIER HOUSE"

364 Pine Street, Durban.

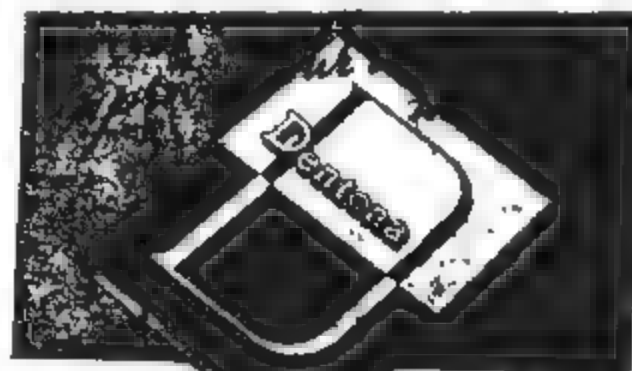
also at

JOHANNESBURG

Phones: 34-3354/5
P.O. Box 200, Fordsburg,
82, Crown Road,
Fordsburg, Johannesburg.

BENONI

Benoni Coal Site
Phone 54-1813,
Rangeview Coal Sites—54-2205
P.O. Box 392, Benoni.



Full range of men's and
boys' knitted shirts and
clothing.

In stock
ready
to ship

DENTON

SHORTS AND SLACKS

10 WOODSIDE ROAD

TRADE ENQUIRIES

UNION OF S. AFRICA, SWAZILAND, BASUTOLAND,
SOUTH WEST AFRICA, SOUTHERN BECHUANALAND,

DENTON TRADING CO

Phone 32-4381

JOHANNESBURG

P.O. Box 3361

N. RHODESIA

FEIGENBAUM BROS.

Phone 3758

BULAWAYO

P.O. Box 304

SOUTHERN RHODESIA

MASHONALAND, P.E.A. & N. BECHUANALAND

W F NELMAN

Phone 2-1215, 2-4925

SALISBURY

P.O. Box 1492

BRITISH EAST AFRICA

VAN BRUSSEL & CO. (E.A.) LTD.

Phone 4910

TRUST BUILDERS

NAIROBI

BULAWAYO CLOTHING FACTORY LTD.

Phone 2410,

Bulawayo,

P.O. Box 427,

Southern Rhodesia.

Proprietors:

C. L. Patel, D. K. Patel
V. D. Patel, H. J. Patel
K. C. Patel

The Star Clothing Factory

Wholesale Merchants

CLOTHING MANUFACTURERS

P.O. Box 237. Phone 514.

Jameson Road, Livingstone,
NORTHERN RHODESIA.

On S.A. Representatives:

H. L. Hompes & Co.,
(Pty.) Ltd.

Durban, P.O. Box 1301.

Johannesburg, P.O. Box 3480.

Capetown, P.O. Box 824.

NEW TYPEWRITERS

POPULAR MAKES

Remington, Smith-Corona, Olivetti,
Hermes, R. C. Allen.

PORTABLE & STANDARD MODELS
AVAILABLE AT:

NATIONAL OFFICE SUPPLIES
(PTY. LTD.)

(Directors: N. V. MENTA, J. P. GOEDEL, E. V. MENTA)

LEGAL & COMMERCIAL STATIONERS
OFFICE EQUIPMENT SPECIALISTS

76 Victoria Street, Durban.

PHONES 22421
22422

P.O. BOX 1237
TRADE AND INDUSTRIAL

For Quality Printing Consult:-

UNIVERSAL PRINTING WORKS

Commercial Printers & Calendar Specialists

9 Bond Street, Durban, Phone 28295.

ઇન્ડિયન

ઓપિનિયન

મહાત્મા ગાંધીજીના હસ્તે અને ૧૯૦૩માં સ્થપાયું.

સુધારણાનો મૂળ આધાર

(આચાર્ય વિનોબાજીનાં 'ગીતા પ્રવચનો'માંથી)

★

ખરો ઉપદેશ

મેં અનેકના ઉપદેશ લીધા છે. અનેકની સલાહ સાંભળી છે. પરંતુ મારા આ સદેહ વાળા જેટલો પ્રભાવશાળી ઉપદેશ મેં બીજા કોઇનો નથી સાંભળ્યો, કે નથી મારા અંતરાત્માના અમાજ જેટલી અસરકારક કોઇની સલાહ સાંભળી. મેં સરસમાં સરસ ભોજન લીધાં છે, ઉત્તમમાં ઉત્તમ મધ પીધાં છે. એક કુલરીકાનો કેમ ખાધોયો છે, પરંતુ વૃંદાવતીના જેવો આત્મિક મને કયામાં જણાયો નથી. મેં કઠવામાં કઠવાં ખાન પાન કરેલાં છે, પરંતુ ગદીબી જેટલી કઠવાશ કયામાં નથી જણાઇ. મેં લોહા સાથે કામ પડ્યું છે, અને જાદે બેજ ઉઠાવ્યા છે. પણ દેવાં જેટલો બોળ બીજા કયાનો અને નથી જણાયો. સમૃદ્ધિના સમજા પ્રકારે પાછળ હું મર્યો છું પણ સતોષ જેટલી મહાન સમૃદ્ધિ બીજા કોઈ નથી જણાઇ. આ છે વૃંદાવતીનો ખરો ઉપદેશ."

—અરેબીયન વિનંદનમાંથી.

★

સા રજાહી દ્રષ્ટિ યાજવાનો અને કેળવવાનો વિચાર મલો મહત્વનો છે. જાગૃતપણથી એ દેવ પાકવામાં આવે તો કેટલું સાફ થાય! આ વિષય ધ્યાનમાં લેવો છે, આ દ્રષ્ટિ સ્વીકારવા જેવી, કેળવવા લાયક છે. ધણુ દોષોને એમ લાગે છે કે અધ્યાત્મવિદ્યાનો શુભનના વહેવાર સાથે કરો સંબંધ હોય તોયે હોવો ન જોઇએ. દેહથી આત્મને અળગો પાડવાની કેળવણીની જાળપણથી યોજના કરવામાં આવે તો બહુ આત્મદની વાત થાય. એ કેળવણીના ક્ષેત્રની આબત છે. અત્યારે કૃશિકણથી એટલે કે ખેડી, અવળી કેળવણીથી બહુ ખોટા સંસ્કાર પડ્યા કરે છે. "કેવળ દેહરૂપ હું છું" એ વાત અથવા સંસ્કારમાંથી આ કેળવણી આપણને બહાર લાવતી નથી. દેહને જ બધાંયે લાડ લડાવવામાં આવે છે, આટલા આટલાં લાડ લડાવવા છતાં તે દેહને જે સ્વરૂપ મળ્યું. જોઇએ, જે સ્વરૂપ અપાવું જોઇએ તે કયાંયે લેવાનું નથી મળતું તે નથી જ મળતું. આ દેહની આજે આવી દૃઢ પુનઃચાલી રહેતી છે, આત્માની મીઠાશ તરફ ધ્યાન જરાયે નથી. કેળવણીને લીધે એટલે કે આજની કેળવણીની અવળી રીતને લીધે આવી આ સ્થિતિ થયેલી છે. દેહની દેરીએ. દલી કરવાનો અભ્યાસ રાત ને દડાડો કરાવવામાં આવે છે.

એક નાનપણથી આ દેહ દેવની પૂજા અર્ચા કરવાની કેળવણી આપવાનું શરૂ થાય છે. પગને રહેજ કયાક ઠેકર વાગે તો પૂજા ભજરાવવાથી કામ સરે છે, છેકરએને તો એટલાથી જ ચાલે છે. અથવા તેમને તે પૂજા ભજરાવવાની ચે જરૂર લાગતી નથી. જરા છાલય તો તેની તે ક્રિકર કરતાં નથી, અરે, તેની તેમને ખબર સરખી રહેતી નથી. પણ છોકરાના જે વાત્રી હોય છે, પાલક હોય છે તેમને એટલાથી ચાલતું નથી, વાલી છોકરાને પાસે લેશે ને કહેશે, "બાપ કેમ છે? કેટલું વાગ્યું? અરે, બહુ વાગ્યું લાગે છે!" આવી શરૂઆત કરીને તે છોકરે. રડતો નહિ હોય તોયે તેને રડાવશે, ન રડનારા છોકરાને રડાવનારા આ જે લક્ષણ છે તેને મારે શું કહેવું? કુદડા મારીશ નહિ, રમવા જઈશ નહિ, તને વાગશે, ઠેલાશે, એવું એક બાળનું, કંઈક દેહ તરફ જોવાનું, માત્ર તેને સંબાળવાનું, એકલો તેનો વિચાર કરવાનું શિક્ષણ આપવામાં આવે છે. છોકરાંની કદર કરવાની હોય તો તે પણ તેના દેહની જાણુ પુરતી જ થાય છે. તેની નિંદા કરવાની હોય તો પણ તેજ દેહની જાણુની જ. "કેમ અથવા લીંટીઆ!" એવું કહીને તેને વડે છે એથી તે બાળકને કેટલો બધો આઘાત થાય છે! તેના પર એથી દેવડો મોટો ખોટો નાહકનો આરોપ મુકવામાં આવે છે! તેના નાકમાં લીંટ હોય છે એ વાત સાચી. અને તે કાઢવું જોઈએ અથવા તેની પાસે કઠાવવું જોઈએ એ વાત પણ સાચી, પણ તે સહેજે ન કાઢતાં કે સાફ કરતાં તેને બદલે એ બાળકને આઘાત આપવાનો કેવો ભૂટો પ્રયોગ કરવામાં આવે છે! તે બિચારાથી તે સહન થઈ શકતો નથી. તેને ખેડ થાય છે. તે બાળકના અંત રંગમાં, તેના આત્મામાં સ્વચ્છતા, નિર્મળતા ભરેલી હોવા છતાં તે બિચારા પર આ કેટલો બધો ખોટો, નાહકનો આરોપ! ખરે જોતા તે છેકરે. લીંટીયો. નથી, અત્યંત મુદર, મધુર, પવિત્ર, પ્રિય એવો જે પરમાત્મા છે તેજ તે છે. તેનો અંશ તેનામાં છે. પણ તેને કહે છે, "લીંટીયો!" એ લીંટીની સાથે તેનો એવો શો સંબંધ છે? તે છોકરાને તે સમજતું ચે નથી. તેની તેને ખબર સરખી નથી. આવી તેની સ્થિતિ હોવાથી આ આઘાત તેનાથી સહેવાતો નથી. તેના ચિત્તમાં શ્રેણ પેદા થાય છે. અને શ્રેણ પેદા થયો એટલે સુધારાની વાત ભૂલી જવી. તેને ઘરાણર સમજ પાડી સ્વચ્છ કરવો જોઈએ.

પણ આથી ઉલટી કરણી કરીને આપણે તે બાળકના મન પર હું કેવળ દેહ છે એવી ખોટી વાત કલાવીએ છીએ, શિક્ષણ શાસ્ત્રમાં આને મહત્વનો સિદ્ધાંત ગણવો જોઈએ. હું જેને શીખવું છું તે સર્વોગ મુદર છે એવી સ્તીજનનારની એટલે કે મુકની બાબતો હોવી જોઈએ.

(અનુસંધાન પાને ૬૧૭ મે)

Phone 22905

Tel. ADD.: "GANDABHAI"

The Home Of INDIAN SWEETMEATS. G. C. Kapitan & Son

Vegetarian Restaurant

Upcountry customers are requested to send their cheques with their orders.

Write For Price List.

સ્વાદિષ્ટ મીઠાઈનું બજારીનું મથક

અંદાજમાન ૨૫.૬૦૦૦ રૂપિયા સાથે એક મોડેલના મહેરમાની ૧૨૫૦.

પ્રાઇસ લીસ્ટ અંગ્રાજી

154 GREY STREET,
DURBAN.

Phone 339657

Phone 229727

K. J. TAVARIA

Representing Associated Shop Fitters Ltd.
43 Commissioner Street, JOHANNESBURG

ગ્લાસ કાઉન્ટર્સ

સુન્દર અને હાથ ધરાયેલા કાઉન્ટર્સ, રોડ કાઉન્ટર્સ, વોલ કાઉન્ટર્સ, સ્વીટ કાઉન્ટર્સ તેમજ લીન કાઉન્ટર્સ, ફીશ કાઉન્ટર્સ, કુર્સર બોર્ડો કીટીંગ્સ વગેરે હાથે લઈ મળશે.

અમારા બહુની કાઉન્ટર્સ-બોર્ડો અથવા વેચી આપીશું.

કોઈપણ સુકાતની ઉપકરણો મેલવણ કરી આપીશું.

GLASS COUNTERS

Glass Counters, Show Cases, Wall Cases, Sweet Counters, Fridge Counters, Fish Frier, also up to date Window Fittings.

We sell your old Counters.

Easy Terms Arranged.

ધીરુભાઈ પી. નાયક

સુસાધારી. બીમારનાં અને બલકમ બિચારા

હીંદુસ્તાન અથવા દુનીયાના કોઈ પણ ભાગની હવાઈ ટિકિટો અથવા અખાન માર્ગે સુસાધારી કરવા અને થોડા અમારી મારફતે પ્રાર્થના કરો.

તબક્કો, આંગ, ઘોડી, કુકર, અરમાત, પ્યોરમાત, વિગેરેના બીમાર અને ઉત્તરની આપીએ છીએ.

ઈન્ડિયન, પાકિસ્તાન, સિંગાપુર, થાઈલેન્ડ, બ્રાઝિલ, મેક્સિકો, સર્વિસીસ કે વેપારના કારણે-સો 'પાસપોર્ટ' તેમજ કમીશનને લઈ લાગતોમાં કોઈ પણ ફી લીધા વિના અમે મફત સલાહ આપીએ છીએ.

તેમજ અત્યુત્કાંશ કાર્ડો એરોપ્લેનનાં એર કોર્ડ લીધા, મેડીકલ અને અન્યુરુક કરવાની સીમીટીના પ્રતિનિધિ.

Phone : 33-9033. 29e Commissioner Street, JOHANNESBURG.

ધી ન્યુ દિલ ખુશ-સ્વીટ માર્ટ

મનેજર મનીષાઈ બાબાઈ મારીયારમાલ.

એક ભાગની મીઠાઈઓ, મોજાના પીની તેમજ મોજા મેવા, મચાણાં અને બનારીએ છીએ.

અમારું 'લખણાં'નું દુકાની ગુરુ રોડ, ખમર, મંડીયા, બજાર, પાતળા પિયેરે વગેરેના તાલુ બનારીએ છીએ.

પાર્ટી પીયેરે આદે થોડા અમાર્યામાં મીઠાઈ એડ'ર અમારો કુકર લખણમાં બનાવી આપીશું.

PHONE 33-6575. P. O. BOX 3680.
THE NEW DIL-KHUSH SWEET MART,
34 President St., Corner Diagonal Street,
JOHANNESBURG.

તાજુ ઉમદા ફ્રુટ

દરખાનું આપુ ૧/૧ રતમ; મોટી કલીનું લસણ ૧/૧ રતમ; મેળ ભાસ કીડ ૧-૧/૧ રતમ; કોઈપણ અને રહેવેર બલકીટો ૧/૧ રતમ; કપુરી તથા મેવલી પાન શી. ૫ રતમ; પોરેલ અથમ.....બનાના, કાચા બનાના, પોપો, પાખનાથ, નાગીસ અને મેન્ડીન રોજના બનાવે આજથી મળશે. દેશી સાકામીમાં સુરતી સફેદ પાપડી, કાળી પાપડી, તુવેર સીમ, મેવળું, મેકડાની સીમ, ફૂલી અને લીમાં મરચાં મળશે. શી. ૭-૧ થી શી. ૧-૧ નું પાવણ બનાવી પોરેલથી મેકડાનીએ છીએ. સુરખ, અંબા દળા તથા લીની દળાની મેલમ આપુ થઈ છે. કાળી કેરી પણ હવે મળી રહશે.

A. KADER & Co., (PTY) LTD.

WHOLESALE FRUIT MERCHANTS

P. O. Box 251. DURBAN.

NATHOO TABHA

TIMBER & HARDWARE MERCHANT
& DIRECT IMPORTER

Door, Windows, Corrugated Iron, Cement, Monarch, Iron Duke, Buffalo, and Elephant brands paint or any other building material at reasonable price.

Established 1907, NATHOO TABHA,
107 Queen Street, Phone 24647.
Telegraph "Mani," DURBAN.

ફરનીચર! ફરનીચર!! ફરનીચર!!!

લેક્સ, ગુડ, કાર્પીનગુડ, ગુડ, વોર્ડોના, હોર્સીમ બેચ, સર્જક વોર્ડ બોર્ડીસ ટેપ, ગુડ ગ્રેસ, ટેમક, તાલુ મીઠાણ અને અલ્ટી સર્જીસ. અને પધારી કાચ લેવા કુકરી નહિ.

—એકસ, ટેમક અને કીચન હેરસર—

અ હમારી રેન્જીન નીચે તર્ફના પામ છે. તેને રંગ હમેશા તર્ફના રંગ છે. માત્ર રોજના કારણે કીચન બનાવે અને વેચાણ આપવા વધારે.

L. MISTRY

51 BREE STREET, DURBAN, PHONE 33-4691. BOX 2528.

“ઇન્ડિયન ઓપિનિયન”

શુક્રવાર તા. ૨૫ ડિસેમ્બર, ૧૯૫૩.

ક્રીસ્ટમસ

આ વર્ષનો ક્રીસ્ટમસનો તહેવાર આગલાં વર્ષોના કરતાં જુદો છે. ભૂતકાળના જેવી માણસનામાં મનની અને હૃદયની સાદાઈ રહી નથી. આપણે જીવન ઘડવું શુભવણ મરેણું બની ગયું છે. આપણા પોતાના જ વાંકે અને વૈજ્ઞાનિક શોધોએ આપણને વધારે સુખી થયાં છે કે વધારે દુઃખી તેના આપણે હજી ચોક્કસ નિર્ણય નથી કરી શક્યા. એ કે એટલું તો નિહાળીએ જીએ છીએ કે વિજ્ઞાને જલે જે કંઈ પણ કરેલું હોય પરંતુ આપણે તેનાથી વધારે સુખી નથી. તેનું કારણ એ છે કે વિજ્ઞાન શાસ્ત્રીઓએ સઘળી વસ્તુઓની શોધ કરેલી છે પરંતુ જે વસ્તુ આપણી અંદર રહેલી છે એ આપણા આત્માની શોધ કરી શક્યા. બાઈબલમાં કહ્યું છે કે “જેણે જાણે સારી દુનીયા છોટેલી હોય પરંતુ પોતાનો આત્મા જ શુભાવેલો છે તેણે શું જીવવું છે?” આને આપણે આપણી સઘળી શક્તિઓનો ઉપયોગ દુનીયાને છોટવામાં કરી રહ્યા છીએ પરંતુ તેમ કરવામાં આપણે આત્મા, જે એક જ અંતર સુખ અને આનંદ આપનારો છે, તેને ગુમાવી રહ્યા છીએ, એ સમજી શકતા નથી. આપણું ધ્યાન આપણે જ્યાં સુધી આપણા આત્માની શોધ કરવામાં પડેલી નહિ અને આપણી સઘળી શક્તિઓ તેની શોધમાં ખર્ચાઈ જાય નહિ અને હિમાલય પર્વત ઉપર ચઢીને, સુર્ય, ચાંદ અને તારાઓમાં શું રહ્યું છે એ જોવાની લાલસામાં તેને ફાંદલાવે અચ્ચત કરીશું અને એ રીતે સર્વશક્તિમાન પરમેશ્વર આપણા સુખ સમજાડે ને માટે જે કંઈ પુકે પાડેલું છે તેને માટે તે પરમ કૃપાળુનો આભાર માનવાને બદલે અને તેમાંથી ખાટ શીખવાને બદલે તેના પણ ખાનગી વ્યવહાર (private affairs) માં માથું મારવાની

પ્રવૃત્તિ કરીશું તો જવશ્ય માણસ બનવું આવી બન્યું છે.

આને આખી દુનીયા એક જવાબાસુખી પર એટલી જણાય છે અને તે કંઈ થકીએ ફાટી નીકળશે એ ખબર પડતી નથી. આપણને જોવાને આંખો - હોય તો તેના ચિન્હો અનેક રીતે તારકશ્ય નજરે પડી રહ્યાં છે, પરંતુ આપણાં સ્થળ નેત્રો તેમજ માનસિક નેત્રો સુવણ અને જગત્કર, ખોટી વસ્તુઓની એટલાં અભાષ ગયાં છે કે ખરી વસ્તુને આપણે જોઈ શકતા નથી. ઇશ્વર આપણને હિમાલય પર્વતપર ચઢવાનું નથી કહેતો. તે આપણને તેના જેવા સ્થિર થઈને રહેવાનું અને તે જે ફળો આપે તે જોગવવા કહે છે. વરસાદ ન પડે તો આપણે વાદળને ચીરી ને તે કેમ પડતો નથી એ જોઈ શકતા નથી; સુર્યનો તાપ ઘણો જ સખત લાગે તો સુર્યને ફાટી ને તેનું કારણ જાણી શકતા નથી; હવા બંધ થઈ જાય અને આપણે જાસ નહિ લઈ શકીએ તો પરમ કૃપાળુ પરમેશ્વરને કયા મોટે પ્રાર્થના કરવા સિવાય આપણાં થી બીજું શું કરી શકીએ? અતે તો એ એક જ શક્તિના ઉપર આપણે સઘળો આભાર રહેલો છે. અને તેમ છતાં ઇશ્વરે આપેલા આદેશોનું પાલન કરવાને બદલે તેના વ્યવહારમાં માથું મારવાની પ્રવૃત્તિ કરવાની આપણે હંક લઈએ છીએ. - એ આ દેશો શું છે?

જેવું બીજાઓ પાસેથી તમારા પ્રત્યે વર્તન બદલે તેવું બીજાઓ પ્રત્યે તમારું વર્તન રાખો;”

તમારી જાત પ્રત્યે પ્રેમ રાખો તેટલો જ પ્રેમ તમારા પડોશી પ્રત્યે રાખો.

કુરાહને બદલે મહાત્મી વાળો. આ ઇશ્વરના આદેશો છે. તેમાંથી કેટલાનું પાલન કરવાનો આપણે રહેજ પશુ પ્રયત્ન કરીએ છીએ એ આપણી જાતને પુછીએ.

અને પછી બીચારીએ કે જે આશિર્વાદની આપણે તેની પાસે માગ્યા કરીએ છીએ તેને શું આપણે લાયક છીએ ખરા?

ઇશ્વરે આપણને આપેલી બધી સોના આપણી ખુખાઈમાં આપણે દુરુપયોગ કરીએ છીએ. ઇશ્વરે આપણને એટલું વિશાળ માનવ બળ આપેલું છે તેનો યોગ્ય રીતે ઉપયોગ કરવાને બદલે આપણે શું કરી રહ્યા છીએ? સત્તા અને લોભથી અંધ બની તેનો નાશ કરવા અધી રહ્યા છીએ. જે માતીએ આપણે જઈ રહ્યા છીએ એ જોતાં એવું લાગે છે કે અતે એક જ માનવી રહી જશે અને છેવટે તે પણ બીજાઓના જેવાજ તારોનો

બનેલો હશે અને તેનું બાણ સ્વરૂપ મોઝ, ‘કાથુ’ કે વુકે હોય તેની કશી જ કીમત નહોતી એ વસ્તુનું જ્ઞાન થતાં પહેલાં નાશ પામશે.

ક્રીસ્ટમસના આ મહાન તહેવાર વખતે અમારા મનમાં આ વિચારો આવી રહ્યા છે અને ઇશ્વર પાસે નમ્ર પ્રાર્થના કરીએ છીએ કે તે આપણા પર કયા કરે અને આપણા અગાધો માટે આપણને ક્ષમા કરે જેવી તેણે આપેલી બધીસોને આપણે લાયક બનીએ અને તેનો ખર્ચો આનંદ લોભથીએ, આ પ્રાર્થના સાથે અમારા સઘળા વાચકોને આ મહાન ઉત્સવની સુભારદી ઇચ્છીએ છીએ.

વિવિધ ખબરો

દસેરા તહેવાર પર માધસેરામાં હુલ્લહ

હા દેશ “વડજના રીધવસ એક સોળાપલ ડીરેબીલીસ એક્ટ” અમલમાં હોવા છતાં દરીબોની રથીતોમાં કાંઈ સુધારો થયો નથી. ૯૨ વખતની જેમ દસેરાના તહેવાર વખતે માધસેરાના પેલેસ મેદાનમાં ફરતી રાખવામાં આવી હતી. આ વર્ષે પટેલીન વારે જ્યાંની રચાનીક સર હરે દરીબોને માન નહિ લેવા દેવાનું જણાવ્યું હતું. આમાં જણાવવામાં આવ્યું હતું કે દરીબોના ખર્ચો ફરતી બાળે સાથે બસે નહિ પરંતુ તેમના વર્મા મોઝામાં ફરતી કરશે અને તેમને માટે જુદો રીપસ રાખવામાં આવ્યો હતો. પરંતુ બર્મોજો તો આવી પછુ વિરહ હતા, અને દરીબોનું અપમાન અને કટાક્ષ કરવા લાગ્યા જેમાંથી-દુઃસહ શાદી નીકળ્યું. આમાં નજુ માર્ગો મળ્યા અને ૧૩ ધાપલ થયા.

કામદા હોવા છતાં દરીબોના તરફ નો અરામ વરતાવ હજી ચાલુ છે. ધણા ડેબાવણા હોદીઓ આબાહેલી નીતીયી દેવપર પડતા કચકચી વાંદે છે છતાં ચોક્કસ આને અમલમાં લે છે. કામદા તરીકે તેમના બંદોમાં બે જાતના વાસીકુ વાળનારા હે.પ છે. મરમાં કાઠુવાળનારો અહુત હોતો નથી જ્યારે રસ્તા પરનો કાંક વાળ નોરો અહુત હોય છે.

માંથીએ આ અહુતોનો સવાય દાયમાં લીધો અને તેમને દરીબો તરીકે મળ્યો. તેમણે અને તેમના અહુતોઓએ દરીબોના માટે બહુ ક્યું. શી નેહરને બાદમાંબાદની એક દરીબન જોઈરોને તેમની પુત્રી અને બાજેજ સાથે અહુતવા મદી હતી.

કામદા પરદેશી તો એમજ માને કે હોદીઓ સીવાયના બધાજ અહુત છે. મથે વર્ષે એક પરદેશી મદારાપીઓ ના મંદીરમાં ગયે ત્યારે તેને મંદીર માંથી કાઢી કુકવામાં આવ્યો. આ પરદેશીએ જ્યારે કહ્યું કે કામદા મુળ્ય બેઠાવા માટે નહીં ત્યારે મંદીરના મદારાએ કહ્યું કે “કામદો હોય ના ન હોય, મારા મંદીરમાં દરીબોનો આવી શકે નહીં.”

[આ બખર અહીંના દૈનિક અખબાર ના હોદના ખબરવચીએ મોકલેલા છે તેનપરની અમારી ટીકા આવતા અંકમાં આપીશું. અ. ઈ. એ.]

ફક્ષિયુ આફ્રીકાના જાતીએક પર તપાસ કરવા સુ. એન. કમીશન આજુ રહેશે

યુનાઇટેડ નેશન્સની રપેરીવડ પોલી ટીકમ કમીટીએ ૩૭ વીરુદ્ધ ૧૪ અને યુનીયનમાના જાતીએકની તપાસ ચાલુ રાખવા નકકી કર્યું છે. મત આપવા વખતે પાંચ દેશો તટસ્થ રહ્યા હતા. ફક્ષિયુ આફ્રીકા મથા વર્તની જેમ સુ એન. કમીશનને યુનીયનમાં જામલ મથા દેશે નહીં. અને તેથી કમીશને યુનીયનની બહાર રહીને તપાસ કરવી પડશે. કમીશનને સામ આપવા ફક્ષિયુ આફ્રીકને વીનવી કરવા આવી હતી પરંતુ ફક્ષિયુ આફ્રીક સદકાર આવશે નહીં.

પાકીસ્તાન અને ન્યુ સાઉથ વેલ્સ સરકારોની ટીકા કામવવેથ પ્રેસ યુનીયનની કાઉન્સિલે, પ્રેસની સ્વતંત્રતામાં કાંપ સુધવા બદલ પાકીસ્તાન અને ન્યુ સાઉથ વેલ્સ સરકારોની ટીકા કરી છે.

નવમું છે. આ બાબતને યોગ્ય રીતે તપાસ મટે હોરપીટલમાં રાખવામાં આવ્યું છે. ડૉક્ટરોનું માનવું છે કે આ બાળક બાળ્યે જ જીવશે.

૮ વર્ષ પહેલાં આ બાળકને કોરસા પ્રતિરોધમાં બની ચલે. કહે. આ યુરોપી બાળકને બે માર્યા અને ત્રણ હાથ દલા. જનમતાની કાયેજ એક મરતક મરી બધું હતું અને થોડી મુદત પછી બીજું મરતક પશુ મરી ગયું. વેપારી લાયસન્સોની પ્રથા

પર ટીકા

દાસનાથ રીજયનથ કમીટી જોઈ રીસ રીવેન્શન્સ એક લેવાય હારા જણાવ્યું કે લાયસન્સોન સંસ્થાએ લાયસન્સ નામ જુદા કરવા મંજુર કરવા મટે કારણ હોરવું જોઈએ, અને અદાલતો એ દાલમાં લાયસન્સો મટેની પ્રયત્ને વધારી છે. લાયસન્સો કમીટીઓની નીમણુંક રચાનીક અધીકારીએ કરે છે અને તેમને લાયસન્સ મંજુર થા ના મંજુર કરવાનો પુરા દક્ષ છે. આ કમીટીના સભ્યો આ બાબતમાં મધી વાર જાણકાર નથી અને આ પ્રથા બીન પુરોષોએને હાની પડેવાડે છે. લાયસન્સો કમીટીમાં પુરી જાણવણી અને જાણકાર પ્રચુપ હોવા જોઈએ. જાતીએના કારણે લાયસન્સ નામ જુદા કરવું નહીં જોઈએ.

હોદ્દોએ મટે જોડાનીસખર્ગ માં લેાયસન્સ રેકુલ દાસનાથ એનુપ્રેશન ડીપાર્ટમેન્ટના સેક્રેટરી ડો. આઈ. એમ. મેયરે જણાવ્યું કે લેાયસન્સમાં રહીએના વધો

સુધારણાને મુળ આધાર

(પહેલાં પાનાનું અનુસંધાન)

દાખલો કરતાં ન આવડે તો ઊકારાને મોનાં મારે છે, તેના મોઢા પર મારવાની વાતને અને તેના દાખલો બોરો પડે એ વાતને શો સંબંધ છે? નિરાળમાં ઊકારો મોઢું આવે છે તો તેને માલપર તમામો પડે છે, તેના મોઢા પર તમામો મારવાથી તેના માલ પરનું મોઢી જોરથી ફરડું થશે તેથી શું તે નિરાળે વહેલો કે વખતસર આવતો થશે? રકતનું એ જોરથી થતું અભિસરણ કેટલા વાગ્યું છે તેની તેને અખર આપશે ત્યારે કંઈ છે ખરું? વારતવિક રીતે જોતાં એ મારવાની કસબથી તે બાળકની પરચરિને હું વધારું છું. આ દેહ એટલે હું એવી તેની બાવના પાડી કરી આપું છું. એથી તેનું જીવન ધાર્મિકી, દેહ યતની કામચોં પડે છે. કરવામાં આવે છે. સાચો સુધારો થવાનો હશે, વારતવિક રીતે સુધારણા થવાની હશે તો તે આવી જાળજરતીથી, આવા જુલમથી દેહાસકિત વધારીને

દેવા છતાં બિહાનીસખર્ગ દોઢી હાથ રકુલના વિદ્યાર્થીએ મટે જોડાસન્સ સેન્ટલ રકુલના મકાનમાં જગ્યા કરવા માં આવશે. આ મકાનમાંની ઇંગ્લીશ - ગીટીયમ રકુલને રે. પર્ટીશમ ખસેડવા માં આવી છે અને તેથી દોઢીસખર્ગ (બિહાનીસખર્ગ)માંની દોઢી હાથ રકુલના વધારાના વિદ્યાર્થીએ મટે જોડાસન્સના જોગવાઈ કરવામાં આવશે. આ પમણું કામચલ. છે. બિહાનીસખર્ગમાં જ્યારે અપ જોરીયા નકા પશે ત્યારે દોઢીઓની નીચળ તેમના લીલાગમાં બાંધવામાં આવશે.

સોળ વરસ થીતી જવાથી હક મુખવી એટલા ઊકારાંએ

દક્ષિણ આફ્રિકામાં વસતા દોઢીઓ ના ઊકારાંએ, જેવા કે, લકાર્મ કરીયાન રડીમર ન મળવાને કારણે સોળ વર્ષની અંદર યુનીયનમાં પડેલી વાર દાખલ થયાં ન હોય, અમર સરકાર પસેથી વખત મેળવી અબાસ કરવા રહેલા હોય અને વખત પુરા થતા. પહેલાં લકાર્મ દરખીયાન રડીમર ન મળવાને કારણે દક્ષિણ આફ્રિકા આવતા દીસ થઈ મધ લેવાને કારણે જે ઊકારાંએ અદિની સરકાર ડીપાર્ટ કરવા માંગતી હોય, તેઓએ અથવા તેમના વાલીઓએ નીચેના સરનામે મળવું. કારણ એવી જોતેના કેસ કાલ સરકાર સામે લકાર્મ રહી છે. મોલવી આઈ. એ. કાબાલીયા, કેર જોઈ દક્ષિણ અફ્રિકાના કોમેસ, બિહાનીસખર્ગ.

હી થઈ યજ્ઞવાની નથી. આ દેહથી હું જુદો છું એ વાત મને પાડી સમજાશે ત્યારે જ હું સુધારો કરી શકીશ. દેહમાં અથવા મનમાં રહેલા કોયોનું માન હોય તેમાં કશું જોડું નથી. એથી એ દેહો ફર કરવામાં મદદ થાય છે. પણ હું એટલે દેહ નથી એ વાત સાક સમજાવી જોઈએ. હું તે આ દેહથી તાલ બિન્ન, અત્યંત ધૂંદર, જીનમળ, પવિત્ર, અલ્પજ એટલે કે આખી વગરનો એવો છું. પોતાના દેહ સુધારવાને મટે જે કાંઈ આકમપરિણામ કરે છે તે આત્મ પરિણામ પણ દેહને પોતાનાથી જુદો પાડી નેજ કરે છે. કે જે તેની આખી બતાવે તેના તેને શ્રુસો આવતો નથી. શ્રુસો ન કરતાં આ શરીરથી અથવા આ મનથી મનમાં દેહ છે કે શું એવો વિચાર કરી આખીને તે ફર કરે છે. જે દેહને પોતાની જાતથી જુદો, અલગ માનવે નથી તે હી સુધારો કરી

શકો નથી. આ દેહ, આ લે. જો, આ મારી તેજ હું એવો જોનો ખ્યાલ હશે તે સુધારો કેવી રીતે કરશે? દેહ મને મળેલું એક સાધન છે એવું પાડું. ખ્યાનમાં ઉતરશે ત્યારે જ સુધારો થશે, મારા રેડીયામાં કાંઈ આખી બતાવે તો હું. તેના પર પ્રિયાર્થ ખરો કે? આખી હોય તો તે ફર કરું છું. એવું જ આ દેહનું છે. જેવા જોતીનાં જોનારો દેહ છે તેવો આ દેહ છે એ જોનારમાં જમાડો થાય તો તેને સુધારવું. સમારવું જ, જોઈએ દેહ સાધન રૂપે ખડો છે. આ દેહથી અળગા રહીને દેહમાથી છુટવાની કોથીય મારે કરવી જોઈએ. આ દેહ રૂપી સાધનથી હું નિરાળો છું. હું સ્વામી છું, મલિક છું, આ દેહ પાસે કામ લેનારો, તેની પાસેથી સારા માં સાઈ કામ કરાવનારો છું. જે નાનપણથી દેહથી અળગા થવાની આ રુનિ કળવવી જોઈએ.

રમતથી અળગો રહેનારો જમરય જેમ રમતમાં રહેતો આખી ખુશી બરા

બર જોઈ શકે છે તેજ પ્રમાણે દેહ, મન તે જુદીથી અળગા રહેવાથી અલપણને તે બધામાં રહેલા ગુણદોષ જડશે અને સમજાશે. કે જે માણસ હશે છે, "દમણા મારી વાતકાર જરા બમડી છે. એવો શો મલાજ કરવો?" - માણસ આવું કરે છે ત્યારે એ રમરચકિતથી ન જુદો છે એ વાત સ્પષ્ટ થાય છે. તે કરે છે "મારી રમરચકિત બમડી છે." એટલે કે તેનું કોઈક સાધન. કોઈક કોથીય બમડી હોય છે. કોઈકની ચોપડી ચોવાઈ જાય છે. પણ કોઈ જાને ચોવાઈ જાય એવું બનતું નથી. જેવે મરણથી થકીય પણ તેનો દેહ છે બમડી જાય છે, નકામો થાય જાય છે, રડ પડે છે પણ તે પોને નામતેએ બગડ્યો હોતો નથી; તે અખર્ગ હોય છે, આખી વમરનો હોય છે, નિરાળો હોય છે. આ વાત બરેબર સમજવા જેવી છે અને એ બરાબર સમજાય તો થકી બરી બાજ મડો છે. આવી જાય.

આફ્રિકન નેશનલ કોંગ્રેસ

કવીન્સટાઉનમાં મળેલી એકતાલીસમી બેઠક

આફ્રિકન નેશનલ કોંગ્રેસની ૪૨મી બેઠક મયા વીકએન્ડમાં કવીન્સટાઉનમાં થઈ હતી. વીક એ. જી. લુકુલી, જેમની હીતચાલ પર સપ્રેશન જોઈ કે જુનિયન એક્ટની રૂએ ન્યાય મંત્રી તરફથી પ્રતિજ્ઞ થકાયો હતો તેમણે એ પ્રતિજ્ઞથી પહેલીજ વાર અવગણના કરી પ્રચુપરમાન લીધું હતું. પ્રચુપરમાનેથી જાણ્યું કરતાં તેમણે કહ્યું કે, મને જોઈને થશે આનંદ થાય છે કે આફ્રિકન નેશનલ કોંગ્રેસ બહારની દુનીયાનું ખ્યાન આપી રહી છે. એ. જી. કોરેટના વડા પ્રધાન ડો. ન્યૂમા, કમ્યુન્ટના પ્રેસીડન્ટ નજીબ અને હોદ્દા પ્રધાન થી નેદર તરફથી આપણા સલામમાં જે રસ લેવામાં આવી રહી હું તેને હું આવકારું છું. તેમણે કહ્યું કે અમેરીકા આફ્રિકામાં વિમાની મથકો બનાવી રહ્યું છે અને બીટીય સરકાર સેન્ટલ આફ્રિકાને દાઢ જોળાનું સમક રચાન બનાવવા કરી રહ્યું છે તેને હું યજ્ઞવાની નજરે જોઈ છું.

આપણે આ દેશને લકાર્મનું મયક બનાવવા નથી ઇચ્છતા.

ગોરા રાજકીયોએ માને છે કે આપણને છુટથી એકત્ર થવાની તક નહિ આપવાથી તેઓ આપણા કોને મટે લકાર્મ આપણને અટકાવી શકશે. આથી આપણે આ વર્ષીક પરિષદ તેઓને ફરશે નહિ. પરંતુ તેઓ એ બલી જાય છે કે સ્વતંત્રતાની આ ધગથ ધધરે ઉત્પન્ન કરેલી છે. તેના કોપર પ્રતિજ્ઞો થકાયો છતાં આપણે

આપણું કામ ચાલુ રાખી કલ્યાણીએ જોને મટે ખાસ કરી આપણે સા આ પ્રિન્સિપલ કોરગનાઈએસનના આજ રી છીએ.

પ્રેસિડન્ટ એથુસ

આફ્રિકન નેશનલ કોંગ્રેસના ઉપ-પ્રચુપ પ્રેસિડન્ટ એ. કે. મેથુસે કહ્યું કે આફ્રિકાને આજાદ થવાથી દક્ષિણ આફ્રિકાની બીજ કોઈ પણ પ્રાંતને

યુનીયનની યુસાફરીએ નીકળેલા અમારો પ્રતિનિધિ

અમારા પ્રતિનિધિ થી. મણીલાસ મધીનાં પુત્ર થી. અથુપાઈ બાંધી જનિઅન કોપિનિઅનના સલાજ-મેા ઉધરાવવા યુનીયનની યુસાફરી એ નીકળ્યા છે. અમે જોઈ રાખીએ છીએ કે તેમને સધળાં સ્થળોમાં જોઈતી સમવડ પુરી પાડવામાં અને તેમના કામમાં સર્વે કાંઈએ આપતા આવેલા છે તેમ સહાયતા આપશે, જે બદલ અમે તેઓના આભારી થઈશું.

ગુકસાન થવાનું નથી. સોજોએ આજાદ થવાનો નિશ્ચ કરેલો છે અને આ પરિષદમાં મારી કાજરીને મટે કે આજાદીની લકાર્મ મટે જરૂરે બેઠ રહેતી કલોવવાની જરૂર નથી.

આફ્રિકા દુનીયાને બીજે કોઈ મેટા ખંડ છે અને તેના વિહાસમાં શોભે આખી યજ્ઞવારા સધળા સોજોને (અનુસંધાન પાનાનું ૧૨૧)

આપણું નહોતું. છતાં હું વાસ્તવ ધોવા માં ખીલવો સાથે જાણી જાણે હતો. ઉપરથી જરા નરમ પડી હતી તેથી દાક્તરને મળવાનો વિચાર મારી વાળ્યો હતો. પરંતુ દાક્તર આવે તે પહેલાં વડા દરોગાએ અને મે.લાન્ડે અને પ્રુડ્યુ "દાક્તરને તારે મળવું છે ને?" એ કહ્યું, "હવે તો મને જરા ટીક છે એટલે મળવા ની જરૂર નથી." છતાં તેણે મારું નામ નોંધી લીધું અને દાક્તર આવ્યો એટલે મને મે.લાન્ડે, ફરી એ કંપારી ઉપજાવનારું કસ્ટ, દાક્તર આવે એજ દિવસે ફટકાની સજા પામેલાઓને ફટકા મારવાનો વિધિ સોંપી પ્રથમ થય. સમજા દરદીઓ ધરપીટાલમાં એકત્રીત થયા અને તે સાથે ફટકાની સજા વાળા ડેહીઓ પણ. પ્રથમ તો મને પુલકા મોઝાનમાં હોયે રાખવામાં આવ્યો હતો. મને થતું હતું કે આ ફટકા મરાતા હું એક કમ' થઈશ. તેટલામાં મને આરામની અંદર ઉભવા નું કહેવામાં આવ્યું. ચાર ડેહીઓને એક પછી એક ફટકા મારવામાં આવ્યા. ખારીમાંથી એ કસ્ટ એક ચકાઈ હતું અને તેઓની ઓસો સંભળાતી હતી. મારા ઘરેરે પરસેવો થઈ ગયો, આખે અંધારો આવવા લાગ્યા, જાણે મે બાળ થઈ જઈશ. એ પતી ગયા પછી દરદીઓને દાક્તર

તપાસવા લાગ્યો. એક આફ્રીકનની છાતીએ જુગળી સુધી અને તેને જમણી આજુએ મે હું ફેરવવા કહ્યું એ તે સમજ્યો નહિ એટલે થડ દબને એક તમાચો મોઢી દોધો. સ્વચ્છ અધિકારીજ આવું કરે પછી કલકા. ફોરમાઓ થું ન કરે? ખધાને પતાવ્યા પછી મારે વારો આવ્યો. મેં કહ્યું, તમે મને કહાવું કામ આપવાનું સુચવ્યું છે પણ મને તો બદાર કામ પર લઈ જવામાં આવે છે. તેમજે કહ્યું, "તેમાં હું કશું કરી શકતો નથી. તમે ટોપી આપવામાં આવે છે કે નહિ?" મેં કહ્યું, "ના ટોપી નથી આપવામાં આવતી." તેમજે કહ્યું, "તમે ટોપી મળવી એકાએક."

પછી મારી જગ્યાએ ચાલ્યો ગયો. એકાએક કલાક પછી ટોર રમ્યો. ફેરી મને એક ગંદી ફેસ્ટ હેટ આપી મેલો અને એ પહેરી રાખવા અને સંભાળવા કહ્યું. મને તો તે બારણ થઈ પડી. વધેથી હું કપાડે માથેજ ફરવાને રવામોલો હતો. અને આવી ગંદી ટોપી તો જન્મદારમાં કદી પહેરી નહોતી. બીજા સાથે તો ટોકામાં હતી નહિ. આ પ્રમાણે શુક્રવારનો પ્ર. બાપુની જન્મતીથીનો દિવસ વેમના અને હથરના સ્મરણમાં વ્યતીત થયો.

(અપ્રકર)

સંસ્થાનો માટે રચનાત્મક નીતી

બ્રીટીશ પાર્લામેન્ટમાં ફેનર ઓફિસનું અણવળંગેઝ લાખણ

મે મહિને બ્રીટીશ પાર્લામેન્ટના ઉદ્ઘાટન વખતના રાષ્ટ્રીય એલીજા-મેથનાં આપણુ બાદ પાર્લામેન્ટના જાણીતા સભ્ય મી. ફેનર ઓફિસને બ્રીટીશ સરકારની સરચાનો વિધેની નીતીની ટીકા કરનારું અને તેના વકીલટ ટેવી રીતે થયો એકાએક તેની રચનાત્મક સુચનાઓ આપનારું જાણવા નેજા બાવણુ કહ્યું હતું. એવાં બાવણુને અખબારો એકાએક તેવી પ્રસિદ્ધ આપતાં નથી એ એક કમનસીબી છે. લંડનમાં પ્રસિદ્ધ થતું 'પીસ ન્યૂઝ' ને હુદમાં નહિ ખાનનારા અને ફેર ફેર વચ્ચેના લખકાઓ શાંતીને મારે પતાવવામાં માનનારા પેસીરીસો તરફથી પ્રસિદ્ધ થઈ રહ્યું છે, તેમાં સ્વચિતર આપવામાં આવ્યું છે, જે અગારા ગાયકેના લાભાર્થે અંદર રજૂ કરીએ છીએ.

સિદ્ધાંતો અને તેનું પાલન

રાષ્ટ્રીયના બાવણુમાં સરચાનેને લખતી બાબતેને વિષે એક પારિમાઈ આપવામાં આવેલો છે જેમાં દરોગવા માં આવેલા બહેળા સિદ્ધાંતો અપવાદ નહિ લઈ શકાય તેવા છે. પરંતુ મહેળા સિદ્ધાંતો હયા અર્થના નથી જો તેનું પાલન કરવામાં નહિ આવે.

અને સરકારનું અત્યાર સુધીનું વર્તન, અવિધ્યમાં એ પ્રશંસનીય સિદ્ધાંતોનું પાલન થયે એવું માનવાને હિરોજન આપનારું નથી.

સંસ્થાન મંત્રીની હું સખ્ત ટીકા કરવા માગું છું, પરંતુ તકમાં તેમજે અને સરકારે ચોક્કસ ફેરટ સ્વરાજ્યની દિશાએ પ્રગતી કરે એવા તેના બંધારણમાં સુધારા કરવાનું ને સુચન કહ્યું છે તેને મારે તેઓ જન્મેને આબનંદન આપવા પ્રયત્ન છું.

સરચાન મંત્રીને પહેલો પ્રશ્ન હું એ પ્રુજવા માગું છું કે :

ગોલ્ડ ફેરટના બંધારણમાં કુધારો કરનારો કાપડો આ સભામાં કયારે આજુવામાં આવનાર છે ?

ખંદર દિવસપર સંસ્થાન મંત્રીએ મને જવાબ આપતાં જાણ્યું હતું કે સિદ્ધાંતમાં એ બાબતમાં સમજૂતી થઈ ચુકેલી છે. હું જોઈને થજેજ નિરાશ થયો છું કે રાષ્ટ્રીય બાવણુમાં ગોલ્ડ ફેરટના બંધારણમાં સુધારો કરનારો કાપડો દાખલ કરવાનો પ્રારંભ દરોગનાઈ કથળ નથી.

વળી સંસ્થાન મંત્રીના જવાબમાં એક વરણ હતી કે જેથી હું જરા અસ્વસ્થ થયો છું : તે એ કે ગોલ્ડ

ફેરટ સરકાર સાથે તેના વકીલટ કે.સોનીપલ ઓ.રીસથી કેમનવેલ્થ રીલેશન્સ ઓ.રીસમાં ફેરબલ કરવા સંબંધી કરી સમજૂતી નથી થઈ. ગોલ્ડ ફેરટનું બેચ બ્રીટીશ કેમનવેલ્થ માં એક ડોમીનીયન બનવાનું છે એ પગલું લેવાનો હજુ વખત નથી આવ્યો એમ જો કહેવામાં આવે તો હું જાણવા પ્રયત્ન છું કે સુધન' રેડીસીયા માં તેનો દાખલો છે. એ ફેર કેમનવેલ્થ રીલેશન્સના સેક્રેટરી નીચે મુકાયો છે.

ગોલ્ડ ફેરટ કે હિસિયુ આફ્રીકા ?

મારા મનમાંથી એક શંકા હું ફેર કરી શકતો નથી તે એ કે ગોલ્ડ ફેરટ ને સ્વરાજ્ય ભોગવતાં ડોમીનીયનને ફરજીએ આપવામાં કેમનવેલ્થના બીજા એક સભ્ય રાન્ડને વિરોધ નહી રચી છે.

હું માત્ર એટલુંજ કહીશ કે, સવાય એ એ ઉપરિચિત થાય કે ગોલ્ડ ફેરટ ને સ્વરાજ્ય ભોગવતાં ડોમીનીયન તરીકે સ્વિકારવું કે ડો. મલાનની નીતી હેઠળનું હિસિયુ આફ્રીકા સુભાવવું, તો હું આશા રાખું છું કે આ સવાયનો જવાબ આપતાં સરકાર જરાયે અચકાશે નહિ. કારણ એ સવાય માત્ર ગોલ્ડ ફેરટને જ લાગુ પડતો નથી, બ્રીટીશ સામ્રાજ્યમાંની આખી આફ્રીકન વસતીને લાગુ પડે છે. એ વસતી એક સ્વતંત્રતાના વચન તરીકે ગણે છે અને બીજાને આફ્રીકન વસતી ની સુધળી છૂરોને દાખી દેવાનો ગણે છે.

ખીલું વેરેટ આફ્રીકાનો બીજો એક ફેર, નાપછરીયાના સંબંધમાં ફોલોનીપલ ઓ.રીસની નીતીની ફેરબા અપવાદ સાથે હું કદર કરું છું. કમણુ જ લંડનમાં મળેલી કેમનવેલ્થના બે ઉપરિચિત થયો હતો કે એ સંસ્થાનનું સુચન તોડી પાડવામાં આવશે પરંતુ નોર્થન' નાપછરીયા ફેરબાગા જોડવા કથળ થતું છે.

એ બાબતમાં હું એ સુદા જાણવા પ્રયત્ન છું. પહેલો સેજેસના અવિધ્ય નો છે. નાપછરીયાના એ મેટા પસો, એકસન ગ્રુપ અને નાપછરીયાની નેચનલ કાઉન્સીલ અને કેમેરન્સ જે સમજૂતીપર અ.મ.મ. દત્તા, તેઓ વચ્ચે સેજેસના સવાયપર તકરાર ફોર્મ થઈ છે એ ધણીજ એકની ખીતા છે.

હું ઉમેર રાખું છું કે હજુ થયું એ ટહેરના અવિધ્ય વિષે તેઓ સમજૂતી પર આવી જશે, અને હું સુચનું છું કે, એ ટહેરના અવિધ્ય વિષે આખરી નિષ્ણેય થાય તે પહેલાં તેનું વતીઓ નો મત લેવામાં આવશે અને એ રીતે ને કંઈ પણ સમજૂતી થાય તેમાં તેની

વસતીની અંતરી ગેળવવામાં આવશે. બીજો સવાય હું જાણવા પ્રયત્ન છું તે આ છે. નાપછરીયાનાં પસો,માને એક નાનો પસો, જેનું લંડનની કેમનવેલ્થ માં પ્રતિનિધિત્વ હતું, તે નોર્થન નાપછરીયાનું નેચનલ એલીમેન્ટસ પ્રેમરેલીય પ્રતિનિધિત્વ હતો. આફ્રીકન કેમિગેટા પાસેથીજ નહિ પરંતુ ખુદ ફોલોનીપલ ઓ.રીસના પ્રતિનિધિઓ પાસેથી પણ સાબળવામાં આવ્યા પ્રમાણે એ પસના પ્રતિનિધિ ઓ અગીતુ કાનેએ લંડનની કેમનવેલ્થમાં સોંપી વિશેષ મદદ કરી હતી, તેમ છતાં નાપછરીયાના નોર્થન' રીજીપનમાં પાછા ફરતાં તેણે બેયું કે તેના પસપર દાખ મુકાઈ રહ્યો છે અને એ પસના સભ્યોને કેદ કરવામાં આવ્યા છે અને કાનાના બર રસ્તાઓપર ચુડાઓ તરફથી તેઓને માર પડે છે. ફોલોનીપલ ઓ.રીસના પ્રતિનિધિને હું કહેવા પ્રયત્ન છું કે નાપછરીયાની કેમનવેલ્થ ના અવિધ્યનાં એ સ.સ. પરિચાળો આવવાના હેતુ તો એ દેશના લઘુમતી પસો અને ખાસ કરીને નોર્થન' રીજીપનને રાજકીય અને નાગરીકત્વના હોડા આપવામાં આવે તેની કાળજી રાખવામાં આવવી જોઈએ. નોર્થન' નાપછરીયાને સંપુર્ણ સ્વતંત્રતાના પંથે લઈ જવાને મારે મને લાગે છે કે આ વરણ ધણીજ અગત્યની છે.

સેન્ટલ આફ્રીકા

સેન્ટલ આફ્રીકાના સવ.લપર હું વધારે ટીકા કરવા માગું છું. સેન્ટલ આફ્રીકન ફેરબાગ વિશ્વ સભાના આ પસ તરફથી અગ્રીલી ટલીસીનું હું પ્રવર વર્તન કરવા નથી પ્રયત્નો પરંતુ ખાનને રેડીસીયા અને ન્યાસાલેન્ડના વિશાળ પ્રદેશોપર એવી ફેરબાગ પાર્લામેન્ટ ટોફી એસાડવી કે જેમાં રૂઢ મુરોપીયન સભ્યો એ લ.ખથી એ જાનું પ્રતિનિધિત્વ ધરાવતા હોય બપારે કાઠ લાખ લોડા નું પ્રતિનિધિત્વ ધરાવવાને માત્ર છજ આફ્રીકન હોય અને આફ્રીકનોના દિલોનું પ્રતિનિધિત્વ ધરાવવાને તજુ મુરોપીયનો નીમાએલા હે.મ-અને આ લોડોની પ્રજા વિશ્વ લેજીપર લાલવા માં આવે એ મારી દષ્ટિએ સરકારની નરી નેહકગીજ જાણાય

મારી દષ્ટિએ આ અદાળ મોજાને નકાલી રાખવાની એકજ આશા છે અને તે એ કે જન્મે પ્રેરિકટરેટોમાં આફ્રીકન વસતીને હિરોજન અ.મ.મ. પરંતુ આ સભા તરફથી બીજા પાસ થયા બાદ ન્યાસાલેન્ડમાં જે પગલા લેવાયા છે અને હવે નોર્થન' અને સુધન' રેડીસીયામાં લેવાઈ રહ્યાં છે તેનાપરથી સરકાર આ તકનો લાભ લઈ જન્મે પ્રેરિકટરેટોમાં જાતીય સમાનતા રચાવવા અમતી હોય અને સામાજિક અને આર્થિક વકાસ કરવા માવતી હોય એવું જાણ્યું નથી.

દમણમાં બંદનમાં મોઢાં ને રોડેસીયા ની ધારા સમાના બંધારણ સંબંધી ટોન્ડરનું મત્તો હતી. આ બાબત ટોન્ડેનીયલ એડીશનના સીધા અંકુસની છે. સેન્ડ્રલ આદીકામાં તેઓ ભવિષ્ય સમાનના રચાવવાની ગોંઠા ધરાવે છે એવું પુરવાર કરવાની નેઓને તક મળી હતી. તેને બંધે જુની ધારા સમામાં ૨૩ સપ્ટેમ્બરે એ આદીકોના દના અંકે નવી ધારાસભામાં ૨૭ સપ્ટેમ્બરે જ આદીકોના રહેવાના છે. આ યુ મોઢાં રોડેસીયામાં આદીકોના ને સાડ પ્રતિનિધિત્વ આપવાની સરકાર ની દાનત મુદ્દે છે અંદરી.

એપ્રમ ભરેલું મગફળી

વધુમાં એકાંતગુણીય કાઉન્સિલપર એક પછી આદીકન રહેવાનો નથી. મુશાન્ડા અને ટોનીયામાં અને દાંમનીકામાં છે. પરંતુ મોઢાં રોડેસીયા માં ત્યાં ભવિષ્ય સમાનના રચાવવાની આપણે તક લેવી જોઈએ ત્યાં નથી. વધુમાં એ પ્રદેશમાં પ્રોટેક્ટરીટી સત્તા ધરાવવાનું અંતિમ ભરેલું મગફળી સેવાઈ રહ્યું છે. બીન-સરકારી સંબોની સંખ્યા છે ને બંધે પામ મગફળી એ એટલે આદીકન વસતીનું રદાજી કરવાની સમાની કાપમાં મરોડો થશે અને મુરોપીયન વસતીના પ્રતિનિધિતામાં વધારો થશે

મેન્ડા : ૨૦.૧૩૩ વિન નીને ક્ષેત્રી દુ ઇસ્ટાન નેઈ જુ ને ટોન્ડેનીયલ મેંકેટરીના નાંક અંકુસનો નથી. પરંતુ તેમ છતાં એ ઇસ્ટાન બંધ છે આપણે ૨૦.૧૩૩ નેઓ અને માર કરના. એ ની સંધર્ન રોડેસીયામાં આદીકન પ્રતિનિધિતા કેવી રીતે નીમવાના છે એ છે

અધીકાર ૧ ૩૦૦૦ના 'દાઇસ' માં જમવાપુ દળ કે સર્વ રોડેસીયા નાંકે આદીકન પ્રતિનિધિતા અને આદીકન દિવોના મુરોપીયન પ્રતિનિધિ તો ૬૦૦૦૦ મુરોપીયન મન ધરાવનારો છે અને માર ૬૦૦ આદીકન મન ધરાવનારોના તરફના મુદ્દાવાના છે. અહીં દુ જુલમ તો ૨૬મીએ ક્રિમરની સમામા નાજમ સંરચાન મંત્રી લોડ મન્ડરે કરેલાં નિવેદન તરફ જાન બંધવા માયું જુ.

નીઅન્ટોના જુક

લોડ મન્ડરે કયું કનું કે આદીક ને, કામ મેનના પ્રતિનિધિતાના પાંચની જનને કરવા માગે એ બાબત મા તેઓ બંધન રોડેસીયાના અગરનર નું ૧૫૫૦ બેંચમે. તેમજ કયું કે તેમના સમજવામાં આપણું કનું કે આદીકન ઉમેદવારો નીઅન્ટોના થતાં રહેતાં અંક ૩૦૦ મનમાં તરફથી પસંદ કરવામાં આવશે.

ફેરન મેન્ડર અને નેઈન રોડેસીયા નાંકે આદીકન પ્રતિનિધિતાના પાંચની જનને કરવા માગે એ બાબત મા તેઓ બંધન રોડેસીયાના અગરનર નું ૧૫૫૦ બેંચમે. તેમજ કયું કે તેમના સમજવામાં આપણું કનું કે આદીકન ઉમેદવારો નીઅન્ટોના થતાં રહેતાં અંક ૩૦૦ મનમાં તરફથી પસંદ કરવામાં આવશે.

છે. આદીકન ઉમેદવારો થઈ પછી આદીકન અંચા તરફથી પસંદ કરવામાં આવશે એવું કનું એ સરકારી દસ્તાવેજમાં કે સંધર્ન રોડેસીયાના અંતિમરોમાં પછી મેં એવું નથી.

તેને બંધે મેં કિયા હેવાલો એવા મે ૩. એ આદીકન ઉમેદવારોને ફેરસ પાડી તરફથી રજુ કરવામાં આવશે અને એક કનફેરેસન તરફથી રજુ કરવામાં આવેલ છે. આ સરકારની વતી લોડ મન્ડરે કરેલાં નિવેદન કરતાં સાવ જલ્દી છે. કે સરકારને કનું હું કે આનો તેજે આજે અમલ આવતી કાલે જવાબ આપશે અને લોડ મન્ડરે નિવેદન પાળવામાં આવે તેનો આશ્વ લેવો.

કેનીયા

દને સેન્ડ્રલ આદીકામાંથી ટોનીયાના સવાલપર આવુ હું. એ સંરચાનમાં સરકારની નીતીને વિશે ધણું કહી શકાય. છતાં આજે હું મળું કહી શકું નહિ, કારણ કોઈ વધારે અમલ ત્યાંની પરિસ્થિતિનો રચનાત્મક જોય લાવવાપર જાન હેવાની ધણીજ અમલ છે.

મારે સંરચાન મંત્રીને એટલુંજ કહેવાનું છે કે આદીકોને પોતાના અપર્યાપ્તમાંથી નીકળી જવાનું કયા બાદ તેઓની પીડ પાછળ બંધુકે રોડી તેઓને હાર કરેલા હેવાના અને નેઓમાં તેઓની રિધિતિના ધણા હેવાના મે તેમના ખાતાં સમક્ષ રજુ કરેલાં છે. આ કુપો એ દેશમાં ખીટીજ બંધારી માણસો તરફથી મનેલાં હોય એમ હું નથી માનતો પરંતુ ટોનીયા પોલીસ રીજર્ અને આદીકન પોલીસની સામે નાંકે આરોપો છે જેની સરકાર તરફથી, હું માનું છું કે, મુરુપુરી તપાસ થઈ પડે છે.

આ બાબતમાં આદીકની રીકા પરી દુ સતોત માનીય.

દને કાવતી પરિસ્થિતિનો જોય મારી માનવા મુજબ કેવી રીતે કાવી શકાય એ પર આવું છું.

ટોનીયાની પોતાની નીતીના સંબંધ માં સરકાર મેન્ડામાં મેડી જુલ એ કરેલી છે કે આદીકોને સરકાર દિગ્દર્શનાની તેજે સાદ ના પાડી છે. આદીકોને એ કે સરકારની રીકા કરે છે છતાં એટલી તેઓ સરકારની રીતો ને તિરકારે છે તેટલીજ મ.જ માગેલી રીતોને તિરકારે છે.

સરકારની વચ્ચે એ રહેલી છે કે ને આદીકન સેવિમે દકા સરકાર ની નીતીને રેકા આપનારો ન હોય તેની સાથે કદા સંબંધ રાખવો નહિ.

અમજુતીના માર્ગ

મરયાન મંત્રીને હું આદીકામાં મરુજુતીનો માર્ગ મરુજુ કરવા મુદ્દે પ્રથમ તેમજે મી. એન્કે મુદ્દે

જેવા માણસો, જેઓએ મરુજુ મરુ પડે જેવી રચનાત્મક રચનાઓ રજુ કરેલી છે, તેઓને જાન હેવું જોઈએ અને ને આદીકોને એવા હોય કે જેમની સામે મરુજુના કયા આરોપો નહાં તેઓની વતી પોલી થશે તેવા આદીકોને ડીરેનસન કેપો અને ફેર-ખાનાઓમાંથી રોપી કાઢવા.

તેઓનો સાથ મેળવ્યા સિવાય ટોનીયાની આદીકન વસતીની સાથે આપણે સંબંધ બાંધી નહિ શકીએ કે ને ટાઇ પછી સમાધાનને મારે આવશ્યક છે

ખીજી બાબતો, જેનાપર, હું માનું છું કે, સમજુતી થવી અત્યાવશ્યક છે, તેની દુ અહિં ધારીજ આપવા માંડું છું. પરંતુ તે કરવા અમારું મારે એટલું કહેવાનું છે કે હું કમેલાં માનતો આવેલો છું કે મુરોપીયન, ક્રીશ્ચિયન અને આદીકન કેમોમાં જેવા માણસો છે કે જેમનો રચનાત્મક રીતે સરકાર સાધવાથીજ ટોનીયાના સવામોનો જોય લાવી શકાય.

હું મુદ્દે છું કે પ્રથમ સરકારે આદીકન વસતીના જમીનના સરકારને જાન હેવું જોઈએ.

ટોનીયાથી મયા નવેમ્બરમાં હું પાછો આવેલો ત્યારે અને આદીકન રીજર્વોની સરખામણી ૧૬૩૦ની સાલ ના સાક્રિય વેલ્સની ખીજોની સ્થિતિ 'મે' નિહાળી. ત્યાં સીતોર દકા વસતી મેકાર હતી અને આખી વસતીને એ ખીજોમાંથી કાઢી કાઢવામાં આવી હતી. ફેરમાક સાક્રિય વેલ્સના સરેરા મા એક પછી મુરુપુ પ્રથમ કે મુરુપુ અને નેવામાં આવતી નહોતી. આજ સ્થિતિ કાકુમના રીજર્વોમાં વર્તી રહી છે. એ કાકુમનો દર ચોરસ માઇલ માં ૪૫૦ થી ૧૦૦૦ની સંખ્યામાં વસે છે. આપણને એટલી મેકારીની કામત છે તેટલી આદીકોને જમીન ની હામત છે. જમીન એ જમલ ખરોબર છે અને એ રીજર્વોમાં એટલી મીય વસતીમાં તેઓ પોતાનું મુજરાન કરી શકતા નથી.

સરકારે આ સવામને કામમાં લેવો પડશે અને સંરચાન મંત્રીને હું મુદ્દે છું કે ટોનીયાની મુરોપીયન વસતીએ સમજુતું જોઈએ કે એ દેશમાં જમીન પરનો દક કોઈ પ્રથમ આદીકન વસતીનો છે.

મુરોપીયને મારે અનામત રાખવામાં આવેલાં રચનામાં જાં જમીન પડતર પડેલી હોય ત્યાં જેવી જમીન આદીકન વસતીને તેવી જમીનની મુખ્ય મરુજુવા ને આપવામાં આવી જોઈએ.

તેટલું બધું થશે એમ હું કરગીજ કહેવા નથી માંડતો પરંતુ સારા સંબંધ બાંધવાને તેની માનસિક અસર પાર વિનાની થશે.

(અમી)

પરચુરણ

—ટોનીયાના અગરનર સર મુજલીન મેરોમ અને આદવાડીએ સંડેનથી નધેરોથી પાછા ફરતાં સંધર્ન ક્રાંસમાં આવેલા નાઇસમાં ગયા હતા અને ટેનસમાં નામકાર આપાખાનાના એ દિવસ મહેમાન બન્યા હતા. નામકાર આપાખાને નાઇસના એરપોર્ટ પર સ મુજલીન મેરોમનો સત્કાર કર્યો હતો

—વડા પ્રધાન શ્રી. નેકરએ કયું કે કોઈ બધા દેશો સાથે મીન તરીકે રહેવા માંગે છે. 'કુનીયામાં એ મોટી સત્તા જો છે અને અને કે.કે.નો પક્ષ લેવા જમતા નથી.'

—જન-પુઆરીની પડેલી તારીખથી ક્રેટ આદીકામાં મોટર વાકોનોના નીમા ફેરા વધારવામાં આવશે. થીમા કંપનીએ એ જમવાનું કે આ વધારે સમારકામના અર્થમાં મરેલા વધારાને લીધે તેમજ ફેરીકાના વધારાને લીધે છે.

—કલકત્તામાં શ્રી નેકરએ એ.સ.મિટક એન્કર એલ કેમસને જમવાનું કે કોઈમાંના બધા મુખ્ય ઉદ્યોગોનું રાજીવ કરણ કરવું અનીવાર્ય છે. સરકારનો ઇન્કાર કોઈને એક મેકરેર રેટ મનાવવા નો છે પરંતુ આ ઉતાવળે માપ નહોં અને તેનો આધાર કુનીયાની સાંતીપર રહે.

—વીઆનાની વસતી મજુતરી મુજબ ત્યાં દર ૭ મુરોપો સામે ૬ અરિઓની વસતિ છે.

—કેમકટ (૧૫) અને તેની આવડુ બાજુના મોમોમાં સખત વરસાદ અને હર પડ્યા હતા. આ કરા ગોજ મોલ એટલા મોટા હતા.

—'મિામ ધ વર્ડ' એરકેટ' જમવાને છે કે રશીયા, એક એટમ મે.ધમર બનાવે છે કે ને એક જુસાદરીમાં અમેરીકાના ગયા રહેવાનો નાસ કરી શકે.

—સપ્ટેમ્બરની પડેલી તારીખે ૫૦-૩૫૫૫ ૨૬ એકુલ હેવાન કરનાશાઓ ને મુજબની સરકારે દને છેડી મુકાય છે.

—કુનીયાની જમણીતી કરીતાએ રજાપલે જમર બપોમ નામ મળ નકલ ૧,૬૦૦ પાકિન્ડ મેમાઇ છે.

—કોઈ અને ખટમક વચ્ચે પડેલો મોટર વરતો મુજબે મુકાયો છે. આ નવો રસ્તો ૧૬ માઇલ લાંબો છે અને માર્ચ ૧૯૫૨માં બંધાવવામાં આવેલો હતા. આ નવા રસ્તાથી નેપલ અને કોઈ વચ્ચે અવકાશ વધશે.

—કોઈ મુરોપો એલ માઇલે જમવાનું છે કે કીમોનવર (મોડીસા)માં ૪૬ માઇલ લાંબી સોનાની આવડુ હેવાનકે શક્યતા છે. આ વિભાગની પૂરી તપાસ કરવામાં આવી છે.

આફ્રિકન નેશનલ કોંગ્રેસ

(1100) પાના અનુસંધાન

તેમાં વસતા કરવાને પુરતી જગ્યા છે જે તેમ પાસે આ દેશને પોતાનું વતન બનાવવા માંગતા હોય તેઓને તેમ કરવાની છૂટ છે જ્યાં સુધી બીજાઓના સમાન હોય તેઓ આન આપે, કોંગ્રેસ સીને સમભાવથી સમજાઓની સેવા કરવાનું ઉદ્દેશ્ય આપે છે.

સાથે આફ્રિકન ડેમેક્રેટિક કોંગ્રેસ ના પુરોષીયન પ્રમુખ મી. પી. બાલ્ડવેલે કહ્યું કે તેમની સંસ્થા આફ્રિકા માં વસતા સઘળા લોકોને સ્વતંત્રતાના હોશ આપવામાં માનનીય છે. તેમણે કહ્યું કે તેમની સંસ્થાનું કાર્ય સ્વતંત્રતા મા માનનારા સઘળા પુરોષીયનોને સંતોષ કરવાનું છે. બીન-જોરાઓ ને સ્વતંત્રતા અને સમાનતા મેળવવા માં તે સહાયતા આપવા અને તેઓ સાથે સહકાર કરવા માંગે છે.

મી. બુલ્ડર કાલેડોનીયે કહ્યું કે કવીન્સટાઉનમાં આજે જે યર્ષ રહ્યું છે તે સૌથી અમલ્યું છે. બુનીયન ના હોલમાં આફ્રિકાને પોતાનો સહકાર આપવા છડે છે.

મી. વેલીક ડંકન સેનેટમાં આફ્રિકાના પ્રતિનિધિ તરીકે ચૂંટાવાને ઉમેદવારી કરી રહ્યા છે. તેમણે કહ્યું કે આખની હાલતમાં જે અંત લગી સામેલ રહીશ એવી આશા સેવું છું.

૧૧ પુસ્તકોનો સેટ

આ સેટમાં વિવિધ પુસ્તકો તમને વાંચવા મળશે. પુસ્તકો મોટાઓ માટે છે.

કીમત રૂ. ૧-૧૦-૦.

આ ઓપીનિયો મળશે.

સુંદર નવી નવલ કથાઓ

માનવતાના વિલાસ દેખીશા દેવીચેડ બિયાર અનુવાદક સરોજિન યોગી
સાચી રા. ના. પાઠક
અંગિકરના પુસ્તકોનો અનુવાદ

સોનેરી કાથા	૧૦
ફવન સુદી	૧૦
આશાઓનારા	૧૧
કાથા પ્રકાશ	૧૩
ર. મ. દેશાઈ દ્રુત	
દિવડી	૧૨

Obtainable from:

INDIAN OPINION
P/Bag, Phoenix, Natal.

વાંચવા લાયક સુંદર પુસ્તકો

વિવેક અને સાધના (કેશવનાથ)	૭
ગીતા રમની	૧
કેળવણી વિલાસ (મી. મણિલાલ)	૩
જી પુ. અર્પણ	૪
સમુદાય કાંતી	૫
કેળવણી વડે કાંતી	૭
પૂર્વ આફ્રિકાની સફર (કાકા કાલેલકર)	૭
મારી જીવન કથા (નંદા)	૧૫
કલકત્તા અને સંસ્કૃતિનું ભાષી (ગાંધી)	૨
જીવતા તહેવારો	૫
માર્ક ટ્વેન (અવાહરનાથ)	૬
સરદાર વલ્લભભાઈ મામ ૧	૧૩
મારી જીવન કથા રાજેન્દ્રપ્રસાદ	૬
સરદારનાં ભાવણો	૧૨
એક ધર્મ સુધ (અમદાવાદનો મજુરોની હાલતનો પ્રતિદાસ)	૧
આર્ય વિલાપીક (શીશુકે આરો)	૨

મળવાનું ડેકાણું:

'Indian Opinion', P. Bag, Phoenix, Natal.

નવાં પુસ્તકો

ત્યાગ મૂર્તિ અને બીજા લેખો	૧
આદના તેર દિવસ	૧
ધર્મ ચંદન	૫
જીવન શોધન	૮

મળવાનું ડેકાણું: આ ઓપીનિય.

INDIAN OPINION,
PRIVATE BAG,
Phoenix, Natal.

નવલ કથાઓ

ઉદારાની આપવીતી	૫
મંજલ સુત્ર	૧૨
રોજની રામાયણ	
(નાટીકાસંમદ)	૫
ઉલ્લેખ અબીનમ	૯

બીજા નવાં પુસ્તકો

બુદ્ધન યજ્ઞ	૨
એવાઈની સાધના	
(કીશોરલાલ મશરૂવાળાનું જીવન) ૭	૧
રખાવાનો આનંદ (કાલેલકર) ૮	૧
મળવાનું ડેકાણું આ ઓપીનિય	
'Indian Opinion', P. Bag, Phoenix, Natal.	

નવાં પુસ્તકો

ભાંધી સાહિત્ય	
દિલ્લી કાવરી	૧૦૦
કીશોરલાલ મશરૂવાળા દ્રુત	
સંસાર ધર્મ	૬
ગીતા મંથન	૭
જીવન શોધન	૮
હવન ગીતા	૪
પુણ્ય પરવારુ નથી	૫
મળવાનું ડેકાણું આ ઓપીનિય	
'Indian Opinion' Private Bag, Phoenix, Natal.	

સોફ્ટીસની સફર

દોલના મામ્મ જીવન વચ્ચે સેખે સવાલ જવાબ રૂપે આ પુસ્તકમાં સોફ્ટીસના વીચારો દર્શાવ્યા છે.
કીમત રૂ. ૩-૬.

મળવાનું ડેકાણું: આ ઓપીનિય.

નવાં પુસ્તકો

લોક ભારત. નાનાભાઈ મદ મહા	
ભારતના ૧૨ પાત્રોની શુદ્ધી શુદ્ધી	
બાર પુસ્તિકાઓનો સેટ	૧૩
હીપ નિર્વાણ (દર્શક)	૭
મળવાનું ડેકાણું આ ઓપીનિય	

જે અઠવાડીક પંચાંગ

વાર	પ્રીતી ૧૯૫૩-૫૪ ક્રીસ્ટમસ અનુવારી	દીર્ઘ ૨૦૧૦ માર્ગ-પોષ	પુસલમાસ ૧૩૭૩ રવિવર આખર અઠવાડી લિલ અનુવલ	પારસી ૧૩૨૩ તીરમાસ અમરદહાઈ	સુરોદય ક. મી.	સુપોરલ ક. મી.	ધાર્મિક તહેવારો-વિસર્જો
શુક્ર	૨૫	૫૬	૫	૧૭	૨૫	૪-૫૩	ખ્રિસ્તી નાતાલ (XMAS)
રવિ	૨૬	૫૭	૬	૧૮	૨૬	૪-૫૩	
સોમ	૨૭	૫૮	૭	૧૯	૨૭	૪-૫૪	
મંગળ	૨૮	૫૯	૮	૨૦	૨૮	૪-૫૪	
બુધ	૨૯	૬૦	૯	૨૧	૨૯	૪-૫૪	
ગુરુ	૩૦	૬૧	૧૦	૨૨	૩૦	૪-૫૫	
શુક્ર	૩૧	૬૨	૧૧	૨૩	અમરદહાઈ	૪-૫૫	સંજા એકાદશી-દશમી (૧)
રવિ	૧ જાન્યુ	૬૩	૧૨	૨૪	૨	૪-૫૬	માગવત (૨)
સોમ	૨	૬૪	૧૩	૨૫	૩	૪-૫૬	{ મિ. નરુ વર્ષ ૧૯૫૪
મંગળ	૩	૬૫	૧૪	૨૬	૪	૪-૫૭	શિવરાત્રી
બુધ	૪	૬૬	૧૫	૨૭	૫	૪-૫૮	સોમવાલી અમાસ
ગુરુ	૫	૬૭	૧૬	૨૮	૬	૪-૫૮	પોષ માસ બેડો. પ્રવાનો કાવ.
શુક્ર	૬	૬૮	૧૭	૨૯	૭	૪-૫૮	પંચક બેડો. રાત્રી ૦-૧થી (૧)
રવિ	૭	૬૯	૧૮	૩૦	૮	૪-૫૮	

BOOKS FOR SALE

GANDHIANA—D. G. Deshpande—(A Bibliography of Gandhian Literature)	5	0
PILGRIMAGE FOR PEACE—Pyarelal	12	6
TO STUDENTS—M. K. Gandhi	8	0
GANDHIAN ETHICS—Benoy Chopal Ray	2	0
BAFU—Marry F. Barr	4	0
COMMUNAL UNITY—M. K. Gandhi	25	0
FAMOUS PARSIS	7	8
SEVEN MONTHS WITH GANDHI—Krimadas	12	6
STORY OF THE BIBLE—S. K. George	6	0
A RIGHTEOUS STRUGGLE—Mahadev Desai	2	8
THE POLITICAL PHILOSOPHY OF MAHATMA GANDHI—Gopinath Dhawan	17	9
GANDHIJI AS WE KNOW HIM—Intimate and delightful incidents by various writers	9	0
NON-VIOLENCE IN PEACE AND WAR Vol. I.—M. K. Gandhi	16	0
NON-VIOLENCE IN PEACE AND WAR Vol. II.—M. K. Gandhi	11	0
THE STORY OF BARDOLI—Mahadev Desai	6	0
FROM YERAVDA MANDIR—M. K. Gandhi	2	0
MAHADEV DESAI'S EARLY LIFE —By Narabari D. Parikh	2	8
DERHUMANIZATION IN MODERN SOCIETY —Reus Felop-Miller	1	0

Obtainable from:

"INDIAN OPINION,"
P. Bag. Phoenix, Natal.

Golden Number OF "INDIAN OPINION" Souvenir Of The Passive Resistance Movement 1906—1914

Price: Four Shillings.

Obtainable From:

"Indian Opinion"
Phoenix, Natal.

BOOKS FOR SALE

INDIAN JUDGES (Biographical and critical sketches with portraits)	7	8	SOVIET ATTITUDE TOWARDS CHINA Facts And Facts—Stanley Powell	5	0
EMINENT AMERICANS WHOM INDIA SHOULD KNOW—Jabez T. Sunderland	7	8	AMONG THE GREAT (Conversation with Romola Roland, Mahatma Gandhi, Bertrand Russell, Rabindranath Tagore and Sri Anurobindo)—Dilip Kumar Roy	23	0
THE BHAGAVAD GITA—The Lord's Song—(An English Translation)—Annie Besant	1	0	TWO HISTORICAL TRIALS IN RED FORT—An account of the trial of the Officers of the I.N.A.	11	0
WHAT IS WRONG WITH INDIAN ECONOMIC LIFE?—Dr. V. K. R. V. Rao	2	0	WHY CRIPPS FAILED (Documented account from the Indian Nationalist point of view)—M. Subrahmanyan	2	8
OUR INDIA (Children's stories by various writers, illustrated)—Minoo Masani	2	8	GANDHI-JINNAH TALKS (Text of Correspondence and other relevant matter)	2	8
COTTAGE INDUSTRIES AND THEIR ROLE IN INDIAN ECONOMY—Prof. Rao	2	8	THE STORY OF MY EXPERIMENTS WITH TRUTH—M. K. Gandhi	15	0
GOLDEN NUMBER OF "INDIAN OPINION", 1911 (Souvenir of the Passive Resistance Movement in S.A., 1906-1914)	4	0	CHRISTIAN MISSIONS IN INDIA (Their place in India)—M. K. Gandhi	2	0
THE DELIVERANCE (A picture of the palpitating life of the joint family)	4	0	RAMANAMA—M. K. Gandhi	2	0
GANDHIAN TECHNIQUES IN THE MODERN WORLD—Pyarelal	2	0	TOWARDS NON-VIOLENT SOCIALISM—M. K. Gandhi	5	0
INDIAN STATES' PROBLEM (Gandhiji's Writings as Utterances)—M. K. Gandhi	10	0	REBUILDING OUR VILLAGES—M. K. Gandhi	2	0
FOUNDATIONS OF PEACE (Critical study of the conditions which precipitated two world wars)—K. T. Shah	15	0	AN ATHEIST WITH GANDHI—Gora G. R. Rao	2	0
INDIA SPEAKING (Various contributions on economic, political, cultural and social problems of modern India)	15	0			

Obtainable from:

"Indian Opinion,"
P. Bag. Phoenix, Natal.

PHONE 33-2651
MASTER BROS.
 (PTY) LTD.
 MANUFACTURERS OF LADIES' & GIRLS' STRAW & FELT HATS
 WHOLESALE MERCHANTS & DIRECT IMPORTERS
 HOUSE FOR KEEN CASH PRICES
 33 West Street, JOHANNESBURG.

માસ્ટર બ્રધર્સ (પ્રા.) લીમીટેડ
 હોલસેલ પ્રમાણિત એન્ડ ડાયરેક્ટ ઇમ્પોર્ટર્સ
 રેશમી તેમજ મુલશાઈ હાપર, કુલન રજક. જ્ઞાન-દેવ—મિત્રી જાળો માટે
 બદ મલનો માલ. તેમજ ફેપરીશન ન્યોનલ સાડીઓ
 નીચે આટલું જમારે જા પ્રથમ વખત કરવા બહામણ છે
 ૩૩ વેસ્ટ સ્ટ્રીટ, જોહાનિસબર્ગ.
 ફોન : ૩૩-૨૬૫૧

વાંચવા લાયક સાહિત્ય

વેસ્ટો પીકા કે બાપી બાપી (કલ્કત)	૫ ૦
મિત્ર પ્રવચન (વિનોદા બાવે)	૨ ૦
સુધારા વચ્ચેનાં બાપુના પત્રો	૫ ૧
ધર્મોદય (મહા હેલ્થર)	૨ ૦
બા-બાપુની સીણી કથાઓ (મુળ વાંધી)	૩ ૫
મેઠ સેવા (મીંધી)	૨ ૦
સમાજીક ઉપનીષદ (રામજી)	૧ ૦
અભિસાર વિવેચન (મિયોરવાલ મહારવાલા)	૩ ૧
અભ્યાસક્રમી સંપાદકી	૩ ૦
કલ્પનનો આનંદ (મહા હેલ્થર)	૧ ૦

મળવાનું ઠેકાણું

**'Indian Opinion' P. Bag,
 Phoenix, Natal.**

નવલ કથાઓ

માનવી ખાંડીચેરી (એફરિકન પિતીની આત્મ કથા)	૧ ૦
મજબૂત (અંધ દેખીશ કેવળ દેવના પુસ્તકનો અનુવાદ)	૧ ૦
આશાવધી (દારૂ રસથી ભરપૂર નોવેલ)	૭ ૦
ખાલુ એમણુ (૧. વ. દેવાઈ દત્ત)	૧૪ ૦
લોક આભવણ (નાનાભાઈ ભટ્ટ દત્ત) શ્રીમદ્ભાગવતની કથાઓ	૧૧ ૦
કીમીયામારી (૧૮ મહાન નરનારીઓનો હક પરીચય)	
યસોધર મહેતા	૧ ૦
સર્જના કલ્પિયા (નવલકાર્થ યાદ) જ્ઞાન સાથે આનંદ	
આપતી નવલ કથા	૭ ૧
નંદ્યાપલ્લા કલ્પના (પ્રખર મંદરવાહર)	૭ ૧
માનવીની ભવાઈ (પન્નાલાલ પટેલ)	૧૪ ૦
બાળ સાહિત્ય	
બરહ અને બારહ (મુગ્ધ વાર્તા)	૧ ૧
શ્રીમ કૈાંમ બોળ સદસ્યો ભરપૂર જ્ઞાન વાર્તા	૩ ૦

મળવાનું ઠેકાણું

'INDIAN OPINION'
P. Bag,
Phoenix, Natal.

અમારા નિશાળ ઉપયોગી પુસ્તકો

ઉત્તોદ્ભાવ	
દેસ વીરેલ ભા. ૧	૨ ૬
ગુજરાતનું માર્ગ	૧ ૬
હિંદના ઇતીહાસની ઉપરેખા ભા. ૧	૨ ૨
દેશ વીરો	૨ ૦

શુભોક્ષ	
આર્યો શુભોક્ષ	૫ ૬
શુભોક્ષ પરીચય ભા. ૩	૧ ૧૦
" ભા. ૪	૨ ૩

વાંચન માટે સાહિત્ય	
માનવીન સમસ્યાની રસ કથાઓ	૧ ૬

અન્ય ગ્રંથો	
અન્યગ્રંથોત્તરના મુળ તત્ત્વો	૨ ૦
મીઠા રુઝ અન્યગ્રંથોત્તર ભા. ૧	૨ ૬
માડુ ગ્રંથોત્તર ભા. ૧	૧ ૩
" ભા. ૩	૧ ૬
" ભા. ૪	૨ ૦

ગુરુત્વ ક્રેમલ આજના આ આજના	વાંધી	૨ ૩
માં નીચલા માર પુસ્તકો આવે	પાંચમી	૩ ૦
કે. એ પુસ્તકો દ્વારા જાણી જ્ઞાન		
મેળવે છે.		

ગુરુત્વ ક્રેમલ તાલીમ વર્ગ	આલોહ લખીએ
મ " વિરજ ૧-૩-૪	મોટી ૧
પ્રત્યેકની મીંમલ	" ૨
નવરુઝ વાચન આજના	" ૩
પુસ્તક બીજી	" ૪
પુસ્તક ત્રીજી	" ૫
" ચોથી	" ૬
	" ૭

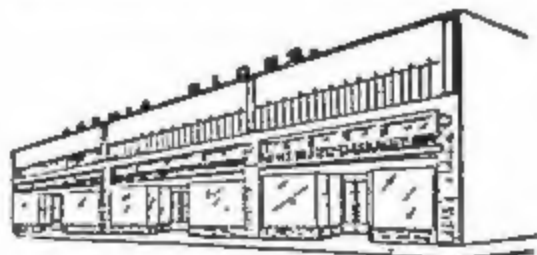
નિશાળીક વાચન આજના	
માલણ માડી	૧ ૦
પહેલી માપડી	૧ ૦
બીજી માપડી	૧ ૦
ત્રીજી	૨ ૩

Obtainable from :

'INDIAN OPINION'
P. Bag, PHOENIX, NATAL.

K.M.Lodhia & CO.

Manufacturing Jewellers and General Dealers



22 ct Jewellery made to order in latest designs

આવિષ્કાર કેરફ

સાનના પાણીના બામ અમારી ભાતી દેખાયા તોયે જ્યારે અપાયું
કામ સંતોષ પામે એવી રીતે કરીએ છીએ.

સેડિંગ. 'જુ' પુરે કીડાવની 'ભાતી' અંગાડા, સાદીની પીન, તીડી
પરકાત એવીય તોયે અનામીએ છીએ.

106 Prince Edward Street, Durban.

હિંદુસ્તાનથી કપાસમાં આવેલ સીનેથાને
કમતાં મળેલાં નવીન અંગ્રેજી મેગેઝીન

ફીલ્મ ફેર
પ્રત્યક્ષેષ વીડી
ફોટો
કાર્ટા
ફોટો
ફીલ્મ ફી-ટીપા

રૂ. ૧.
૨ ૩
૨ ૩
૧ ૩
૨ ૩
૨ ૧
૭ ૨

તમારી પુસ્તકાલય આટે વૃત્તમ પુસ્તકો
નવમક વિધાન (સરિદ્રેશ નાથ હરી મુખ આપનાર વૃત્તમ પુસ્તકો)
શ્રી રામ સદાશ નામાવલી
સોમ સોમવારની કથા
શ્રી કાલનારયણની કથા
નરસિંહ મહેતાનાં કાવ્યો
કવન કરવા આટે વૃત્તમ સરમ મુખનારી પુસ્તક "કથોપાસના"
શ્રીમદ્ ભગવદ્ગીતા

૪ ૬
૧ ૬
૨ ૧
૨ ૧
૨ ૧
૧ ૩
૪ ૬

પોસ્ટેજ માફ

Obtainable at :



**BHARAT MUSIC
SALOON**

AND BOOKSELLERS

Phone: 26070

286 Grey Street, DURBAN.

(Corner Grey and Leane Streets)

GIHWALA STORE

(Established 1945)

કેપટાઉનના જુના અને જાણીતા વેપારી

કાચનેદાર

ક્રીકામર્ક ઇમનસાત ધીયાત્રા

અમે કહેવ જાન્યો તેથી અન જ અને કરીપાણું
ગમીએ છીએ.

ભાવ ક્રીકાયત

જાને મળ્યા આ જગ્યા

2 Aspeling Street,
CAPETOWN.

Phone: 23102.

જેવું તમે જાણો છો કે કેનેડાની વિશ્વ વિખ્યાત કંપની
સન લાઈફ ઓફ કનેડા

કપટાઉન કંપનીના દરેક સલાખાર એજન્ટ છીએ.
કપટાઉન

કપટાઉન આશીર્વાદની પરિષદ અસાતની રૂપ દેખે શ્રી દેવ પ્રાણી-સીમા કીડાવ
ના સલાખાર લાઈફની નીચાવેલા અંગ્રેજી તથા ગુજરાતી ભાષાનાં સલાખાર
તેમજ અંગ્રેજી કીડાવેલા અંગ્રેજી કોઈ પણ ભાષાનાં સલાખાર વિના વીતંબે
સ્વીકૃત કરીએ થઈ શકે છે.

1. Wherever there is a potential Life Assurance Problem a Sun Life of Canada Plan can solve it.
2. Prompt settlement of claims is a mission of the Company's Management.
3. During 1951 the Company paid over \$1,000,000 to beneficiaries, policy holders and their families.

The Sun Life of Canada is a Leader in World Wide Assurance.

Consult us first.

C. C. PALSANIA

GENERAL AGENT

Business, Estate, Financial, Insurance and Immigration Consultant,
Sworn Translator.

100 Sir Lowry Road,
P.O. Box 4624.

CAPETOWN
Phone 32390

Kasturba Gandhi Memorial Number

Part of Kasturba Gandhi Memorial Number can be had
at this office at 1c. 2d. including postage

Indian Opinion
P.O. Box 1000